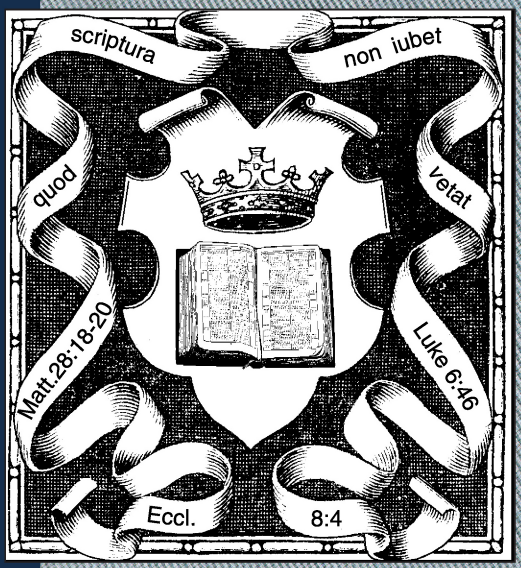
The Baptist Distinctives Series

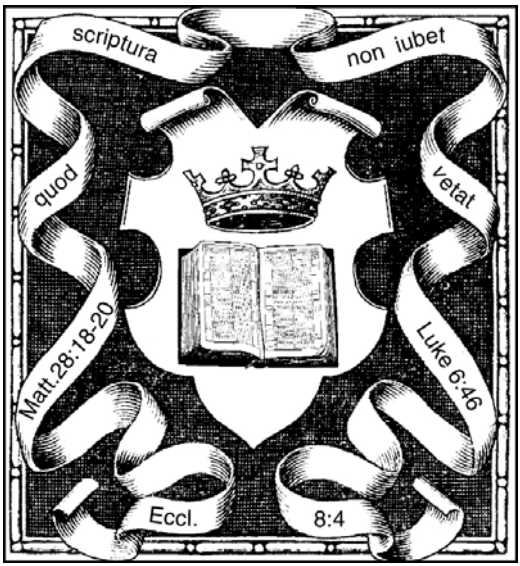
Number 11



Ecclesiology

A Study of the Churches

Edwin Dargan



Quod scriptura, non iubet vetat

The Latin translates, "What is not commanded in scripture, is forbidden:'

On the Cover: Baptists rejoice to hold in common with other evangelicals the main principles of the orthodox Christian faith. However, there are points of difference and these differences are significant. In fact, because these differences arise out of God's revealed will, they are of vital importance. Hence, the barriers of separation between Baptists and others can hardly be considered a trifling matter. To suppose that Baptists are kept apart solely by their views on Baptism or the Lord's Supper is a regrettable misunderstanding. Baptists hold views which distinguish them from Catholics, Congregationalists, Episcopalians, Lutherans, Methodists, Pentecostals, and Presbyterians, and the differences are so great as not only to justify, but to demand, the separate denominational existence of Baptists. Some people think Baptists ought not teach and emphasize their differences but as E.J. Forrester stated in 1893, "Any denomination that has views which justify its separate existence, is bound to promulgate those views. If those views are of sufficient importance to justify a separate existence, they are important enough to create a duty for their promulgation ... the very same reasons which justify the separate existence of any denomination make it the duty of that denomination to teach the distinctive doctrines upon which its separate existence rests." If Baptists have a right to a separate denominational life, it is their duty to propagate their distinctive principles, without which their separate life cannot be justified or maintained.

Many among today's professing Baptists have an agenda to revise the Baptist distinctives and redefine what it means to be a Baptist. Others don't understand why it even matters. The books being reproduced in the *Baptist Distinctives Series* are republished in order that Baptists from the past may state, explain and defend the primary Baptist distinctives as they understood them. It is hoped that this Series will provide a more thorough historical perspective on what it means to be distinctively Baptist.

The Lord Jesus Christ asked, *"And why call ye me, Lord, Lord, and do not the things which I say?"* (Luke 6:46). The immediate context surrounding this question explains what it means to be a true disciple of Christ. Addressing the same issue, Christ's question is meant to show that a confession of discipleship to the Lord Jesus Christ is inconsistent and untrue if it is not accompanied with a corresponding submission to His authoritative commands. Christ's question teaches us that a true recognition of His authority as Lord inevitably includes a submission to the authority of His Word. Hence, with this question Christ has made it forever impossible to separate His authority as King from the authority of His Word. These two principles—the authority of Christ as King and the authority of His Word—are the two most fundamental Baptist distinctives. The first gives rise to the second and out of these two all the other Baptist distinctives emanate. As F.M. lams wrote in 1894, "Loyalty to Christ as King, manifesting itself in a constant and unswerving obedience to His will as revealed in His written Word, is the real source of all the Baptist distinctives:' In the search for the *primary* Baptist distinctive many have settled on the Lordship of Christ as the most basic distinctive. Strangely, in doing this, some have attempted to separate Christ's Lordship from the authority of Scripture, as if you could embrace Christ's authority without submitting to what He commanded. However, while Christ's Lordship and Kingly authority can be isolated and considered essentially for discussion's sake, we see from Christ's own words in Luke 6:46 that His Lordship is really inseparable from His Word and, with regard to real Christian discipleship, there can be no practical submission to the one without a practical submission to the other.

