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1934: Abilene Christian College Bible Lectures - Full Text

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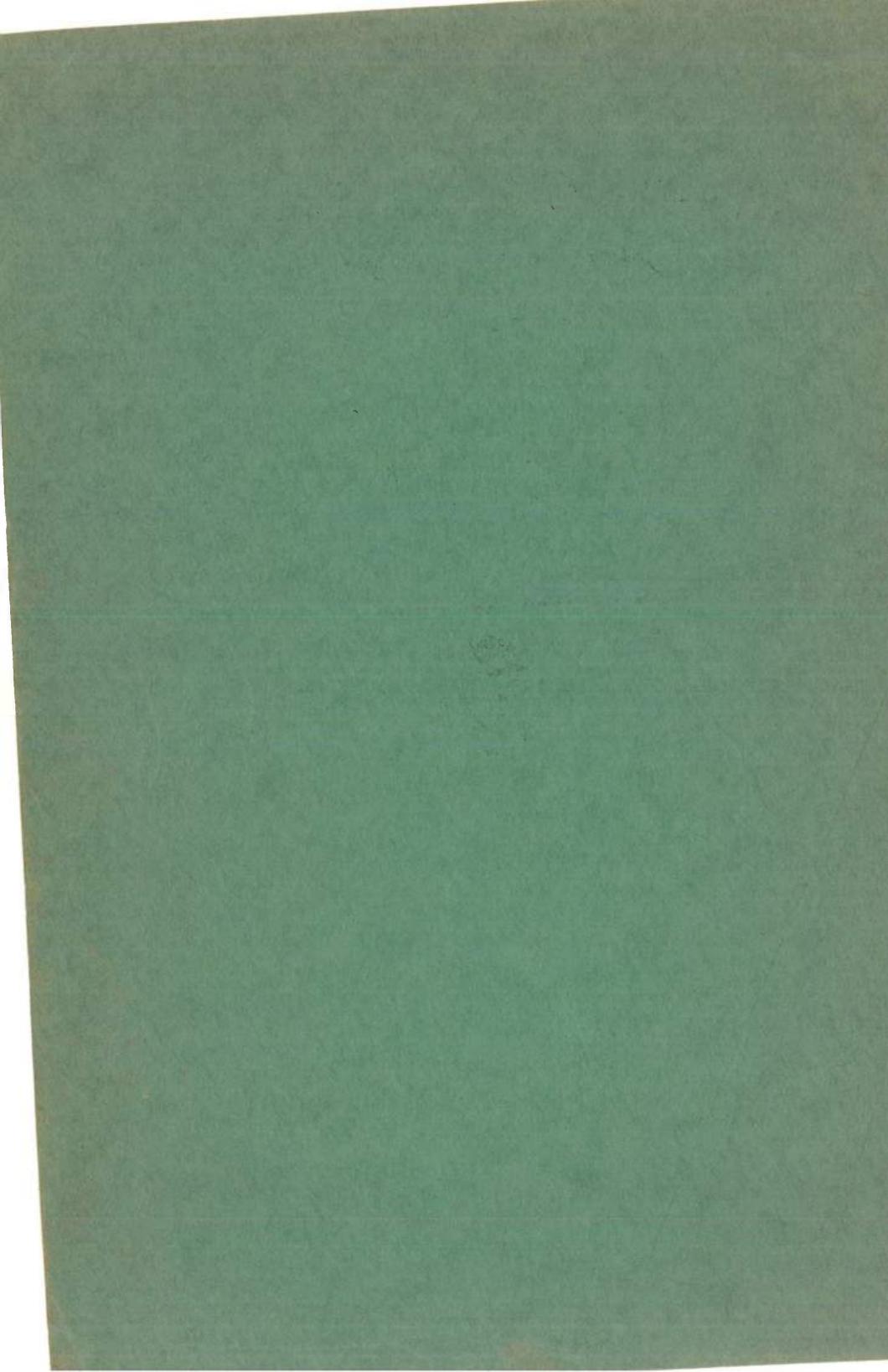
J. BOYD TAYLOR

Abilene Christian College
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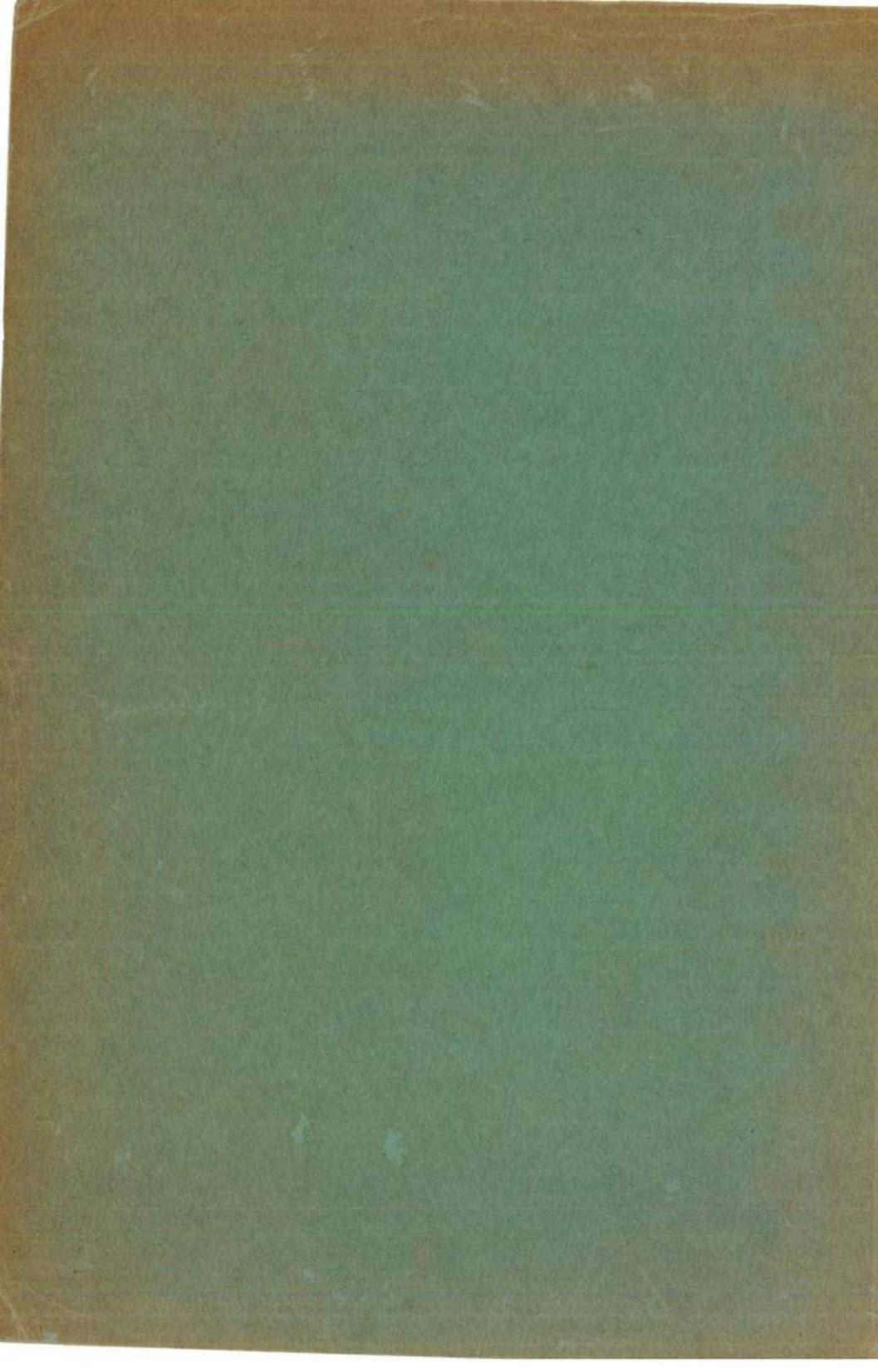
DELIVERED IN THE AUDITORIUM
OF ABILENE CHRISTIAN COLLEGE
ABILENE, TEXAS
FEBRUARY
1934



FIRM FOUNDATION PUBLISHING HOUSE
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J. BOYD TAYLOR



J. Boyd Taylor

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INTRODUCTION

The theme for the Lectures for 1934, "The New Testament Church in History," is a very timely one and follows naturally the theme of the 1933 Lectures, "The Church We Read About in the New Testament."

There is no subject that is so vital in our work as Christians today as a proper understanding of the great spiritual kingdom of our Savior, the church which was built by Jesus Christ. It is a hard lesson to teach because all people are so dull of hearing concerning things spiritual. Just as Nicodemus marveled when the Christ told him of the spiritual kingdom so do people today wonder and marvel when they are told that there is only one great church, the spiritual kingdom of our Lord and Savior Jesus Christ, and that all the saved of earth belong to that church and that belonging to anything else profits little, and is unnecessary.

Not only are numbers of denominational churches and people who have no religious affiliation ignorant of the true meaning of the church, but even those who claim to be members of the one body are lacking in understanding concerning the kingdom of Christ.

It is therefore the purpose of the Abilene College Lectures last year, this year and next year to arouse a greater interest in the study and the teaching of this very vital matter.

In this particular volume much valuable information is brought together on the trials and struggles of the

church from its foundations to the present. The speakers have made careful preparation on their subjects and have given lessons that should prove helpful to all who desire to have a better understanding of the church.

Our prayer is that these Lectures may be read by many and that they may do much good in the name of the Christ.

JAS. F. COX,
President, Abilene Christian College.

Nov. 6, 1934.

THE NEW TESTAMENT CHURCH IN APOSTOLIC TIMES

A Cross Section

J. P. CRENSHAW

On the first Pentecost, after the resurrection of Jesus Christ from the dead, in the city of Jerusalem, the Spirit-filled apostles preached the gospel of Christ for the first time. Some of them that heard, gladly accepted the word, and were baptized. And the Lord added them to his church. Thus the New Testament church in apostolic times came into existence—a perfect institution—a God-given means of joining Christians together in an association that truly means much to us as we attempt to develop in the “grace and knowledge of our Lord and Savior Jesus Christ.”

Can we find in our world of to-day the same church? May we hold up before us to-day this New Testament church and examine it? Look right through it. See a cross section of it. Then see if one just like it can be found among men to-day.

The Doctrine: Jesus had told his disciples to “go teach all nations,” “Go preach the gospel to every creature.” They understood that the salvation of men and women was absolutely contingent upon their hearing the gospel. Not only so, but the apostles realized that this gospel of Christ was the only thing that people did have to hear to be saved. So to-day if we see the New Testament church,—that church will not only be preaching the gospel of Christ, but will be preaching absolutely nothing else—no politics, no book re-

views, no sermons or prayers designed to make people believe that they may be saved in some way apart from this Word. Hear Peter, "Brethren, ye know how that a good while ago, God made choice among us that the Gentiles *by my mouth should hear* the word of the gospel and believe" (Acts 15:7).

This hearing had to produce faith in the heart of the hearer, as a condition of his salvation, when the apostles preached. It is so today. This church, if we find it now, will be preaching that people must have faith to be acceptable to God (Heb. 11:6); and teaching that this faith comes only through the word of God and from no other source, and in no other way. "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). "Many other signs truly did Jesus in the presence of his disciples that are not written in this book, but these are written that you might believe that Jesus is the Christ, the Son of God and that believing ye might have life through His name" (John 20:30, 31).

And when an individual hears in this gospel how wonderfully good God has been to him, he will be moved to repent of any and all of his sins. Listen! "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4). And again, "Except ye repent ye shall all likewise perish" (Luke 13:3). Once I come to see and meditate upon what God and His Son suffered to bring to me the opportunity of my salvation, I will truly repent of having transgressed his law in any particular.

Confess: And, oh, how happy I shall be to confess His name before men and claim of Him his promise to confess me before his Father when such identification

will mean more than all the world to me. Jesus said: "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). When Philip listened to the eunuch confess his faith, he asked no large number of questions as is the modern custom; he asked for and heard just one great fact, brought to the heart of this man by listening to the preaching of Christ to him: "I believe that Jesus Christ is the Son of God" (Acts 8:37).

These same apostles, when they heard Jesus say "he that believeth and is baptized shall be saved" (Mark 16:16), realized that they were listening to the author of eternal salvation, state the conditions upon which he would save. Thus we find that in every case recorded in the Bible of anyone being added to the New Testament church in apostolic times, that individual was a penitent, baptized believer. They at no time intimated that one could be saved without being baptized into Christ (Gal. 3:27).

This, my friends, is a brief statement of the doctrine of the New Testament church in apostolic times. Any religious body to-day, claiming to be this same church, must be found, upon close examination, to teach exactly this same doctrine.

New Testament Church in Worship. In this matter, as in all other teaching, the Holy Spirit guided the apostles into all truth.

(a) The Lord's Supper. The New Testament church assembled on the first day of the week to eat the Lord's Supper (Acts 20:7). The eating of this supper was direct command of the Lord (Luke 22:19; 1 Cor. 11:23-25). The day of assembly, and all the items included in this worship were divinely ordered. This

supper commemorates the tragedy of Calvary. With our minds fixed on the price Jesus paid for our redemption, thinking of the awful loneliness of his soul when there went up from his broken heart the cry, "My God, my God! why hast Thou forsaken me," we partake of this loaf and this fruit of the vine in memory of him, and proclaim to the world the fact that he is coming again. No martyr ever had to die for the faith, with the face of the Heavenly Father turned from him; but Jesus had to do that. What were the pangs that Christ endured? I cannot tell you. Terrible was the physical side of it; but much more heart rending is the fact that when Jesus took upon himself sin, God could not look with any pleasure upon him. The height, the length, the depth and breadth of what Jesus endured, no heart can guess, no tongue can tell, nor can imagination picture. God only knows the grief to which the Son was brought. Is it any wonder that tears come to our eyes and our hearts overflow when we avail ourselves of this blessed privilege of meeting with him at his table?

(b) Fellowship. From 1 Cor. 16:1, 2 and Acts 2:42, and other passages, we learn that an important part of the worship under inspiration, was the giving of their means to the furtherance of the Lord's work. From all that God had given them they gladly and with forethought—and with deliberate purpose in their hearts faithfully laid by in store a generous portion of their money, into a common fund for the preaching of the gospel and the helping of the poor saints. Beloved, do we to-day portray faithfully before the world the New Testament church in this particular?

(c) Prayer. They made great use of the God-given privilege and indispensable Christian duty of

prayer, in worship to God. "We ought always to pray, and not to faint" (Luke 18:1). And again, "Be anxious in nothing, but in everything by prayer and supplication with thanksgiving let your requests to be made known unto God" (Phil. 4:6).

(d) Praise in Song. Christians are commanded to praise in song. These very familiar scriptures on this subject (Eph. 5:15-20; Col. 3:16) show beyond question that this music of praise is purely vocal and speaks, teaches and admonishes. We must sing with the spirit and with the understanding (1 Cor. 14:15). Did you sing your last song that way?

(e) Preaching. Preaching of the gospel was the prime purpose of the church in apostolic times and, of course, this statement needs no argument, or explanation as an item of worship. Jesus had told these men to "Go teach all nations * * * go preach the gospel to every creature" (Matt. 28:19 and Mark 16:15, 16). This preaching was never neglected in the New Testament church, even though you may find it neglected now by our brethren, to the hurt of Christian people, and the eternal loss of souls round about them. Thus we find the worship as well as the doctrine of the New Testament church in apostolic times, clearly set forth in the word of God. But may we pause just here to observe: Worship, is to be acceptable to God, must be in spirit as well as in truth (John 4:24). How wonderfully well suited to our hearts are these items of worship. Each thing done, lifts our hearts closer in tune with the great heart of God.

A king once built a beautiful mansion and at one end of the long dining hall, had a magnificent harp built. Some years later the prince moved into this castle and when the strings of the long unused harp

were struck, it was found that discord resulted. It was hopelessly out of tune. From all over the kingdom the best musicians were brought and, one by one, they attempted to tune the harp. After each effort the result was the same,—still out of tune. One evening about sundown, an old man stopped at the gate of the castle and asked for food and shelter. He was kindly received by the Prince and invited into the dining hall. After the supper, the old man looked at the great harp, covered and still, and asked why it was kept so covered. The Prince replied it was out of tune, and that despite his best efforts, no one had been found who was able to tune it. The old man asked permission to try his hand at it. Some hours later, the Prince and his family were called in, and the old man began to touch the strings, and tone after tone, melody and perfect harmony filled the room. In amazement the Prince demanded to know how this old traveller was able to accomplish what so many others had been unable to do. The old man said: "Young man, I made that harp, I built every string in it, I put it there where it stands."

Beloved, we need worship to keep us in tune. The God that made your heart and mine will keep us in tune if we place ourselves in his presence and keep ourselves there.

We have hastened over these familiar thoughts—vital though they are. Brethren, our doctrine is unassailable! It has been contradicted by the commandments of men; it has been questioned in debate by the leading minds of denominational preachers in every age. Being founded entirely on God's word has made it altogether safe from every attack. Our worship, based on the same simple truth has stood, and will stand the test of all criticism. Being thus fortified by Scripture at every turn, do we present to the world

to-day a perfect New Testament church? Can we challenge them to show one principle we lack? Are we perfectly willing to say, "Bring your measuring rod, the infallible Word, and measure us as we stand to-day—in us you will find a perfect replica of the New Testament Church?" When we approach this thought, we are forced to remember that after all, Christianity is an individual matter. That New Testament church was just a group of individual Christians. Each member had a place in it and that church was just what its members were.

The Savior one time was approached by a man who was much concerned about his eternal welfare. After the man had testified as to his careful observance of all the commandments, Jesus told that individual "one thing thou lackest." Would our Lord have to make a like statement to us? I confess to you this morning, that with a perfect doctrine, a God-given worship, I am persuaded that the church is not reaching the world with the power of God to save as it should. No question can be raised as to the present power of the gospel we preach. It is just as powerful to-day, just as potent to save as it was when Peter, James, John, and Paul preached it. I am suggesting to you that we are lacking in one thing and that thing is the spirit of the New Testament church.

Appreciation. It meant something to a Christian of that day, that while he was yet a sinner; while he knew in his own heart that he had in no way merited such a sacrifice, Jesus Christ had died to make his salvation possible: "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness

of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8). That kind of a Savior—one who not only could, but would take upon himself, who knew no sin, every mistake and sin committed by each penitent, baptized believer, and remove from him, sins which would forever separate him from his God—meant something to that New Testament Christian in apostolic times. Do we appreciate what Jesus has done for us as much as it was appreciated by those early Christians? I mean to ask, do we noticeably stand out, before the world, as men and women who have been bought and paid for by the blood of the Son of God; people who feel toward God like Paul did when he, speaking of God, added this language "Whose I am and whom I serve" (Acts 27:23). They not only were moved with deep admiration for what Jesus had done for them individually, but a growing realization of what he would do for them day after day, in their walk in his service, warmed their hearts with an appreciation that was noticeable to those with whom they came in contact. "If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth* us from all sin" (1 John 1:7). It is truly wonderful to have all our past sins forgiven, then to add to that, the actual knowledge that the same blood will continue to cleanse, to remit sin, was then and is now enough to stir in the breast of a man a determination to walk in the light of God's word, a determination that nothing this world has to offer, could ever alter.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an ad-

vocate with the Father, Jesus Christ the Righteous. And he is the propitiation for our sins" (1 Jno. 2:1, 2).

Beautiful thought! He not only *was* but *is* daily our Saviour from the death that sin deserves. This thought caused them to walk separate and apart from the world and it ought to arouse in your heart and mine a similar appreciation of such a Savior.

Let us take one more step. Not only a deliverer from the past sins, and the present mistakes, but when our life here is ended the provider of a "house not made with hands, a home eternal in the heavens" (2 Cor 5:1) If a man gives any serious thought at all to the life that follows this one, if he has a heart in his breast, he will be moved, and touched and tendered at this passage:

"I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself: that where I am, there ye may be also" (John 14:2-3).

Those early Christians were carried by such thoughts as these, through trials such as we can only imagine. Do these words mean as much to us as they meant to them? Have they changed our lives like they transformed theirs?

Such an appreciation of their salvation from sin gave birth to a great desire to serve this Savior. Do we feel it as they felt it? Is this desire as strong with us as it was with them?

One day John the Baptist pointed out to two of his disciples, Jesus.

"One of the two which heard John speak, and followed him was Andrew, Simon Peter's brother. He

first findeth his own brother Simon, and saith unto him, 'We have found the Messiah, which is being interpreted, the Christ.' And he brought him to Jesus" (John 1:41-42).

Look at what Peter afterwards accomplished. If that act were the only worthwhile thing Andrew ever did, his life was a grand success. He brought to the Savior a man who would live and die to serve men for whom Jesus died. Later in the same chapter we read: "Philip findeth Nathaniel, and saith unto him, 'We have found Him of whom Moses in the Law, and the prophets, did write, Jesus of Nazareth, the son of Joseph'" (John 1:45).

These men exercised the spirit that, after the church was established, made them really great in service. Paul, an inspired member of the New Testament church expressed this thought in language that will impress every honest reader: "I am *debtor* both to the Greeks, and to the Barbarians: both to the wise and to the unwise. So, as much as in me is, I am *ready* to preach the gospel to you that are at Rome also. For I am *not ashamed* of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek" (Rom. 1:14-16). If we could only feel our appreciation as keenly as Paul felt it, we would be moved with the spirit that animated him, and serve our Lord at any cost. Paul felt that his salvation obligated him to the extent that he owed a debt to every unsaved soul he could possibly reach. He like Abraham was blessed to bless Gen. 12:2). Paul not only says that he was working on the payment of the debt, but that he was ready to preach the gospel anywhere and not ashamed of it in any company, at any time. Are we ready? I am looking into the faces of

men and women who have for years worn the name of Christ and have never, nor could you now, take your Bible and quietly point out to some earnest soul the very passages in God's word that teach them what to do to be saved. Were our appreciation keener, our desire to serve would be stronger.

Spirit of Humility. It seems that some peculiarity of human nature causes men and women who know that their doctrine and worship can be read word for word from the Bible, to become somewhat impatient and even unreasonable with those who possibly have not enjoyed the same favorable circumstances that helped them learn what scripture they know. If, instead of judging by comparison with some of my less fortunate neighbors I would compare myself to those New Testament church members I will come to feel my littleness. When I think of Paul, I do not think I labor very hard or suffer very much. When I think of Peter, I do not seem very courageous. Compared to John I am not very gentle. The humility that will grow from such thoughts will not hinder my actions in the cause of the Lord but will increase my activities. When men and women can tell with certainty that we do not think of ourselves more highly than we ought to think, that spirit will enable us to reach them and touch and tender their lives with the gospel. A certain congregation which had among its elders one who was rich and inclined to be a little stingy, was without a preacher and sent for one to come with a view to locating with them. The minister found his text in the twelfth chapter of Luke, verses thirteen to twenty-one. As he reached the conclusion of the record of the rich man who forgot to put God into his plans, the rich elder said "that is not the man we want for this

work." A few Sundays later another minister preached for them and took his lesson from the same scripture. As he concluded a very similar lesson, as far as the facts stated were concerned, this rich elder said, "That is the man we need." Being pressed for the reason for liking the second message better, he replied: "The first minister preached like my money was going to send me to perdition, and he did not much care if it did; but the second man preached like my money was going to send me to perdition, and he just could hardly stand to see me go—it broke his heart for me to be lost." That is the spirit of the New Testament church. Maybe it could all be summed up under the head of love. If we really love the Lord who died for us, we can hardly stand to see a man made in his image, lost from him forever. When we consider the fact that Jesus left a perfect heaven, and came to this sin-stricken land of suffering and death, to die without even the appreciation of those for whom the sacrifice was being made; when we think that all he could hope to gain, the only thing to be added to the joy he had before he left heaven, was just your presence and mine, our love for our Savior wells up within us until we feel like we really have caught the spirit of New Testament Christianity. May God help you and me to get a conception of the spirit of the apostles; may we work like they worked, may we live like they lived, may we serve like they served, and may we love like they loved.

Box 312, Abilene, Texas.

THE CHURCH IN THE ANTE-NICENE PERIOD

HOMER HAILEY

Brethren and friends: It is the purpose of this study to cover the first two hundred fifty years of the history of the church, following the apostles, in the short time of thirty minutes or an hour. As we now find ourselves in the second century of the great Restoration movement, let us consider carefully the history of the early church, that its mistakes may become lessons to us, in steering us around the pitfalls into which it fell.

The period discussed tonight will begin with the close of apostolic Christianity, and conclude with the council of Nice, 325 A. D. Let us approach it from five points: (1) The Roman world when Christianity just out of its swaddling-cloth, faced it; socially, morally, and politically. (2) Persecutions of the Christians. (3) The departure from apostolic organization, and the rise of ecclesiasticism. (4) Heresies versus orthodoxy. (5) Constantine, and the Council of Nice, 325 A. D.

THE ROMAN WORLD

Rome had completed her conquests of the world, She was now making a desperate effort to hold what she had gained. The two most prominent groups of people were the wealthy and the slaves; with a third, or middle class of free citizens, which had lost its moral and physical vigor, and had sunk to an inert mass. The wealthy, made rich by the conquests of foreign countries, reveled in vice and luxury, spending fortunes on dress and tables. Their homes were large and luxurious, surrounded by extensive gardens, kept by slaves.

The poorer classes only lived for the "bread and

circuses," which were supplied out of the public treasury. The circuses were brutal, debasing, and bloody; hundreds of animals from all parts of the world, and many men, were slain annually in them for the amusement of a debased people. During persecutions, Christians were supplied to the animals during the shows. The nation groaned under heavy taxation, that went for such a waste and extravagance. Slaves supplied the labor, which forced into exclusion healthy middle class wage earning; these often revolted in time of trouble, to join the enemy.

The state came first, the home had little place in Paganism. Women were considered as chattel property; and little children were often cruelly mistreated; and if born deformed, or the parents did not want them, they were exposed to die, or killed. A father might so punish a child as to cause its death without molestation. Divorces were unknown in the early days of Roman growth, but by this period very common. It is said that during the days of Augustus it was difficult to find virgin priestesses for the Temple of Vesta; while in Athens there was the Temple of Aphrodite, one of vice and shame.

The vices, cruelty, and extravagance of most of the emperors are enough to make us shudder. Nero, the synonym for cruelty; Commodus, with his two hundred concubines, and who lavished a large fortune to bring animals to Rome from all parts of the world that he might slay them; the effeminate Elagabalus, who wore women's attire, and married a profligate youth like himself. To crown the folly of it all, the vice and folly of them was immortalized at their death by the Senate, by statues and temples being erected and dedicated to their memory; and placed among those of

the gods, to be worshipped. Of course, not all were immortalized in such a way, but most were. The cruelty and wickedness of the wives of the Emperors fell little behind that of their husbands. There were exceptions, such as Antonius Pius and Marcus Aurelius; but these were rare.

The Empire was ruled by men placed at its head by the army, which was made up of the most brutal of the Empire, the head of the government falling into a military despotism. For near two hundred years, the throne became a prize to the favorite or most powerful general. One might be raised to the place of Emperor, slain, and replaced, as the whims of the soldiers directed. Of course the soldiers generally received large donations from the man whom they elevated. The senate gradually declined into a mere figure and shadow.

The philosophers and religion of the gods offered no hope, nor comfort, to such a condition. Both were void of such characteristics as love, hope, kindness, etc. The religions deified the base and sensual; the philosophies were gloomy and uncertain in their tenets. Little that was elevating or calculated to inspire happiness was found in either; the crimes of Romans the first chapter, were practiced in both Rome and Greece; the gods even being guilty of them.

It was into such a morally degenerate, sensual, and cruel world that Christianity was thrust, to conquer and raise to a fit place in which to live; freeing it from the clutches of sin and the power of darkness and superstition; with its only power to conquer resting in its faith in a "crucified and raised Savior," which was "foolishness to the gentiles, and a stumblingblock to the Jews."

PERSECUTIONS OF THE CHURCH

The persecution of the church had its origin in mistaking Christianity as a form of Judaism, and an offspring of Jewish fanaticism, by the Emperors. Christians are first heard of in the history of Suetonius, 52 A. D., when they were driven out of Rome by Claudius, who evidently mistook them for Jews.

The first great persecution was under Nero, the last of the family of Julius Caesar, about the year 64. Such a persecution was consistent with his nature: he had murdered his brother, mother Agrippina, and teacher, Seneca; with many eminent Roman citizens. He was suspected of the origin of the great fire of Rome in 64, which lasted nine days, but he charged it to the Christians to avert suspicion. In the persecution multitudes were killed for the faith, and it was wound up by Nero nailing Christians to pine posts, covering them with oil, pitch, and resin, and lighting fire to them while he, dressed as a charioteer, rode among them in mockery, as at a circus.

Vespasian was sent to Palestine by Nero, in the year 67, with 60,000 men, to subdue the Jews, but upon the death of Nero, he was recalled and made Emperor in 69. This lifting of the siege gave the Christians of Jerusalem an opportunity to flee, as they had been instructed by the Savior. Vespasian sent his son, Titus, in the year 70, who destroyed the city and temple. Josephus graphically describes the horrors of the siege; with its famine and deep misery.

After the death of Nero, the Christians suffered little at the hands of Rome, until Domitian (89-96), who was extremely bitter against them, confiscating their property, and putting many to death. Tradition holds that it was during his persecution that John

was banished to Patmos; but some scholars differ, affirming from internal evidence of the Revelation that it was under Nero that he was banished. Nerva followed Domitian, who humanely allowed the banished Christians to return to their homes.

It was the opposition of Trajan who followed Nerva, that occasioned the letters between Pliny, governor of Bithynia, and the Emperor, as to just how to handle the Christians. These letters reveal the humility, purity, and simplicity of the Christian life and worship, from the pen of a pagan persecutor.

It is impossible in this short time to mention all, but will just touch the high spots in the persecutions: Hadrian (117-138) erected pagan temples over the sites of the temple and the crucifixion in Jerusalem, thereby insulting both Christianity and Judaism, in his zeal for state religion. Marcus Aurelius (161-180), was the most kind, benevolent, and human of the Roman Emperors, but despised Christianity. This feeling resulted in a most bloody persecution; it was in this that Justin Martyr perished. Some of the fairest flowers of martyrdom, and most heart rending stories, are discovered in the persecution of Septimus Severus (193-211).

Persecutions continued under most of the Emperors, some extremely severe, others milder, until the reign of Gallienus (260-268), at the beginning of which the church had peace, which lasted about forty years, until 303.

It was during this period of peace that large church edifices began being built; and the church became quarrelsome, worldly, and rich. The first two centuries, the church met in homes, caves, and wherever they could, for worship; but they now began to

build large and costly buildings over the country. One of the finest was erected at Nocomedia, the destruction of which was the introduction of the persecution of Diocletian.