In the symbol above the Kingly Crown and the Open Bible represent the inseparable truths of Christ's Kingly and Biblical authority. The Crown and Bible graphics are supplemented by three Bible verses (Ecclesiastes 8:4, Matthew 28:18-20, and Luke 6:46) that reiterate and reinforce the inextricable connection between the authority of Christ as King and the authority of His Word. The truths symbolized by these components are further emphasized by the Latin quotation - *quod scriptura, non iubet vetat— i.e.,* "What is not commanded in scripture, is forbidden:' This Latin quote has been considered historically as a summary statement of the regulative principle of Scripture. Together these various symbolic components converge to exhibit the two most foundational Baptist Distinctives out of which all the other Baptist Distinctives arise. Consequently, we have chosen this composite symbol as a logo to represent the primary truths set forth in the *Baptist Distinctives Series.*

ECCLESIOLOGY

A STUDY OF THE CHURCHES

EDWIN CHARLES DARGAN
1852-1930

ECCLESIOLOGY

A STUDY OF THE CHURCHES

SECOND AND CAREFULLY REVISED EDITION

By

EDWIN CHARLES DARGAN, D.D., LL.D.

Professor of Homiletics and Ecclesiology in the Southern Baptist Theological Seminary, Louisville, Ky. Author of A HISTORY OF PREACHING, THE DOCTRINES OF OUR FAITH, Etc.

With a Biographical Sketch of the Author by John Franklin Jones

LOUISVILLE, KY.
CHARLES T. DEARING,
1905

The Baptist Standard Bearer, Inc.
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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.
-- *Psalm 60:4*

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THE WALDENSIAN EMBLEM
lux lucet in tenebris
"The Light Shineth in the Darkness"

ISBN# 1579784380

PREFACE.

The first edition of this work appeared in 1897. It was prepared primarily as a text-book for the author's own use with his class in Ecclesiology, and has been so used continuously since then. Constant employment in the class room, as well as the valued criticism of friends, has pointed out many minor errors both in statement and style. The first edition was prepared hastily (by dictation to a stenographer) from the author's lecture notes, and it bore the marks of that method of composition.

The present edition has been most carefully revised, in fact almost rewritten; and while the author has not seen reason to alter his opinions on any essential points, there has been some modification of language here and there in the interest of clearer statement and more careful expression. A few chapters have been added, a few omitted, all has been condensed; so that the bulk of the present edition is not so great as that of the former.

In its improved form the author again submits his work to the judgment of his brethren, and to the use of his students, in the hope that it may prove useful to the cause of truth, and serve the best interests of the Kingdom of God.

The two following paragraphs are quoted from the preface to the first edition:

"The bibliography at the end of the book will show

the principal sources from which help has been derived. Originality in this field is impossible, and any claim to it must be absurd. I have studied many books and parts of books in preparing these chapters, but I have honestly tried to form my own opinions, and to express them in my own way. Where I have consciously and directly borrowed either thought or language, I have made acknowledgment in the text or notes; but it may easily be that, here and there, either from inadvertence or lapse of memory, I have failed to do so."

"It is my earnest hope and prayer that the book may do good. While necessarily controversial, it carries no ill-will toward those who do not hold the Baptist faith; and members of other denominations, who may chance to read it are respectfully invited to give candid consideration to this restatement of views commonly held among Baptists. To my Baptist brethren I trust the book may be of some service in promoting the great work of the churches of our own faith and order." E. C. D.

LOUISVILLE, KY., Sept., 1905.

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INTRODUCTION.

1. Ecclesiology is the doctrine, or study, of the church in its constitution, ordinances and activities, the last including both work and worship. The relation of the study to the other branches of Theological Discipline is vital. Ecclesiology may be regarded as a topic under the general subject of Systematic Theology, and is often so treated. But it has equally manifest and important relations to Biblical (or Exegetical) Theology, to Historical Theology (Church History, History of Doctrine), and to Practical Theology (Homiletics, Pastoral Duties). The breadth and importance of the subject, however, justify, if they do not require, separate treatment and a fuller discussion than could be given to it in treatises on the more general subjects under which it would fall only as a topic.

2. The subject of Ecclesiology is one of surpassing interest and moment. The great debates that have been and still are going on in the world on the questions of the constitution and ordinances of the church demand consideration from the well-informed theologian. The remarkable and apparently increasing attention that is paid in our times to activity in all the varied methods of church work, together with the vast interest of the age in social problems, makes it necessary that the pastor and preacher should give careful study to church work in all its phases and relations; nor should the

weighty matter of worship escape his thoughtful and reverential notice. Neglect of the worship of God, even on the part of professing Christian people, is a painful phenomenon of our times. The earnest pastor of today faces no more momentous question than that of restoring worship to its rightful place in the thought and life of his people.

3. The proper method of study for Ecclesiology is a combination of the scriptural, historical and practical. (a) The teachings of the Scriptures, as being both originative and authoritative, should be carefully investigated and clearly and unflinchingly set forth. As far as possible both the developments of history and existing institutions should be left out of the account, and the Biblical data, with inferences from these, should be exclusively used in discovering and presenting just what the Scriptures themselves teach as to the church and its various elements of life and action. (b) Proceeding from this scriptural basis the student should pursue the development of church organization and life through the history of Christianity, bearing well in mind the constant changes both in ecclesiastical customs and in the significance of ecclesiastical terms. (c) At last when the present time is reached the student should know how to criticise and compare existing institutions in the light both of their scriptural origin and their historic evolution, and thus be able to determine for himself how far the church constitutions with which he is familiar accord with the teachings of the Bible—or, to speak more definitely, with the intentions of the divine Founder of Christianity.

4. The point of view occupied by the investigator is of prime moment. Few, if any, can take up the study of the church without biases and prepossessions which inevitably influence the judgment. (a) The influence of present-day conditions, modes of thought and use of terms is both subtle and powerful. For example, when we say "church" or 'bishop" we naturally and almost inevitably have first in mind the things which those terms stand for in the language of today rather than in that of whatever period we may at the time be studying. The best cure for this is a thorough knowledge of history and a constant use of the historic imagination. (b) Another strong bias is that of the sect or denomination. Very many students prosecute this study with their minds already made up in favor of the institutions of the church or sect to which they themselves belong, and their purpose is largely polemical or apologetic. It is amusing to observe how all are quite ready to see this in their opponents and are curiously unconscious of it in themselves. Now one should endeavor to keep from being unduly influenced by his previously formed and firmly held opinions, but it is utterly impossible and in great degree undesirable to lay them entirely aside in the study of any subject. It may be reasonably questioned if the absolutely impartial mind does or can exist. At the same time we must remember that some degree of partiality may be a stimulus to investigation, and so result in the discovery of truth rather than in the distortion of it. We must not commit the absurdity of claiming to be wholly free from a preference for our own denominational views, nor

at the same time must we allow these to hinder us from seeing and frankly acknowledging the truth from whatever quarter it may come with sufficient credentials. (c) Still another bias is that of historical or critical prepossession. A man may be as thoroughly sectarian, dogmatic and intolerant in favor of his theory as of his church. Unhappily neither scholars nor scientists are immune of prejudice, and in the sphere of ecclesiology as well as in others the "scientific" historian or critic has been known to hold the advocate's brief, instead of delivering the judge's opinion.

Recognizing the extreme difficulty, not to say impossibility, of escaping wholly from one or more of these biases or prepossesions we should be constantly on guard both toward ourselves and others. We must not claim to be infallible ourselves, and we cannot allow it in others. Let us be fair. Call it a balancing of accounts, one against the other, and let us seek earnestly to know the truth.

5. The plan of the present work is to study the church in the threefold light of Scripture, history and the conditions and needs of the present time. Each element of the life of the church is to be considered under these three heads, as far as may be necessary or appropriate in each case. It is held to be of the first importance to ascertain as clearly and present as fully as possible the teachings of God's word as to every department of the subject. But the historical development of church organization and life will receive careful attention; and the application of both Scripture doctrine and historic precedent to the church life and problems of the

present age will also have earnest consideration. In Part I. the Polity of the Church will be so studied; in Part II. the Ordinances of Baptism and the Lord's Supper; and in Part III. the Activities of the Church, including both its Work in all phases, and its Worship.

OUTLINE OF CHAPTER I.

PRELIMINARY CONSIDERATIONS.

I. Definitions and explanations.
  1. Church Polity defined.
  2. Various meanings of the word "church."
  3. "Polity" the preferable term.

II. Various forms of Church Polity.
  1. The Baptist view.
    (1) As to the nature of the church.
    (2) As to the government of the church.
  2. The opposing views. As based on—
    (1) Church authority.
    (2) Expediency.
    (3) Scripture.

III. Value of the study of Church Polity.
  1. In general.
    (1) A question of religious interest.
    (2) A subject of historic debate.
    (3) Important to know the mind of Christ.
  2. More particularly.
    (1) Polity related to doctrine and life.
    (2) Much ignorance on the subject.
  3. Especially for Baptists.
    (1) In the light of their past.
    (2) In the light of their present.
    (3) In the light of their future.

PART FIRST.

POLITY OF THE CHURCHES.

CHAPTER I.

SOME PRELIMINARY CONSIDERATIONS.

CHURCH polity may be defined as the method of organization and rule under which a church, or group of churches, lives and acts. It will be necessary then to give separate attention to the two words which go to make up the naming of our subject—"church" and "polity." Here we consider the meaning of the word "church" as determined by its etymology and its past and present use. Hereafter, and more particularly, the usage of the New Testament will be discussed.

The English word "church" finds its nearest neighbor and sister in the Scotch "kirk," and next to that its cousin in the German "kirche." If it would find its mother it would look to the old Saxon "circe," "cirice" or "cyrace." It is evident at a glance that all these are different forms of the same word. Whence did it come? Almost certainly from the Greek κυριακόν (*kuriakon*). This word, τὸ κυριακόν (*to kuriakon*), was used by the Greek Christians to designate the house of worship, and it seems clear that the Goths, and other Teutonic races, got the

word, as they got their first knowledge of Christianity, from the Greek Christians.* Now the word κυριακόν (*kuriakon*) is simply the adjective neuter from κύριος (*kurios*), Lord, and means that which is the Lord's, that is, the Lord's place, the Lord's house. This adjective is found in the New Testament, though not with reference to a place. [The passages are in 1 Cor. 11:20, in connection with the Lord's Supper, and in Rev. 1:10, the Lord's day.] In early Greek Christian literature the neuter adjective with the article came to be applied to the house of worship. In usage the transition was easy from the building to the assembly which worshiped in the building. Thus the word "church" literally means the Lord's place, or the Lord's house, and from that it has been extended to all the various significations which it has acquired in the progress of language.