The last and most severe great persecution was that of Diocletian from 303 to 311. Diocletian was persuaded by his co-regent, Galerius, to begin it. The burning of the church building at Nocomedia was the introduction of this fiercest of persecutions, which proved to be the life and death struggle between Christianity and Paganism, resulting in the triumph of Christianity. But the triumph proved to be the beginning of its "Babylonian captivity," as it became popular, being made the state religion under Constantine who succeeded Diocletian and Maxentius. He restored the churches, and gave every man freedom of worship. The "freedom" granted might not imply what we think of now, but it was freedom as compared to what the church had been going through.

Another great battle the church was fighting at the same time, was that against pagan and heathen philosophy; this is to be discussed by another speaker.

THE RISE OF ECCLESIASTICISM

In organization, the church passed from apostolic, with its bishops or presbyters, and deacons over the local congregation to the old Catholic episcopal system; this passed into the Metropolitan; and this into the patriarchal after the fourth century. Here the Greek Catholic church stopped; the Latin went a step farther to the papal monarchy.

The earliest church fathers use the terms "bishop" and "presbyter" indiscriminately; but a distinction between the two can be traced to the second century. The exclusiveness of the term "bishop" grew out of

the presidency or chairmanship of the presbytery; the next step was to consider the episcopate as successors to the apostles. Some endeavor to trace the distinction to John at Ephesus, but the Bible conveys no such distinction.

In the writings of Ignatius, (d. 107 or 115), episcopacy is connected with the local congregation, not the diocese. It is seen as a new and growing institution, not of apostolic origin.

Irenaeus, about 180, represents the institution as diocesan; and a continuation of the Apostolate. But even he does not clearly distinguish the two names.

Old Catholic episcopacy reached its maturity in Cyprian, Bishop of Carthage, who was martyred 258. He is, by some historians, called "the father of the hierarchy." He conceded that the Bishop of Rome held the chair of St. Peter; yet he addressed him as a "colleaguc," and later took issue with him over the subject of heretical baptism; clearly showing that he did not consider him greater than himself in the church. This system placed the Bishop over a diocese.

The next step was the "Metropolitans," or large city Bishops, who were higher than the "country bishops," who in turn came between the metropolitans and the presbyters. The churches planted by the apostles stood highest especially Rome, Jerusalem, Antioch, Ephesus, and Corinth. The bishops of such large cities being known as "Metropolitans."

The "Patriarchs" grew out of the bishops of the capitols of the world, Rome, Alexandria, and Antioch; and a short time later, Jerusalem and Constantinople. These were bishops of the large dioceses, the "Patriarchs" constituting the head. Rome later took the only step left, that to the papacy, with universal authority.

The Greek church retained the rule of the Patriarchs.

Rome, by the middle of the third century, had one bishop, forty-six presbyters, seven deacons, seven subdeacons, forty-two acolyths, and readers, exorcists, and doorkeepers, fifty-two; and more than fifteen hundred widows, needy and afflicted.

The distinction between clergy and laity had its rise in the third century, but Cyprian may be called the father of the Sacredotal conception of ministers as the mediating agency between God and man. He also applied the term "priest" to the ministers. There is, however, no trace of clerical vestures till the fourth century.

The rise of ecclesiastical power and councils go hand in hand. There is no distinct trace of councils till the middle of the second century. From that time synods are found varying in size from diocesan on Oecumenical; the first (and last) oecumenical council being that of Nice, in 325, called by Constantine. The earliest were small, gradually growing larger, till they culminate in the one at Nice.

Discipline, which was very strict in the church of this period, gave rise to many schisms; most of these beginning with the question of what to do with the "lapsed," those who had denied Christ during the severe persecutions. These disputes resulted in two groups, the extremely rigid, and the lax.

THE RISE OF HERESIES

Before studying the various heresies, let us notice briefly Asceticism, which had its rise in this period. Asceticism in general is a rigid outward self-discipline, by which the spirit strives after full dominion over the flesh, and a superior grade of virtud. Paul of Thebes, who is traced back to the middle of the third

century, is the oldest. St. Anthony may be called the real father of the Monks, but he belongs to the age of Constantine. Heretical asceticism has its beginning in heathen philosophy; while "orthodox" asceticism finds its support in the over-straining of certain scriptures. Martyrdom, poverty, and celibacy became marks of piety.

Celibacy of the clergy was preferred in the Ante-Nicene period, but was not enforced by law; many of the prominent church fathers being married. The catacombs testify to the marriage of the clergy down to the fifth century. Clerical celibacy was not instantaneous, but like other departures, gradual. The first step toward it was the prohibition of second marriage; the second step, the prohibition of conjugal intercourse "after" ordination, (councils of 304 to 314); the third step, the "absolute prohibition" of clerical marriage. The Roman church here took the lead, by "popes" from 385 to 590. The Council of Nice did forbid the living together of clergy and unmarried women, which was being practiced by many.

MONTANISM, which was born in the villages of Asia Minor, and spread west, found its leading light in Tertullian, who was converted to its teaching about 201 or 202. It lasted till the sixth century. In its doctrine, it agreed in all essential points with "orthodoxy," but its peculiarities made it heretical. It taught that the church at this time was in the "Paraclete" stage, with revelation, miracles, miraculous gifts, and prophesy; with the millennium, which they made very materialistic, and the end of the world near. Rigorous fasting and ascetic exercises were rigidly practiced. These also went to the extreme in legalism and discipline; holding seven sins as un-

pardonable; and refusing fallen penitents back into their fellowship. Their reputation was badly hurt because of the failure of a number of their prophecies to materialize.

NAZARENES AND EBIONITES. The Nazarenes were a sect of Jewish Christians who also observed the law. The Ebionites were a sect of the Nazarenes. These considered Jesus as the promised Messiah; yet a mere man like Moses and David, springing from Joseph and Mary by natural generation. Circumcision and the observance of the law were made essential to salvation. Paul was rejected as an apostate and heretic; and his epistles disregarded. These taught that Christ was soon to return and introduce the Millennial reign, with Jerusalem as the seat of power. There were many sects of these, holding widely differing doctrines on many points, but generally united on these.

GNOSTICISM. "As to its substance, Gnosticism is chiefly of heathen descent" (Schaff). It is a peculiar translation of heathen philosophies into Christianity; and an attempt to reconcile these altogether differing philosophies into one. It is a mixture of Oriental mysticism, Greek philosophy, Judaism, and Christian ideas of salvation. Its flourishing period was the second century.

There are many schools and sects of the Gnostics mentioned in history, but there are a few characteristics common to all gnosticism: (1) Dualism: the assumption of an eternal antagonism between God and matter. (2) The demiurgic notion; that is, the separation of the creator of the world, or the demiurgos, from the proper God. Jehovah of the Old Covenant was held as only a demiurgos. There

were a number between the Supreme God and man. (3) Docetism; the resolution of the human element of the Savior into mere deceptive appearance, i. e., there was no matter associated with him, that was only an appearance. Gnosticism is an attempt to answer the origin of God, the world, etc., and to correlate the existence of good and evil. I do not have time here to enter in its theology.

Tradition traces the origin of this sect to Simon Magus of Acts 8; which paints a very ugly picture of him and his later life. Cerinthus, said to have lived contemporarily with John at Ephesus, is claimed as one of the early fathers of the sect. These are the earliest. Many others flourished later. Mani, the father of the latest school of them, and the most dangerous sect, is said to have been flayed alive by the order of the Persian Emperor, skinned, and his hide stuffed and placed by the gate of the city; but his religion spread all the more rapidly.

CATHOLIC THEOLOGY. The rise of Gnosticism and heresies, and the fight with the pure paganism, gave rise to apologetics and polemics; with a wide difference in views within the church itself. The Greek theology was speculative and idealistic; dealing with the objective doctrines of God, the incarnation, the trinity, and Christology. The Latin, especially that of North Africa, is more realistic and practical, concerned with the doctrines of human nature and salvation. Questions of discipline, the "trinity," and the hereafter, were all questions that gave rise to many heated disputes and arguments; and went far in giving shape to the doctrines and dogmas of the Catholic church. We shall only give

time to the discussion of one, the "trinity", which led to the Council of Nice.

CONSTANTINE, AND THE COUNCIL OF NICE

The Arian controversy, which had its beginning in Alexandria over the question of the equality and co-existence of the members of the "trinity," led to the first Oecumenical Council, and the universal "orthodox" Nicene Creed.

Alexander, Bishop of Alexandria, was asking his presbyters questions concerning the co-existence of the Father and the Son, claiming the "Son was unbegotten as the Father," having been with him through all eternity. Arius disputed with him, claiming "the Father existed before the Son, being without beginning." The dispute became warm and bitter, resulting in the anathematizing and excommunicating of Arius by Alexander about 320 or 321. Arius and his followers went to Caesarea, to Eusebius, Bishop of Caesarea and also the noted historian; and from thence to Nicomedia, to another Eusebius, Bishop of that city. These two noted bishops espoused his cause, and exchanged many letters with other bishops. Feelings began to run high, churches were divided; and Christianity became a joke among the Pagans.

Constantine, upon the death of his father in 306, had gradually risen by victory after victory over his enemies and opponents, to the place of Emperor over the whole empire, by the year 323. The character of this Emperor, and champion of the Christian faith, is many sided and complex. In his younger years he had been very favorable toward the new and growing religion; claiming in later years to have been converted to the faith by a vision of a cross in the

sky, with these words in Greek under it, "By this conquer," which appeared to him with another vision in his sleep, on the eve of one of his most important battles. However, the monarch did not submit to baptism until he was on his dying bed, the year 337. Nevertheless, during life, he was permitted to all the privileges of a member of the church, without being formally recognized as one.

Desirous of the peace of his people, and the church, he was induced to write letters to Alexander concerning the trouble in the church, which culminated in the Council of Nice, called by himself. Constantine sent invitations to the bishops of the Empire, inviting them to come at the expense of the government. The great assembly convened about the middle of June, with about 318 bishops present, according to the best authorities, and a large multitude of presbyters, deacons, and attendants. Athanasius, a young and aspiring deacon in the church at Alexandria, became known as the "Father of orthodoxy" by his opposition to Arius in the controversy. (He was made Bishop of Alexandria at the death of Alexander.)

Constantine presided; pomp and splendor prevailed; a marked contrast to the position of the church in former years. The Emperor publicly burned the letters sent him by the bishops previous to the meeting, with the statement that he was no judge. Creeds were introduced as bases of compromise, but the accusers of Arius wanted one that he and his followers, known as "Arians," would oppose; it was found in the word "consubstantial," which he opposed on the ground that it was not scriptural. It was just what

the "orthodox" wanted, hence put in the creed. All but five signed it; many under force from fear; it was a forced union. Arius and his followers were ex-communicated; and his books burned; but Constantine later became favorable to him, and forced the Bishop of Alexandria to recognize him. This is the first instance of civil punishment in the church; but the forerunner of the church of the dark ages.

Another question settled at this council, was the question of Easter. Previous to this time the Eastern and Western churches had been observing the season at different times, and with no particular Sunday on which to observe it. The time was definitely determined at this council.

The Council adjourned about the middle of August. "The Creed of Creeds" had been born; Christianity had become the state religion; "orthodoxy" had taken definite form; and civil and ecclesiastical governments were joining hands.

Just a few words remain to be said. In this period of history we see the dying embers of paganism and heathenism as they are fanned into a few flickering flames, to be extinguished by the onrushing flood of Christianity; but we also see the bright light of a pure simple faith, in its conquest, becoming contaminated and defiled by the world it is conquering; to supplant in later years with "Papal" Rome, what it was conquering in "Pagan" Rome. We see a world bathed in the blood of innocent men and women, as their life is poured out for the faith of their hearts in the "death and resurrection" of their Savior; and denial of the "gods." We should learn the lesson of the ease and patience with which apostasy creeps upon

the "faithful"; and the absolute necessity of "speaking as the oracles of God"; retaining the simplicity, beauty, and purity of Christianity, as delivered by the apostles, guided by the Holy Spirit. Let each one "Content earnestly for the faith, once for all delivered unto the saints" (Jude 3), that in "all things" God may be glorified.

(Authorities relied upon for the facts of this article: "Decline and Fall of the Roman Empire," Gibbons, Vols. 1, 2. "History of the Christian Church," Philip Schaff, Vols. 1, 2, 3. "Eusebius' Ecclesiastical History," Christian Frederick Cruse, translator. And "Church of the First Three Centuries," Lamson).

“THE CHURCH IN CONFLICT WITH PAGAN
PHILOSOPHY”

JOHN T. SMITH

The subject which I am to discuss at this hour comprehends a field that is vast, and its soil is largely virgin.

While I can truly say with Paul, “I count not myself to have apprehended”—yet I find it a field of unusual interest and profit to those who like to trace, from the small mustard-grain origin, the history and growth of the church in unfriendly soil. Who are interested in knowing more about the things which stoutly opposed Christianity at its inception, and which things soon began to corrupt the faith and retard the progress of the church.

By “the church,” we mean the New Testament church, i. e., the church according to the New Testament, or the church revealed in the New Testament. The one which the Savior said, “I will build” (Matt. 16:18), and which was set up, established, and inaugurated on the first Pentecost after the resurrection of Christ from the grave. This church was to be propagated by the preaching of the gospel (Mark 16:15), by preaching a message wholly unlike anything the world had ever heard. Not something which had sprung up out of the hidden depths of man’s nature, something which he had reasoned out, but something communicated to him from a higher source—a power descended from above.

“Philosophy,” in the original and widest sense, is “the love or pursuit of wisdom, or the knowledge of things and their causes.” Philip Mauro says: “Phi-

losophy is the occupation of attempting to devise, by the exercise of the human reason, an explanation of the universe." In our study, philosophy is used especially of knowledge obtained by natural reason, in contrast with revealed knowledge.

By "pagan," we mean one who does not hold the true religion, or does not worship the true God. Hence pagan philosophy as a system of religion was the product of the speculations and human reasoning of those who knew not the true God, in their efforts to find an explanation of the origin of the universe and of man. Although it is specifically said in the word of the Lord, that the world by its wisdom knew not God, (did not come to the knowledge of God, and cannot) yet the interminable occupation of the philosopher, by means only of human wisdom, is seeking to find an explanation of the universe—its existence and origin, its Creator, and of man and the right way of life.

In this study we are not to deal with modern philosophy. It would no doubt be both interesting and profitable to discover that there is very little that is modern about so-called modern philosophy, but that it is almost wholly a revamping of the old philosophies. Primarily, our subject does not involve the study of ancient philosophy, only to the extent that we may know something of the deep-seated customs and the modes of thinking which prevailed "when the fulness of time came, and God sent forth his son" to establish his church upon the earth. We need only a brief historical background to enable us to appreciate the task of the early church, and the conflicts she had in her efforts to plant Christianity upon the earth.

About five centuries before Christ, we find the Sophists or wise men. They were teachers, attached to no

institution and to no locality, thoroughgoing skeptics who doubted everything, but proposed to give instructions on all subjects. They maintained that the basis of morality was to be found within one's own intellectual and moral being. (Paganism always insisted that man's innate moral sense would guide his conduct aright. It recognized a distinction between vice and virtue, but maintained that each man could tell which he ought to choose and which eschew.) The Sophists said there is no universal idea or standard of conduct, but that each may do what is right in his own eyes. Naturally these views and ideas led to a period of great laxity and immorality, and to the corruption of Greek society. Every man became a law unto himself, for they said, the way of man is in himself; he can direct his own steps. But God's prophet said: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). They were wise in their own conceits, and confident in their ways, but Paul said: "The wisdom of this world is foolishness with God." Again it is said: "The Lord knoweth the reasonings of the wise, and they are vain." Verily, "The way of a fool is right in his own eyes" (Prov. 12:15). These Sophists were just the spokesmen of their day, and simply put into words what all Greek states practiced.

It is said that Socrates inaugurated a new era in the higher life. He was the mortal enemy of the Sophists, and made the first Greek appeal to man's conscience. He said that correct thinking meant correct action. He believed that knowledge and virtue could not be divorced. "Salvation is by wisdom," said he, "for no man who knows right will do wrong." But like all pagan philosophers, he insisted that innate

moral consciousness is the guide and the sanction of morality and virtue.

Historians tell us that Plato continued the work of Socrates in the search after ultimate reality, and a deeper spiritual unity. He has been called "the philosopher of the spirit." He made philosophy a religion. His theory of "ideas" was the basis of his system. "The idea is the archetype—the divine thought or plan—of which material objects are the imperfect reflection." Plato taught that it is in the celestial world that we are to find the realm of ideas, and that God is the supreme idea. He was far in advance of the philosophers of his day. Eusebius says: "He alone of all the Greeks reached the vestibule of truth and stood upon its threshold." Yet Plato did not recognize the true and living God, for he said: "Beauty, truth, love, these are God, whom it is the supreme desire of the soul to comprehend." While Plato approached wonderfully near to the truth with reference to "ideas" or "thoughts," reminding us of the language of the wise man, "For as he thinketh in his heart, so is he," and again, "Keep thy heart with all diligence; for out of it are the issues of life," yet he never entered into the sanctuary of truth, because he relied wholly upon philosophy, or the knowledge obtained by natural reason.

Aristotle was the world's moralist, who made philosophy a science. He insisted that goodness as a whole consists in both well-being and well-doing, or goodness of the intellect, and goodness of action. To him, goodness consisted in some form of efficiency, or some superiority in conduct, rather than in a state of mind. Like Socrates, he believed that the two were inseparable; that when one knew right he would not go wrong.

After the death of these great philosophical leaders, the essential elements of their theory of life were presented by the Stoics. This was a school founded by Zeno about 300 B. C., at Athens. Stoicism was pantheistic. It taught that there is no God except the combined forces and laws which are manifested in the existing universe, or "the universe conceived of as a whole is god." It proclaimed that salvation consists in destroying the passions, suppressing the emotions, and cultivating the will. Hence, man is potentially his own savior, and doesn't need any higher power. The Stoics did not entertain the hope of immortality or the resurrection of the dead.

About the same time, Epicurus founded the school of the Epicureans at Athens. They too, were greatly interested about the problem of conduct—"What is the highest good?" And they proclaimed pleasure as man's highest end; the summum bonum of life. By "pleasure," Epicurus meant satisfaction, contentment, and peace of mind. But the idea was soon corrupted, and came to mean "sensual enjoyment," and "self-gratification." They denied the resurrection of the dead, and rejected the idea of a future state of rewards and punishments. "Salvation is confined to this life." They did not even ascribe to God the creation of the world, but held it to be the result of a conflux of atoms. Being thus materialistic and atheistic, the final and legitimate fruits of this teaching were a gross sensualism.

Stoicism, which proclaimed that man is his own savior, and needs no higher power, that he saves himself by destroying his passions, suppressing his emotions, and cultivating his will, exactly adapted itself to the thinking and customs of the Romans. The

circumstances of their early history taught them self-control and self-reliance. Among them, religion was more closely interwoven with politics than in any of the other ancient states. Indeed, their whole civil and social life was based on religious customs. Whatever, therefore, attacked one of these must soon come into conflict with the other. The learned aristocracy of Rome and Greece looked down on Christianity with contempt, because it was propagated, for the most part, by the common, unlettered, and uncultured class, and at first found readiest acceptance among the lower classes of society. Celsus, the first writer against Christianity, jeers at the fact that "wool-workers, cobblers, leather-dressers, the most illiterate and vulgar of mankind, were zealous preachers of the gospel, and addressed themselves, particularly in the outset, to the women and children." Another standing objection against Christianity was that it preached only a blind faith: that it did not prove anything on philosophical grounds. Hence, Christianity had against it on the one hand the pride of culture, and on the other, that it was just another philosophy, which ought to be proven by reason.

Shall we now look to the New Testament, to discover some of the conflicts between the church and pagan philosophy, in apostolic days. The seventeenth chapter of Acts tells of Paul's singlehanded combat with some of these systems, especially the Epicureans and Stoics, at Athens. Athens was the capitol of Greece, and the seat of learning for the world. More, it was the stronghold of pagan philosophy and idolatry, in apostolic times. The Bible says that Paul found the city full of idols—and Petronius said: "It is easier to find a god than a man in Athens." It is said that

there were some thirty thousand legalized gods among the Greeks.

Athens had become a place of public resort for philosophers and students from all over the civilized world, and Luke tells us that "they spent their time in nothing else, but to tell or to hear some new thing." No doubt, the apostle had this in mind when he wrote: "The Greeks seek after wisdom."

While Paul waited for Timothy and Silas to join him, his spirit was stirred within him. Thus he reasoned, in the synagogue, with the few Jews who were there, and in the market place every day, with the idle class who met him there. Soon he was encountered by some of these philosophers, and invited to speak at the Areopagus. They said, you are bringing strange things to our ears, and we want to know what they mean. Paul began by complimenting them for being so religious, "In all things I perceive that ye are very religious," for "as I observed the objects of your worship, I found an altar with this inscription, 'To an unknown God.' What therefore ye worship in ignorance, this I set forth unto you." The apostle began with a God whom they worshipped in ignorance, and preached unto them the God of heaven—a God of personality, a God of intellect, and a God of power. He set him forth as the creator of the world and all things therein, ruler of heaven and earth, and the author and giver of life. This teaching naturally engendered conflicts, for it was a flat contradiction of every thing which philosophy taught. They knew nothing about a personal, intellectual God, "In whom we live, move, and have our being." Paul concluded his speech with statements which were even more objectionable, when he said: "God hath appointed a day

in which he will judge the world in righteousness," and added that Jesus, whom he hath raised from the dead, will be the judge. They didn't believe in the resurrection and the judgment, and a future state of punishments and rewards.

This was one of Paul's most masterly discourses, and seems to have been a complete failure. When he had finished, some mocked and scorned, while others, with indifference, said: "We will hear thee again." Disappointed and disgusted, the apostle left before Timothy and Silas arrived. Left without trying further to found a church. The trouble with the Athenians was that they were seeking wisdom of a worldly sort—something which had been reasoned out by men, and which would challenge their intellectual powers. Paul's message was descended from above, and was addressed to the heart and conscience. No wonder he wrote to the Corinthians, (neighbors of the Athenians) and said: "Not many wise men after the flesh, not many mighty, not many noble are called" (1 Cor. 1:26). When he said: "I came not with excellency of speech or of wisdom, proclaiming to you the testimony of God," obviously he was alluding to just such wisdom as was possessed by the philosophers.

Stephen seems to have encountered some of the same teaching in Jerusalem which Paul found at Athens. In Acts 6:9 it is said: "Then arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen." In chapter seven, verses 46-48, Stephen said: "David asked to find a habitation for the God of Jacob. But Solomon built him a house. Howbeit, the most High dwelleth not in houses made with hands." Both Paul

and Stephen had to combat the idea that the God whom they preached and worshipped was just another god created by man's hands. They declared that he is Lord (ruler) of heaven and earth, and dwelleth not in houses made with hands.

In the second chapter of Colossians, verses 8-10, the matchless apostle clearly sets forth the conflict which existed between the philosophy of his day, and Christianity as it was taught and practiced by the early church. "Take heed lest there shall be anyone that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power." This is the only time in all the word of the Lord that the word, "philosophy" is named, and it is of much significance that it is here coupled with "vain deceit," and declared to be according to human tradition and the course of this world (the basic principles of this evil world), and not after Christ. The apostle warns, "take heed"—beware." It means to be on one's guard. Beware, lest any one maketh spoil of you. The word "spoil" (despoil) signifies to make a prey of, as when one is stripped or deprived of his valuables or treasures, by plausible swindlers. The treasure here contemplated is the believers portion in the unsearchable riches of Christ. His warning, therefore, is to keep people from being victimized by philosophy, and losing their portion of the riches of Christ. He further declares, "It is not after Christ," that is, not according to Christ, not following Christ, or not compatible with the teaching of Christ. Philosophy is not according to Christ, because

it is purely the product of human reason. It is not after Christ, for the simple and all-sufficient reason that the teaching of Christ puts an end to all philosophical speculations concerning the relations of humanity to God and to the universe. Frequently the Christ set his seal to the truth and divine authority of the Old Testament scriptures, which declare unmistakably that, "In the beginning God created the heavens and the earth"; and again, "So God created man in his own image—male and female, created he them, and bade them have dominion over all the earth." The philosophy of the pagans was "not after Christ," and the gospel which Paul preached was not after man (Gal. 1:11, 12). "The gospel preached by me is not after man. For neither did I receive it of man" He declares that it is not something which man has reasoned out, but that it came from a higher source. Of necessity, philosophy and divine revelation are utterly irreconcilable.

Paul must have alluded to the teaching of the Epicureans, that man's highest end is pleasure, when he said: "If the dead rise not, let us eat and drink; for to-morrow we die" (1 Cor. 15:32).

At Ephesus, he encountered Demetrius and his mechanics, who were making silver shrines of Diana, to sell to the devoted worshippers. Demetrius and his mechanics, with those engaged in similar trades, created a great disturbance, and bitter opposition against the cause and the church. They were using the heathen religion to make money, and Paul's preaching, "They are no gods that are made with hands," interfered with their business, and their temporal interests.

To the Romans, Paul wrote of some, after this fashion, (Rom. 1:21-23): "But became vain in their

imagination (absorbed in useless discussions), and their senseless heart was darkened." Adam Clark says, "This refers to the foolish manner in which even the wisest of their philosophers discoursed about the divine nature. Their foolish, darkened, minds sought God nowhere but in the place in which he is never to be found; viz., the vile, corrupt, and corrupting passions of their own hearts." "Professing themselves to be wise (boasting of their wisdom), they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things." Dr. Clark adds: "The finest representation of their deities was in the human figure; and on such representative figures, the sculptors spent all of their skill. And when they had formed their gods according to human shape, they endowed them with human passions. Not having the true principles of morality, they represented them as slaves to the most disorderly and disgraceful passions, as possessing unlimited powers of sensual gratification."

Throughout the New Testament, references and allusions are made to this great conflict. Enough has been given for us to see something of the struggles and trials of the early church, and to discover that in order to deliver its message effectively, and to triumph over all opposition, it had to fight, and to defend itself against the attacks of publicists and philosophers of that age.

“THE CHURCH AND A CLERICAL HIERARCHY”

JOHN T. SMITH

By “the church,” we mean the New Testament church, the one which Jesus gave himself for or purchased with his own blood.

A “hierarchy” is an ecclesiastical ruler, or one having rule in holy things. “Hierarchy” is the power or rule of a hierarchy, priestly rule or government, or an organized body of priests or clergy in successive order or grades.

“Clerical,” of or pertaining to the clergy.

From these latter definitions it will be obvious to all that we are to study this subject almost entirely in the light of uninspired history. We are to try to trace, historically, the movement referred to by Paul as the “falling away,” and the progressive development of a hierarchial or ecclesiastical system which corrupted the church from its primitive simplicity and purity, and culminated in the “Church of Rome” with its successive order of priests and prelates.

The Bible furnishes us an excellent text with which to begin. 2 Thess. 2:1-12: “Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that you be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle from us, as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped: so that he sitteth

in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now you know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believe not the truth, but had pleasure in unrighteousness."

From this reading it is clear that the Thessalonians were troubled in regard to the second coming of Christ, and Paul writes to settle their minds, "Let no man beguile (deceive) you—, for it will not be except the falling away come first, and the man of sin be revealed, the son of perdition; . . ." He said the "man of sin" is being restrained to the end he may be revealed in his own season. "For the mystery of lawlessness doth already work: only there is one that restraineth now."

The Pulpit Commentary says: The prediction of Paul, concerning the man of sin, made a deep impression upon the early fathers, and the references to it in their writings are numerous. In general, they considered that the fulfillment of the prediction was future; that the man of sin was anti-Christ, and an individual; and that the restraining influence was the

Roman Empire." It further says: "The reformers in general adopted this opinion." The reformers did not agree with the fathers that the man of sin—anti-Christ—is an individual, but rather the "succession of popes." Hence, they applied the name, "man of sin" to the movement or institution which we style the hierarchial or ecclesiastical system.

There are some things very definite about Paul's language in the text. First, an apostasy is positively predicted, and the nature of it is clearly set forth. It was not to be a political, or social decline, but a religious apostasy, and was to take place before the second coming of Christ. Second, the quotation from Paul shows that it was to be characterized by the usurpation of power or authority. These points must not, cannot, be overlooked in discovering the apostasy predicted by Paul.

From the New Testament we learn that each congregation was to have elders and deacons. Titus 1:5: "For this cause left I thee in Crete, that thou shouldst set in order the things that were wanting, and appoint elders in every city, as I gave thee charge." Luke records the fact that Paul and Barnabas ordained elders in every church which they had established in Asia (Acts 14:23).

To the Philippians Paul wrote: "To all the saints in Christ Jesus that are at Philippi, with the bishops and deacons." Thus the New Testament church was a marvel of simplicity in its organization, with only these two sets of officers; the first to "Tend the flock exercising the oversight" (Acts 20:28), while the deacons were to look after the poor, and perform other kindred duties. But this simplicity was not to

continue very long. The mystery of lawlessness had already begun to work in the days of the apostles.

Bishop Newton observes that, "The foundations of popery were laid in the apostles' days, but that the superstructure was raised by degrees, and that several ages passed before the building was completed, and the man of sin revealed in full perfection." Numerous passages in the New Testament clearly predict departures from the truth and simplicity which is in Christ, and a tendency to follow the traditions of men.

In his sacred, solemn charge to Timothy (2 Tim. 4:1-8), Paul said: "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." Again 1 Tim. 4:1-3 says: "The Spirit speaketh expressly, that in the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth."

To the Ephesian elders he said: "For I know this, that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw the disciples after them." Thus he predicted that within the church, and among its leaders, there would be men not satisfied with the simplicity thereof, but who like Diotrophes, loveth to have the pre-eminence (3 John 9).

History records several stages or steps in the progress of the apostasy, and the building up of the hierarchy, which we shall try to discover. The first of these was the ascendancy or sovereignty of the presbyters or bishops. The Bible plainly teaches that they are to have dominion and rule over the church. "Let the elders that rule well be counted worthy of double honor" (1 Tim. 5:17). "Obey them that have the rule over you, and submit to them" (Heb. 13:17). But they were not to "lord it over the charge allotted to them." They were not to be tyrannical, or to act as feudal lords.

During the second century, the idea developed that they were clothed with absolute authority as God, and Christ, and the apostles, to rule the church. Ignatius, who was martyred early in the second century A. D., and whom tradition says was a disciple of the apostle John, said: "Ye should also be subject to the presbyters, as to the apostles of Jesus Christ." He further said: "See that ye follow the presbyters as ye would the apostles." Irenaeus, who was born about 120 A. D. made this statement: "Wherefore it is needful to abstain from all these things, being subject to the presbyters and deacons, as unto God and Christ." Thus presbyters or bishops were made absolute over the church, and the initial departure was effected.