But interesting as its etymology is, the uses of the word in our own day chiefly concern us here. Of these uses we may notice at least five: (1) A particular body of Christians organized for religious purposes and commonly meeting in one place for worship. This is the "local church," and we shall hereafter see that this is the prevailing use of the Greek word ἐκκλησία (*ecclesia*) in the New Testament. (2) The general body, or sum total, of Christians, conceived of in the largest inclusive sense, or partially as represented in those under consideration at the time. This is the "universal

*Gieseler's Ecclesiastical History, vol. I, Introduction, § 1, note. Skeat's Etymological Dictionary, second ed., s v. church.

church," a sense of the word which occurs in a few passages in the New Testament. As we shall see these two uses embrace all the New Testament meanings of the word *ecclesia*, or congregation. (3) The building where the local assembly meets for worship or other purposes. This does not occur in the New Testament, but as we have seen is the original meaning of *kuriakon,* "church," and arose very early in Christian history. (4) A body or sect or denomination of Christians having the same general doctrines, organization and history, including and controlling local bodies of the same faith and order. This use of the word is not found in the New Testament, and very seldom in the times preceding the Reformation. It is distinctly a modern usage arising from the divisions of Christians. It is not accepted by all. Congregationalists, Baptists, and others who hold to the independency of the local churches do not designate any one of their co-operative bodies as a "church," nor call their total membership by that term, but reserve it to describe their local bodies. (5) A group of secondary and derived meanings, more or less vague, and growing out of the preceding, may be put together: (a) From the local sense, as in such phrases as "a member of the church," "going to church," and the adjective uses, as, "church meeting," "church affairs," etc. (b) From the general sense, as "the Church," meaning the whole unorganized mass of Christians, "church and state," "church history," "church enterprises," "church people," and the like. (c) Somewhat wavering between the two, as "church order," "church polity," etc.

We come now to consider the phrase, "church polity." Various terms have been employed to set forth the thing meant by this expression. Sometimes it is called "church government" to express the notion of authority or regulation exercised in or upon a church, or churches. Some prefer the phrase, "church order" to denote the arrangements by which churches give expression to their organization, life and work. Others prefer the terms "organization," or "constitution," meaning the system of rules, or method by which the activities of a church are directed. In this treatise, the term "church polity" is preferred, as it may be extended to include all the rest. Sometimes, however, the others will be employed for variety as being practically synonymous with "polity."

Every society of believers in Christ, whether large or small, which calls itself a church is, by virtue of its being a body, somehow organized and governed. In calling themselves churches of Christ, these various bodies all virtually claim in some sense the warrant of Christ's authority for their existence and their polity; yet, among them we find a great and confusing variety of organization and government. Even classification is somewhat difficult. The books usually classify the different forms of polity under three: prelatical, presbyterial and congregational. The prelatical churches are those which are governed by prelates, or the clergy, or the ministry, usually called bishops; hence, the adjective "episcopal" is sometimes used instead of "prelatical." The manifest objection to this general term is that it would include such totally different

bodies as the Roman Catholic and the Methodist Churches. The presbyterial churches are those which are governed by elders, and there is more unity and definiteness in this designation than in the first. The congregational bodies are those in which each separate congregation governs itself without reference to higher organizations. Of course the Baptist churches belong under this designation, as well as those which bear the denominational name of Congregationalists. In addition to these two great representatives of this class there are a good many smaller bodies which adopt the congregational polity. While this general classification has some merits, it seems to be better for our purposes as Baptists to consider the matter of church polity from our own point of view; to explain first the principles which prevail among Baptist churches, and then to discuss the opposing views, with special reference to the ground upon which such opposition is based.

The view commonly held among Baptists as to the church may be found in the confessions of faith put forth at various times by Baptist bodies, and also in numerous treatises by Baptist writers upon this subject. The main points may be summarized somewhat as follows: There are, strictly speaking, only two correct and scriptural meanings of the word "church," that is, the local congregation, and what is commonly called the church universal. The language of the Baptist Confession of 1689, known in this country as the Philadelphia Confession, in regard to the church universal is as follows: "The catholic, or universal church which (with respect

to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are and shall be gathered into one under Christ the head thereof: and is the spouse, the body, the fullness of him that filleth all in all." This general aggregate of all true Christians is not an organized body. It is, as Dr. Broadus expresses it, "An ideal assembly."* Consequently, the theory of church polity as understood by Baptists does not apply to the church universal or invisible. Church polity properly understood refers only to the organization of the local churches and their relation to other bodies. A church, then, in the Baptist view of the matter, is a local body or society of baptized believers in Christ, where the true worship of God is observed, the word of God is preached and the ordinances of the New Testament are properly administered. In the New Hampshire Confession, which was drawn up by the Rev. John Newton Brown about the year 1833, this view of the church is set forth in the following language: "We believe that a visible church of Christ is a congregation of baptized believers associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws, and exercising the gifts, rights and privileges invested in them by his word; that its only scriptural officers are bishops, or pastors, and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus." The view of the church set forth in the fundamental articles of belief adopted for the Southern Baptist Theological Semi-

*Commentary on Matthew, chap. 16:18.

nary and drawn up by the revered Dr. Basil Manly, Jr., is as follows: "The Lord Jesus is the Head of the church, which is composed of all his true disciples, and in Him is invested all supreme power for its government. According to his commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches he hath given needful authority for administering that order, discipline and worship which he hath appointed. The regular officers of a church are bishops or elders, and deacons."

As to the government of the church the following views are commonly accepted among the Baptists. In regard to external government these local bodies own no earthly superior. Their allegiance and responsibility are directly and only to Christ the great Head of the church; and their rule of faith and practice is the word of God and that alone; yet, these churches as holding a common faith are closely related to each other and may unite for the furtherance of their common aims, but not so as to form a hierarchy, or representative assembly, or any general governing body. For their own internal regulation and the carrying out of their purposes, the churches may adopt in addition to the scriptural requirements such forms and methods as are not forbidden by Scripture, or contrary to its spirit: but any and all of the things so adopted are purely discretionary and may be altered or abolished at the pleasure of the churches. These views are set forth in the Philadelphia Confession in the following words: "To each of these churches thus gathered, according to his mind declared in his Word, he hath

given all that power and authority which is any way needful for their carrying on that order in worship and discipline which he hath instituted for them to observe, with commands and rules for the due and right exerting and executing of that power."

The opposing views may be conveniently classified according to the ground upon which their opposition is based, viz., upon church authority, expediency and Scripture. We will first consider those who oppose us on the ground of church authority. Here the authority of the church itself, as supplementary to Scripture, is called upon to decide the form of organization and government. Those who appeal to this ground are the Roman Catholics, the Greek Church and usually the high-church Episcopalians, with possibly some others. The theory may be briefly stated in the following terms: The form of government found in the New Testament was designed for the church only in the beginning of its existence, and was, therefore, only a germ; the Apostles committed to the church thus imperfectly organized the authority and the power to develop this germ under the promised guidance of the Holy Spirit; hence, the church, as historically developed under these sanctions, is in the true apostolic succession, and is, therefore, still divinely organized and governed, although it has departed more or less widely from the form found in the New Testament.

But at this point division occurs among the adherents of the ecclesiastical theory. The Greek Church, after long conflicts, having finally separated from that of Rome in the ninth century, maintains that it is the true and "orthodox apostolic church."

It presents a state of arrested development. It is still nominally under the control of Patriarchs and Metropolitans, though as a matter of fact, the civil authorities in the countries where it prevails, exercise a very important control over the church. The English Church, having left Rome in the sixteenth century, largely for political reasons, endeavors to shake off the Romanist errors of the Middle Ages and of modern times, and to found itself in the older and less corrupt tradition of the first three or four centuries. It still, however, claims to be in the true apostolic succession, and, therefore, to be the true church of God. Some Anglicans, as is natural, are more strict in their views than others, making more or less exclusive claim for their church according to their ecclesiastical opinions. As is well known, the English Church is a state institution, while in its strictly ecclesiastical affairs it is governed by the bishops and the Houses of Convocation. The Roman Catholic Church maintains the supremacy of the bishop of Rome as the pope, or father, of the whole church universal, he being considered the direct lineal, historical successor of the Apostle Peter, the primate among the Apostles. The pope is held to be the head of the universal church on earth and the vicegerent of Christ in the management of church affairs. Along with, and under, the pope the other bishops constitute a supreme hierarchy for the absolute government of the "one holy Catholic Apostolical Church" in all the world. The decisions of popes and councils are held to be of equal authority with the Scriptures, and the claim of the Roman Church to infallible eccle-

siastical supremacy rests upon its unbroken historic tradition.

To this doctrine of church authority Baptists do not subscribe for good and sufficient reasons. They claim that tradition, no matter how ancient and clear, has no authority to develop, amend or alter the scriptural mode of church government. They insist that there is no adequate proof that the New Testament polity was intended solely for the early church. If there was no hint in Scripture that the mode of government existing in apostolic times was intended to be universal and permanent, equally true is it that there is no hint of any other form which was to be such, and no suggestion that the apostolic polity was designed to pass away with the apostolic age. They further maintain that there is no proof in Scripture, and no valid proof in history, for the apostolical succession in bishops, or for the primacy of Peter and the succession of the popes from him; and finally, they argue that the historical developments of the church are unscriptural, and often corrupt. Another line of objection to the development theory of the church is that it compels its advocates to fall into a dilemma. Either they must maintain that all the developed forms of church polity are of equal authority and value, or that their particular one is the only mode which can claim to be the true church. If they take the former view they are landed into what might be called comprehensive confusion; and if the latter, who is to judge by the historical evidence whether the Greek, Roman or Anglican hierarchy is the true apostolic church?