In the New Testament, the names presbyter and bishop are used interchangeably. Neander, in his *History of the Christian Religion*, says: "We find the names presbyter and bishop interchanged for each other until far into the second century." But at that time a distinction was made which the Bible knows nothing about. The name bishop (episcopus) was

applied exclusively to the presbyter who acted as chairman or president of the presbytery. His place was soon made a standing office, and this bishop presumed to have the pre-eminent oversight. He insisted that due to his superior office, he should exercise greater authority. Neander says: "The bishops considered themselves as invested with supreme power in the guidance of the church, and would maintain themselves in this authority." This was the second step place before the return of the Lord.

The third step, though more radical, was quite easy and natural, because the way had been paved for it. It was the formation of a sacerdotal or priestly caste in the church. It was formed largely after the order of the old Jewish priesthood. The people were divided into two classes, the clergy and the laity, and these became separate and distinct bodies. Because the clergy was supposed to live in constant intercourse with God, they soon concluded that the only approach to God was through them. Thus they formed a priesthood for the people, laity, took charge of affairs generally, and gave to every church its priest.

Historians tell us that the next step was the multiplication of church offices. The system is being developed. The hierarchy is lifting up its head, but it required more organization to acquire more power and authority. So they combine all the churches of a certain locality under one head and management. Over this combine or association one of the bishops was placed to direct its affairs. When associations of this kind had been formed throughout the state or province, with a bishop over each of them, they were prepared for another forward step in the development of the system. There was one drawback to the move-

ment, and that was that the church was filled with warring factions, which had been developing since the bishops usurped ascendancy and power over the presbyters. When Constantine came to the throne in 312, he soon set about to reconcile these matters. He called a general council in 325, which was attended by 318 bishops, from all over the known world. Out of this council, the historian tells us, was born the archbishopric. It was then that all the districts of a state or province, with their presiding bishops, united under one head, which head was called the archbishop, or higher bishop. He was given power and oversight over the whole state.

But the provinces of a nation must next be combined under one head. This was the next step. Hence, one to rule and exercise dominion was placed over this great organization. He was called the cardinal, which term is derived from "cardo," and means a "hinge." At first the clergy who served the cathedral churches were regarded as the hinges on which other clergymen and their churches revolved, but later the name was applied to the bishops who became heads of the different nations. Still later, the cardinals constituted the official advisers or senate of the pope, in his administrative and ecclesiastical affairs.

But the man of sin is not yet fully revealed, "he that opposeth and exalteth himself against all that is called God or that is worshipped." Somewhere between the fourth and sixth century, another stage is reached, when the patriarchate is formed. Just as the political rulers of the large divisions of the Roman Empire were called exarchs, the religious chiefs of the church were given the name patriarchs. At first only the bishops of Rome, Alexandria, and

Antioch received this honor, but soon Jerusalem and Constantinople came to enjoy the same glory. Hence the world was sliced up into five parts and a religious despot ruled in each realm. Each was absolutely independent of the other. Finally, in the latter part of the sixth century, these five powerful bishops waged a terrific struggle for supremacy. It was a battle of the giants, a fight to the finish. Each was striving to occupy the highest place, and have the title of "Universal Patriarch." In the year 606 Boniface III was designated pope, by the Emperor Phocas, and was placed on the religious and temporal throne of the world.

Gregory proudly claimed to be the successor of Peter, set up by God to govern, not only the whole church, but if necessary to assume the control of civil affairs in the whole world. Thus have we seen that through a succession of departures from New Testament teaching, and the gradual development of a human system of government, the Roman Catholic church, with its priests, bishops, archbishops, cardinals, and popes, came into being, full grown, in less than 600 years after the primitive church was established. When one carefully considers the predictions of Paul and then follows the events subsequently occurring, to the elevation of the first pope, it seems all too obvious that his specifications have been met.

Moreover, while these changes were all taking place in the administrative department, a system of doctrine, wholly unlike that which was given by the apostles, was being developed. For example, "Holy water," which was said to be especially blessed and sanctified by the priest, was first introduced in the year 120 A. D. Nothing which the Lord ever said,

nothing connected with the Holy Spirit's guidance is responsible for its us. It is strictly a human innovation.

The next innovation was the introduction of the doctrine and practice of "penance"—the infliction of punishment to expiate for your sins, and as an evidence of your penitence. It was first practiced in the year 157. Where did the doctrine originate? Obviously, in the minds of those who "go onward, and abide not in the doctrine of Christ."

Then came "Latin Mass," in the year 394, which is still practiced after a period of more than 1500 years. Yet there is not one word respecting it in all the pages of the Sacred Book. Gradually were these innovations introduced, and step by step the "man of sin" developed. In the year 588, "extreme unction"—an anointing administered to those thought to be in danger of immediate death, began to be practiced. It was not introduced by authority of the apostles, or the Holy Spirit, but purely upon the assumption and the authority of the clerical hierarchy.

The doctrine of "purgatory," which teaches that those who die unprepared, may be prayed out of their torment by the priest, provided a sufficient sum of money is paid to the priest, was first announced in the year 593.

The doctrine of "Transubstantiation" was introduced about the year 1000 A. D. It taught that by the prayer of the pope or a priest under him, the bread and wine were changed into the literal body and blood of Christ. Of course, there is not a hint of such a thing, in all the word of God. It was never heard of until the year 1000.

"Celibacy," by which they mean that the popes and priests will not marry, was introduced in the year 1015, and seems to perfectly fulfill the prediction of Paul (1 Tim. 4:1-3), "In later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry . . ."

There was introduced in the year 1190 the doctrine of "indulgences," which simply meant that if one would pay the priest a satisfactory sum, he could do whatever he pleased, give himself up to mirth, gratify his appetites and propensities. All would be absolved by the indulgence. Verily, "the love of money is the root of all evil."

Next in order was "Auricular confession"—confessing one's sins into the ear of the priest, that he may forgive them. Of course, he has no more power to forgive sins than any other man. Only the blood of Jesus Christ can cleanse one from his sins, and that has never been delegated to any man on earth. Auricular confession was just a part of that ecclesiastical system built by man, and was never heard of until the year 1215.

In the year 1311, "Sprinkling" for baptism was adopted at the council of Ravenna. Sprinkling had been practiced in cases of sickness and on special occasions, since 251 A. D., but now it beomes a doctrine and a regular practice of the western branch of the church. The Greek Catholics have never practiced sprinkling, but from the beginning of their existence until now, they have practiced immersion. There is no higher authority for sprinkling for baptism than

the Roman Catholic church. There is neither precept nor example for it in any of the recorded cases of conversion in the New Testament.

Thus we have seen the primitive church, which had its beginning at Jerusalem, corrupted by a succession of departures and innovations until it completely lost its original simplicity and purity. In its stead, we have seen the "man of sin" raised up to his full power, "exalting himself above all that is called God, or that is worshipped." He claimed to be the successor of Peter, the vicar of Christ; set up by God to govern the church and the world.

But after a thousand years of corruption, superstition, and spiritual darkness, the clouds rifted and the sun broke through once more. Hence the church of the Lord Jesus Christ was restored to its ancient purity and power.

THE CHURCH DURING THE DARK AGES

A. O. COLLEY

My friends, I am happy, on this occasion, for the confidence indicated by our program committee in assigning me this important subject. To trace the church through the darkest period of human existence, when all but a few of its members had been either destroyed or scattered by religious and political powers, is no small matter.

The era to be briefly covered in this address is from A. D. 321 to A. D. 1333, and to be presented in less than an hour it will be necessary to touch the subject only in its vital points which will serve merely as an outline for further study of the great question.

I know of no text that would be more appropriate than the one found in Revelations 11:1-12. The first two verses read, "And there was given me a reed like unto a rod: and one said, arise, and measure the temple of God, and the altar, and them that worship therein. And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months." I suggest that you get the Bible and read the remainder of this text.

I am aware of the dangers that lie in trying to interpret "Unfilled Prophecies," as it has become a great field for speculation, which, if followed very far, leads to division and many evils; but, I do not propose, in this address, to indulge in that which is future, but to the age already past, which my subject covers.

I shall ask you to note carefully some of the things in the book of Revelations that I believe refers directly to the subject I have to discuss. I do not believe Revelations to be a sealed book to students of history who are not disposed to theorize upon it. I call it "The Prophetic History of the Church." It covers the "Things thou, (John) had seen, the things that are, (at the time he wrote) and the things that would come to pass."

HOW TO UNDERSTAND THE PROPHETIC HISTORY

This book relates, under various figures: horses, seals and many other emblems, what history now reveals to us as "past events." The Lord has not given us a single new doctrine in the entire book of Revelations. He only tells of the historic development of the church through a few hundred years, and employs these figures to do so. We shall pass over, for the sake of brevity, a great portion of the first five chapters, as they are in explanation of the things into which the sixth seems to lead directly. In this chapter, and the next, we have an historic vision of the church and the truth that the church has always depended upon for its perpetuity. This historic picture is put under "Seven Seals," four of which are represented by four horses, the colors of which are represented as white, red, black and pale. These horses and the seven seals carry us through the historic periods of the church, from its introduction into the world, until it is through with that part of the history of the world called "The Dark Ages." This is over when the truth is again put back into a living language. (From the 6th to 20th Ch. Rev.)

My part of this subject rightly begins in the days

of Imperial Rome, under the rule of Constantine. He, as a world ruler, took the church under his political protection, posing as its friend. Secular history regards him as "A Christian Emperor" and outwardly it seems that he was a great friend to the followers of Christ, but, it is apparent to all who will carefully look into this great ruler's life, that he was only outwardly, or politically, a Christian. He posed as a Christian, but like many of our day, was not baptized until near the close of his life. It is suggested by some historians that he understood baptism was "for the remission of sins," and he desired to wait until he was through sinning to get the entire benefits.

Be that as it may, although having some error, even in that century, in regard to gospel obedience, it shows that the doctrine first announced in the founding of the church, on the memorable Pentecost, by the apostles, was not obscure.

GOOD AND BAD RESULTS

From the viewpoint of the casual observer, who does not study Christianity from the New Testament records, it looks like a great victory for the church. The influence was far reaching; but was both good and bad. Good, in that Christians were no longer persecuted and accused of everything that happened, and which often led to forms of severe punishment, even death. It is said that the "Sword of persecution was not only sheathed; it was buried." Just prior to this time, under Diocletian, the houses belonging to the church were either confiscated, or destroyed. Much of this was restored and given back to the professed followers of Christ. Idolatry was discouraged, but not forcibly forbidden in every place. Many of the

idolater's temples were converted into places of Christian worship. The church began to live and prosper from the public funds of the empire. This was a great day for the bishops and high church men, the clergy, as it was then called. They were freed from taxes, or dues, to the government. This led to great difference between the "Clergy and the Laity," which some try to recognize now.

SABBATH AND THE FIRST DAY

During this time, as existed more or less all the time from the days of the Apostles, there had been a great controversy among the professed followers of Christ, as to which day of worship they should keep. Those who were influenced by the Old Testament believed in keeping the Sabbath, while the ones who believed the New Testament, the only authority for religious worship, believed in keeping the first day of the week. In 321 A. D. Constantine settled the controversy by naming the first day of the week as the day of worship. He did not change the day of worship, as some of our sabbatarians claim, but merely put an end to the controversy.

MANY GOOD INFLUENCES

Other good influences were brought about as a result of the Emperor believing in Christianity. He caused "Crucifixion" as a mode of execution Roman criminals to cease. He recognized the cross as a sacred emblem, and would not allow it used in such executions. Another great service to humanity was that Constantine stopped the slaying of infants at birth. The Romans, under pagan rule, held that they had the right to dispose of infants at birth if for any reason they were not wanted. Some took advantage of that state of

affairs, selling them to be reared as slaves. This led to other modifications of slavery, and greater liberty for the common or lower classes as they were called at that time.

GLADIATORS

Men killed each other for the mere entertainment of the spectators. Contests were fought in the arenas with knives unto the death. This was modified in the days of Constantine, but never fully outlawed until A. D. 404. Constantine's mother was said to be a real Christian, and did much to help him in his reforms, but public sentiment grew in favor of the Emperor's religion until the worldly ambitious, instead of the really converted people, gained control of the affairs of the church.

DEBATES CARRIED ON IN THIS PERIOD

1. A controversy over the nature of Christ. Apollinaris, Bishop of Laodicea, A. D. 360, affirmed that Christ, on earth, was no part human, but God, in human form. This met with much opposition and debate. His heresy was finally condemned by the council of Constantinople, A. D. 381. and Apollinaris withdrew from the church.

2. On sin and salvation—Adamic Sin. This controversy originated A. D. 410, and was lead by Pelagius, a Monk, who came from Britain to Rome. His doctrine was that we did not inherit our sinful nature from Adam, but each one was free to make his own choice, whether of sin or righteousness; that each one must answer for himself. This doctrine is held by many today, while others oppose and say that we all sinned through Adam's transgression and became so sinful that even babies are born sinful. Au-

gustine was the great champion of the doctrine of "original sin" and really prevailed. In a council at Carthage, A.D. 418, the Pelagian theory was condemned. We can never tell the influence of any doctrine upon humanity. This controversy, and its effects, may be found in some of the modern creeds. (See Methodist Discipline put forth in 1894 and how it was modified in the one by their conference of 1918.) Both include the idea of "original sin" into the practice of infant baptism. (Pages 12 and 201 for the first and 4 and 329 for the last.) Many evil consequences have arisen from this doctrine of "inherited sin," the sin of Adam transferred to the entire race through natural generation. For more complete discussion of this doctrine, see "Cyclopedia of Religious Knowledge," page 720.

THE RISE OF MONASTICISM AND PILLAR SAINTS

You will bear in mind, in the early church, there were neither monks nor nuns, but, in the fourth century there arose these two offices that had much to do with the modifications of the doctrinal purity of the New Testament church. The founder of this new heresy was "Pelagius of Britain." He started the movement, A. D. 420, that reached greater proportions during the middle ages. It meant at first retirement from the world, and had but little significance, but later became more important because bishops were selected from among their number. Dwelling places were erected and were occupied in common by the monks, who were under religious vows of seclusion. These places were called monasteries. One, Simon called Stylites, left a monastery and started the prac-

tice of building "Pillars," where he was seated on high that all might see him, A. D. 423.

CAUSE OF MUCH CORRUPTION

After the death of Constantine, Rome had weaker men for Emperors, and the church lost its original identity by becoming politically entangled. Man, regardless of character, sought membership in the church, mainly for political protection. They began to reorganize the church, out of the material they had in it, more political than religious. It was destined, so far as the leaders were concerned, to be patterned after the Empire of Rome, and to reach that state where one head should control it. It was said by them, "Bishops rule the church, but who is to rule the Bishop?" Since they saw, as they thought, the need for a "Controlling Bishop," they started the process of selecting one. The presiding bishops in certain cities soon became known as "Metropolitans," and afterwards the same ones were called "Patriarchs." These Metropolitans or Patriarchs lived in the larger cities, as Rome, Jerusalem, Antioch, Alexandria and Constantinople.

Great controversies arose between these leaders until finally the papacy of Rome was established. This was about A. D. 451 when the bishop of Rome gained authority over the others, but was not a confirmed Pope until a still later date. The development of the Pope as the supreme pontiff was nearly one thousand years reaching its climax—"Universal Bishop" and head of the church—and in addition to that, his claim to be ruler over the nations, above Kings and Emperors. This came under Gregory VII, known also as Hildebrant, A. D. 590-604. Under him let us ob-

serve some departures from the New Testament order, as follows: (1) Adoration of Images. (2) Purgatory (place of punishment after death). (3) Transubstantiation (the claim that the bread and wine in the communion could, by them, be changed to the real body and blood of Christ). (4) Monastic life (he had been a monk and was, therefore, an advocate of monastic life).

During this time the Pope, in a measure, defended the weak; checked divorce and the mistreatment of wives by their husbands, and this rule applied to the rulers as well as others, for some of them were forced to take back their wives they had driven away. Many of the sick and weak were cared for, and this went far in influencing the common people to favor their rule.

SPURIOUS DOCUMENTS

It may seem strange to us that forgeries would be used in the name of religion in trying to bolster up false theories, but such was the case in those dark days when men feared to challenge the authority of the Pope, or high church ruler in anything. Many such forgeries were circulated, but since then have been discarded, after being proved of fraudulent production.

One of these documents was supposed to have been from Constantine to the Bishop of Rome. This was shown and circulated long after Rome had fallen and was purported to have been given to a pope, before there was a pope. Let us bear in mind that the Emperor Constantine lived A. D. 314-335, and this was long before the papal power had developed. This document claimed that the Bishop of Rome had su-

preme authority over all the European provinces, and that he was ruler over the Emperors. A little later on, other forgeries were discovered, among which was "The False Decretals of Isidor," and this was said to have been, by early Bishops of Rome, even from the days of the Apostles. It set forth some of their best claims to authority, by declaring that the Pope of Rome had absolute supremacy over the church; and absolved the church from any individual authority from the state; and further declared that no secular court could judge in matters pertaining to the church or the clergy. For hundreds of years these, and similar documents were accepted at face value by the people, which gave the Pope, and whomsoever he set up as his helpers, great power. Through careful research and study by certain persons deeply interested in religious history, the forgeries were detected, and the yoke of Rome finally thrown off. The style of the Latin language used in the documents did not correspond to the usage of the age, for which they were claimed. The historical conditions, titles, et cetera, were those of the Middle Ages, shown to be products of a later date, but not until the Reformation of the sixteenth century did these documents receive a complete exposure as forgeries.

STAGE OF CULMINATION OF POPERY

I shall not try to follow these men that the world called great in their efforts to completely subdue the church in its original purity, for this address would necessarily be too long; but let me give you a few of the things which have greatly hindered and corrupted the way that was once plainly preached and understood.

True Christianity, though hindered in the first and second century, did not entirely leave the old paths. The next century brought a few things into view, which the Apostle Paul warned the church at Thessalonica (2 Thess. 2:1-12) would possibly come to pass, that is, if there was "a falling away" first. This trouble did not have to come, but evil and half converted men in the church, or connected with the organization that sought power, lead to the forfeiting of some of the principles for which Christ had died. This paved the way for additional trouble. The church, in this century shifted from a strictly religious body to an institution that was protected by a political power. (Figuratively "went off on the wings of the beast," a picture of which we have in the 12th chapter of Revelations.) During this time, mind you, they did not all leave the old paths, for the Lord has always had a "remnant that kept the commandments of God" (Rev. 12:17). These, during the dark days of human speculation, were called dissenters, heretics, etc., and were men who would withdraw from such corruptions and stand exposed to the wrath of their prosecutors rather than follow off into practices they did not believe, just to stand under the protection of Rome. Among the ones who would not bow to such corruptions was Novaton. He started his work in the year A. D. 251, for and with the church at Rome, but had to withdraw and worship in a separate place and manner in order to keep the faith as he understood from the New Testament. There have been men in every century who would not bow to human rule, and with them, few or many, the faith line has been preserved and the truth upheld. "The children of the promise are counted for the seed"

(Rom. 9:8). You will find a few terms that sound strange and foreign to those accustomed to New Testament phraseology, but this is easily accounted for when we consider their associations with the corrupt church. "Evil communications corrupt good manners," and also modify good language.

One quotation must be included here that will show you what existed in many places, "In the year A. D. 590, the Bishop of Italy and the Grisons, (Switzerland) to the number of nine, rejected the communion of the pope as an heretic. This schism had continued from the year A D. 553, and towards the close of the century, the Emperor, Maurice, having ordered them to be present at the council of Rome, they were dispensed by the Emperor upon their protest that they could not communicate with pope Gregory I" (Dr. Alex's Remarks, Ch. 5, p. 32). We here refer the reader to Jones' History, page 244, to show how many of those who could not and would not be influenced with the false doctrine and practices of the church of Rome.

THE SIXTH CENTURY

During this century many departures from the ancient order of the New Testament can be found. Because the church had developed a pope and he had such unlimited power, we are able to glean just a few things from the many they did as worship. They had charge of the documents of the church and permitted just such as they chose to be preserved, and any who dared challenge their ecclesiastical power were suppressed.

It was during this age that the first instruments of music found its way into the worship. Some of our brethren, who have seen proper to include instru-

mental music in their worship, try to convince us that we are behind the times; cannot appreciate good music, nor understand the Greek language, in fact some of them try to say we are in the dark as to the meaning of the word "psallo" that was used, in the New Testament, to express the kind of music we should have. To this, let me say, that we should turn to this picture of history during the "Dark Ages" and see how and where they learned the meaning of that word so well. It was learned from Pope Vitalianus (Eng. pronunciation, Vitalian). This pope reigned A. D. 657-672. Proof, "The organ was said to have been first introduced into church music by Pope Vitalian I in A. D. 666" (Vol. 7, Chamber's Enc. p. 112). The Greeks should understand their own language. "The Greek word 'psallo' is applied among the Greeks of modern times exclusive to sacred music, which in the Eastern church has never been other than vocal, instrumental music being unknown in that church, as it was in the primitive church. Sir John Hawkins, following the Romish writes, in his learned work on the 'History of Music' makes Pope Vitalian, in A. D. 660, the first who introduced organs into the church" (Quoted from McClintock and Strong's Encyclopedia on Music). Personally, I have met one public debater on that question who said, "This was the first organ, but they might have had other instruments in New Testament time." I asked him to read again the statement, "Has never been any other than vocal, instrumental music being unknown in that church as it was in the primitive church." I think this is too plain to admit of a doubt as to the meaning of the authors quoted above.

MANY DEPARTURES HAD COME IN

Many other departures from the New Testament had found their way into the church before this one. The tendency for departure once established, and the Bible dethroned as a standard of authority, brought about these departures. When an elder can develop into a Pope by evolving from lower to higher; and when sprinkling and pouring is substituted for baptism; and the "Confession of sins" to a priest takes the place of confessing Christ, and living the Christian life daily before him; and Indulgencies (Selling the right to sin) be given to people by such human heads, we may expect just any thing to follow in the name of religion.

THIS GRADUAL DEVELOPMENT

All of these departures did not come in one century. Neither did "Church and State" become united, in the fullest sense, until between A. D. 850 and 1073. Hildebrand, better known in history as Gregory VII, was said to be the first one of the Popes to wear the "Triple Crown," and was head of Church, State and all other rules.

HENRY THE IVTH AND POPE GREGORY VII

A rather interesting affair took place between the Emperor and the Pope at this time. Henry the IV taking offence at something the pope had done, tried to depose him, but this he was unable to do, even though he summoned a group of German Bishops to his aid, and really secured their decision to depose the pope. He was made to stand, clothed in wool, and with bare feet, in front of the Pope's castle, (At that time at Canossa, in northern Italy) before he could ever have the Pope's favor again.

FROM THIS TIME ON EMPERORS HAD TO GET
THE SANCTION OF THE POPE TO RULE

From Gregory the VII, A. D. 1073 to A. D. 1216, there were seven Popes, some strong and some weak, so far as ruling power was concerned. This reached the time of Pope Innocent III, who seemed to have been the most outstanding character among the Popes of his time. In a public address he declared of himself, "The successor of St. Peter stands midway between God and man; below God, above man; judge of all, judged by none." He is quoted as saying in an official letter, "To the Pope has been committed not only the whole church, but the whole world." He further declared, "the right of disposing of the Imperial and all other crowns." History of this Pope shows he was chosen to office when he was about thirty-seven years of age. He was very bold in trying to carry out what he claimed to be the power of the Pope. One of the emperors, Otho Brunswick, stated publicly that he wore the crown "by the grace of God and the Apostolic See." He later deposed this same ruler because of insubordination and had another ruler put in his place. He also deposed and excommunicated King John of England but King John was reinstated and allowed to rule again as the Pope's choice. In this Pope, Innocent III, the peak of autocratic power was reached, about A. D. 1216.

POPERY DECLINES IN POWER

The decline of power was felt first by "Bonaface the VIII", 1295-1303. He, asserting that God had set him over all the kings and kingdoms of earth, found himself strongly opposed by both the King of England and the King of France. He forbade Edward the I, King of England, to tax church property

and priestly income, but was compelled to compromise by having the priests and bishops give a part of their income to the government. He quarrelled with the King of France. Philip the Fair, who made war with him, captured and thrust him into prison. He was released but soon died.

AFTER THIS FOLLOWED DARKER DAYS FOR POPES

France dictated to the Popes and had them do the bidding of France from A. D. 1305-1378. During this time rivaling popes arose, and all made certain claims, but were not able to sustain their claims. They moved the headquarters from Rome to Avignon, in the Southern part of France. Papal orders were ignored and even Popes were ordered out of England by Edward the III. (See History of the Popes, Cyclopedia of Religious Knowledge, Page 748.)

CONCLUDING REMARKS

Speaking of one of the great leaders of the dark ages, Gibbons said, "He investigated the creed of the primitive Christians, a Christian church was collected. In a little time several individuals arose among them qualified for the work of the ministry; several other churches were collected throughout Armenia and Capidocia. It appears from the whole of their history, to have been a leading object of Constantine. (This is not the Emperor Constantine of A. D. 321, etc.—A. O. Colley.) and his brethren to restore, as far as possible, the profession of Christianity to all its primitive simplicity.

(Could anything be more like the plea of the brethren of the church of Christ of our time?—A. O. C.)
* * * Their congregations in process of time, were diffused over Asia minor, to the West of the Euphrates." Gibbons goes further, "The Paulican teach-

ers, were distinguished only by their scriptural names, by the austerity of their lives, their zeal and knowledge," Gibbons further describes their suffering, and persecution by stating, "During a period of one hundred and fifty years, these Christian churches seemed to have been almost incessantly subject to persecution, which they supported with Christian meekness and patience; and if the acts of their lives, were distinctly recorded, I see no reason to doubt that we should find in them the genuine successors of the Christians of the two first centuries" (Jones Church History, P. 239, 240). Other historic statements to be found in "Live Religious Issues of the Day by Carroll Kendrick, Pages 345, 350; tell us of the great faith of those who would not go off "Into the wilderness" of speculations of designing leaders. The church then, and the church now, is with those who will not follow human speculation and confusion but, who will live and die by the Old Book. I repeat, It is not necessary that we be able to trace a line of folks through the dark ages, to be able to trace the church; but we must be able to trace the facts upon which the church has ever depended upon for its existence.

We do not have to trace an unbroken chain of human succession from the apostles until now to have the church; but, we can find the principles of the New Testament, as the "Seed of the Kingdom" or the word of God (Luke 8:13), will reproduce the kingdom in human hearts today, when heard, believed and obeyed, just as it did the first time it was presented. Hence, the power to trace the kingdom of God—the church of the living God—consists not in a succession of Popes, or any less pretentious denom-

inational fabrics; but in the tracing of "facts." We can find men who believed the facts concerning the kingdom of God and the things peculiar to the church in every age. Please see Jones' Church History, P. 244, for those who believed and taught the Bible independent of political corruption referred to in the age of darkness. Also a work that tells of such worship in A. D. 590, is Dr. Allix's Remarks, Chap. 5, Page 32.

We can find men in all these ages contending for truth and contending against error. And we bring out the following questions for the study of this period.

1. Do you have any desire to study church history?
2. Do you think the truth depends upon human history to in any way confirm the Lord's promise to Peter and the other disciples (Matt. 16: 16-18). "The gates of hell shall not prevail against it?"
3. Do you believe the book of Revelation, in any way gives a picture of this age (the dark ages) of the church?
4. What does apostasy mean? Do you believe the true church apostatized in this age?
5. What do you contribute, primarily, to be the cause of the dark ages?
6. What was the first step that really led men to depart from the faith?
7. Who was said to be the first Christian emperor?
8. Do you believe he was a real Christian, or a nominal one?
9. What real good do you think Constantine did?
10. What real harm to the truth do you think he did?

11. Do you think all the church apostatized or was there a "Remnant who understood and kept the commandments of God?"
12. What is a remnant?
13. What is the church? Of what is it composed?
14. Can you have the New Testament church and not have all the officers—organization, as to elders, deacons, and evangelists?
15. Upon what does the church depend to perpetuate its existence? Who argues that it must be perpetuated through popery?
16. Name two other denominations that claim a succession of folks from the days of the apostles? Do you believe either of the claims could be sustained?
17. How could we reproduce the church today if we should lose our identity? (Give passages of Scripture that you think justifies your answer.)
18. Please turn to and read (it would be excellent if you would memorize) the follow passages: Dan. 2:44; 4:3; 7:13, 14; Matt. 16:18; 1 Cor. 15:24; Phil. 3:21.

THE PROTESTANT REFORMATION AND
THE CHURCH

E. W. McMILLAN

Ladies and gentlemen: I stand at the end of one hundred hours of special labor, conscious that I must answer to God for every word of this address.

History offers information of a wide scope. It offers thrills from the Pilgrim fathers, searching for wealth and freedom. Its pages tell of daring desperadoes. They tell of humble, suffering people, searching for gold. But among history's most colorful years since New Testament times are those five centuries which culminated in the Protestant Reformation. Brave souls waded through fire and blood, searching for light rays on the sacred page. Each in his search veered at times from the right and erred in judgment upon major matters, but the search went steadily on and the perseverance was nearly divine.

The two major questions forming the basis of all thought were these: First, Shall children of God have freedom of thought, speech and worship or be mere parrots of clerical hierarchy? Secondly, Shall congregations of disciples be independent?

Disputants in all controversies yielded themselves at times the instruments of selfishness, prejudice and current philosophies. We are amazed at their wide variance from definitely stated truths. But we thank God for the doors they opened, for the enemies they wounded and for the heritage of faith they left us. We also pray God's mercy upon their blindness, as we hope our children will do for us.

Our study will reach across five centuries, ending with the nineteenth. Crossing these, we shall meet Zwingli, John Calvin, Martin Luther, the Wesleys, John Knox, Roger Williams, the Campbells and others as heroes of the Reformation. Protesting against the abuses in Catholic bodies—Greek and Roman—those men produced the denominations we know to-day as Lutherans, Presbyterians, Episcopalians, Baptists, Methodists, Disciples, and other minor bodies.

Like a small stream, oozing from beneath a stone on a mountainside, gradually enlarging itself and gaining momentum until it becomes an Amazon, single voices of protest began in the early part of the fourteenth century and grew in number until they shook the entire Catholic world and wounded the powers of the papacy.

The year of thirteen hundred A. D. knew two paramount, antagonistic religious organizations—the Greek or Eastern Catholic church, and the Roman, or Western Catholic church. Their memberships numbered into the millions.

The Roman Catholics claimed the pope, seated on his throne in Rome, was enabled by divine power to utter dictums as infallible as those spoken to the apostles of Christ. They did not claim him infallibly perfect as a man but said that the laws given by him and his college of cardinals were as binding as the New Testament scriptures. They also believed that infants were born in sin, that a state between death and the resurrection, called the Limbo of Infants, existed as a place of punishment for all infants who die without Catholic baptism and the last sacrament in death. They believed that all men must be purged between death and the resurrection of taints of sin left upon their souls at death,

that a place called "purgatory" was prepared for this purpose and that man's duration therein could be shortened by the prayers of the priest. The ministry of the priest included saying mass at stated intervals, baptizing infants and adults (they practiced sprinkling for baptism), administering the last sacrament at death to both infants and adults, the forgiveness of sins to penitent church members and praying for the dead. Sums of money, often large, were paid the priest by sorrowing loved ones that he might pray out of torment departed friends. They believed also that the elements of the Lord's Supper became the literal flesh and blood of Christ when the priest blessed them. This change of elements was called "Transubstantiation" and it formed a major basis of the controversies in succeeding centuries.

Someone has well said that, "Whatever the Roman Catholic believed, the Greek Catholic denied." They denied the doctrines of purgatory, transubstantiation, hereditary sin limbo of infants, sprinkling for baptism, instrumental music in worship, indulgences and extreme unction. They also denied papal supremacy, though their own patriarchal form of government was little nearer scriptural, if any.

Minor religious bodies of this century were the Albigenses and the Waldenses. Originating in the twelfth century, without a formulated theology, unostentatious and simple in manners but tinged with a mystic philosophy, the Albigenses existed mainly as a protest against the extreme moral corruption of the Catholic clergy. Peter Waldo, a rich merchant of Lyons, established the Waldensean movement. Adopting the Albigensean protest against moral corruption in the clergy, the Waldenses added remonstrance against Catholic

ecclesiasticism and pleaded for the Bible as the only guide in religion. Both movements suffered an amazing amount during the bloody Inquisitions

The most effective voice yet to be heard was that of John Wickliff, 1330-1384. Educated in the Roman religion and trained for their clergy, he was often favored by the Pope. At the age of forty-five he was shocked at the moral corruption in the clergy, and within five years more had come to question the entire Catholic faith. His one great achievement was the translation of the Bible from the Latin Vulgate into English, giving the Bible to the common people.

John Prague and John Huss, 1370-1415, joined these protesting movements against papal supremacy, doctrines and moral corruptions. In return, Catholics burned them at the stake and scattered their ashes to the wind.

Far from a strictly New Testament order were the teachings and practices of these men. Their Christianity was mixed with personalities and selfishness. But the God who captured a heathen poem for Paul's use on Mars Hill could use the truths urged by these men, the zeal of the Mystics and such other men as Erasmus to kindle the fires which later lighted the road back through the dark centuries of Catholicism to the days of the apostles. Heroes looming before us now are Zwingli, Luther and Calvin.

Ulric Zwingli was a Swiss, born January 1, 1484. Reared and educated in Catholic theology, he was a priest for twenty years. But his honest heart more and more inclined toward reformatory ideas. Even a protest from the bishop of Constance could not stop his eloquent voice. In Zurich, he removed all statutes and pictures and substituted for ritualized mass the

simple observance of the Lord's supper. But a Catholic army compassed this town in 1531, killed Zwingli, cut his body to pieces, burnt it with the bodies of swine and scattered the ashes in the wind. No madness is so mad as the madness of a theologian who cannot prove his doctrine. No blindness is so blind as that blindness which does not want to see the truth.

The German, Martin Luther, was the next exponent of the Reformation. Trained for a priest, he became a devout Augustinian monk. As such, he studied carefully the Holy Scriptures. Luther's three points of attack upon Catholicism were transubstantiation, papal supremacy and the sale of indulgences. With amazing courage, Luther fought. And his inconsistencies were fully as amazing. He said, "Faith without any antecedent love justifies." He further said, "The life is far less important than the doctrine" He raised an army and shouted, "To Rome; hang the pope." He indorsed all the divorces and further marriages necessary to produce personal happiness. He recommended bigamy. His personal enmity was such that he and Calvin were not allowed to meet when mutual friend sought a reconciliation of their religious ideas in the same town. Intermediaries went to and fro between them, delivering messages, but with no good results.

Luther developed three main constructive doctrines. They were: Justification by faith, the Holy Scriptures as sole religious authority, and the right of private opinion. Unalterably, he clung to the first. He interpreted the second to the point of drawing up articles of faith as binding as was Catholic theology. He insisted upon the third in freeing himself from the Catholics but was wholly unwilling to apply its principles to those who dissented from his views.

Luther's most spectacular contemporary—colleague in revolt from Catholicism but opponent in theology—was John Calvin. Calvin is known supremely for his "five points" of theology. He said (1) that humanity inherits Adam's guilt; (2) that man is totally depraved at birth; (3) that God decreed before time that certain persons, irrespective of their will or merit, shall be saved and that others shall be lost; (4) that God, in his own good time, will save the elect; and (5) that no child of God can possibly be lost. John Knox drew up articles of faith, strongly Calvinistic, which served until the Westminster Assembly, 1647. Calvin's punishment of dissenters equaled that of Rome. His once good friend, Servetus, was burned at his behest.

From the work of Martin Luther sprang what we now know as the Lutheran church, who hold substantially the view he advanced with an added Modernism, rank and rotten. Calvin's efforts crystallized what we know as the Presbyterian church, whose views are strictly Calvinistic.

The Church of England, known in America as the Episcopal church, sprang out a disagreement between the pope and England's king, Henry VIII. The king wanted to divorce his wife without a cause and marry another. The pope said "No." Exasperated from papal abuses financially, morally and spiritually, the king added these to his displeasure of the pope's reply, called Parliament together and secured their vote to free England from Catholicism. The king and Parliament were declared the head of the English church. Under them, an episcopal form of church government was instituted, modeled after the Roman church. The "Book of Common Prayer" was ratified as their creed in 1789 on October 16. It requires that each member

individually receive it as the liturgy. It affirms that all men are born in sin and calls upon its members to pray his special mercy upon the sinful nature of the infant in baptism. Persons becoming members subscribe these doctrines, true or false.

Baptist bodies have a varied history. In the third century a group known as Anabaptists existed, but these have no connection with modern Baptists. Among other departures from apostolic doctrines, sprinkling for baptism had appeared and was practiced with limitations. Wide protests appeared, some making it a test of fellowship. Anabaptists required that all who would affiliate with them must be baptized if their former baptism had been sprinkling. Moreover, Augustine, a teacher in the western church, taught that even children playing baptism for mere amusement, provided the candidate went through the form used by the priest, might observe scriptural baptism; that a child so sprinkled would receive the same grace obtained when the minister officiated. Tertullian of the eastern church negated this doctrine. Here is the first recorded germ of division between East and West—Roman and Greek Catholics—on the subject of baptism. "Anabaptist" simply means that these people were against the practice of sprinkling for baptism. Though not affiliated with either Catholic group, they agreed with the eastern branch on this point.

Baptists known by us today arose in England in the sixteenth century. Though divided into about fifteen sects, we group them into "General" and "Particular" Baptists. The latter are Calvinistic in theology, believing in foreordination, inherited sin, the miraculous operation of God's Holy Spirit in conversion. In

America, we know them as Primitive Baptists. The "General Baptists" are American in theology, believing in the freedom of the will, conversion by teaching and affirming the possibility of apostasy. Our Missionary Baptists are a mixture of the two. Having modified their views after embarrassing quarters through their debates of the last half century, they seek a modified view of "Effectual calling," deny total depravity, but stoutly affirm the final perseverance of the saints. Nothing for baptism is valid with them except immersion at the hands of an ordained Baptist pastor, though heaven may be obtained without even that.

Baptists constitute the only denomination we have yet studied who have even a semblance of right to claim religious freedom. Theoretically, they are independent individually and congregationally. But they are entitled only to their claim. The power of their conventions carries a public sentiment under the cloak of loyalty equal to a written creed.

In America, where Baptist doctrines were introduced by Roger Williams and Ezekiel Holliman in the seventeenth century, this denomination maintains sixteen seminaries, fifty-five senior colleges and universities, thirty-eight junior colleges and sixteen academies. They have a zeal for God but not altogether according to knowledge.

In the early seventeenth century, the Wesleys, members of the church of England, tired of formalism, urged a more genuinely spiritual atmosphere in worship. As students, they adopted systematic method for study and worship. Their fellows dubbed them "Methodists." But their numbers grew. Though nev-

er so intended by them, their efforts resulted in the Methodist church, separated today into about sixteen factions. Their church government is episcopal, patterned after the Roman Catholics and the English church. Neither congregational nor individual independence is known among them. Their discipline declares that God has neither body nor parts, declares that Christ died and arose from the dead to reconcile God to us, whereas the Bible declares the opposite, and it affirms that man is justified by faith only though James says he is not. And applicants for Methodist membership subscribe and agree to support these church doctrines, true or false.

In the early nineteenth century, a movement, under the leadership of Thomas and Alexander Campbell, Barton W. Stone, and others, took form in America, known in history as "The Disciple Movement." The Campbells dissociated themselves from the Presbyterians and joined for a while with certain in the Baptist communion, who also were grieved over the religious conditions of their time. Thomas Campbell's Declaration and Address clearly recognizes all denominations as churches of God, regardless of tenets and practices. That view was too broad. Furthermore, Mr. Campbell led in the formation of a society for the spread of simple New Testament evangelism. We can not indorse that society. Alexander Campbell makes conversion wholly intellectual and almost mystically philosophic, failing to recognize the emotional. I do not believe that doctrine without modifications. But their basis of unity was sound, because Scriptural.

At this point, I invite you to journey with me through six centuries of Bible history for a parallel.

Israel's first king began humble but died haughty and presumptuous. David lived a noble life, with one exception. Solomon's humility at inauguration soon shifted and was lost in idolatry. The nation had started downward. Through four hundred years, we trace the divided kingdom. Israel had nineteen kings. Not one was good. Judah had twenty. About seven could be praised. We carefully follow God's efforts at reform. Elijah predicted three years of drouth and it came. The widow of Zarephath was blessed for her care for him. We walk with him up Mt. Carmel to see God's fire attest that Elijah was divinely commissioned. We watch the cloud out over the Mediterranean become a deluge and end the drouth. Still God's people go downward. The chariots of God bear away Elijah in our presence and we behold Elisha succeed him. Under his simple direction, Naaman dips seven times in the Jordan and heals his leprosy. Still the nation goes downward. Jonah moves a hundred and twenty thousand heathen in Ninevah with one sermon, but a dozen prophets preaching every day cannot change God's own people. Still they plunge downward. Isaiah pleads, "Though your sins be as scarlet, they shall be made like wool; though they be red as crimson, they shall be as snow." Jeremiah laments, "O that mine eyes were fountains of tears, that I might weep day and night for my people." Still they downward hasten. At last, God moves a heathen king, Nebuchadnezzar, to capture his people, rob their temple and burn their city, then hold them captives seventy years. With their city in ashes and his name a hiss, God remains silent, just that his people might be refined. It was Daniel who finally confessed Israel's sins and prayed to go

back home. And it was a glorious day when God moved Cyrus to say, "All Israel may go home." We are moved as we watch them pack and prepare. Old men and women are happy and the children gleeful; waiting for the departing day to come. Ezra and Nehemiah lead the movements. But more than seventy years are required to finish the work. Compromises must be rejected, debris cleared away, foundations laid, mixed marriages broken up and super-structures built. It required a Nehemiah to revive and push to culmination the work of restoration.

If God would move a heathen king to start a movement back home and be patient through seventy years until reconstruction was complete, it might not be inconsistent to believe that, in our Restoration movement, he would use men largely blinded with religious error to reveal "Here a little and there a little" until the walls of Zion have been rebuilt and his glorious worship restored. The Nehemiah of the Reformation is the Campbell movement. "Back to the Bible" was its plea. Every point in Calvin's theology denied the freedom of both the individual and the local church. Creeds written by men imposed uninspired interpretations as matters of faith. Every existing form of church government bound similar imperfection and thereby rendered impossible the freedom intended in the "Whosoever will" of the Holy Scriptures. Therefore, these Nehemiahs said: "Do away with all human names for churches of God, burn all creeds and take the Bible as the only rule of faith and practice, return to the simple New Testament form of church government, insist only upon essentials as matters of faith and exercise charity in matters of opinion. The move-

ment was never intended to start another church, nor is that its purpose today. Its purpose was the removal of all causes of division, the reformation of all religious bodies doctrinally and morally and the unity of all God's people upon the Bible. That is the purpose of the movement today.

The greatest heroes since New Testament times have been those who stood bravely against public sentiment for plain unostentatious faith and practice. The only two bonds of union known are: External authority, demanding conformity, and inner urge, born of fraternal love and patriotic reverence. The one is cold, unnatural, unreal. The other is warm, natural and genuine. God's heroes are the men and women whose warm hearts keep the fires of Bible faith burning.

Our task is more than a reformation of reformations. It is more than the restatement of doctrine so well outlined a century ago. We owe our children and our God the doctrine they taught purged of its imperfections. And more, we owe a doctrine flavored of mercy and love. Who deviates as to truth or descends as to sublimity of spirit or nobility of purpose is an unworthy servant.

Justification by faith is a doctrine full of comfort. It makes impossible Calvin's doctrines of total depravity, foreordination and effectual calling. But saving faith is exercised not in the joy that it disproves such errors but rather that it unlocks the stores of divine mercy.

Repentance, being both cessation of evil doings and remorse for sins past, both exalts the penitent with men and elevates his standing with God. But true repentance is comparatively oblivious of such exaltations

and even almost wishes them unreal. It comes as a fruit of faith, yet it argues less of its place as to order than it prays for its genuineness.

Doctrinally, baptism is a burial in water, without which no responsible alien has promise of pardon. But baptism is more than submersion. It is more than compliance with church expectations. It is more than compliance with God's commandment, understanding such to be a condition of pardon. Love for God does not begin on the other side of baptism. "Faith with no antecedent love" does not justify. Sorrow for sin does not precede a love for him who forgives. "I am nothing without love" applies to the sinner as well as the Christian. The Savior said all the law hangs upon love for God and man.

Transubstantiation we believe to have originated in Catholic Mysticism, but, true or false, that part is in God's hands, and he does his part well. A worshipping mind, at the time of communion, argues neither Catholic transubstantiation nor Lutheran Consubstantiation. It makes sure of its own pure self, "In memory of him." Our part is God's doctrine given to the world in humility and with love.

The church today if confronted with two equally precarious extremes. The ultra-liberal extreme, determined to avoid sectarian bigotry, extends its arms beyond the limits of truth and sacrifices eternal principles. The ultra-conservative, resentful of and determined to avoid these sacrifices, withdraws from even legitimate methods and becomes incased with wilful lethargy, stifling the spiritual atmosphere. We must avoid both extremes.

Let us know that not all sectarian dogmas are bound within the lids of books. Let us know that not all human creeds were formed in public councils. Let us know that the men who published human creeds were not by nature, of necessity, more given to dogmatism or religious dictatorship than we. Let us know that we are susceptible to all the errors religious thinkers have made from the death of John the apostle to the close of the Reformation period. In fact, shall we say and should we say that the reformation, inside and out, is closed? Let us know that true loyalty unto God consists in supporting every righteous cause. Its test is not the support of one religious publication, one orphan's home, one missionary, and one religious educational institution, opposing another merely because it is not our favorite. It consists in supporting all of these financially, morally and, more devoutly, if possible, in prayers. Let the individual know that he may secure every helpful suggestion possible from religious periodicals, from public sermons or private conversation and from Bible classes designed for that purpose. But let him also know that his chief seat of learning is to be from a personal search of the sacred page at the altar of prayer.

Sermons must be preached, therefore sermon outlines are essential. Sectarian arguments must be answered and error must be exposed. Interesting things about the Bible are both scholarly and helpful. But the primary purpose of a religious school or all Bible classes is not teaching amateurs sermon outlines, or how to meet sectarian arguments. The primary purposes of Bible study are: To learn, not what men have said God said or meant, but what God really has

said; to cultivate a deep reverence for what God has said because he said it; to develop a growing desire for more of his holy, high ideals; to learn what it means really and truly to trust God under all circumstances; to develop a deep appreciation of all his promises: to learn the meaning of repentance and self-sacrifice; and finally, to develop a genuine love for God and our fellowmen. He who learns these will know the truth and, with it, be able to meet the error. He will have sermons which the mere theologian or argumentarian can never have. And what he says will not be dry fodder, grown on the stalks of speculation, prejudice, or sectarian disputation. But the truth he knows, flavored with his burning love for God and man, will be the bread of life, broken to the hungry thousands.

Our part as God's people is the teaching of God's doctrine, as his word, spoken in humility and with love.

THE CHURCH AND PROTESTANTISM

A. HUGH CLARK

The speakers of this lectureship who have preceded me on this platform have set before you the church of our Lord during Apostolic days, its subsequent apostasy, or departure from the faith, culminating in the Roman Hierarchy. In these lectures you have been privileged to watch this movement as it grew and developed from a beginning apparently small and trivial to the greatest power recorded in world history.

It seems to me that it is a significant fact and one that should make a profound impression upon the mind of every student of this history that from those first seemingly small and insignificant departures from the simplicity of the ancient order should come an evil so momentous in its influence upon the world. An evil which well nigh destroyed from the face of the earth for hundreds of years that church for which our blessed Lord had died.

The development of Papal Power through greed and graft and usurpation is the great outstanding fact of the ten centuries of the middle ages. Watching each succeeding step of the development of papal power we have finally seen the Pope sitting and claiming to be the universal bishop and head of the church. And still not satisfied in his greed for power we have seen him usurp one by one the powers and prerogatives of the civil rulers until he assumes the rulership of nations, above kings and emperors. As evidence of this supremacy and usurpation of the papacy in civil as well as religious power during the medieval age I need but

to refer to the example of Emperor Henry IV, who, having taken offense at Hildebrande, summoned a synod of German bishops and led them to vote the deposition of the Pope. Hildebrande retaliated with an excommunication, absolving all the subjects of Henry IV from their allegiance and leaving the Emperor absolutely powerless under the Papal ban. In January, 1077, the Emperor with bare feet and clad in wool, the garb of a penitent, stood for three days before the gate of the Pope's castle in Canossa in northern Italy, in order to make his submission and receive absolution. Also I might mention the Concordat of Worms in which after a war fomented by the Pope which lasted two years and devastated Germany, Henry V, was compelled to yield to the Pope in the matter of investiture, and in 1122 subscribed the Concordat. Pope Innocent III. declared in his inaugural address, "The successor of St. Peter stand midway between God and man; below God, above man; judge of all, judged by none." And in one of his official letters he wrote that to the Pope "has been committed not only the whole church but the whole world," with "the right of finally disposing the imperial and all other crowns." And what shall I more say? for time will fail me if I tell of Alexander III. and of the demands he made and the accessions he received of Frederick Barbarossa at Venice in 1177, Gregory X. and his compelled subserviency on the part of Emperor Rudolph of Hapsburg; Alexander VI. a monster of iniquity; Julius II. a politician and warrior; Leo X. with his sale of indulgences; these with their successors who through their Papal powers and assumptions wrought unrighteousness and havoc, lived in licentiousness and lust, luxury

and ease, and wherever possible subdued kings and emperors and made desolate every authority, civil and ecclesiastic, that dared to oppose them.

With this brief review of the ecclesiastical history of the medieval centuries before us, and the consequent necessity of a religious reformation impressed upon us, let us now look to history of Protestantism. We shall see that the history of Protestantism is the history of the great Reformation of the 16th century.

The Encyclopedia Britannica says protestant is "the generic name for an adherent of those churches which base their teaching on the principles of the reformation. The name is derived from the formal 'Protestatio' handed in by the evangelical states of the empire, including some of the more important princes and imperial cities, against the recess of the Diet of Spires (1529), which decreed that the religious status quo was to be preserved, that no innovations were to be introduced in those states which had not hitherto introduced them and that the mass was everywhere to be tolerated. The name protestant seems to have been first applied to the protesting princes by their opponents, and it soon came to be used indiscriminately of all adherents of the reformed religion."

The Encyclopedia of Religion and Ethics, edited by Jas. Hastings informs us that "Protestant at first meant Lutherans as opposed alike to Zwinglians and Papists. Then came a double development. On one side the Romanists persisted in stigmatizing the heretics of the reformation all over Europe as Lutherans; on the other the heretics themselves came to adopt from the Lutherans the common name of Protestants. The unifying force was the consciousness of a common

cause against Rome." Hence the words 'protestant' and 'Protestantism' in their ecclesiastical meaning and usage become identified with the cause and followers of the Reformation.

Before we pass to a brief discussion of the reformation period proper, there are a few movements antecedent to the date which historians have set as the definite date of the beginning of this great movement, which I wish to mention, and which in reality might be referred to as beginnings of reform. These sprang up in southern France, in northern Italy, in England, in Bohemia and then again in Italy.

In southern France there were the noted Albigenses, or "Pruitans" who vigorously repudiated the authority of tradition, circulated the New Testament, opposed the Romish doctrines of image worship, purgatory, priestly claims, infant baptism, the mass etc. Pope Innocent III sent a "Crusade" against them in 1208 and almost depopulated the region killing not only the heretics, but others as well.

About this same time (1170) Peter Walde, a merchant of Lyons, began to circulate, preach and explain the Scriptures, appealing to them against the usages and doctrines of the Romish church. His followers were known as Waldenses. Because of their fiery opposition to clerical usurpation and profligacy, they were also the subjects of a bitter persecution; but driven out of France they settled in northern Italy, where in the face of continued persecution they have endured.

In 1324 John Wyclif was born in England. He was educated in the University of Oxford, became a doctor of theology and a recognized leader in the councils.

He launched a movement for reform in England by attacking the mendicant friars, and the system of monasticism; rejecting and opposing the authority of the Pope; and writing against the doctrines of transubstantiation, auricular confession, indulgences, images in worship, canonization, pilgrimages, celibacy, etc., etc. The followers of Wyclif were called Lollards, and at one time were numerous but through persecution were finally extirpated. His greatest work perhaps, was his translation of the New Testament finished in 1380.

John Huss, of Bohemia, (1369 to 1415) was a student of the writings of Wyclif, a preacher and defender in his doctrines, especially opposing the authority of the Pope. At one time he was rector of the University of Prague, and held a commanding influence throughout Bohemia. The Pope excommunicated him and placed the entire City of Prague under an interdict for as long as he should remain there. Huss retired, but after two years, upon assurance from the Emperor of a safe conduct, he consented to go before the Council at Constance. The solemn pledge of the Emperor was disregarded and Huss was thrown into prison, where after repeated efforts to make him recant had failed, he was condemned and burned alive the same day, July 6, 1415.

Jerome Savonarola (1452 to 1498) preached with a zeal comparable to the prophets of old against the evils of his day. The theme of his eloquence being the corruption of both church and state. But he too, was excommunicated by the Pope, condemned, hanged, and his body burned in the public square at Florence.

Embracing the work of at least some of these just mentioned, as well as the period of the Great Reforma-

tion which we are approaching, we have what is known in history as the Renaissance. The meaning of the word itself e. g. (re-) again, plus (nasci) to be born, hence a new birth, a coming to life again, an awakening, suggests the spirit of the age. For hundreds of years in general the masses had been kept in ignorance and superstition, deprived by the Roman Hierarchy of either the right or privilege of freedom of thought and personal investigation. But now there is a general awakening; and the leaders in this movement were generally not monks nor priests, but laymen. The movement was not only religious, bringing a new interest in the study of the Scriptures, Greek and Hebrew, and a search for the true foundations of faith without regards for the dogmas and doctrines of Rome, but extended to the sciences, art and literature. This spirit of personal freedom of thought and individual inquisition and aggression became at once the leading element in the opposition to that regime with which ignorance was and had been the mother of devotion.

The invention of the printing press by Gutenberg (1455) and the discovery that books could be printed from movable types was revolutionary in its effect upon the methods of the dissemination of knowledge. It is a very significant fact as showing the desire of the age, that the first book printed by Gutenberg was the Bible. Through the printing press the Bible was brought into common use. It was translated into the languages of the people and circulated through all of Europe, with the result that those who read it at once came to realize that the doctrines of the Roman Catholic Church were not the doctrine of Christ and of the Apostles.

During this period of awakening and spiritual unrest that was pervading all Europe, the reigning Pope, Leo X, claiming to need large sums of money for the completion of St. Peter's church in Rome, and to wage a war against the Turks, (though this was doubted by many) arranged the sale of indulgences. John Tetzel, a Dominican friar, carried on the sale in Germany, which consisted of the selling to individuals for themselves or on the behalf of friends, living or dead, a certificate signed by the Pope and purporting to bestow pardon of all sins without confession, repentance, penance, or absolution by a priest.

It is at this time that the Great Reformation of the 16th century bursts forth under the leadership of Martin Luther, himself a Monk, and a teacher in the University of Wittenberg. Tetzel, with great acclaim, was traveling through Germany where the common people received him as a messenger from heaven. He was a popular orator and is said that after a sermon from him the people would eagerly embrace this rare offer of salvation from the punishment of sin; that with the burning of candles they approached, paid their money, and received the letter of indulgence which they cherished as a passport to heaven. Luther had already the summer before (1516) delivered a sermon protesting against trust in indulgences, but now to have the barter carried on at the very threshold of his own door was both a shock to his intelligence and a scandal. He felt it to be his duty to make a protest, and that to fail to do so would be to betray his own conscience.

After serious deliberation, he determined upon his course; a course more far reaching in its effects upon himself and the world than even he could possibly rea-

lize at the time. Accordingly he prepared 95 Latin Theses upon the subject of indulgences, and upon the 31st day of October, 1517, accompanied with a challenge for public discussion of the same, he nailed them to the doors of the castle church at Wittenberg. And this is the date fixed upon by historians as the beginning of the Great Reformation.

As one might expect Luther's Theses met with both a hearty response and a fiery opposition. They were gladly acclaimed by liberal scholars, and by German patriots who were secretly desirous of emancipation from Italian Papal control, and multitude of the people from the common ranks. But they were vehemently opposed and condemned by a clerical hierarchy, the monastic orders, and by all the leaders and followers of scholastic theology and traditional authority. Even some of Luther's own friends now became his most irreconcilable enemies. And the consequence of the controversy was that Luther was forced into conflict with the papal authority, upon which the doctrine and sale of indulgencies were made to rest. The great question being whether that authority was infallible and final, or subject to correction by the Scriptures and a general council.

Luther committed himself to the latter position which he defended vigorously. Yet he denied just as vigorously the accusation of heresy, claiming that he taught nothing contrary to the Scriptures, the ancient fathers, the ecumenical councils and the decrees of the Popes. From which, and some of his subsequent activities, it is perfectly evident that Luther, to begin with, had no idea of a permanent break with the Catholic Church.

The first reaction of Pope Leo X was to ignore the Wittenberg movement; but later, when it had become dangerous, and he had failed in an effort to have Luther brought to Rome to answer for heresy, he arranged the Diet of Augsburg to which he sent Cardinal Cajetan as the Papal Legate. Luther arrived at Augsburg October 7, 1518, where he was received kindly. He was brought before the Italian Cardinal three times and each time it was demanded that he retract his errors and declare absolute submission to the Pope. This, Luther resolutely refused, declaring that he could do nothing against his conscience; that one must obey God rather than man; that he had the Scripture on his side; that even Peter was once reproved by Paul for misconduct (Gal. 2:11), and that surely his successor was not infallible. Whereupon Cajetan threatened him with excommunication, having already the papal mandate in his hand, and dismissed him with the words: "Revoke, or do not come again into my presence."

With the issue thus squarely drawn, and with no intention of recanting, Luther secretly departed from Augsburg and returned home. And just here, we have another significant step in Luther's final separation from Rome, e.g., anticipation of the papal sentence of excommunication, on November 28th he formally and solemnly appealed from the Pope to a general council.

This move was a formal rejection of the authority of the Pope, yet does not deny the authority and infallibility of the general Church Council. However, the year following, at the Leipzig Disputation, in debate with Dr. Eck, he changed his opinion on the authority of the Councils; holding that Huss, of Bohemia, was unjustly condemned and burned by the Council of

Constance; that a general Council as well as a Pope may err, and had no right to impose any article of faith not founded in the Scriptures.

Here, at Leipzig, during these debates which lasted for almost three weeks, for the first time Luther denied the divine right and origin of the papacy, and the infallibility of a general council. Henceforward he had nothing left but the Divine Scriptures, his faith in the God they revealed, and his own private judgment and understanding. Surely the Reformation is well on its way.

After the Leipzig disputation, Dr. Eck went to Rome and with the assistance of Cardinal Cajetan and others, obtained the condemnation of Luther. With considerable difficulty the bull of excommunication was drawn up in May, and after several amendments was completed June 15th, 1520.

This bull is especially important as a historical document. First, because it was the Papal answer to Luther's Theses. Second, because it was the last bull addressed to Latin Christendom as an undivided whole, and the first which was disobeyed by a large part of it.

Though not without considerable opposition, especially in northern Germany, the bull was everywhere published and carried out. In many places Luther's books and writings were gathered together and burned. Provoked by this, Luther determined upon a like procedure with the Papal bull. Accordingly with considerable ceremony, on the 10th of December 1520, at the gates of Wittenberg, before a gathering of University professors, students, and the people, he solemnly committed the bull of excommunication, with copies of the canons and laws, and some of the writings of certain

others, notably some of the writing of his enemy, Dr. Eck, to the flames, with these words (taken no doubt from Josh. 7:25); "As thou (the Pope) hast vexed the Holy One of the Lord, may the eternal fire vex thee!" This act constituted Luther's final renunciation of the Roman Catholic Church. And to the end of his life to this position he adhered with unchanging firmness.

When he was summoned the following year to the Diet at Worms, he considered it a call from God to bear witness to the truth. He said "I shall go to Worms, though there were as many devils there as tiles on the roofs." And when brought before that august assemblage and the question was put: "Wilt thou defend all the books which thou dost acknowledge to be thine, or recant some part?" he answered in that well known declaration, everywhere considered today as marking an epoch in the history of religious liberty: "Unless I am refuted and convicted by testimonies of the scriptures or by clear arguments (since I believe neither the Pope nor the councils alone; it being evident that they have often erred and contradicted themselves), I am conquered by the Holy Scriptures quoted by me, and my conscience is bound in the word of God; I cannot and will not recant anything, since it is unsafe and dangerous to do anything against the conscience." Just here there were certain who interrupted him with questions; and being pressed and threatened, amidst the excitement and confusion of the audience, he uttered the last statement: "Here I stand. (I cannot do otherwise) God help me! Amen."

The Emperor, Charles V, had given Luther a promise of safe conduct, but was now urged to seize him, on the ground that no faith was to be kept with here-

tics, but he permitted him to leave Worms in peace.

While Luther was traveling homeward, according to a wisely arranged scheme of the Elector Frederick, for his own safety he was seized and imprisoned in the castle at Wartburg. Here he remained for almost a year; during which time he translated the New Testament, and wrote many letters which were delivered by secret messengers. He also was kept informed concerning the progress of his cause by letters from some of his friends. And later when exigencies demanded came again to Wittenburg where—with the same fine spirit and courage which had hitherto characterized him he preached against abuses in the ranks of his own followers, especially rashness and efforts at coercion. He said, "I will preach, speak, write, but I will force no one; for faith must be voluntary. * * * The Word is almighty, and takes captive the hearts."