We take up now those who controvert the Baptist view of church government on the ground of expediency. The word "expediency" is not used as a term of reproach, nor does it do full justice to those whom it is meant to describe; for we must not say that the advocates of this view with conscious purpose exalt mere expediency above Scripture, or even put it on a level with Scripture in determining church organization; yet, as they give much value to expediency, allowing a larger discretion than Baptists are accustomed to grant in questions of church polity, it may not be unfair to describe this class of thinkers under the term proposed. Here would be included the low-church Episcopalians, who do not greatly exalt church authority and apostolic tradition, but they rather say that the Episcopal Church as historically developed is as good as any, and upon the whole is more expedient than any other. Here, too, would belong the Methodists of all names, and the Lutherans, together with some Presbyterians and a few others. Obviously these do not agree in details. If expediency is to determine the form of church government it at once appears that the forms of church government so determined will be almost infinitely various. Attempt may be made to state the theory in general terms somewhat as follows: The advocates of expediency would admit that Scripture authority is supreme, so that what the Bible clearly reveals is binding, and what it clearly forbids is to be rejected. They maintain that the authority of Scripture as to church polity is not definite, either that no special form of church government is dis-

tinctly revealed in the Scriptures, or that the form given is not binding; or both together, that is, that the form of government is not clearly enough revealed to be binding. Thus the low-church Episcopalians need not maintain that episcopacy is enjoined in the Scripture, but that it arose so early in Christian history, and has been for centuries so good a means of maintaining church government, that its expediency is demonstrated by its great and long-continued usefulness; so they maintain that episcopacy is the best form of government even though it may lack adequate scriptural foundation. The Lutherans press the principle of expediency to a considerable degree, and so it comes about that their government differs widely in different countries and localities, ranging from episcopacy in Sweden, and a State-Church in Germany, to almost a congregational, or presbyterial, form of government among many of the American Lutherans. The government of the Lutheran churches in America is difficult to describe. They have no united body, and the several synods do not agree among themselves as to all points of church government. The Lutherans who have been longest in this country are more inclined perhaps to the congregational form of government, though others among them resemble more nearly the Presbyterians. The Methodists hold that government is provided for in the Scripture, but that the particular form of it is left discretionary. Their episcopate is merely a superintendency—a ministerial function, growing out of the early needs of their societies, or churches, and justified by its usefulness. The great body of their people is governed

by conferences, ranging from the local church conference up to the General Conference, but the actual government of the church is principally in the hands of the bishops, presiding elders and preachers. They claim no apostolic succession. Their general regulations are devised according to what is best for their people and for the times. Among the advocates of expediency must also be reckoned a few Presbyterians who base the claims of presbytery upon use rather than Scripture; and even some Baptists, or Congregationalists, put more stress upon their form of government as expedient than as being clearly binding by scriptural command or precedent.

To the general principle of expediency as a basis of church government some objections may be noted. It would be difficult to prove that the form of church government is left wholly discretionary with the churches. The binding nature of New Testament precedent and of apostolic appointments cannot be dismissed with a wave of the hand as if these appointments were appropriate only in the apostolic age. Again, the Baptists and their Congregational brethren may claim with much reason that the outlines and the general features of church polity are clearly revealed in the Scriptures, and are, therefore, binding upon us, although many details are necessarily left to the discretion of the churches; but the most serious objection that can be lodged against expediency is that mere fitness and usefulness ought not to alter, and certainly cannot improve, the scriptural model of church government. If this principle be pressed, not only the precedents

but the even the commands of the Scriptures will not be safe.

Passing now to those who oppose the Congregationalist and Baptist view of church government on the ground of Scripture, we must mention Presbyterians of all sorts, and besides these there may be some others, reckoning the Reformed churches as Presbyterians. As is well known the Presbyterians derive their name rom the Greek word πρεσβύτερος (*presbyteros*), a presbyter, or elder, and so the name indicates government by elders. By Presbyterians generally the authority of Scripture is firmly claimed, and all systems of government but their own are opposed on scriptural grounds. It is, therefore, a matter of interpretation and inference which divides us from them. Their argument briefly stated would run about thus: The eldership among the Israelites as set forth in the Old Testament, and the government of the synagogue by elders in the time of Christ and the Apostles, constituted the basis of the organization of Christian churches and give logical and valid inference in favor of that form of church government; there was a plurality of elders in the apostolic churches and these were divided into ruling and teaching elders; the government of the churches was representative rather than congregational, and hence, church courts and higher legislative bodies are a permissible, if not necessary, development. This agument has undoubted force; and has been presented with great ability by many eminent Presbyterian divines. The Baptist answer to it, however, is at hand: The Christian church is distinct from the Old Testament theocracy and

from the Jewish synagogue, and inferences from these only throw light upon the organization of the churches; they do not bind any observance upon us. The distinction between lay and clerical elders is not borne out by careful and correct interpretation, resting upon only one passage of Scripture, and that not sufficiently clear as to the point involved; the theory of a general organization of higher legislative assemblies and of a gradation of church courts is wholly unscriptural, being but an inference from an inference.

It is fair, however, for Baptists to make to the other views some concession, so far as this may be done without prejudice to the truth of Scripture. To the advocates of church authority it may be conceded that the historic tradition of the early centuries is of some value in helping us to understand what the Scriptures teach; but it is of no authority to change what is taught, either by development or supposed amendment. To those who argue from expediency it may be conceded that there are of course some things left discretionary with the churches, and it is often hard to tell exactly what and how much; but the discretionary power of the churches does not include the fundamental principles and the leading features of church polity, as these are outlined in the New Testament. It may be further conceded to them that the exact form of church polity is not in so many words described, nor by any definite command enjoined, in the Scripture; but it is too plainly indicated to be departed from without better reason than that of expediency, and is too good to be improved by human wisdom.

To the Presbyterians is cheerfully conceded the right hand of fellowship on the principle that the Bible is the supreme authority on this matter; but we are compelled to dispute their interpretations and inferences. The eldership of the Old Testament and of the synagogue throws light upon what the Apostles actually did establish, but it has no binding force. The constitution of the synagogue may have been divinely used as a suggestion to the Apostles in forming Christian churches, but the synagogue itself is not a model for church government. There was a plural eldership in the apostolic churches, but that does not involve the modern Presbyterian distinction between ruling and teaching elders. Again, it appears that the elders were accorded a certain amount of authority in the churches; but it seems to have been moral and executive rather than governmental and judicial.

Why should we make a special study of church polity? It is a subject, which, for various reasons, is likely to be slighted. For many the lack of emphasis upon denominational distinctions, which seems to be growing in our days, gives less point and interest to the subject of church organization. Others may slight it not from dislike of sectarian discussion, but because they do not find it so vast and difficult and profound as some other subjects. These views, however, are superficial. Church polity is a subject of great importance, and ought to be one of grave interest.

To Christians no religious question should be of small moment, even if some are allowed to be relatively of minor importance. Certainly nothing that

relates to the constitution and life of the church ought to be a matter of indifference. From early times, and especially since the Reformation, questions of church polity have been greatly debated; master minds have been engaged upon them. Some of the most notable books in all the range of theological literature have been devoted entirely, or in large part, to this theme. In fact, modern Christianity is inexplicable without some attention to church polity. But the greatest reason of all why the subject is important is this: If Christ and his Apostles left a form of church organization, or even if they only indicated the germs of such a form, it is of the utmost interest and importance to discover if possible just what that polity is.

More particularly we may say that church polity is vitally related to everything else in Christian doctrine and life. Doctrines accord with the view that is held of the church; the ordinances and the worship of the church are essentially concerned with the form of its government; and even the moral life and religious activity of the members are to a considerable extent involved in the nature of the church's constitution. It must be admitted, further, that there is a sad lack of information and of intelligent judgment on this subject. And while this is true of the people at large, it is unfortunately not uncommon for even a well-informed and intelligent minister to be exceedingly ignorant, both as to the history and the working of forms of church order outside of his own denomination. Certainly this should not be the case.

The subject of church polity is especially inter-

esting to Baptists in the light of their past, present and future. The history of the suffering and triumphs of our Baptist forefathers is largely that of their struggles and victories in regard to the true idea of the church and its ordinances. And then in the light of their present it is important for Baptists to understand thoroughly the principles of church polity; for they are no longer a despised and feeble sect, but a great people—great in their principles, great in their numbers. Once more, in the light of their future it is incumbent upon Baptists to have clear and well-defined views in regard to church organization; for the very progress and triumph of their principles involve some perils. It is a serious question, how with our simple polity, we may unite our large and unwieldy numbers. It is our duty to guard against sectional and doctrinal divergences which may cause divisions among our people. Moreover, the infusion of Baptist principles into bodies which remain Paedobaptist, and retain some other errors of Rome, may tend to make questions of church polity seem of small importance. Not even all churches which have a congregational polity can be properly regarded as New Testament churches. Again, certain drifts in the thought and life of our time require watching as to their bearing upon the matter of the organization and work of the churches. In this day of much organization the innumerable religious and other societies may greatly obscure, if they do not entirely overwhelm, a proper church life. The prevalence of loose views as to the authority of the Scriptures may give greater force to the idea of expediency,

or tradition, in regard to church polity. Another matter of great importance to us is the indifference which the great mass of our Baptist church members seem to feel in regard to the business meetings of the church. There is a tendency among us, more and more, as was the case in the early churches, to representative, or even hierarchical, forms of church government. If the congregations do not govern themselves it becomes easy to turn the management of affairs over to the few. The history of the past should make us watchful of these tendencies, and a proper understanding of New Testament church government and its application to the needs of our own days is essential to every one who aspires to be a well-equipped and useful pastor of a Baptist church.

OUTLINE OF CHAPTER II.

THE WORD "ECCLESIA."

I. *Ecclesia* in the local sense.
   1. Some particular church or churches.
      (a) Word used in the singular.
      (b) In the plural.
   2. No particular church or churches, yet the local meaning evident.
      (a) Term in singular.
      (b) In the plural.

II. *Ecclesia* in the general sense.
   1. Generic. cf. "the home," "the school."
   2. Collective. The unorganized mass of professed believers in Christ.
      (a) The object of Saul's persecution.
      (b) The extended brotherhood.
   3. Universal. The whole body of Christ's people everywhere.

III. Some conclusions.
   1. No need of unscriptural appellations.
   2. No trace of organization beyond the local body.
   3. Influence of New Testament usage on our own.

CHAPTER II.

CHURCH POLITY IN THE NEW TESTAMENT.

THE WORD "ECCLESIA."