The reformation now spreads over Germany with almost an irresistible impulse. Luther continued the use of both word and pen to the utmost of his time and strength. It is true that during this period a number of conflicting doctrines and opinions sprang up among the reformers themselves, occasioning many a hard fought battle in the field of polemics, still all recognized a unity in their common cause against Rome. And as Protestantism continued to advance, the execution of the Edict of Worms became less and less practicable or possible. With the result that at the first imperial Diet of Speiers (1526) the Protestant Princes for the first time dared to profess their faith, and were greatly assisted by the delegates from those imperial cities where the cause of the reformation had made progress.

It was the unanimous conclusion of this Diet that

a general council should be called to settle the church question; and that a temporary truce, or armistice, should be recognized in regard to the execution of the Edict of Worms, providing that, in the meantime, "every state shall so live, rule, and believe as it may hope and trust to answer before God and his imperial Majesty." From this and the continued protest of this same group at a second Diet at Speiers (1529) the followers of the Reformation acquired the name of Protestants, and their cause the name of Protestantism.

Since Martin Luther is recognized by historians as the instigator of the Great Reformation and Protestantism, I have undertaken to be much larger and more particular in the study of the history pertaining to him than I shall be in the study of those who are yet to be brought into this discussion.

Contemporaneous with the German reformation, though independent of it, there sprang up a like movement in Switzerland under the leadership of Ulric Zwingli. Though himself a priest, he had been a friend and pupil of Thomas Wyttenbach, from whom he had learned much of the doctrines of the Reformation which he afterward preached and defended with such signal success. His first open revolt against the Roman Catholic system came while he was a priest at Einsiedeln (1516), which a bejeweled and supposedly miracle-working image of the Virgin had made a favorite resort of pilgrims. He so effectively denounced pilgrimages as superstitious that his sermons were talked of in Rome, though no action was taken against him. In 1518, as preacher in the Cathedral of Zurich, he vehemently opposed the doctrine of indulgences.

Then followed other denunciations of Roman Catholic practices and doctrines, until Zurich, the authorities of which supported Zwingli, and the people of which adhered to him, became thoroughly Protestant; and in 1522 he definitely broke from Rome.

The reformation in Switzerland soon became more radical than that in Germany; for Zwingli went much farther than Luther whose doctrine of consubstantiation was very little different, at best, from the Catholic doctrine of Transubstantiation, and which was never very clear to even Luther himself. In 1531, the Forest Cantons, of Roman Catholic faith, made war on Zurich, whose troops Zwingli accompanied as chaplain. While in the thick of an engagement he was killed, October 11, 1531. The Swiss Reformation, however, was to find a later leader in John Calvin, the greatest theologian since Augustine.

Calvin was born in France, where at the age of twelve, he was dedicated to the church. In his studies he soon came to entertain certain doubts concerning the priesthood, and became dissatisfied with the teaching of the Roman Catholic church. He turned to the study of law but soon became a convert to the doctrines of the reformation and was forced to leave France. He came to Basel, Switzerland, where he completed and published, at the age of twenty-seven years, his famous and learned work, the Institutes of Religion; which may be said to have become the basis of Protestant denominational doctrines.

The cause of the reformation had now begun to show itself in many places over Europe. Norway, Sweden and Denmark all accepted the doctrines of Luther. In France the cause gathered quite a large following un-

der Lefevre (1512) who accepted the doctrines of the reformers, preaching especially the doctrine of justification by faith. In the Netherlands Holland became protestant, but Belgium remained Catholic.

The next outstanding break with the Catholic Church came in England under Henry the VIII, who became incensed at the Pope because he would not sanction his divorce from queen Catherine, from whom he wished to be freed that he might marry the younger and more pleasing Ann Boleyn. Under the Pope's refusal and ultimate excommunication, he established the church of England, of which, according to the edict of parliament, he was made the absolute head on earth.

The doctrines of the reformation were early introduced into Scotland, but made slow progress under the harsh opposition of Cardinal Beaton. Cardinal Beaton was murdered, and soon after the Queen regent, Mary of Guise, died and the movement found a new leader in John Knox, 1559. Knox has been called "the Luther of the north;" and by his determined and uncompromising prosecution of his cause against Rome, even in the face of the papal reaction under Queen Mary of Scots, he was able to firmly establish the cause of Protestantism in Scotland.

During these years (1545 to 1563) there sprang up a movement within the Catholic Church itself known as the Counter-Reformation. This movement was intended to investigate and put an end to those abuses which had called forth the reformation, to subvert the Protestant faith, and to regain the lost ground in Europe. Though it is admitted that some reform was made, it was of little avail. The issue was squarely drawn between the Catholic Church and those of the

reformation. Active persecution broke out and every Roman Catholic government sought by fire and sword to extirpate the Protestant faith. In France it reached its zenith in the massacre of St. Bartholomew's Day. In Spain, in the Inquisition where untold thousands were tortured and burned and where as in Bohemia, the cause was utterly crushed out.

In Germany in 1618, a war broke out between the Catholic and Protestant states which lasted for thirty years. It is known in history as the Thirty Years War. Finally at Westphalia, in 1648, the war came to an end, and the boundaries of the Roman Catholic and Protestant states were fixed, securing a legal existence to the Protestant faith throughout Germany. These boundaries have continued substantially the same ever since, and it is at that point that the Period of the Reformation is generally considered to have ended.

As the sixteenth century dawned, the Roman Catholic Church was the only church in Western Europe. But with the coming of the next century every land of northern Europe west of Russia, had broken away from Rome and had established its own national church.

The question may be raised, what has the recitation of all this long history to do with the church of Christ? Simply this: We have been speaking on the theme of the church and Protestantism. And in the recitation of this history several things have been clearly and definitely set forth.

First, we have learned that the Catholic Church is not the church of Christ. It may be said to be an institution which grew out of certain departures from

the faith on the part of the church of our Lord in the early centuries.

Second, we have seen that because of the extravagancies and abuses of the Catholic Church in the mediæval age there grew up from the fourteenth to the sixteenth centuries a movement in opposition to Catholicism known as the Great Reformation; the adherents of which, because of their protest against Papal authority and other usages and doctrines of the Roman church, became known as Protestants, and their cause as Protestantism.

Thirdly, it is evident therefore, that the church of Christ is neither Catholic nor Protestant, in the sense in which these terms are used in history, in this thesis, and are generally understood. That it antedates not only the cause of Protestantism, but as well that mighty ecclesiasticism the evils of which gave birth to Protestantism.

And lastly, that Christians, members of the Body of Christ, are neither Catholics nor Protestants, but only Christians. That their origin antedates either of these, going back to the days of Peter and James and John and Paul, and that they have their existence today separate and apart from either and all of these sects. And that the purpose of their existence is the advancement of the Cause and Kingdom of our Lord and Savior, Jesus Christ, and the opposition of Catholicism, Protestantism, or any other "ism" that exalts itself against the plain teachings of the New Testament.

THE CHURCH AND DENOMINATIONALISM

A. HUGH CLARK

In my former address it has been conclusively shown I think, that Protestantism as a movement is the product, or outgrowth, of the Reformation of the sixteenth century. Not that there had not been individuals or even groups who had opposed or protested against the corruptions of the Roman Catholic church before the reformation in Germany; there had been. But it was at this time and place, about the middle of the sixteenth century in Germany, that the cause gathered such power and influence as to be recognized and designated as a definite movement of protest against the Catholic church, and hence its combined following became known as protestants and the cause as Protestantism.

A study of the history of denominationalism as a movement, leads no less certainly to the conclusion that it is the product, or outgrowth of Protestantism, than the study of Protestantism has established the fact that it is the outgrowth of the Reformation. Not that there were not denominations in existence at any time prior to the Reformation and Protestantism; to say this would be a mistake. Even the Catholic church itself, the corruptions of which gave rise to the Reformation and Protestantism, is a denomination. There is also the history of numerous other denominations along through the period before and during the Lutheran Reformation. The statement therefore, that the Reformation, or Protestantism, gave birth to Denominationalism, is untrue. However, just as Protestantism received its greatest impetus and force in the Reform-

ation, in like manner, denominationalism as we know it today, at a later time received its greatest impetus and force in the ranks and among the followers of Protestantism.

Let us see how all this came about. As a natural consequence, and not necessarily through any fault of the man, each of the great leaders of the reformation had his personal following. A thing most difficult to avoid, though a religious teacher be ever so much opposed to such a thing, and ever so innocent of seeking such sectarian self exploitation. There were those who followed Paul, Apollos, Cephas, and even Christ, in the same spirit. See 1 Cor. 1-10:15. These leaders had also their doctrinal differences which were more or less well defined in the mind of each of them and in the minds of his followers. However, there was among them all the unifying influence of a common cause against Rome. Thus, for more than a hundred years they existed, suffering together untold hardships, privations, and persecutions, which were heaped upon them by the Roman Catholic church. The last thirty years of this time covers the great carnage known in history as the Thirty Years War, which involved not only Germany but almost all of Europe. Finally, in the year 1648, the war came to an end, certain boundaries were fixed and territories assigned, and Protestantism had gained the principal thing for which, from its incipency, it had struggled—the right to exist as a religious movement separate and apart from both the Catholic church and the State.

This is the date which, in history, is considered to have ended the period known as the Reformation Period. Not that there was a conciliation of the differ-

ances between the opposing forces of Catholicism and Protestantism, but because of the rights and privileges granted to Protestantism by the treaty of Westphalia, there was of necessity a cessation of hostilities. Catholicism ceased to persecute and Protestantism ceased to protest in the virile and violent way which had hitherto characterized them.

Reference has already been made to the fact that there were more or less well defined doctrinal differences among the leaders of Protestantism, and more or less well organized sects or groups, variously denominated, based upon these doctrinal differences which had already been reduced to Creeds, or statements of faith.

With the cessation of open hostilities with Rome in the form of war and bitter persecution, and the passing of the cohesive influence of a common struggle for the right to exist, there came about a change in spirit and attitude within the ranks of Protestantism itself. Leaders who had heretofore given their attention primarily to opposition to Rome and the acquisition of certain religious rights and privileges now turned their attention to the theological and doctrinal differences existing among themselves. Many hard battles were fought in the field of polemics which were doubtless influenced more by the theology of Augustine, Luther and Calvin than by the teaching of Peter, James and John. This could have but one result; breaches were widened, the party spirit more deeply entrenched, with each religious group or fellowship with its creed and name more distinctly circumscribed and set off from the rest. And Denominationalism had spread her sails under fair skies with favorable winds.

The future years, even to the present time, have been but an unfolding of what such a condition as this would indicate, or the bringing to maturity or harvest, the multitude of religious sects, parties or denominations which grow in the field of religion today.

Perhaps a few words about the terms church and denominationalism may not be amiss. The subject of this entire lectureship has been the church of which we read in the New Testament in contrast with other organizations and systems of teaching of which we read in history. Many of the preceding speakers have defined the word church, so that I consider it unnecessary for me to give here a repetition of what is meant by that term.

There should be some understanding, however, about the meaning of the word denominationalism. The word itself has come to be a very familiar word, and yet, I fear its meaning is not very clear even in the minds of those who have sought to tell us what is meant by the term. It seems to be pretty well understood that whatever it is, it is something that should be opposed. But unless we shall give more attention to a clear understanding of the nature and spirit of the evil we are opposing than to the act of opposition, we shall fall into the error of "building up that which we seek to destroy." And when we shall have finished our campaign of opposition, whether we recognize it or not, we shall only have succeeded in establishing upon the ruins of the denomination we have destroyed, another, perhaps larger in number and more radical in spirit.

These remarks are by no means intended to convey the idea that I do not think denominationalism should

be opposed. I believe it should be much more uncompromisingly opposed than is common today, yet also, more understandingly opposed. And it might help some to know that the definition most generally held by all religionists, preachers included, that a denomination is "just anybody else but US" is hardly sufficient as a guide in the opposition.

Is it possible to frame a definition of the terms "denomination" and "denominationalism" which can be understood, and which is based not alone upon the etymology of these words but upon the scriptures as well? I think it is, and shall therefore make an effort to do so.

Any religious group, sect or party, unscriptural in either name, creed, or both, and loving, or making more of the spirit of the sect or party than of Christ; or any group, sect or party in religion which is scriptural in either name, creed, or both, yet loving, or making more of the spirit of the sect or party than of Christ, is a denomination.

All such groups in the aggregate, or when taken together, constitute denominationalism.

From these statements it will be seen that an undenominational religious group is a group or body of religious people, scriptural in name and creed, and making nothing of the spirit of sect or party, but everything of the spirit of Christ.

As previously stated, the Roman Catholic church stands as the oldest among existing denominations. Unscriptural in name, principally pagan in doctrine, its history is replete with the usurpation of power, corrupt practices, compelled ignorance, and the exercise of persecution, fire and the sword to enforce its sec-

tarian party spirit. It is indeed the denomination among denominations.

Next in point of time, are the Oriental Catholics of whom the same things should be said, though they differ from the Roman Catholics in several cardinal points.

Passing by the Albigenses, the Waldensians, the Lollards, and other denominations of the medieval ages, let us come to the sixteenth century. It was at this time that the Lutheran Reformation began in Germany under the leadership of Martin Luther, around whom, though he earnestly opposed it, his followers crystallized under the name of Lutherans. Now the New Testament has absolutely nothing to say about the name Lutheran, either as the name of the church or as the name of the individual followers of Christ who constitute the church. Hence this body in religion is unscriptural in name. But this is not the only unscriptural thing connected with this religious organization. Their distinctively Lutheran doctrine, based upon the Augsburg Confession of Faith to which they subscribe and not upon the New Testament, are just as unscriptural as their name. And yet this religious body loves, and makes so much more of the spirit of the sect or party than of the spirit of Christ, that for more than four hundred years with their distinctive name and doctrines, none of which they even claim are essential to salvation, they have perpetuated themselves as a separate group, sect or party among the professed followers of Christ. They are a denomination. If they were not denominational and sectarian they would have long ago discarded their unscriptural name, cast overboard their unscriptural doc-

trines and dogmas, and have disbanded the organization in favor of the unity of the followers of Christ.

Now it must be obvious that to name and try all the various religious bodies that exist, by our statement of what constitutes a denomination, as we have done in the case of the Lutheran denomination, would extend this discussion far beyond what is possible within the utmost limit of my time, and perhaps, your patience. But what has been said of the Lutheran denomination by way of illustration, must be said of every other religious organization which cannot by the New Testament Scriptures, prove itself to be identical, in origin, name, doctrine and practice, with the church of which we read on the pages of that sacred document.

Now I am conscious of the fact that there is a field of thought suggested in the latter half of the definition I have given of denominationalism into which I have not entered at all. However, since this very line of thought is particularly contemplated in the assignment made to one of the succeeding speakers, I pass it by for the present.

For the remainder of the time I shall speak to you, it shall be my purpose to present, in contrast with that which has gone before, the plain teaching of the New Testament with reference to the church. And the first thing I consider to be imperatively necessary to a profitable study of this question is that you who listen, in the very beginning, determine to give me, insofar as is possible, a fair, impartial, unbiased and unprejudiced hearing. This I say because I recognize that a study such as is contemplated at this time carries us immediately into a realm where man feels perhaps, his strongest prejudices and his tenderest emotions. I

am asking, therefore, that you lay aside your prejudices, and that you rise above the emotional, and that you calmly and deliberately determine to accept whatever Christ and the apostles have had to say upon this question in the Sacred writings. This, I realize, is not an easy thing for one to do, yet, I repeat, it is imperatively necessary for one to come to just this disposition of heart and attitude of mind if he would learn the truth in the field of religion, as in any other field of thought.

Now, if our minds are clear, and our hearts are open, and we are ready to listen without either bias or prejudice, I am ready to submit to you my first affirmation and then to set myself to the task of bringing before you from the language of Christ and the apostles, passages which say the very thing which I have set out in the premise.

“The New Testament teaches there is one church.” Now, let us notice the wording of this statement. I have not said that it was my opinion that it would be better for the world if there were only one church. I have not said that the experiences of the religious peoples of the earth through the ages past have taught us that it would be an expedient thing for us all to unite in one common body etc., etc. But, I have said that regardless of my opinion or yours, based upon the religious experiences of the past or anything else, the New Testament teaches there is one church. Let us notice first, the language of Jesus in Mt. 16:18: “And I also say unto thee, Thou art Peter, and upon this rock I will build my church; And the gates of hades shall not prevail against it.” The Lord says, “I will

build my church," not *churches*. "And the gates of hades shall not prevail against it," not *them*.

Since the Lord has openly expressed to his disciples his determination to build his church, he soon thereafter gives them some instruction concerning how they should conduct themselves in the matter of offenses, when this church should have been established. Mt. 18:15-17: " * * * Tell it to the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." Here again our Lord uses such language in referring to the church as suggests but one church, and membership of all his disciples in it. And so all through the New Testament do we find Jesus and the apostles when speaking of the church using the singular number. In Acts 2:47 (A. V.): " * * * and the Lord added to the church daily such as should be saved." Now to which church do you suppose the Lord added them? I suggest, that since the Lord did the adding, he added them to his church, the one he avowed it was his purpose to build, and which was composed at this time of the apostles and the three thousand who had been baptized on Pentecost and such others as having "gladly received the word" as it was preached by the Apostles, had obeyed it as did they, and being saved had been added by the Lord to the church. It is to this same group that Luke refers when he mentions the persecutions of Saul of Tarsus, Acts 8:1-3: "And there arose on that day a great persecution against the church which was in Jerusalem; * * * But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison." We read again, Acts 9:31: "So the church throughout all Judea and Gali-

lee and Samaria had peace, being edified; * * * ” From this passage we see that whether Luke speaks of the church locally, as in Jerusalem, or in a territorial sense, covering Judea and Gallilee and Samaria, it is still just “the church.” And when he tells us of Paul’s return from Europe and his stop at Miletus and the message of encouragement and words of exhortation given by him to the Elders of Ephesus, Acts 20:28, it is still just the “church of the Lord which he purchased with his own blood.” Surely no man can read these passages without being impressed with the fact that the New Testament knows and speaks of but one church, which is made up of all the saved in Christ Jesus.

There is, however, another line of argument which leads to the same conclusion, which I wish you to study with me briefly. It may be stated this way: When the New Testament speaks of the church under a figure, without exception, it uses only such figures of speech as will admit of their being only one church. For instance, in Rom. 12:4-5, and also 1 Cor. 12:12-31, the Apostle Paul represents the church under the figure of the human body with its many members all of which are necessary, and which, “though they are many members” are “but one body,” (Verse 27). Using again this same figure of speech, he tells us in Col. 1:18, “And he (Christ) is the head of the body, the church: * * * ” In Ephesians 1:22-23 these same terms are used but in an inverted order, he says, “* * * And gave him (Christ) to be head over all things to the church, which is his body, the fullness of him that filleth all in all.” Christ is therefore the “head” and the “church” is the body. Now let me ask you a question, it is this: On the average, about how many bodies does one head have

anyway, about how many would you say? Will someone venture an answer? Why, one head has one body of course, and so the apostle argues that the one spiritual head, Christ, has one spiritual body, the church. And he commands these Ephesians in the same letter, chapter 4 and verses 3-6, to "give diligence to keep the unity of the spirit in the bond of peace." For said he, "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."

In Ephesians the fifth chapter he uses another figure of speech to represent the church which no less forcefully teaches the same truth. Paul says here that the marriage relationship, with which we are all so familiar, represents the relationship that obtains between Christ and his church. Eph. 5:22-32: "Wives, be in subjection unto your own husbands, as unto the Lord, for the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body." Now, let us get the point: Paul says one husband is the head of one wife and that in the same manner "Christ also is the head of the church." He is therefore the "one head" of the "one church" being himself the saviour of that body. But let us read on, "But as the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church unto himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and with-

out blemish." Now let me ask this question: In the light of this passage, how do conditions appear to you as they exist in the present religious world with its more than two hundred churches, as given by the last government census, each different from the other in name, organization, doctrine and practice? The entire passage would have to be rewritten if it were made to fit present day conditions, would it not? I believe, in order that you may see more clearly, if possible, what I mean, I shall read the passage as it would have been made to read to fit the present conditions: "Husbands, love your wives, even as Christ also loved the *churches*, and gave himself up for *them*, having cleansed *them* by the washing of water with the word, that he might present the *churches* unto himself glorious *churches*, not having spot or wrinkle or any such thing; but that *they* should be holy and without blemish." Of course, you notice at once that I have changed the passage at every place where the apostle used the singular number, substituting instead the plural number. It is true that I have no right or authority to so change the reading of God's word in this passage or in any other. Neither had men the right in their practice to leave the divine plan as revealed in this passage and others and establish a multitude of churches when the divine plane calls for *one*.

The final point which I wish to establish before I make a few observations and close is this: The New Testament teaches that divisions in that church are wrong. Here again, I wish you to notice what it is I affirm. I have not said that, after some years of experience and observation, I have come to the conclusion that it is inexpedient that the professed followers

of Christ have become so divided, that so many divisions, sects, denominations, exist, etc. I have said that the New Testament Scriptures teach that the very existence of divisions, sects, and denominations in the church is sinful.

But before I introduce the passage of Scripture upon which I base this affirmation, let me say, that in making the principle announced in the passage applicable to denominationalism as we know it today, I do not wish to be understood to concede the claim generally made by denominational churches, that there is in reality but one church, a kind of invisible union enveloping the whole of Christendom, with each one of them as a component part of the invisible whole. This it is impossible to believe, when the facts are thoughtfully considered, in the light of either scripture or reason. I only intend to show that even if this were true as they claim, that the New Testament teaches that the condition described and that exists today, is contrary to the will of Christ and is therefore sinful.

In the eighteenth chapter of Acts of the Apostles, we have the history of the establishment of the church at Corinth, through the labors of the Apostle Paul and those who accompanied him on his second missionary journey. Later we have a first and second letter addressed by the apostles to that same church. In the first letter, Chapter 1:11, he informs this Corinthian church that one from the household of Chloe had told him of certain divisions which had sprung up in the church. In describing the condition, he said, "Now this I mean, that each one of you sayeth, I am of Paul, and I of Apollos; and I of Cephas; and I of Christ" (v. 12). Now, even if it were possible, by any means,

to establish the claim of denominationalism to which reference has already been made, we would still have a strict parallel to the condition described by the Apostle as existing in the Corinthian church. And in verses 10, 13-15, also in Chapter 3:1-4, we read Paul's condemnation of such divisions in the following language: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (greek, scisms) among you; but that ye be perfected together in the same mind and in the same judgment. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it; Nay, not even now are ye able; for ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men? For when one sayeth, I am of Paul; and another, I am of Apollos; are ye not men?"

Surely this should be enough to establish the two points I have affirmed concerning the teaching of the New Testament relative to the church. And with the establishment of these two points, namely, "The New Testament teaches there is one church" and "The New Testament teaches that divisions in that church are sinful," the only relationship which can possibly obtain between the church of which we read in the New Testament and denominationalism, either in the church or

out of it, is one of unalterable opposition.

Now let me observe first, that there is serious need of a clearer understanding of these things, as well as a definite committal to them, not only in theory but in practice as well, on the part of the preachers and leaders in the church everywhere. For because of a lack of knowledge on the part of some and a lack of practice on the part of others, we have in the church today certain well defined contentions which, if they have not already done so, only lack sufficient time to develop into full-fledged denominations.

Secondly, it is an error of the most grievous nature, both against God and the church, for any preacher of the gospel or elder of the church to refuse, or for any reason to fail to faithfully teach these things to every congregation of Christians which comes under his care or supervision, lest through their ignorance they fall victim to this great evil.

THE CHURCH AND SECTARIANISM

G. C. BREWER

As this lecture is one of a series on the church and as some six or seven brethren have preceded me on this program, it will hardly be necessary to give a lengthy definition of the church, at this time. The other speakers have no doubt clearly defined the word and described the institution that we are studying during this lectureship. However, the subject of this lecture makes it absolutely necessary that we have a clear understanding of what the church is; of what that word as used in this speech includes. We must, therefore, survey our field and learn the metes and bounds of our territory. If there is a repetition in this lecture of the thoughts that have been presented by the speakers who have preceded me you may blame the program committee who selected the subjects and assigned them to men who live in different states and at great distance from each other, and who were required to write their addresses before they came to the scene of action, and to the hour of delivery. There will be some repetition of thought in the different divisions of this lecture.

The points of this address, then, shall be given in the following order and in answer to these questions:

- I. The church.
 1. What is it?
 2. Whom does it include?
 3. What names should be used to designate it?
- II. Sectarianism.
 1. What is a sect?
 2. The word sect as used in the scriptures.

3. "The Christian sects."
4. Sectarianizing scriptural names.
5. Rising above sectarianism.

Turning now to the task thus outlined let us consider :

I. *The Church.* Paul tells us that the church, whatever that is, is subject to Christ in all things (Eph. 5:24) ; that Christ is the head of the church (Eph. 1:22; 5:23; Col. 1:18) ; that Christ "loved the church, and gave himself up for it; that he might sanctify it; having cleansed it by the washing of water with the word; that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). The institution here called the church is not defined in these passages but what is said about it is sufficient to arouse interest and provoke inquiry in the mind of every intelligent reader. We may not learn what the church is from these references but we could not fail to note the relationship that it sustains to Christ. Christ loves it; has given himself up for it; has prepared to present it unto himself as something that is *holy* and *glorious*. Christ is its head and it is subject to Christ in all things. Whatever we do or regardless of what other lesson we learn we must never forget these basic truths. We must never give any recognition to any impudent assumption of power over the church by man, for its Head is divine, infallible, and eternal. We must never suffer the church to submit to any laws, obey any orders or follow any decrees that emanate from any authority except from its divine Head Nor can we allow the church to assume to be a self-governing democratic body, making its

rules and regulating its course by the vote of its members, for "the church is subject to Christ in all things." And the thought of corrupting or polluting this cleansed and sanctified institution should perish before it materializes or before it finds form and substance in either word or deed. We should delight to use the exact phraseology of these passages and never hesitate or blush to apply the adjectives that the inspired penman here attached to the word church. Our language should need no explanation when we speak of *the church* and there should be no embargo upon our tongues when we desire to enunciate the phrases *the holy church, the glorious church.*

1. *What is the church?* This question can be quickly answered in the exact language of the scriptures. The most indifferent reader of the Pauline epistles could not overlook such expressions as "And he is the head of the body, the church"; "for his body's sake, which is the church;" "the church which is his body, the fullness of him that filleth all in all;" "the house of God which is the church of the living God" (Col. 1:18, 24; Eph. 1:22; 1 Tim. 3:15). And then with only a modicum of mental effort he would see that "we are members of his body" (Eph. 5:30); and that "Now ye are the body of Christ, and severally members thereof" (1 Cor. 12:27); that "All the members of the body, being many, are one body: So also is Christ. For in one spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one spirit" (1 Cor. 12:12:13). That Christ is "high priest over the house of God" (Heb. 10:19). And that he is not a servant in

the house but that he is "A Son over his house whose house are we" (Heb. 3:6).

With these quotations before us we are forced to see that the church is the body of Christ, the house of God and that individual Christians are the members of that body and that collectively they compose that house. And these Christians are elsewhere referred to as the household of God and as being builded together as a Temple and a habitation for God (Eph. 2:19-23).

Therefore the followers of Christ, Christians, regenerated or saved persons compose the church. We read that God added to the church day by day those that were being saved (Acts 2:47). Since this was done each day as they were saved—the same day they were saved—it follows that no saved person ever remained out of the church overnight. The idea therefore of being a saved person, a Christian, and not being in the church is not only unscriptural, it is absurd. One could no more be saved and not be added to the church than one could be born and not thereby be added to the family into which one is born.

2. *Whom does the church include?* This question has just been plainly and completely answered and you are no doubt wondering why it should be repeated and used as a sub-heading in this discussion. But your perplexity will soon pass and the reason for this will immediately become apparent. This question has ramifications that must be fully run out and removed.

Since the church is the body of Christ and Christians are severally members thereof it is inevitable that the body includes all of its members, therefore includes all Christians, of course. Since the church is the household of God it must of course include all of

the children of God. God has no children who are not allowed to live in his house, associate with and enjoy the fellowship of the family and to inherit the blessings to which all his children are heirs. Any institution that does not include all of God's children cannot be the church of God. Even if such an institution is composed entirely of Christians, contains only Christians, and yet does not contain all Christians it cannot be the church of God. The best that it could claim to be is a faction of the church of God, therefore a sect, as we shall see. To apply the terms *the church*, or the church of God, or the church of Christ to any limited number of Christians is to sectarianize these Scriptural phrases of which we shall soon speak more particularly.

The church of the New Testament includes all Christians of every race, color and clime. It not only includes all Christians who now live but it includes all Christians who have ever lived since the day of Pentecost. Paul speaks of the whole family both in heaven and on earth (Eph. 3:15). God does not have two families—one in heaven and the other on earth. He has one family and a part of it is in heaven while the other part is still sojourning and suffering on the earth and our Father speaks to the blessed dead beneath the altar; and bids them rest until their *fellow-servants, their brethren* upon the earth should finish their course (Rev. 6:9). They are still our brothers and we are theirs. Paul tells us that whether we live or die we are the Lord's (Rom. 14:7-9). Death does not change our relationship to Jehovah. We are his children while we live and we are none the less his children after we are dead for all live unto him (Luke 20:35). Therefore God's family, God's church, is composed of

all God's redeemed children in heaven and on earth.

We become children of God and therefore members of the church of God by the spiritual birth—the birth of water and the spirit—or by conversion or by obeying the gospel. Nothing less than this can make any one a Christian—a member of the church in the true sense. People are in a general way recognized as Christians if they possess some outstanding Christian characteristic—if they are charitable and truthful and kind. This however is not enough. “Ye must be born again.”

3. *What names should be used to designate the church?* The church is the only designation that the body of Christ needs when it is thought of as a called-out host or band of people. When other features or characteristics of the holy institution are contemplated it is designated as a bride, a body, a house, temple, kingdom, army, et cetera. The church is nowhere named in the Bible in the sense in which we speak of church names. Why should it be? The word church is a noun that is applied to the institution of which Christ is the founder and head. It is therefore the name that is divinely given to that redeemed host who compose Christ's body. No limiting or distinguishing adjective is ever used to modify this noun in God's word. There are adjectives that describe qualities or attributes of the church, but there is never any term attached to that noun that would designate a church among many churches or to name the particular church that is in mind. I repeat, the church is nowhere named in the New Testament. All our talk about the Scriptural names for the church is simply unscriptural jargon. We may talk about the names

that are given to individual members of the church and these are several, and we may, if we have intelligence enough not to make a distinction where there is no difference, apply these names to Christians collectively, hence to the church, without contravening any principle of divine teaching. Paul did this when he spoke of the "churches of the saints" and of the "church of the first born who are enrolled in heaven" meaning the church of the children of God or the Christians, of course. We may apply any terms to the church that express any Scriptural thought concerning the church. If the terms used convey a Scriptural idea and only a Scriptural idea the terms themselves are bound to be Scriptural even if they are not found *ipsissimis verbis* in the Bible. We may correctly speak of the church as the New Testament church, the first century church, the blood-purchased church, the apostolic church, the Christian church, the Christly church, the saintly church, the catholic church, the holy church, the cleansed church, the sanctified church, the Redeemer's church, the rock-founded church, the age-lasting church, the missionary church and so on until we have exhausted the entire teaching of the word of God concerning the origin and the organization, the attributes and the functions of that institution. We could without doing violence to the Scriptures speak of the holy sanctified catholic church of God in Christ. That combination of words, as well as some of the others used in reference to church, might not escape the criticism of the teachers of English, but the idea that it expresses is entirely Scriptural.

While we may use any or all these descriptive designations of the church according as our purpose

demands or our taste dictates, yet if we should exalt and set apart any one of them as *the name of the church*, we would be guilty of a serious error. We would be presumptuously supplementing the work of inspiration for no inspired man ever gave any name to the church.

The expressions "the church of God," "the church of the living God," and "the churches of God" are found quite often in the Scriptures and the expression "the churches of Christ" is found one time in the New Testament. But no one of these expressions is intended as *the name* of the church. If it were that name would be used when the writer comes again to refer to the church and the expression would not be varied with each recurring reference. Furthermore, the initial capital letter that grammar always demands in spelling proper names would be used in each word of that name. The copyists and the translators failed to see this demand in these expressions for they did not turn the phrase into a proper name. These expressions, church of God and church of Christ, denote ownership. They tell us something about that institution that is designated by the noun church. So also does the phrase "my church." That is not a name. "My" is neither a noun nor an adjective and could not form part of a name. It is a pronoun in the possessive case and therefore denotes ownership of the church. Christ designated or denominated that building which he proposed to build by the noun—name, *church*.

The church is called the "Israel of God" but that is not *the name* of the church. We read also of "the churches of the Gentiles," "the church of the Laodiceans," "the church of the Thessalonians" (Rom. 16:4;

Col. 4:16; 1 Thess. 1:1), but these expressions only describe the particular congregations referred to by naming the people who composed those congregations.

Abraham is called the "friend of God" and "the father of the faithful" but neither of these complimentary titles was his name. God gave him the name *Abraham*. The Jews of old were called by Jehovah "my people," "the people," "the people of God," "his people and the sheep of his flock," but no one of these was their name. Their God-given name was *Israel*.

The word church in the singular and the plural form is found one hundred and twelve times in the New Testament when used to designate the kingdom of Christ. The Greek word *Ecclesia* occurs one hundred and sixteen times but once it refers to the Jews in the wilderness and three times to the mob at Ephesus. The other one hundred and twelve times the church of our Lord is named by this word. Yet never one time is it limited or distinguished by any qualifying adjective. We read that Christ "*loved the church*," Christ is "the head of *the church*," "the Lord added to *the church*," Paul "made havoc of *the church*," "God hath set some in *the church*," "unto him be glory in *the church*," "Call the elders of *the church*," that the manifold wisdom of God "might be made known through *the church*," etc. *The church* was a sufficient designation for inspiration.

To speak of the Latin church, the Greek church and the Anglican church is to restrict the word church in each case to a certain people and a certain language. The three terms designate three different peoples of as many different languages. While each one of these churches claims to be the Catholic church each one

destroys the idea of catholicity by confining the church to the people of one language. The names Roman Catholic Church, Greek Catholic Church and Anglican Catholic Church each contains a contradiction. The word catholic means universal and the words Roman, Greek and Anglican mean something particular and local. If the church is Roman or Greek or Anglican then it is not Catholic—not universal. It does not contain all those who acknowledge Christ as Lord, but only those of a definite brand. Therefore each one of these churches is a sect in the fair import of that word.

In his debate with Bishop Purcell, Alexander Campbell affirmed and Purcell denied this proposition:

“The Roman Catholic Institution sometimes called the Holy, Apostolic, Catholic, Church, is not now, nor was she ever, Catholic, Apostolic or holy; but is a sect in the fair import of that word, older than any other sect now existing, not the Mother and Mistress of all churches, but an apostasy from the only true, holy, apostolic and catholic church of Christ.”

Since the expression *the church* as used in the New Testament designates the universal institution we do not need to insert the epithet *catholic* between the article and the noun.

II. SECTARIANISM.

1. *What is a sect?* The word sect means to cut off, to separate. The English word is from the same Latin root from which we get our word section. It denotes a part of a whole. It therefore implies that the whole has been divided or parcelled. The word section may refer to the dividing or the parcelling of a pie, an apple or a body of land. But the word sect

connotes a division of a people according to religious or philosophic principles. Those who compose the different sects must belong to one people. They must be one on some general principle. If they were not one in some sense they could not be divided. The Jews were a special race of people. They were one in blood, in history, and in the broad outlines of religion. They all recognized the one God, one Law-giver, and one law. But they were divided over interpretations of the law and over speculative opinions. The best known sects of the Jews were the Pharisees, the Sadducees, and the Essenes. The unbelieving Jews characterized Christianity as a new sect; a sect among the Jews, a new division or party among the one people—Jews.

The Greeks were one people—distinct from other people. As the Jews were devoted to religion and to religious controversy the Greeks devoted themselves to philosophy and to philosophical speculations. The Greeks were divided into sects. The two most prominent sects among the Greeks were at first the Cynics, founded by Antisthenes, and the Academics who were followers of Plato. Later the Cynics became known as Stoics and the Academics as the Peripatetics. Still later these became known as Epicureans.

We would not think of comparing one of the Jewish sects with one of the Greek sects because they are not part of the same whole. Their fields of thought were entirely different. They were not one in blood, in religion, in philosophy, or in any other sense except that they both belonged to the human family. The terms Greek and Jew would be sufficient to distinguish them from each other without descending to the details of

the particular sect of the Jews or of the Greeks to which an individual might belong.

This illustrates the fact that different sects must belong to the same general body. Religious sects are composed of people who have the same religion. The sects, as we speak of them today, are sects among professed Christians. They are believers in the Christian religion and claim to follow Christ. That is why they are sometimes called "Christian Sects." They are all one in general outline. They are one in their agreement on same basic principles. In fact, if we would find and emphasize the points of agreement instead of the points of difference between them, we would find that there is such complete agreement on some of the most vital principles that we would feel that it should be an easy matter to remove the differences and bring them together. In solemn truth the principles upon which they are agreed if applied and adhered to would bring them together. In other words, if they practiced what they preached they would soon be united.

Especially is this true of Protestant sects. They all in a general sense recognize the same rule of faith, the same standard of authority. In the preface to "Wesley's notes," John Wesley says, "Would to God that all sectarian names were forgotten, and that we, as humble, loving disciples, might sit down together at the Master's feet, read his holy word, imbibe his Holy Spirit, and transcribe his life in our own." Speaking of the general rules in the Discipline, Mr. Wesley says, "All of which we are taught of God to observe even in his written word, *which is the only rule*, and the sufficient rule, both for our faith and practice."

In the Prayer Book of the Church of England, in the

Presbyterian Confession of Faith, and in the Methodist Discipline, the following substantially is found: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, or may not be proved thereby, is not required of any man, that it should be believed as an article of faith, or thought requisite or necessary to salvation." The words of Chillingworth have been adopted and quoted by all Protestants—"The Bible and the Bible alone is the religion of Protestants." Protestants are by this seen to be one in the most fundamental postulate. If they would live by this they would all be one in the Scriptural sense. But at any rate we see that the sects are only factions or portions or separate bonds of the same great body of people—the people who at least accept Christianity as the true religion.

2. *The word sect as used in the Scriptures.* The word sect is found five times in the King James translation and six times in the Revised Version. It is from the Greek word *hairesis* and this word occurs nine times in the Greek New Testament. The Authorized Version translates it *heresy* four times and *sect* five times. The Revisers rendered it *sect* six times, *factions* twice, and *heresies* once. While in three places it is applied to Christians, it was so applied by their enemies and was not accepted by them. Paul did not admit that he was the leader of a sect but he confessed that after the manner which his enemies called *heresy* or a *sect*, he worshipped the God of his fathers. The word does not have a favorable meaning at all. We have seen that our translators used the words *sect*, *faction* and *heresy* interchangeably and no one understands either faction or heresy to connote something

that is good and praiseworthy. Paul numbers sects among the works of the flesh. He says: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wrath, *factions*, (haireisis, sects), divisions, parties, envyings, drunkenness, revelings, and such like" (Galatians 5:19, 20). Thus the apostle classes *sects or factions* among the blackest sins ever committed by a fallen race and even goes so far as to say "that they who practice such things shall not inherit the Kingdom of God." Surely a more positive and severe condemnation of *sects* could not be asked for.

The apostle Peter speaks of damnable heresies or sects, or according to the margin of the Revised version, of *sects of perdition* (2 Peter 2:1). Paul says there must be "factions or sects among you, that they that are approved may be made manifest among you" (1 Cor. 11:20). In other words, there must be sects or sectarians among you in order that those who are not factions—not sectarian in spirit—may be known as the approved ones. The others, of course, are not approved.

Certainly sects and sectarianism are condemned in the Scriptures, not only in the strong admonitions for all saints to be perfectly joined together in one mind and one judgment and in the severe denunciations of divisions but also in the very use of the term *sect* and in its reprobation.

3. "The Christian sects."

In his *Review of Campbellism* Dr. J. B. Jeter says: "Mr. Campbell aspired to the honor of being a *reformer*. That a reformation was needed by the Chris-

tian sects of that time none, who possess a tolerable acquaintance with their conditions and the claims of the gospel, will deny." Dr. Jeter is by no means the only Doctor of Divinity who has characterized the sects as Christian. But we have seen that sects meet with unqualified condemnation in the Scriptures.

They are called *damnable* by inspired writers and of course they cannot by those who respect inspiration be considered Christian. Yet we have seen that they originate among those who compose one body in some sense. They are simply the separating of Christians into different and warring bands. This being true, that is, since each band is composed of Christians why are they not Christian bands or sects? They are Christians to atheists or to people of a heathen religion. They profess to follow Christ.

As Moses E. Lard very aptly said, "sectarianism originates in the church but finds its consummation out of it." When Christians become sectarians in spirit, when the partisan feeling runs high and becomes regnant, they then and thereby become un-Christian. Though it is often true that persons who by rearing or by some fortuitous circumstance are members of a sect and yet not at all possessed of a sectarian spirit.

This whole point is so dexterously handled by Brother Lard in his reply to Dr. Jeter that I here beg leave to give you his complete statement. He says:

"But Mr. Campbell never proposed a reformation of *Christian sects* as such. He proposed that all sincere and pious Christians should abandon these *sects*, and, uniting upon the great foundation upon which, as a rock, Christ said he would build his church, form themselves into a *church of Christ*, and not into a *sect*. A

Christian sect we pronounce simply an impossible thing. Sects there may be, innumerable; but *Christians*, as a *sect*, they can never be. A church of Christ is not a sect, in any legitimate sense of the term. As soon as a body of believers, claiming to be a church of Christ, becomes a sect, it ceases to be a church of Christ. Sect and Christian are terms denoting incompatible ideas. Christians there may be in all the sects, as we believe they are; but, in them though they may be, yet of them, if Christians, clearly they are not. Mr. Campbell's proposition never looked to the reformation of sects as such. A sect reformed would still be a sect; and sect and Christians are not convertible terms. Sectarianism originates, and necessarily, *in* the church, but has its consummation out of it. Hence Paul, in addressing the church at Corinth, says, "There must be also heresies (*sectarianism*) among you, that they who are approved may be made manifest." But here is something which seems never to have struck the mind of Mr. Jeter. With the apostle, sectarianism originated with the bad, and the good were excluded; but with Mr. Jeter it includes the good, and the bad excluded. How shall we account for the difference? As soon, however, as the *heretic* (the *sectarian*) is discovered in the church, he is, by the apostle's direction, to be admonished a first and second time, and then, if he repent not, to be rejected. Now we request to be informed by Mr. Jeter how, according to this rule, a *Christian sect* can exclude here *sectarians* and still remain a *sect*? Heresy and sectarianism are identical, being both represented by the same term in the same sense in the original; and that which they represent has its origin in the flesh. Hence the same apostle, in

enumerating the works of the flesh, mentions, among other things, strife, sedition, *heresy* (sectarianism). Heresy or sectarianism, we are taught by the Apostle Peter, is introduced into the church by *false teachers*, and is *damnable*; and yet Mr. Jeter, with true foster-father tenderness, can talk of *Christian sects*."

4. *Sectarianizing Scriptural Phraseology*. Divisions always call for party names and party names in return perpetuate divisions. Whenever a new sect is born some name must be applied to it that will distinguish it from all other sects. The factious or party spirit which gave rise to the new sect will very probably find expression in the appellation that is applied to the sect. The doctrine for which it contends will be intimidated in its name or the man who led in the secession and formation of the sect will bequeath his name, willingly or unwillingly, to his party. Thus the spirit of division, the party spirit, becomes embalmed in the name and will be held as a precious treasure by members of the sect and given as a heritage to their children.

But since each sect usually makes a special plea for some point that it believes the Scriptures to each and which others have neglected or perverted, it is but natural that such a sect would apply Scriptural terms to itself. Hence we very frequently see a sect using a Bible phrase for its name; designating itself with Scriptural terms. And there are those who will contend that if the terms are Scriptural the name is proper. But any sensible person who will give a sober second thought to the proposition must know that it is unscriptural to give a sectarian sense to New Tes-

tament terms. The terms themselves are right but that use of them is wrong.

The noun *church* is eminently Scriptural, as we have seen, but it is grossly unscriptural to apply that term to a sect. The *church* is composed of all the children of God and they "are severally members thereof," but to apply the term to a sect, faction or to only a portion of God's children, granting that all members of the sect are God's children, is bigotry and presumption.

The followers of Mrs. Eddy call themselves, when considered collectively, *The Church of Christ* and of course this is a Scriptural expression. But do these people use it in the New Testament sense? Are they speaking of the church that embraces all of Christ's disciples or do they mean to include only those disciples of Christ—granting that they are such—who subscribe to and agree in some principles that are peculiar to themselves—not common to all Christians? If they do that, then of course they have applied the name to a sect—sectarianized it. This is exactly what they do and they even add a qualifying term to show precisely who is included in the name. Hence upon the cornerstone we read, "*Church of Christ, Scientist.*"

The followers of Joseph Smith afford us another illustration. They call themselves "The Church of Jesus Christ of Latter Day Saints," and then another faction records their division in its title and proclaims it in its insignia. It is "The Re-organized Church of Jesus Christ of Latter Day Saints." Now we all must admit that the expression *the church of Jesus Christ* is Scriptural; and while it might not be either euphonious or grammatical, *the church of Jesus Christ of All Saints* would not be unscriptural, though it would be

wrong to use it as a proper name. But when they add the limiting terms "of Latter Day" they clearly intend to include in their use of the word *church* only those saints—granting that they all are saints—who live in modern times or in these last days. By their own admission, therefore, their sect does not include Peter and Paul and James and John or any other former day saint. Their sect cannot therefore, be the church of Jesus Christ.

The people who started out to restore the New Testament church and who adopted the maxims, "Where the Bible speaks, we speak; where the Bible is silent, we are silent," and "Bible names for Bible things, and Bible thoughts in Bible terms" have fallen into the error of using Bible terms in a sectarian sense. When we used Bible designations in their proper sense we could with no amount of persuasion induce our friends among the sects to apply these terms to us. They would concede that we were Christians but they vehemently insisted that we were "Campbellites"—that is, that we belonged to a sect of Christians. Our fundamental proposition was to destroy all sects and induce all followers of Christ to be *Christians only* and this was the one point that brought the bitterest opposition from all sectarians. They would allow us to differ from them on any special point of doctrine and still be friendly with us but they would never endure the idea that we were not a sect in the same way that they are sects. They might even concede that we had more truth than any of them if only we would agree to make our portion of the truth the creed of a sect. They did not care what we contended for if only we would make the contention as a sect. That is why our oppo-

sition has grown so weak in these days. We have, in spite of ourselves, become a sect whose special purpose is to contend against sectarianism. The word Campbellite has about disappeared from the vocabulary of our neighbors. Why? Because they are willing for us to have a Scriptural name if we will give it sectarian limitations. They are ready to concede us the right to form a sect and then to name that sect whatever we choose. They scruple not nor hesitate to call us "Disciples of Christ" using the capital "d" for disciples and thus making a proper name out of the expression. That denotes a sect and all *sectdom* is ready to facilitate the newcomer. Or the term "Christian Church" and "Church of Christ" using the capital "C" for church in each case are thus made proper names and they are entirely acceptable to our opponents. They become the name of a sect. They designate a special band of professed Christians and that is all any sect is.

But some brother whose feelings are deeper than his thinking is ready to rise and vociferate that the expression *church of Christ* is Scriptural. *Of course it is.* That could never be denied. So also is the expression *disciples of Christ*. It is not the expression that is questioned. It is the *use* of the expression that is wrong.

It is never wrong to speak of the church as the church of Christ or the church of God or the church of the saints or the church of the firstborn, but to repeat what has been said before, to exalt any one of these into *the patented name of the church* is to sectarianize that expression. If we have not done that very thing with the expression *church of Christ* then why

do we not vary our terms in speaking of the church? Why is every deed made to the Church of Christ? Why is "Church of Christ" put upon every cornerstone or front of every meeting house? Why does the "Church of Christ" have a literature series? So fixed and uniform is this designation that if we should insert the name Jesus in the expression it would cause confusion. If a disciple were in a strange city and while looking for the meeting place of the saints he should come upon a house with this inscription, "The Church of Jesus Christ," if he did not pass it up he would hesitate and make further inquiry before he entered that house. He is looking for a church of the Lord but he is not looking for this particular one. He is looking for the one that wears the stabilized, invariable name, "Church of Christ." A name which, therefore, distinguishes it from the *church of Jesus Christ*, or *the church of God* or *the church of the saints* and all other of the Lord's churches—implying, of course, that he has several. To use the terms *church of Christ* to include any limited number of saints or to make it *the name* of the church is to sectarianize the expression.

Brethren, I do not expect you to get this point without some suffering but if you will endure the necessary pain caused by forcing the needle through the skin by which you get the anti-sectarian serum your suffering will then be over and your spiritual condition will soon be much better. So mote it be.

5. *Rising above sectarianism.*

A more noble purpose never glowed in the bosom of any reformer, crusader or martyr than that which inspired those heroic souls who inaugurated what is known as the restoration movement. They had no inten-

tion of founding a new sect to contend for any special doctrine or for any particular set of Christian principles. They called upon all the professed followers of Christ to abandon sectarian names, remove sectarian boundaries, rise above the sectarian spirit and be members only of the church—the church which includes all Christians and teaches *all* the Christian principles. Nor did they ever assume, much less say, that there were no people who were sincerely endeavoring to follow Christ among the sects. Nay, they proceeded upon the basis that the sects were all earnestly serving God and they, like the grand apostle to the Gentiles, simply endeavored to show them all things that were spoken by the law and the prophets, by Christ and the apostles, and to tell them how to reach that which they all hoped to attain. They did not found a church of their own and leave everybody out of it who did not agree with them. They did not make a fetish of baptism or of any other special doctrine. They proposed to teach just what the New Testament teaches on all questions.

This has already been made clear by the quotation made from Moses E. Lard but this is such a vital point and it is so much needed by the younger preachers among us that I shall let you hear the clear ringing statements of some other pioneers. Their views and purposes may not be your views and purposes but at least theirs is perfectly clear.

J. Z. Tyler: The following extracts are taken from a sermon preached by this brother in Richmond, Virginia, in 1882:

“Were you to ask of me one word which would most exactly present the central purpose of the peculiar plea

presented by the Disciples, I would give you the deeply significant and comprehensive word *restoration*. For it was their purpose, as they declared in the beginning, and as, without variation, they have continued to declare to the present, to restore to the world in faith, in spirit, and in practice, the religion of Christ and his apostles, as found on the pages of the New Testament Scriptures. The originators of this movement did not propose to themselves as their distinct work the reformation of any existing religious body, or the recasting of any religious creed. They proposed to themselves, and to all who might choose to associate themselves with them in this work, a task no less than restoration. * * *

“As we study the historic development of this movement, we find its protest against divisions, and its plea for Christian union was its first strongly marked feature. The declaration and address of 1809 was an arraignment of sectism, depicting its evil consequences and its sinful nature, and an earnest call upon ministers and churches to labor for the union of Christians as they were united in the beginning. “After considering the divisions in various lights,” says Dr. Richardson, in his *Memoirs of A. Campbell*, “as hindering the dispensation of the Lord’s Supper; spiritual intercourse among Christians; ministerial labors, and the effective exercise of church discipline, as well as tending to promote infidelity, an appeal is made to gospel ministers to become leaders in the endeavor to remedy these evils; and especially is this urged upon those in the United States, as a country happily exempted from the baneful influence of a civil establishment of any particular form of Christianity, and from under the

influence of an anti-Christian hierarchy." This movement did not arise from controversy about any particular views of baptism, spiritual influence, or kindred questions mooted at a later date, in the progress of the work. Let this statement be considered emphatic, since the popular idea seems to be that out of such controversy we arose, and that our plea finds its roots in these questions. *The central aim was restoration; the first feature sought to be restored was the union of Christians as in the beginning.* * * *

"The fact is, the idea of union is becoming more popular as the years pass by. Yet while this is true, the plea for union, which the disciples present, is still peculiar. They oppose division not simply as unwise and impolitic, but as positively sinful, and to be repented of and forsaken as any other sin. They plead not simply for an underlying and hidden unity, but for an open and manifest union, such a unity and union that the world may see it and believe, concerning Christ, that God sent him into the world. They do not call for a confederation of sects, but labor for the total abolition of sectism."

"But," it is objected, "your exclusive appropriation of the name Christian implies that, in your opinion, there are not Christians in the world except yourselves." In this objection there would be force if we really aimed at an exclusive appropriation of this name. But this exclusiveness is not our claim. We distinctly teach there are most excellent Christians who are not enrolled with us. Were this not true pray why should we plead for the union of Christians? We are united,

and, if we did not believe there are Christians in the world outside of our ranks, our plea would be senseless and absurd. The point in which we are peculiar is simply this—we persistently reject all human names. We rejoice that there are so many devout Christians in the world, and we call upon them to abandon all party names, and be content to be known by those names only which we find in the New Testament.”

John S. Sweeney: In a book of sermons published by the Gospel Advocate in 1897 this brother gives us a discourse on “Our Aim.” In that sermon he says:

“It is believed by many that denominationalism is the greatest internal foe, and some would even say, the bane of Christianity today. The disciples generally hold this view of it. To build up another denomination of Christians and add it to the long list already in existence, therefore is not the aim of the disciples. And if they ever do so it will be in spite of a much worthier aim with which they started out. On the other hand, candor requires the acknowledgement, that their fundamental purpose is in its very nature hostile to all denominations, as such; not, of course, to Christians among the denominations, but to denominationalism itself. To build up and maintain a mere denomination, however superior to those already in existence it might be, is not within the scope of their purpose.”

Moses E. Lard: We shall again avail ourselves of a few crisp terse sentences from this fearless contender for the faith. In this review of Dr. Jeter, page 31, he says:

“But Mr. Campbell does not claim for himself and his brethren that they, as a body, exhaust the meaning

of the term the church, nor that they are the only persons who are members of the church. Hence, no apology can be pleaded for Mr. Jeter's dishonorable insinuation to the contrary. Mr. Campbell concedes to all, no matter where found, who have been, in the true acceptation of the phrase, 'born again,' that they are members of the church or body of Christ. True, he believes many of these members to be in organizations purely sectarian, and hence unsanctioned by the Bible. And to all such members his counsel is, 'Come out of these organizations.' "

We now see what was the grand purpose of the restoration movement and in getting a clear conception of that purpose we at the same time get the vision of undenominational Christianity: of the holy catholic, undivided church. Of the united host of redeemed souls contending earnestly and in one voice for the faith once for all delivered unto the saints.

Some of us still have this vision and are prayerfully working toward this goal. Christ is our only Master and Lord and his word is our only guide and law. His spirit is our desired disposition and Christ in us is the hope of glory. Substituting the word revelation for nature in Pope's language, we are

Slaves to no sect, who takes no private road,
But looks through revelation up to revelation's God;
Pursue that chain which links the immense design?
Joins heaven and earth, and mortal and divine.

We strive to be Christians not only in name and claim but in deed and in truth. We strive to be Christians without entangling alliances: We strive for loyalty without bigotry: for sincerity without sanctimon-

iousness: for brotherliness without compromise and for love without limit.

Ye diff'rent sects who all declare
Lo, Christ is here or Christ is there
And show me where the Christians live.
Your stronger proofs divinely give

THE MODERN SCHISM IN THE CHURCH

BY G. C. BREWER

- I. The Source of Authority in Religion.
 - (a) The Roman Catholic claim.
 - (b) The battle won by Luther and the basic principle of Protestantism.
 - (c) The failure to apply the principle.
- II. The Coming of the Campbells.
 - (a) Schism rife and regnant.
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- III. Division among those who Plead for Unity.
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 - (d) Conditions today among those who departed.

I. SOURCES OF AUTHORITY IN RELIGION

Schism means division and where there is division there is either a lack of authority or a failure to recognize and respect that authority. A company of soldiers always moves with measured tread, with uniform step and always starts and stops and "columns left" or "columns right" in perfect unison because these soldiers are trained to obey orders and each one instantly responds to the raucous call of the officer in command. There could be the same harmony of movement and concert of action among religious people if all religionists would recognize and obey one voice of authority. But that raises a momentous question: What is the true source of authority in religion? Answering that let us consider:

(a) *The Roman Catholic Claim.*

It will not be denied by any professed believer in Christianity that our Lord Jesus Christ is the head of the church and that the church is—hence all members of the church, all Christians are—subject to him in all things. But Christ is in heaven and we are upon the earth and we cannot therefore hear him speak in audible tones. In what way, then, does he direct our movements now? The church of Rome claims that he delegated the right and power to govern his people to the Apostle Peter and the other apostles, and that at the death of the original twelve other men, succeeded them in office and authority and that even now the pope and his prelates have divine authority to issue decrees for the church; to make laws to govern the followers of Christ and that Christ will ratify these laws in heaven. But there is no basis in the Scriptures for the assumption that the apostles themselves ever claimed any such authority as this. They represented themselves as bond-servants of Christ and as vessels of clay in which the precious treasure of the gospel had been placed. They believed that they possessed the Holy Spirit and they spoke the will of Christ as the Spirit enabled them. They taught that their word would become normative and that Christians in all ages should “contend earnestly for the faith which was once for all delivered unto” them—the apostles. There is therefore no intimation that they expected to have any successors and there is not the slightest intimation in history that they did have any successors—that any man followed them who could manifest the “signs of an apostle” (1 Cor. 9:1).

(b) *The Battle Won by Luther and the
Basic Principle of Protestantism*

The assumption of complete authority by the papal court robbed Christians of their liberty and the church of its purity for more than a thousand years. Any sort of immoral measure or corrupt scheme that these self-called infallible officials wished to adopt or to promote was accepted and suffered by the people because they were under the awful belief that these measures and schemes were ratified in heaven. A few heroic souls like Wycliffe, Huss and Savonarola dared to protest against such spiritual wickedness in high places but none of these ever thought of disputing this blasphemous claim of authority by which such wickedness was made possible. It remained for Luther to attack the authority of the pope and to repudiate the decisions of councils as final in matters of doctrine. But even he at first made his fight against the corruptions that were in the church and was driven to see that he would have to accept these corruptions or else rebel against and reject the authority of those who authorized them. When Luther denied that the church had any divine right or even moral right to sell indulgences, and showed that justification is by faith and not by works and that forgiveness is granted upon repentance and not secured by penance he was only discussing theological questions as a monk with monks. But Luther's ideas were gaining so much favor with the people and therefore retarding the pope's scheme to such an extent that Leo X took cognizance of him and sent the most learned men in the church which called him father to argue with Doctor Luther, to confute him, conquer him. All that was imposing in names,

in authority, in traditions, in associations, was arrayed against him.

The great Goliath of controversy of that day was Doctor John Eck. He was superior to Luther in reputation, in dialectical skill and in scholastic learning. Doctor Eck challenged Luther for a public debate at Leipzig. All Germany was interested. The questions at issue stirred the nation to its very depths.

The disputants met in the great hall of the palace of the Elector. Never before was seen in Germany such an array of doctors and theologians and dignitaries. It rivalled in importance and dignity the Council of Nice, when the great Constantine presided, to settle the Trinitarian controversy. The combatants were as great as Athanasius and Arius,—as vehement, as earnest, though not so fierce. Doctor Eck was the pride of the universities. He was the champion of the schools, of sophistries and authorities, of dead-letter literature, of quibbles, of refinements and words. He was about to overwhelm Luther with his citations, decrees of councils, opinions of eminent ecclesiastics—the mighty authority of the church, but Luther's genius and his deep consciousness of truth came to his rescue. Under the mighty conviction of the righteousness of his cause and under the inspiration of the hour Luther caught a far vision of truth. He then swept away the very premises of his opponent's argument. He denied the supreme authority of popes and councils and universities. *He appealed to the Scriptures as the only ultimate ground of authority.*

Thus was born the basal idea of the Reformation—*the supreme authority of the Scriptures*,—to which Protestants have ever since professed to cling.

Doctor Eck and the church were not prepared to deny openly the authority of Paul and Peter and the other inspired men, hence they were left gasping for breath by Luther's appeal to the Scriptures. But their cunning soon found a way to save their own authority. They said, "Yes, we accept the scriptures as authority too. We even put them above Augustine and Thomas Aquinas and the councils. But who is to interpret the scriptures? The Bible cannot be understood by the common people. It must be interpreted by the church—that is by the priests. We will not let the people have the Bible. They would become fanatics. We will tell them what the Bible teaches. They must look to us."

Then Luther rose more powerful, more eloquent, more majestic than before. The *second great principle of the Reformation* was born from his soul—the *right of private judgment—the right of every individual to have the light of life as it shines upon his soul from the sacred pages.*

These two great principles freed the people from the power of the pope and set on foot the greatest movement that the world has known since the days of Paul.

(c) *The Failure to Apply the Principle*

Although Luther found the principle upon which all religious questions must be resolved he did not apply the principle to all questions. He confined his efforts to those points largely upon which he had joined issue with the church of Rome. He and his contemporaries, Knox and Calvin, never did entirely get away from the idea of the authority of the clergy and their right to assemble in convention and formulate doctrines to gov-

ern their followers. Only one reformer of that period seemed to have the correct idea as to the work that needed to be done, and that was Zwingli. The different views of Luther and Zwingli are set forth in D'Augbigue's *History of the Reformation* in these words: "Luther was desirous of retaining in the church all that was not expressly contradicted by the Scriptures, while Zwingli was intent on abolishing all that could not be proved by Scripture. The German Reformer wished to remain united to the church of all preceding ages (that is, the Roman Catholic Church), and sought only to purify it from everything that was repugnant to the word of God. The Reformer of Zurich passed back over every intervening age till he reached the times of the apostles; and subjecting the church to an entire transformation, labored to restore it to its primitive condition." But Zwingli was overshadowed by Luther and his principles did not control the Reformation of the sixteenth century.

Then in the eighteenth century came the work of John Wesley. He labored to reform the church of England, of which he lived and died a member. His efforts to reform the church failed to accomplish their purpose but they resulted in building up a new denomination with practically the same form of government of the Church of England but characterized by the zeal and warmth and spiritual fervor that he had endeavored to infuse into the old church. It never seemed to enter Wesley's mind to leave all human organizations and to go back over the intervening ages to the time of the apostles and to reconstruct the church just as it was in the beginning.

So we see that all these reformers simply protested

against corruptions that existed in the older churches and when they could not correct these errors their followers organized new denominations leaving out the corruptions, but which were nevertheless denominations that recognized human founders, human heads and had their own lawmaking bodies.

II. THE COMING OF THE CAMPBELLS

(a) *Schism Rife and Regnant*

When Thomas Campbell and his son Alexander came into the picture the different denominations that had been formed among the Protestants were warring with each other with as much hatred as had ever existed between the Protestants and the Catholics. They recognized each other as composed of Christians and they were ready to make common cause against the Catholics but they were not willing to fellowship each other at the Lord's table or to work together in peace. Even the Presbyterian church, in which Thomas Campbell was a preacher, was divided into several contending factions. The work assigned him in America was in Washington County, Pennsylvania. As the country was then sparsely populated and as the people had come from other countries, there were many denominations represented among them but there were few organized congregations of any sect. His duties as a minister required Thomas Campbell to make a trip up in the Alleghany Valley to preach and to give the Lord's Supper to the few scattered members of his branch of the Presbyterian church who lived in that vicinity. The people of the neighborhood gathered together to hear the preaching which was a rare opportunity for them. They had no preaching and no opportunity to

celebrate the Lord's Supper. To us who have been reared to see any band of humble Christians meet and conduct the Lord's service this seems strange, but we must not forget that the denominations have never gotten away from the idea that clergy are different from the laity and possess powers and privileges that the ordinary Christian does not dare to claim. With them no one can give the Lord's Supper to God's children or minister to a penitent believer but an ordained clergyman. Therefore the people of the Alleghany Valley being deprived of the "benefit of clergy" were also deprived of the privileges of worshiping God as did the New Testament disciples (Acts 20:7). The great heart of Thomas Campbell was moved with pity for these people and he publicly expressed his regrets that he could invite members of other branches of the Presbyterian church—all Presbyterians and only Presbyterians—to partake of the Lord's Supper with him and his peculiar kind of Presbyterians. For this offense he was reported to the Presbytery by a young preacher by the name of Wilson who was an understudy of Mr. Campbell. The Presbytery reprimanded Mr. Campbell for criticising the rules and usages of his church. Mr. Campbell appealed to the Synod but that august body did not look with any degree of favor upon a man who would criticize the rules made by the authorities of his church or attempt to change the "usages" of that church.

Again we see the principle upon which Eck attempted to meet Luther prevailing. Questions must be decided by the usages of the church and by the decisions of councils.

(b) *A Plea for the Principle as a Basis of
Union.*

As a result of the divided state in which Mr. Campbell found the religious people of his time and of his community and because he found that the spirit of sectarian narrowness and bigotry would not allow him to minister to a child of God if that individual did not chance to be a member of his denomination, Mr. Campbell withdrew from the Presbytery—not from the Presbyterian church—and began independent work. He became a preacher for the whole community and asked all professed Christians to work with him though these did not at first sever their denominational affiliations. They were banding themselves together in an undenominational, and, at first an interdenominational capacity in order that they might all together enjoy the worship of God.

This was not brought about by any difference over some particular doctrine. Certainly it was not about baptism as Mr. Campbell himself had at this time never been baptized. He had been sprinkled in infancy. It was not caused by a love for controversy or by the desire for a debate. Thomas Campbell was never a controversialist. He desired to preach and practice only those things about which there could be no controversy. In explaining and defining his position to the Synod he said:

“Is it, therefore, because I plead the cause of the Scriptural and apostolic worship of the church, in opposition to the various errors and schisms which have so awfully corrupted and divided it, that the brethren of the Union should feel it difficult to admit me as their fellow-laborer in that blessed work? I sincerely

rejoice with them in what they have done in that way; but still, is not yet done; and surely they can have no just objections to go farther. Nor do I presume to dictate to them or to others as to how they should proceed for the glorious purpose of promoting the unity and purity of the church; but only beg leave, for my own part, to walk upon such sure and peaceable ground that I may have nothing to do with human controversy, about the right or wrong side of any opinion whatsoever, by simply acquiescing in what is written, as quite sufficient for every purpose of faith and duty; and thereby to influence as many as possible to depart from human controversy, to betake themselves to the Scriptures, and, in so doing, to the study and practice of faith, holiness and love."

That association of neighbors in Washington, Pennsylvania, as a band of Christians agreed upon certain principles upon which they were to work. These were set forth by Thomas Campbell in what was called then and what has since become famous as the "Declaration and Address." This address was an arraignment of sectism and a plea for Christian union. It contended for a practice of only those things that are authorized by the New Testament Scriptures and that were practiced by disciples in New Testament times. Its whole plea was summed up in the now famous slogan, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." Upon this principle those neighbors could work together forgetting their denominational differences.

(c) *The Principle Works.*

They afterward abandoned their denominations all together and served the Lord as Christians only. Alex-

ander Campbell joined his father and took the lead in applying their rule to many of their denominational ideas and found that they were not Scriptural. They made the Bible their sole ground of authority and decided every question by a "thus saith the Lord." They proceeded upon the exact principle that Luther had contended for but failed to follow out to a conclusion. They took up the plan proposed by Zwingli two centuries before them and made it work. They not only respected the statements of Scripture but they respected its silence as well. Luther desired to retain all that was *not contradicted* by the Scriptures—all that the Scriptures do not say thou shalt not do—but Zwingli advocated abolishing all that could not be proved by the Scriptures. And this was the plan of the Campbells and their co-laborers. Even years after both the Campbells were gone from the earth the disciples strictly followed this rule and would not practice anything that could not be proved by the Scriptures. J. Z. Tyler in a sermon preached at Richmond, Virginia, in 1882, from which sermon we quoted in our last lecture, said:

"We seek to avoid speculations on untaught questions. We hold that they gender strife. The silence of the Bible is to be respected as much as its revelations. Infinite wisdom was required as much to determine of what men should be ignorant as what men should know. Indeed, since, in regard to all matters connected with the unseen spiritual world, man is dependent upon Divine revelation, the limits of that revelation must necessarily mark out also the domain of human ignorance, as the shores of a continent become the boundaries of a trackless and unfathomed ocean."

Out of this view there have arisen among us such maxims as these: 'Where the Bible speaks, we will speak; where the Bible is silent, we will be silent,' and 'Bible names for Bible things, and Bible thoughts in Bible terms.' "

This principle of recognizing the Bible as a standard of authority in religion began to shake the walls of sectdom and creed-making bodies felt their power going from them. Barton W. Stone and his fellow-members of the Springfield Presbytery had, even before Campbell was known to them, dissolved their Presbytery as an unscriptural body and insisted that the Bible alone is authority and that individual churches remain independent and not form any combination. No ruling bodies or governing assemblies should exist. None existed in New Testament times.

A mighty host of people rallied to the support of this principle and simple gospel churches were established in thousands of places. Churches composed of Christians who lived in each community. These churches sustained no organic connection with each other, yet they were all alike for they were fashioned after the same divine pattern and recognized the same Head, King and Lord. Peace prevailed, good will reigned, and success crowned their efforts. The plea was invincible and the ultimate overthrow of all sectarianism and the union of all Christians seemed to be a goal not impossible.

III. DIVISION AMONG THOSE WHO PLEAD FOR UNITY

(a) *First defections.* It is probably too much to expect perfection of anything with which human beings have to do. The Lord's order is perfect but weak

mortal beings will not continue to forget self and follow the Lord. It is sad to have to chronicle the fact that those who plead for unity by a return to the New Testament order of work and worship have divided into separate and antagonistic groups. The first defection could not properly be called a division as those few who broke off went completely away. Three names tell the story of the beginning of the greatest religious hoax ever perpetrated. But one of these men was not responsible for the hoax. He was a victim though he supplied the literature for the scheme. Solomon Spaulding, an educated man, for a long time a Presbyterian preacher but who had quit the ministry and become skeptical, wrote a novel in which he wove a fanciful story about the origin of the American Indians. He represented them as being the ten lost tribes of Israel. Spaulding put this manuscript into the hands of a printer at Pittsburg but it was lost. Sydney Rigdon, a preacher among the disciples, but who was never looked upon as very dependable, worked in the printing shop from which the Spaulding manuscript disappeared.

Joseph Smith, in New York, was a lazy lout who professed to be a diviner. He told fortunes and had men dig for hidden treasures. His father, while digging a well for Willard Chase, threw out a stone of peculiar shape and of almost transparent color. The Chase children kept the stone among their playthings. But young Joe Smith stole it from the children and began to use it as a peep-stone in telling fortunes and in pretending to tell where lost property might be found. The court records of that country show where Joe was made to pay a fine for charging a farmer \$10.00 to tell him by the power of his peep-stone where to find a

cow that had strayed. The cow was not at the place designated, hence the court action and the fine.

Now, about this time Joe had his vision about the buried plates and he, by the instructions of the angels, dug them up and translated them by the peep-stone and thus the book of Mormon appeared which was nothing more nor less than the old Spaulding manuscript revamped by Sydney Rigdon. Rigdon became Smith's right-hand man and was the first preacher of the first Mormon church. Thus Mormonism originated in a brain of a renegade Christian preacher, which accounts for the truth that the Mormons teach on baptism and some other points.

Some years later, Dr. John Thomas, a physician, but a man who had given up his profession for the study and the proclamation of the gospel, came to America from England. He heard the plea for a return to the New Testament and for a restoration of the ancient order. He became obedient to the faith and preached the truth for several years. He founded and edited a paper and was highly commended by Alexander Campbell for his labors. But he began speculating on prophecy and theorizing about the Millennium and making these theories the very acme of all Bible teaching. He also taught the idea of soul-sleeping and the annihilation of the wicked. He led away disciples after him and became the founder of the sect known as Christadelphians. These, however, unlike the Mormons, held strictly to the idea of congregational independence and of no organized ecclesiasticism. They have for this reason remained weak while the Mormons, combining religion with militarism, have become a mighty empire.

(b) *A surrender of the plea.* Those who went away with Dr. Thomas and Sydney Rigdon have so far departed that they are now never thought of in connection with the restoration movement—only the few know that they were ever associated in any way with us. It is a sadder story that we must tell of those who yet claim to belong to the restoration movement but who have completely surrendered the plea for Bible authority in all things. The United States Census Bureau now lists two branches of the people who profess to exist for the express purpose of preaching unity upon the Bible alone and as Christians only. These two groups are in these last days usually distinguished by the name “Christian Church” for the one and “Church of Christ” for the other which names alone clearly announce that here are two sects and both claiming to be the church Christ founded. What a shameful situation! Of course these are not two different churches but factions of the same church—therefore sects. Persons enter into the church of the Lord by conversion, by obeying the gospel or, to be specific, by hearing the gospel, believing the gospel, by repenting of sins, by confessing Christ and by being baptized unto the remission of sins. To require more of any one who desires to enter the church would be to make a human requirement, a human law and therefore to make such a church a human institution. When people come from the so-called “Christian Church” to the so-called “Church of Christ” do they have to obey the gospel—hear, believe, repent and be baptized? No, they have already done that. Then of course they are already in the true church, which is the church of Christ, and are not now coming into it.

They have been in a sect called "Christian Church" and should be now coming out of it, not out of a sect into the church but out of the sect to be in nothing but the church. They have been in error but have now learned the way of the Lord more perfectly. We should not speak of them as having left one church to be members of another.

While the names mentioned above are now used to distinguish the two sides—by some at least—this has come about in only recent years. Formerly, they used other terms. One group called themselves "Progressives" and their opponents "Antis." The other group called themselves "Loyals" and their opponents "Digressives." These terms were neither beautiful nor brotherly but with all their ugliness they did not manifest the sectarianism that the names we now use exhibit. But if we did not have the two sides we would not need the distinguishing designations. The fact that we have the two sides is the crying shame. This situation forces us to accept one of two conclusions, namely, *To speak where the Bible speaks, and to be silent where the Bible is silent will not unite the children of God and restore the New Testament church as we have claimed it would, or else somebody has failed to live by this motto and has therefore departed, digressed from our plea.* Since the plea was to have Bible authority for all we do, to digress from the plea would be to do things for which there is no Bible authority, therefore to digress from the Lord's way.

Which conclusion shall we accept? To accept the first would be to reject the Bible as a standard of authority and as a basis of union. We cannot agree to such a dire conclusion as that. Then we are forced

to say that somebody has left the original ground and surrendered the plea. Who is it and in what respect have they digressed? This brings us to:

(c) *Details in the departure.* We unhesitatingly charge that our brethren who call themselves Progressives have surrendered our plea, departed from our motto and brought reproach upon the cause of our Master. They have introduced things into the worship for which there is no Scriptural sanction and have formed organizations to usurp the functions of the church.

Without attempting to give a chronological account of these departures we notice the primary causes of the trouble.

Instrumental music in the worship. It is a fact that is known to all persons who are only tolerably informed in either sacred or profane history that the New Testament churches did not use instruments of music in the worship of God, and that they were never used among professed Christians until the seventh century. Of course, therefore, when our fathers set out to restore the New Testament church they did not restore something that was never in it. The churches of the nineteenth century did not use such instruments in their worship for about sixty years. They all worshiped alike and all stood together for more than a half century. The first instrument was an organ introduced into the Olive Street church in St. Louis in 1869. It at once caused division. A committee was appointed to settle the matter. The committee was composed of Isaac Errett, Robert Graham, Alexander Proctor and J. K. Rogers. This committee removed the organ and restored peace. Since these brethren

were walking by the rule of "speak where the Bible speaks," and since they were all willing to accept anything for which there is Bible authority, why did the organ cause division? Why did not those who wanted the organ give the chapter and verse that authorized it and settle the matter? That committee was composed of some of the best Bible scholars and some of the ablest defenders of the faith then living. Why did they remove the organ to placate the objectors? Why did they not show the brethren the authority in God's word for the instrument and let it remain in the church? The fact that they did not do this is evidence sufficient that it could not be done. Their decision in the matter is an admission that there is no Scriptural authority for the instrument and that it was not in the New Testament church which we set out to restore.

Then to use the instrument is a clear surrender of our plea; a departure; a digression.

But the case at St. Louis did not remain settled. Those who wanted instrumental music in the worship would not abide by the decision of the committee or be governed by the Zwingli plan and the Thomas Campbell motto. At other places the instruments were forced in, nearly always causing division, those who would not worship with the innovation withdrawing and worshipping in a separate congregation. In many places the question of the ownership of the church property arose and the matter was taken into the civil courts. Hard fought trials, bitter strife and alienations followed. And all this about something for which there is absolutely no Bible authority and among people

whose basic principle was union upon the Bible and the Bible alone!

But the advocates of the instrument have resorted to every possible artifice and exhausted the whole catalogue of fallacies in an effort to justify their course. They, in nearly all instances, will admit that there is no Bible authority for their instruments but they instantly rally with the utterly disingenuous shout, "But the Bible does not condemn the use of instruments! It does not say we shall not use them! They do not seem to see that this is a complete surrender of and a departure from the Zwingli plan and the Campbell motto. They have utterly repudiated the second clause of the old motto, "Where the Bible is silent, we are silent." They have gone far afield since the day that J. Z. Tyler uttered the language already quoted in this lecture. There is no way for these brethren to clear themselves of the charge of having digressed.

Organized Societies. After the restoration movement had been in existence for nearly a half a century and after the simple gospel had been preached by individuals and by independent churches until the plea for restoration of the ancient order had been heard in all the English-speaking world, some men began to insist that missionary societies should be formed for the purpose of preaching the gospel to the world. Faithful men pointed out that the church itself was founded and established for the sole purpose of evangelizing the world, that it is the "light of the world," "the salt of the earth," "the pillar and support of the truth," and that it is to "hold forth the word of life in a crooked and perverse generation." But the advocates of the societies claimed that such organizations would

only be the churches co-operating to do the work they were ordained to do. Again, faithful men insisted that while it is Scriptural and proper to co-operate it is not Scriptural to form a corporation of congregations for that would take away the independence of each church and result in an ecclesiastical organization which would not only be human but that would necessitate the making of human laws to govern it. This would not only be something that the New Testament churches—which we are trying to restore—never had but it would lead entirely away from the plea and purpose of the restoration movement since it would form the churches into an organized denomination with local headquarters and with human governing authorities. But despite the protests the societies were formed and multiplied. As they grew in size they assumed more and more control of the churches and became such determining factors in the work of the Progressives that an individual preacher or even an independent paper could have no more influence in checking their plans and purposes than a single individual would have in opposing the action of the convention of his political party. In order that these many societies might not conflict with each other and thus hinder their efforts and limit their power over the churches, they, in recent years, have formed a merger. They have all gone into what is known as the United Society. This is a super-society with subordinate branches, and the ecclesiasticism is complete.

Thus a much more powerful body than that which Barton W. Stone and his associates dissolved in order to return to the New Testament order has been formed

by those who claim to be carrying on the plan which Stone and others inaugurated.

Conventions. Those churches that use instrumental music and that work under the societies have long been accustomed to hold conventions. When this practice first began the conservative brethren raised a protest and showed that no such conventions were held in New Testament times but that they were held in the second and third centuries and that they constituted one of the first steps in the great apostasy: that they became law-making bodies. The Progressives insisted that they were only mass meetings; that they had no legislative powers at all; that all Christians were at liberty to attend and no individual had any more power or authority than another and that the convention could not decide questions, bestow favors or do anything else that had any resemblance to official action. But no one can now make that claim for those conventions. They did consider questions, appoint committees, hear reports and exercise all other functions of a political or religious convention. Then the societies began to control the machinery and direct all maneuvers of the conventions. These lobbyists found it more difficult to control the mass meetings than they liked and they therefore legislated through the convention that these conventions should become delegate bodies. That is, that no one should have a voice or vote except delegates and these delegates of course should be elected by the churches. Of course this made the convention an official body, a representative or law-making body. Churches that send delegates to the convention are of course bound by the action of the convention. These conventions have voted on the terms of membership

in the church even, as though Christ and the apostles did not make and ratify these once and forever. They have voted on the question of "open membership," that is whether people should be baptized in order to be admitted into the church or whether they should be admitted without baptism.

(d) *Conditions today among those who departed.*

Of course this turns those brethren definitely into a sect with their law-making body deciding who shall and who shall not be admitted into their denomination. They have not only surrendered the purpose to destroy all sectism and the plea of the restoration movement but they have actually gone back of the victory won by Luther and again established the custom of deciding questions by the decree of councils and the vote of conventions instead of by the word of God. Suppose the convention voted that baptism is not essential. Can that change the teaching of the word of God? If the convention voted to eliminate baptism altogether, could it not vote to change the form of baptism and substitute sprinkling? If not, why not?

Then if all of us participate in the convention and abide by its action it would only be a short time until doctrines and practices ordered by the convention would be at such a dissonance with the Scriptures that there would have to arise other reformers to protest against such impudent assumption of power and lead the world back to the New Testament. The fact that the convention has not yet decided to eliminate or change baptism does not alter our point or mitigate the circumstance. The vote has been taken and that is the assumption of power to make such changes whenever the delegates may so elect. The whole thing is now

on the shifting sands of man's vacillating judgment and no doctrine of the sect today may be its doctrine tomorrow.

With these facts facing us it must be clear that those of us who wish to be governed by the word of God in all things; who wish to get back of all creeds, all decrees of councils, and other human authorities to the church of the New Testament must stay out of these conventions and from under the domination of the United Society and from all other machinations of men. This we are doing and as much as we deplore division we are forced to work apart from all who will not abide within the doctrine of Christ. There are several thousand independent churches of Christ that are still prayerfully endeavoring to be just what the New Testament churches were in organization, in doctrine, in faith, and zeal and good works. May the Lord multiply their number and increase their faith. And may he help them not to allow the fact that they must stand aloof from all sects to turn that aloofness into sectarianism.

A PLEA FOR UNITY

G. C. BREWER

Introduction. This lecture is the closing address of the series upon the subject of the church in history. In the preceding speeches, the fact has been emphasized that the fundamental plea of the restoration movement was for unity. In the literature of this movement, many sermons will be found dealing with the subject of unity. This lecture, therefore, cannot be expected to add much to our literature. But if it reminds us of the necessity of standing together in one spirit and with one soul, striving for the faith of the gospel, it will accomplish its purpose.

The Sin of Division. In another address the sin of sectarianism has been pointed out and emphasized. But it will not be amiss to restate in this sermon the evils of division. We who try to measure our conduct by the word of God, must not allow anything to obscure the fact that divisions, factions, and strife are the most unscriptural conditions that can ever arise among us. These things are classed with drunkenness, fornication and idolatry, and those who are guilty of causing division, of starting factions or of engaging in strife cannot inherit the kingdom of God. A few quotations from the inspired apostles will enforce this statement. "For ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" (1 Cor. 3:3). "Now the words of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, fac-

tions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you, even as I did forewarn you that they who practice such things shall not inherit the kingdom of God" (Galatians 5:19-21). "But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed" (James 3:14-16).

The Ideal of Unity. It will hardly be denied by any one that unity among all the followers of our Lord Jesus Christ is to be desired. Peace and good-will among all men is an ideal that our Lord Jesus Christ brought to the earth and which has inspired the nations of earth to seek peace and to assemble in peace conferences and to endeavor in many ways to bring about the end of carnal strife and bloodshed. A failure to realize this ideal does not in any way diminish the glory of the ideal or discourage those who have caught the vision and who yet hope to see it materialized on earth. But if the nations of earth cannot bring themselves to disarm and to live in mutual good will and brotherly relationships, there is no reason why the people who profess to follow Christ, who claim to possess his spirit and to be partakers of his nature, should not live in peace with each other. If there is a lack of peace there must be lack of spirituality, for the apostle Paul has just told us that carnality is the cause of factions and divisions. Then if we have mortified the flesh and have sunk ourselves into the Saviour, we will live together in peace and love.

The value of unity has been recognized by men for

many thousands of years. Aesop, the slave who lived and wrote before the Babe of Bethlehem came to bless the world and before the angels sang of peace on earth, good will to men, tells us of a father who had seven sons. These sons grieved their father's heart by their disagreements and contentions one with the other. When the aged father knew that the time of his departure was drawing near, and his heart yearning for the welfare of his sons, he taught them a lesson by binding seven rods together in a bundle and by giving this bundle to each of his boys and asking him to break it. When each boy had exerted his utmost strength and failed to break the bundle of rods the father took them, unbound them and broke each rod with the greatest ease. He then told the boys that if they would stand together they would be strong but if they were divided they would be weak and easily destroyed. This simple lesson is known to everybody and yet it is often forgotten in our practices, even by the best of us.

Greece was once a powerful nation, even a universal empire, because her people were united under one invincible leader but at the death of this conqueror the people were divided among the ambitious generals of the army and as a consequence the whole nation was overthrown and each division was swallowed up by the rival powers. Lord Byron wrote: "Tis Greece; but living Greece no more."

Another story which illustrates both the beauty and the advantage of being united is that of the lost babe in the vast wheatfields of the northwest. A mother busily engaged with household duties allowed her little child to toddle out into the yard to play unguarded.

The child wandered out into the standing grain and was lost. The mother missed the babe and searched and called but with no success. She became alarmed and called the neighbors to help her in the search. The neighbors, in sympathy with the parents and with deep solicitude for the child, began the search but they too failed to find any trace of the little one. The hour was getting late and the day was dying when one man suggested that they might search in scattered parts of the fields and miss the child or even should one find it the others might continue their search for hours before they knew that the babe was found. He suggested, therefore, that they form a line and join hands and march abreast across the fields, then when they reached the other side they would swing around and march back toward the house. In this way they would soon cover the wide acres and if the babe should be found the word would pass from mouth to mouth and in an instant the shout of triumph would arise from all as if from one man. Following this suggestion the line started its march, singing as it went across the field. After a little while some one in the line stumbled upon the babe sleeping sweetly among the yellow stalks of grain. The babe was placed in the arms of the mother and joy filled the hearts of all and rejoicing was heard for many miles around.

If we ourselves could not see the beauty of the ideal of unity and the advantage of being one in faith and life, we would be compelled to plead for unity because our Guide-book so emphatically and so repeatedly teaches us to be one. The night our Lord was betrayed and while he was in the shadow of the cross he prayed earnestly to the Father; first for himself that

he might be glorified with the Father with the glory that he had before the world was; second, he prayed for his disciples and for those who might believe upon him through their word. This prayer, therefore, includes you and me and all others who today profess to believe in Christ. Our faith has come through the testimony of those disciples who knelt with the Lord and prayed that night. Christ, looking down through the vista of the years, embraced us in his prayer and bore us up before the Father in an earnest entreaty that we might be one. Hear his plea: "Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one: even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them that they may be perfect into one; that the world may know that thou didst send me, and lovest them, even as thou lovest me" (John 17:17-23). If there were nothing else in all the Bible to lead us to want to be united, this prayer would be sufficient. But the apostle Paul pleads with Christians to be united in mind and judgment and not to allow divisions to exist among them. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment" (1 Cor. 1:10). As a prisoner in the dun-

geon of Rome, the care of all the churches weighed upon his earnest soul and he wrote the brethren at Ephesus to endeavor to keep the unity of the Spirit in the bond of peace. "I, therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, 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 4:1-6). To the Philippian church he wrote as Paul the aged and admonished them to let their "manner of life be worthy of the gospel of Christ" by standing fast in one spirit and "with one soul striving for the faith of the gospel," and he continues his appeal into the second chapter. "If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus" (Philippians 2:1-5).

From these words we see that it is the will of God that all his servants stand together, perfectly united; not only in the faith that includes certain doctrinal points, but in a faith that affects the whole nature and blends their souls into a divine relationship. The same

unity should subsist between children of God that subsists between the Father and the Son. We are to be one in Christ as Christ is in God and God in Christ; as the Father, the Son and the Holy Spirit are one and these three are one (1 John 5:8). Whenever it becomes proper and right for Jesus, Jehovah and the Holy Spirit to hate, slander and abuse each other; to wrangle, strive, contend and oppose each other, then it will be consistent for Christians to engage in such things. It will be sinful for the child of God ever to engage in these until this becomes proper. The children of God "must not strive, but be gentle toward all men; apt to teach, patient, in meekness instructing those who oppose themselves."

If this unity which subsists between the Father and the Son and the Holy Spirit does not cause us to see and understand what is meant by "the unity of the Spirit" we may get the thought from Paul's illustration. After entreating the Ephesian brethren "to walk worthily of the calling wherewith ye are called" by endeavoring to "keep the unity of the spirit in the bond of peace" he showed them what that unity is by naming seven *Ones*. Seven is a prominent number in the Scriptures. It is by some people supposed to be a magic number; to possess a charm. We do not attach any such idea to that number but there seems to be no doubt that the number seven is symbolic. It represents something that is complete; a whole, a cycle, a perfect work, a finished mystery. Hence Paul shows us the perfection of the unity that subsists in the divine arrangement by enumerating the seven ones that compose the Spirit's plan.

1. There is One body—(of Christ, which is the church and of which all Christians are members. Ephesians 1:23; Colossians 1:18; 1 Corinthians 12:27).

2. There is One Spirit—(The Holy Spirit, which dwells in that body to animate it and worketh all things. 1 Corinthians 3:16; 6:19; 12:11; Ephesians 2:22).

3. There is One Hope—(By which we are saved and which causes us to sorrow not as those who have not this hope, for there is no other. Romans 8:24; 1 Thessalonians 4:13).

4. There is One Lord—(Lord means ruler—there is but one rightful ruler of our lives—He is Head of the body, the church, and his authority alone must be recognized).

5. There is One Faith—(That which comes by hearing God's word; which was once for all delivered to the saints and which excludes, therefore, all opinions of men and all visions and dreams that have come since. Romans 10:12-17; Jude 3).

6. There is One Baptism—(That which was authorized by the one Lord, to name upon us the one Godhead; that which is taught by the one Spirit and brings us into the one Body. Matthew 28:18-20; Acts 2:38; 1 Corinthians 12:13).

7. There is One God—(Who is the Creator of all. Who is over all—all these other members of the seven-fold unity—is manifested through all, and dwells in all).

What a tremendous appeal this is for Christians to be united. How can we imagine that we can please God or ever expect to see Him in peace if we foment factions, sanction divisions or perpetuate parties? How

can we claim to be contending earnestly for the one faith, to be subjects of the one Lord and members of the one body when we are divided into hundreds of bodies, each recognizing some central head other than the Lord and being ruled by laws other than the divine? When we wear human names to distinguish us one from the other and when we contend for creeds and opinions and theories? How can we be children of one Father and not be similar in disposition? How can we all belong to one family and not recognize a kinship? How can we all be partakers of the one Holy Spirit and not compose one holy brotherhood? How can we claim to love the Lord while we are defeating his cause and blaspheming his name for the sake of selfish ends and party principles? How can we hope to be saved if we consent to belong to any body other than the "*one body*"—the church?

It is sometimes argued that we now have unity among the followers of Christ. It is said that all the different denominations are one in the most vital and fundamental sense; that they have one Lord and one faith, etc.; that they compose one spiritual body but are divided into branch organizations. This claim is vitiated by the fact that the denominations are engaged in the work of destroying each other; that there is no peace between them. On the contrary, there is a clashing of their creeds and a rivalry in their efforts and too often bitterness and jealousies in their hearts. If it could be said with any degree of truth that these denominations are one in an invisible sense, and this is what is claimed, this could not be the oneness that our Saviour prayed for. If it were possible to have this visible division and strife in an invisible union,

the purpose of the prayer of our Savior would still be defeated. He prayed for a oneness that the world might see, therefore a visible unity, and be made to believe that the Father had sent him. We can never regard this prayer as fulfilled until we have removed the reproach that is cast upon the name of our religion by our parties and our divisions.

How to Attain the Ideal. The great problem of attaining the ideal of unity has not yet been solved. Very few men today will even attempt to defend division and denominationalism. The desire for unity is widespread and the advantage as well as the Scripturality of unity is admitted upon every hand. But how can we attain this ideal? We still believe that the true basis of unity was found by the pioneers of the restoration movement. We believe that the word of God forms a sufficient platform for all Christians. We believe that if we could forget pride of party, love for denomination, zeal for inherited traditions and turn back with earnest hearts to the church of the New Testament, we would all be one. It cannot be that the New Testament is not plain and it cannot be that we of this enlightened age, do not have the ability to do the things that men did two thousand years ago. The only trouble is in our hearts. Are we willing to surrender completely to the will and way of our Lord and to become and be just what the disciples of the New Testament were? Then are we willing to work and to worship in the same simple manner that they used? If we can find this willingness in our hearts, there should be no trouble in getting together and in staying together.

But we again meet the objection that those of us

who claim that we have abandoned all denomination-
alism and have been delivered from all creeds and are
now speaking where the Bible speaks and remaining
silent where the Bible is silent, are nevertheless
divided into factions and contending sects. This objec-
tion is made not only with reference to the modern
schism of which we have spoken, which has torn our
people into two parties known as "Disciples of Christ"
and "Churches of Christ," but it applies to those who
belong to that band that composes the so-called
churches of Christ. Even we, it is said, fight and
devour each other and split and divide over the most
insignificant things. It is sad to have to admit that
there is all too much truth in this objection, but we
must again plead that our failure to apply the princi-
ple cannot in any way affect the truth of the principle
or overthrow it as a challenge to the world. The divi-
sions that exist in local congregations or in any par-
ticular sections of the country, whatever may be the
ostensible cause, are caused by carnality. This may be
manifest in jealousies, envyings, pride of opinion, love
for hobby, determination to have one's own way, or by
a thousand other weaknesses of the flesh. But after
all they have their birth in the flesh and are brought
forth in the works of the flesh, which are condemned
in the severest terms that even Inspiration could use.

We must not overlook the fact that when the Apostle
Paul condemned divisions and pleaded for the unity of
the Spirit, he was not writing to denominations, but he
was writing to local congregations. Denominational-
ism was not then in existence and no creed-making
body of professed Christians had ever assembled. The
strife and the divisions that then existed started

between individuals and spread through the congregations until many thereby were defiled. When we allow such things to spring up among us today to destroy the sweetness of our fellowship, to disrupt the congregation and to damn the souls who engage in them, or become influenced by them, we trample ruthlessly upon the teaching of the apostles and upon the prayer of our Lord. We would as well disregard the word of God upon baptism or upon the Lord's Supper, or upon any other doctrinal point as to disregard it upon the practical point of peace and good will.

Of course, those who are involved in a division always claim that some vital point is in question. They strive to justify the condition that exists by citing some doctrinal disloyalty, or some unfaithfulness to the word of God. Frequently, however, it is only our opinion or our judgment that has been disregarded and not the word of God. And even if some brother does not have a true understanding of what the Lord teaches upon some point, that is no reason that his failure to understand this truth should be made the cause of division. Even if he teaches error, this error would have to be very heinous if it is as great a sin as the sin of division. If the error that he teaches does not affect any condition of salvation or any item of worship; if it does not change the organization or the function of the church of the Lord, then why should our objection to his error be made so strong as to destroy fellowship, divide churches and disgrace ourselves before the world.

If questions arise upon which the word of the Lord says nothing; questions of mere preference or taste or opinion, how shall we prevent differences of this kind

from causing division? The Apostle Paul laid down the principle that will answer this question forever. In our endeavoring to keep the unity of the Spirit we are to do so in all lowliness, meekness and longsuffering, forbearing one another in love. If no one ever differed from us or ever crossed our path or got on our nerves, we would have no opportunity of developing the beautiful graces of longsuffering and forbearance. If we will suffer long and forbear in love those that displease us, we will not only be like the Master, but we will have peace and brotherly relationships everywhere. If we would each esteem the other better than himself and do nothing through strife and vainglory the troubles that infest the land today would, like the Arabs, fold their tents and silently steal away. It is small wonder that the Apostles so repeatedly admonished us to love each other and to treat each other with proper love and consideration. Hear the apostle Paul again on this point: "Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits" (Romans 12:16). "So then let us follow after things which make for peace, and things whereby we may edify one another" (Romans 14:19). "Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ" (Romans 15:5-6). "Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace; and the God of love and peace shall be with you" (2 Corinthians 13:11). The apostle Peter is no less insistent and impressive in his

admonition: "Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, 'He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; and let him turn away from evil and do good; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, and his ears unto their supplication; but the face of the Lord is upon them that do evil' " (1 Peter 3:8-12). Sometimes in our zeal for the truth we lose our love for souls but this is the rankest sort of sectarianism. We should we love a doctrine if it is not for the purpose of teaching this as a truth to the sons of men in order that they too may be blessed and saved? Then why should we make it the occasion of destroying souls instead of the means of saving them? If our manner of contending for the truth keeps people from believing the truth, or drives them away from the truth, then we are ourselves enemies of the truth instead of its friends even though we believe it sincerely. What good end is served if we destroy peace and harmony among thousands of people in our effort to correct a small error which probably would reach only a few people in one locality? Our efforts sometimes are similar to the solicitous servant who jealously guarded his master's slumbers. The master had given orders to the servants not to allow him to be disturbed, but he was awakened by a bright flash and a sudden roar in the room which almost deafened him. In great excitement he inquired of the servant what this meant; the ser-

vant standing with a smoking revolver in his hand said that there was a mouse gnawing paper in the corner of the room and he feared that it would disturb the master and therefore shot it. Brethren, let us quit shooting mice and therefore stop exciting people to the extent of heart failure and death.

If we love souls of men to the extent that we are willing to preach to, pray for, and labor to save a vile reprobate, (and we should do this), why will we then destroy a man who is clean in life, earnest in heart and faithful to God in everything except some minor point? This point may have to do with the state of the dead, or the question of what will become of the heathen or the millennium or some other fanciful, far-fetched or untaught question. Or it may be on some method of getting our money together on Lord's day or about educating our children and there may be some important truth involved but surely no truth can be as vital as union with God and therefore union with all the children of God. Nothing should separate us from each other unless it is something that separates us from God. But some one is ready to suggest that no one should teach any error or set forth any theory or speculate on any point. That is all absolutely correct, and a man who is well balanced and deeply philosophical will not do so, but if we were all infallible we would not need any rules to regulate our conduct. We would not need the Bible. It is because some men cannot see things in a sober, calm, considerate, judicial manner that we have hobbyists and fanatics. They see only one point and exalt it out of all proportion to other things and to its own value. They therefore press it, emphasize it and almost idolize it. Such men

as this and such practices as this may try our patience but how would we know that we have patience if it is never tried? How do we know that we ourselves are not extremists or cranks on some other point? How can we demonstrate that we are well balanced and even tempered if we are never tried? If we become as radical in opposing something as the other man is in advocating it, then we are no less one-sided than he is. And if we are not careful and prayerful and introspective in our thinking on this man's error we will be motivated as much by a dislike for the man who holds the error as we are for the love of the truth which he perverts. When this is discerned in us by our own children or by any others instead of their being made to shun the error which we oppose or love the truth which we profess to defend (?) they are made either to regard us with pity or with contempt. A radical never converted anybody. A ranting partisan never reflected honor upon any cause. A bitter, bickering, contentious man is not welcomed in any company of sane souls.

Little-ness, captiousness, Phariseism dwarfs the soul, paralyzes the heart and vitiates sympathy and love and all other noble impulses at their very sources. Such a spirit stabs spiritual religion dead at your feet, and turns you into a rabid, ranting, rag-chewing, hair-splitting hypocrite, as self-deceived, self-righteous and self-assured of your own "loyalty" and "soundness" as the ancient Pharisees who were your exact prototype.

Let us examine ourselves to see if we be in the faith (2 Corinthians 13:5), and cease to judge and disfellowship each other. "Let us not therefore judge one

another any more: but judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling" (Rom. 14:13).

If we have weak brethren, the New Testament tells us how to treat them. We are to receive them but not for "doubtful disputations." We who think we are the "loyal disciples" of this age ought to come together in a national assembly and spend forty days and forty nights in Bible reading and fasting and prayer.

We have an opportunity today that no generation has had since the days of the apostles. The world is in confusion and thousands of souls are crying for the light. The philosophies and sciences of men have failed to solve social, economic and political problems. Religious denominationalism has utterly failed and a nominal Christianity has not met the demands of yearning souls. Our homes are decadent; our schools have no fixed and definite purpose; our nations are confused and confounded; revolutions are heard rumbling in the distance and war clouds hang dark and ominous over our heads. In the midst of this sad situation, Jesus Christ, the Light of the world, the Prince of peace, and the Savior of men still stands with outstretched arms and in pleading tones calling all men to come unto him and find rest. He is willing to take them to his great bleeding, pulsating heart and heal them of all their diseases. But the world does not see this loving Savior; they do not know his healing grace and cleansing power. They do not realize that his gospel is a remedy for our ruined state and we who know him and who have been saved by him should join our hearts and our hands, forget our personal differences and our car-

nal ambitions and march forward inspired with the glory and triumph that awaits a consecrated church. May the Lord grant us the ability to catch the vision; to make the surrender; to join our forces and rush forward in a final triumphant advance.

IDEALS AND PURPOSES OF ABILENE
CHRISTIAN COLLEGE

JAS. F. COX

My Brethren and Friends:

It is but fair and right that the people who support Abilene Christian College with their money and influence should know the ideals and purposes of the institution. No college that does not have worthy, worthwhile ideals, and therefore good reasons for its existence, deserves the support of Christian men and women. The ideals and purposes for which Abilene Christian College stands have been stated at various times by others who have helped to make the institution what it is. As time passes, however, and conditions change, and experiences light our way, these ideals and purposes become more keenly apparent, and must be more definitely stated.

In the early part of the school year 1905-6, A. B. Barrett, a graduate of David Lipscomb College came West and interested a number of brethren and friends in the establishment of a school in West Abilene, where the Bible would be taught as any other subject, and where the teachers of other subjects would present those subjects from the viewpoint of a Christian. This institution of learning was known as Childers Classical Institute. Its aim and purpose at that time was to give a cultural education in a Christian environment, and to develop boys and girls into Christian men and women worthy to be leading citizens of our country. In general there have been few changes from these general ideals and purposes during the twenty-seven years of the existence of this school.

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It is well just here to clearly understand what is meant by the term *Christian College*. In the first place a *college* is an institution of higher learning which gives instruction to graduates of standard high schools. The senior college gives four years of such instruction, leading to the bachelor degree. There are certain definite standards required by various standardizing agencies which colleges must measure up to in order to be recognized as first class and to receive from the state those privileges and that recognition that are necessary in order for the institution to maintain itself in competition with other colleges. The standardizing agencies, however, do not altogether determine the curriculum, the purposes and the ideals of any college. There is much liberality and choice allowed institutions of learning as to the nature and extent of the curricula and as to their general policies of management and discipline. Some colleges stress agriculture, and are called agricultural colleges; some stress the technique of industry, and are called technological colleges; and some stress Christian living, and may be rightly called Christian colleges. So a Christian college is an institution of higher learning offering instruction to high school graduates for two or four years, with special stress upon the development of Christian character.

Promoters and builders of Christian colleges have, therefore, as their ultimate aim the development of Christian character. Friends of Abilene Christian College see that education above high school is necessary and that there is a great demand for a type of higher education that is not furnished by the colleges owned and operated by the state and by other organizations.

Christian men and women are asking for a place to send their sons and daughters where they will have a Christian environment in which to get that higher education that they cannot get at home. A Christian environment may be said to be made up of at least two large factors: first, the Bible must be taught diligently, seriously and conscientiously by those who do the teaching. The Bible must have a very prominent place in the curriculum, all the students must be required to study it and to learn it—not as mere literature, but as the very truth of the living God. In the second place, those who teach all the other branches of learning, as well as Bible, must be Christian men and women—those who believe the Bible to be the truth, the very words of the living God given to us through his holy apostles and prophets, and that it has been preserved and is today unmixed with human error. These teachers must present their subject matter from the viewpoint of a Christian. Such can not be done unless they are really and genuinely Christian. Long ago it has been proven that one teaches as much by what he is as by what he says. It is the purpose of Abilene Christian College to have such an environment as has been described. This institution gives the Bible the most prominent place in its curriculum. Every teacher on the faculty must be a Christian, a member of the church of the Lord Jesus Christ, and must be free from habits that are not consistent with Christian living. Abilene Christian College undertakes to have an environment that promotes Christian living and which tends to strengthen the faith of its students in the Bible as the Word of God; and to train them in habits of right living. By way of repetition, therefore, it may

be said again that Abilene Christian College is an educational institution of higher learning, giving four years of college work leading to the standard bachelor degree. It is not an adjunct of the church; it is not run to do the work of the church; nor to supplement the work of the church. It is built and maintained for the benefit of people who are seeking a safe environment in which young people who want to secure a higher education than is offered in their home communities and a type of education that they cannot secure in any of the schools maintained by the state. Abilene Christian College is not a preacher's factory. Its purpose is not to manufacture preachers; however, if it maintains the environment and carries out the ideals for which it stands, the atmosphere will be entirely conducive to the growth and development of young men into effective gospel preachers. Abilene Christian College encourages young men to be preachers of the Word; in fact, it encourages every student to love and study the Bible and to be zealous, faithful teachers of its truths, because it believes that in no other way can they be as happy and as useful as when they are sincere, faithful, earnest teachers of God's Holy Word. It is not the purpose of Abilene Christian College to usurp or to take over the work of the home; it is rather an extension of the work of a Christian home. It undertakes to offer a Christian home environment to those young people who are seeking a higher education; it undertakes to do this, as has been said, by holding up God's Word continuously before these young people as the important thing in life. It reverences, stands for, and teaches the same Bible that their mothers loved and taught to them while they were

at home. It urges these young people to attend religious services and to take an active part in them. It makes this possible by offering various meetings for worship and study. It also undertakes to provide Christian work that would give spiritual work to the students. It may be said, therefore, finally on this point that Abilene Christian College is striving to maintain a real Christian home environment for its students.

Any institution of higher learning in Texas today must measure up to certain academic standards that are required by the state if it would receive from the state certain benefits. One of the greatest benefits to be received from the state of Texas, for this or any other college, is the privilege of certification of its students by the state to teach in the public schools. Fortunately it is possible for us to meet these requirements and at the same time maintain our high ideals and purposes. One of the greatest services now being rendered by Abilene Christian College is that of turning out young men and young women who are genuinely Christian, to be teachers in our public schools. These young people generally have the highest ideals of Christian living and are real lovers of humanity. They are well-qualified to teach the secular subjects that they are required to teach in the public schools. Hundreds have gone out of Abilene Christian College who are today leavening influences in various communities in Texas and other states. Everywhere they are holding up the Bible as God's Holy Word and Christianity as the only hope of a decaying civilization. We find these teachers not only promoting Christian living in the public school during the week, but on Sundays we find

them in the local congregations as leaders and helpers in building up the cause of pure New Testament Christianity. It is not the purpose of Abilene Christian College to compete with state schools and other colleges and universities in buildings, equipment, learned faculties, and in other outward manifestations. It is the purpose of Abilene Christian College to offer something, however, that these state institutions do not and cannot offer. It is its purpose to stress spiritual development, to teach the Bible, and to maintain a real Christian atmosphere. Of course it is necessary for this institution to have good material equipment in the way of buildings, supplies, laboratory equipment, library, etc. It is also necessary that we have a faculty that measures up to a high standard in scholarship and training; but our first consideration in getting the faculty is Christian character and training, and then the mental or academic training is thought of. In its relationship then to the state, Abilene Christian College undertakes to meet the material standards in buildings, equipment, and faculty; but it does not undertake to have the most expensive, the largest, nor the most ornamental buildings. It does not undertake to have the most learned faculty, but it does undertake to excel state school in Christian environment and in the study of the Bible as God's Holy Word.

In its effort to meet the standards of the state in order to have the certificating privilege it may sometimes do things that seem to be leading in the wrong direction. It is indeed difficult to maintain our educational standing and at the same time maintain our high standard of spirituality which to us is first. But we are learning more and more in this regard, and it

is our firm belief that our high standard of Christian character and citizenship as an ultimate goal for our students may be maintained, and at the same time we may be able to meet every requirement of the state for higher institutions of learning. By way of repetition and for the sake of emphasis I wish to say again that Abilene Christian College is not maintained for the purpose of making preachers, or missionaries, or teachers, or farmers, or business men and women; but its purpose is to develop honorable, upright, happy, Christian men and women out of the young people that are sent to us—men and women who will build Christian homes and take their places in society as leaders in their communities, and in all things that make for civic righteousness and the upbuilding of the cause of Christ in the world. Since teaching is the great work of the church it is, of course, our ambition that every one of these be teachers of God's Holy Word; possibly not public teachers or teachers of classes; but nevertheless teachers. It may lead many of them to be preachers, some to be missionaries at home and abroad; some to be elders, some to be deacons—but we hope to lead all of them to be kings and queens in happy Christian homes.

Since those of us here who are directing this great work are stressing such high and worthy ideals we do not hesitate to ask other Christian men and women everywhere to be interested in it, and help us promote it by means of their money and influence. We do not claim perfection for Abilene Christian College. We make many mistakes in its administration and many things are done here that we do not uphold, but in all this we want to assure you that we are striving toward

these high ideals. But so long as institutions are governed and directed by men, even though they be thoroughly Christian, many mistakes will be made and many failures will be evident. We are encouraged, however, in the great work that is done here when we consider the products that have gone out from Abilene Christian College and see the great good that they are doing in the world. We are encouraged when we compare the work of this institution with that of other institutions of higher learning that are maintained by the state and by other religious bodies. Since there are no other institutions of higher learning that are stressing the ideals and purposes that have been set forth in this address, we believe that Abilene Christian College has a just right to exist and to ask those who believe in this sort of higher education to support it with their means and their influence, and to continue to make this the greatest college in the world.

HOW ABILENE CHRISTIAN COLLEGE REALIZES ITS IDEALS

President Cox has very clearly set forth the ideals of Abilene Christian College. I am sure that every one here today will agree that these ideals are such as to challenge the best that is in those who are connected in any way with the institution.

An ideal may be one of two types. It may be that which has been set up in fancy because it appears attractive or can be made to look attractive, but one that is impossible of attainment, with the result that little or no effort is made to reach unto it. On the other hand, an ideal may be that which determines the life of the institution, that which makes it different from other institutions, that which motivates conduct among its members with the result that that individual who comes under its influence is different because of having come in contact with it.

It is my purpose this afternoon to lead you to see that the ideals which have been brought to your attention are of the second type, that they are "part and parcel" of the institution, they permeate every activity in the life of the institution.

May I say just here that it is not from the viewpoint of a faculty member alone that I approach this problem. I look at it through the eyes of an ex-student who spent four years under its influence, and through the eyes of an ex-student of two other great educational institutions. I tell you this that you may know I am not approaching the problem as a faculty member who does not understand the students' reactions to the ideals that may have been established without their knowledge or assistance.

In order for an institution of any kind to realize its purposes, the members who compose the institution engage in certain activities that make it possible to reach the goal set for it. Suppose that a group of merchants organize a Chamber of Commerce for the purpose of advertising their city and bettering business conditions in the city. If they sat down after they organized and did nothing more, it goes without saying that the organization would be of no value and the purpose would not be attained. But they engage in certain activities that are planned and executed with a great deal of care, which activities are calculated to lead step by step to the goal that has been set before them.

And thus it is with Abilene Christian College. Certain purposes, aims, goals, ideals have been formulated, have evolved through the years, and those who are members of the institution find it necessary to take part in various activities in order to move step by step toward the ideals that have been formulated.

We hope, therefore, in the next few minutes to take you behind the scenes, to let you see Abilene Christian College from the inside, at work. In this way, you can see how we are striving to realize the ideals that Brother Cox has presented to you.

The activities of an institution like this are of two types, curricular and extra-curricular. That is, a student's time is spent in regular class room work and preparation for the same, or in some activity aside from instruction, such as the band, glee club, debating, athletics, and so on. A study of these will reveal what we attempt to do.

The most important activity in which students

engage is the work of the classroom where they have an opportunity to become acquainted with the accomplishments of man in the many fields of endeavor, under the guidance of competent instructors. More than any other one thing, the classroom instruction and that which grows out of the same determines the type of institution it is and whether or not its purposes are being achieved. This is true for two obvious, but sometimes forgotten, reasons. In the first place, the members of the faculty of an institution exert a tremendous influence on students and it is in the classroom that they come in closest contact with their students. If a college has for one of its purposes the development of Christian character, and the members of the faculty are not Christian both in and out of the classroom, then the purpose cannot be realized. Or if it has for one of its purposes the development of worthy home-makers, and the teachers lead their students to study materials that tend to destroy instead of build, then the purpose cannot be realized. In the second place, you know as well as I that the art of writing has been developed to such an extent, and materials of instruction have been so well organized, that should we so desire, and had we the facilities, hundreds of courses might be offered in college, and dozens might be offered in any one field. This means that choice of courses must be made, and choice of materials to go into those courses must be made. The faculty of the institution determines what courses out of the thousands that might be offered are to be included in the program, and each faculty member in turn determines what materials are to be presented to his students in his courses. If a student takes a course under one

teacher throughout the year, he will sit at the feet of that teacher a total of 108 hours and be engaged in work directed by that teacher for another 216 hours. One teacher, therefore, directs the thinking of one student, as a direct result of classroom work, a total of 324 hours during a term of nine months.

You can see why I say that the activities that grow out of classroom instruction are the most important. The average student spends $2 \frac{2}{3}$ hours per day in the classroom, $5 \frac{1}{3}$ hours preparing for this classroom work, and the rest of the time largely as he has been influenced in the classroom.

Since the teacher plays such an important part in the life of the student, it is incumbent upon the leaders of an institution to provide teachers who have the ability to select materials of instruction that will be best for the student, who possess that Christian character that might well be emulated by the students, and who can conduct their classes in such way as to inspire the students to effort in worthy fields of endeavor.

I realize that my position, as a member of the faculty which I am picturing to you as being the most important factor determining whether the ideals of the institution are to be attained, might lead me to some conclusions based upon bias rather than fact. I give you facts, and facts only, therefore, at this time, and let you draw your own conclusions.

If faculty members are to be able to determine the courses that should be offered in an intelligent manner, and if each member is to be able to select materials that will be best for the students, they must have come in contact with the offerings of other institutions and must be thoroughly prepared in their own

fields. If they are to conduct their classes in such a way as to inspire students to worthy effort, they must have had special training for their work; and if they are to be examples in Christian living, they must be Christians in every walk of life. Do the teachers in Abilene Christian College measure up to these criteria? You may be the judge.

On the college faculty, we have 32 men and women. From the standpoint of training, they are catalogued as follows:

Members of the faculty have been to a total of 36 of the outstanding universities of the United States. Three of these members have their Ph. D. degrees, the highest academic degree offered in any university in the United States; one is a Doctor of Medicine; 17 have the M. A. degree, and at least four of these have met most of the requirements for the Ph. D. degree; and ten have the A. B. degree or its equivalent; one will get his degree this summer. All of the fine arts teachers have had special training under teachers of national reputation. As to academic training of faculty, we have reached the place where we not only meet the minimum requirements of such a college as this, but have surpassed those standards.

As to experience, our teachers have taught from one to thirty-three years.

As to ability to conduct the classroom work in such a way as to inspire students, it is very difficult to measure this directly. Sufficient is it to state that our graduates who have gone to other institutions have made records of which we are justly proud, and that reports come to us every day about the splendid records that our ex-students in various walks of life are

making. I realize that when 32 teachers are assembled in one faculty, some of those teachers are not going to be outstanding in ability to conduct classroom work. You, no doubt, hear some criticism of some of our teachers, and some of it may be just. That is to be expected. But where a teacher is criticized for one weakness, if you will but investigate, I believe you will find that this weakness is more than compensated for by some strong characteristic.

As to Christian living, may I say that every member of the faculty is a member of the New Testament church and, I believe, is living what he teaches in the classroom.

You may wonder why I speak at such length about the faculty. A study was made some years ago by an outstanding educator in the field of character education, from which the conclusion was drawn that the teacher's example is the most potent influence in the moral life of the pupil. If this be true, and we believe that it is, you can see why it is so important that the teachers in a college be Christian men and women, and how it would be impossible for the ideals to be realized if even one should, either by teaching or example, oppose them in any way. The student-teacher relationship in a college is a most vital factor in the life of the institution.

Since the activities that grow out of the classroom are the most important in which the student engages, you should know something about the offering with which he comes in contact. All freshmen in Abilene Christian College are required to study Bible and English, and to take part in physical training of some kind. We believe that "All scripture is given by inspiration

of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." We believe, therefore, that we are justified in requiring all students in Abilene Christian College to study the Bible. Since a knowledge of the mother tongue and the literature in the same is essential to successful living, we require every freshman to study English. In addition, students have an opportunity to pursue courses in the following fields: Bible; and related fields, such as Greek and religious education; education, for prospective teachers, economics and business administration, for prospective business men and women; English and public speaking; foreign languages; physical education; home economics; library science; mathematics; chemistry, physics, and biology; history, geography and sociology; and piano, voice, violin, speech and art in the Fine Arts Department.

By pursuing courses in these fields under the direction of the faculty, graduates of the college may enter any institution in the United States and receive credit for work done here without loss of any. If at any time a student loses credit it is not because we do not offer the necessary courses but because the student has not elected to pursue the courses that are required in the graduate division in his field. What I am saying is that Abilene Christian College is recognized as doing efficient work by the best accrediting agencies in the United States.

While it is true that we do not offer the specialized type of training that some of our friends believe we should offer, we believe that we offer under competent instruction the courses that function in realizing the ideals that President Cox has set before you.

I mentioned a few moments ago that each student spends, or is supposed to spend, on an average, 5 1/3 hours per day in preparing the assignments that are made in the classroom. That which is most important in this respect is that there must be readily accessible to him reference materials in the library, properly arranged and supervised. We have in our library about 11,000 volumes, covering all of the important fields of knowledge, and receive 83 periodicals each month. Here our students may spend part of each day in study or in recreational reading.

While the activities in which our students engage in the classroom and as an outgrowth of the classroom are most important, and without them the college could not exist, if we stopped there something vital in college life would be omitted. I refer to the various extra-curricular activities of the institution where the students have an opportunity to receive that all-around development which we believe to be necessary to wholesome living.

In the Bible classes the students study the word of the Lord that they may increase in understanding, that they may become familiar with the precepts of salvation and of the Christian life. But they learn from this study that they must use their knowledge in doing more for the Master. They learn, too that to be of greatest usefulness, they must take an active part in work of the church. This requires practical training. This they get by taking part in such activities as prayer meeting on Wednesday night, and young men's meeting on Monday night, at which time 24 young men take an active part in the service. Here they learn how to take the lead in the work of the church—that

which our churches over the country so badly need. In addition to this, we have the mission study class meeting on Wednesday night to study needs in this and other lands and how best to meet these needs. As a direct result of this effort, many of our students have taken an active part in missionary work here in Abilene. Through the efforts of these students, assisted by faculty members, since the work began, thirty prisoners at the county jail have been baptized, an active congregation of Mexicans has been established, and a small group of negroes has begun to meet regularly. The evangelistic forum, composed of preacher students of the college, meets once each week where an inspirational talk is made by a faculty member or visiting preacher. The critic class, composed of young preachers, meets once each week for the purpose of making a critical study of a sermon presented by a member or an outline presented by a visiting preacher.

The spiritual side is that in which we are most interested, but we realize that the wholesome personality includes a development in other fields. We realize, too, that individuals differ so greatly in interests and abilities that activities other than religious must be made available. There are some who are interested in developing their abilities in public speaking. For these, we have intercollege debating, oratory, and extemporaneous speaking, in addition to the work in these fields in the classroom. Just two weeks ago, Abilene Christian College was host to 16 colleges and universities of Texas and Oklahoma for the second annual speech tournament in which we had four men and four women entered, two of whom won first in oratory and extemporaneous speaking. Abilene Christian College has won

national reputation in the forensic fields. In addition to these activities, we have a dramatic club in which students have an opportunity to study and interpret on the stage some of the outstanding plays.

Other students are interested in applying in a practical way the things they learn in the English course in writing. This opportunity is given them in the *Optimist*, the college newspaper, the materials for which are written by the students of the college, and in the *Prickley Pear*, the college yearbook, the copy of which is prepared entirely by the students. Practical business training is secured by those who handle the business end of these publications. These activities not only provide excellent opportunities for those who actively prepare them, but they contribute to the engendering of college spirit and serve as a medium for the expression of student opinion.

We have each year a large number of students who are interested in developing musical talent. For these, we not only provide private and group instruction under competent teachers in voice, piano, violin, and wind instruments, but we have the various musical organizations, such as the college band, orchestra, glee and choral clubs, and the A Capella chorus. The last named, the A Capella chorus, is composed of seventy young men and women who make a study of the best church hymns and learn how to sing them as they should be sung. You can readily see the value of this in the work of the church.

We believe that to be fully equipped for a life of service to one's fellowmen in the name of the Master, an individual should enjoy the best health possible. We not only require all students to take physical training

of some kind during their first two years, but we make available to them an opportunity to participate in inter-collegiate golf, tennis, basketball, football, and track. One of the greatest services we render is sending out young men of high ideals to direct boys and girls in high school in these activities. A Christian man or woman, working with adolescent boys and girls on the playing field, has not only a great responsibility but an excellent opportunity to influence their lives for the best. We believe that coaches who go out from Abilene Christian College, as a general rule, feel their responsibility in this particular.

Students take part not only in these activities enumerated, but they also have an opportunity to develop the social side of life by taking part in social activities. We do not believe that we should prohibit students taking part in social life, neither do we believe that social activities should take such a prominent place as to cause students to neglect other activities. Clubs and organizations on the campus are permitted to have one social function each term, and from time to time, entertainments of various kinds are sponsored by the college administration for all students. Young men are permitted to accompany the young ladies to public assemblies in the auditorium and may visit with them in the dormitory during "social" hour. In this way, we feel that students are forming friendships that in many cases, at least, will mean the building of Christian homes. It may be of interest to you to know that of the hundreds of marriages that have resulted from friendships formed as students in Abilene Christian College, so far as we know, not one has resulted in

such failure as to be dissolved by separation or divorce. This is no small matter.

From this portrayal of the activities of Abilene Christian College, you can see that we do not believe in neglecting any phase of one's personality. In the classroom, the student comes in contact with those materials that better fit him for meeting the problems of life; in the religious activities, the musical organizations, the forensic clubs, and the writing organizations he receives that practical training that better prepares him to meet the responsibilities of the future; and in the social activities he receives that development and contact that every young man and woman should have. No one student can take part in all activities, but any one student can take part in those in which he is most interested.

It is impossible for me to picture in words the life of Abilene Christian College. To appreciate it, you must be a part of it for a while, and even then you do not fully appreciate it until you have gotten away from it and out into life. While our students appreciate their opportunities and take advantage of them, our ex-students are the ones who fully appreciate the value of Christian education and know that the ideals of the institution are being approached in the lives of those who come under its influence.

We invite you to visit with us as much as you can that you may see the institution at work, and in this way, come to know that the ideals presented by Brother Cox are not in fancy, but possible of realization in the lives of the boys and girls who become students in Abilene Christian College.

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