In taking up the study of church polity, our first duty is to discover if we can the form of government which is set forth in the New Testament. Two main difficulties confront us: First, that of personal bias or prepossession, already pointed out in the Introduction. Second, that of interpretation. The amount of data for forming safe and final judgment even on some of the most important points, is not large. And the interpretation of the passages involved is therefore very difficult. But with due recognition of all our limitations we should earnestly and candidly endeavor to find out all and just what the New Testament does teach on the subject of church polity. With this end in view we study in this chapter the New Testament usage of the word *ecclesia.*

Before entering, however, upon a comparative discussion of the passages of Scripture, some preliminary observations will be necessary. The word ἐκκλησία (*ecclesia*) is derived from ἐκ (*ec*), out, and καλέω (*caleo*), to call, denoting in good Greek usage the assembly of citizens when *called out* from their homes to the gathering places for the discussion of public business.* Some writers hold that

*Cf. Liddell & Scott, s. v.

the idea of a selection of certain persons from among the people generally is involved in the word, but this view is not certainly sustained by the Greek etymology—the assembly not being called out in the sense of being selected from a larger mass, but simply summoned to attend to the public interests. Then the word ἐκκλησία (*ecclesia*) came to mean in a general sense a gathering, or assembly, of people, even though they might not be summoned specifically for the transaction of public business. From this more general use the word passed to its employment in the Septuagint and the New Testament. In the Septuagint it is often used to translate the Hebrew *qahal,* congregation. In the New Testament its usage may be best discovered by studying the passages in which it occurs.

There are a few passages in which the word does not mean church. In Acts 7:38 Stephen mentions the assembly, or congregation, of the people in the wilderness, most probably having in mind the great gathering of the people at Sinai when the law was given. To translate the word "church" in this connection is manifestly wrong, and the Revised Version has very properly used "congregation" instead. In the 19th chapter of Acts in reference to the uproar at Ephesus the word occurs several times, but certainly not in the sense of the church. In verses 32 and 41, as is evident from the connection, the word simply means the coming together of the people—the crowd. This is not strictly speaking a proper use of the word and does not seem to occur elsewhere. In verse 39 there is reference to the lawful assembly as opposed to the confused crowd, and

this usage accords with the common classic signification of an assembly of the citizens. In Hebrews 2:12 there is a quotation from the Septuagint version of Psalm 22:22, "In the midst of the congregation will I sing praise to thee." Here there is no description of the New Testament church as such, but simply of a worshiping congregation. Still it is a suggestive fact that the word occurs in this quotation from the Greek version of the Old Testament. In all the remaining passages of the New Testament the word ἐκκλησία (*ecclesia*) is correctly translated church.

By far the larger number of these passages describe the church as a local assembly of Christian believers. There is a smaller number, however, of very important places in which the word has a more general meaning. It is common to distinguish these two classes of meanings by the terms "local church" and "universal church." It seems, however, in some few passages that, while the local sense of the word is not clearly retained, and a more general signification is intended, still the church universal in the broadest sense is not meant. Besides the "church universal" is not itself a New Testament term, and there is no binding reason why it should be employed otherwise than as a convenient designation. The better way is to distinguish between a local and a general meaning of the word church, rather than to press an unscriptural distinction between "church local" and "church universal," as if entirely different things were meant.

We shall take up first those passages of the New Testament in which the word ἐκκλησία (*ecclesia*) de-

scribes the church as a local assembly, or in other words is used in the local sense. For convenience of discussion the passages may be divided into those which refer to some particular church, or churches; and those which do not point to any specified church, and yet retain the local meaning of the term; and these may further be subdivided into passages where the word is used in the singular and in the plural. It will not be necessary to discuss all the passages, but enough to serve as fair samples of the whole. In some cases there will naturally be difference of opinion as to the classification or interpretation of the passage, but in most cases the meaning is clear beyond doubt. The passages which describe some particular church, or churches, are as follows:

a) Singular: Acts 5:11; 8:1; 11:22,26; 12:1,5; 13:1; 14:27; 15:3,4,22; 18:22; 20:17; Rom. 16:1 (23?); 1 Cor. 1:2; 6:4; 2 Cor. 1:1; Col. 4:16; 1 Thess. 1:1; 2 Thess. 1:1; 3 John 6,9,10; Rev. 2:1,8, 12,18; 3:1,7,14. Add here Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philem. 2.

b) Plural: Acts 15-41; 1 Cor. 16:1; 2 Cor. 8:1 (18?), 19 (23?); 11:8; Gal. 1:2,22; 1 Thess. 2:14; Rev. 1:11; 2:7,11,17 (23?), 29; 3:6; (22:16?).

The Revised Version is used here in the references and quotations. In Acts 5:11 it is said: "Great fear came upon the whole church." It would be impossible to say from this one passage whether the assembly had yet been definitely organized or not. The word may be used here in a somewhat loose sense for the general body of believers, but it is clear that the body of Christians at Jerusalem is meant. In Acts 8:1 the designation is definite, where after the death

of Stephen it is said: "There arose a great persecution against the church which was in Jerusalem." In Acts 11:26 it is evident that the church at Antioch is described, where it is said that Paul and Barnabas were "gathered together with the church and taught much people, and that the disciples were first called Christians in Antioch." Most of the passages in the early part of Acts describe alternately the churches at Jerusalem and at Antioch. In Acts 18:22 it is said of Paul that when he landed at Cæsarea he went up and saluted the church and went down to Antioch. The reference there may be to the church at Jerusalem—that is, that he went up from Cæsarea to salute the church at Jerusalem and from there went down to Antioch; but it is possible that there was a church at Cæsarea which is intended. In either case it is clearly the local church. In Acts 20:17 Paul is related to have sent from Miletus to Ephesus and "called the elders of the church"—that is, the church at Ephesus. In Romans 16:1 the church at Cenchreæ is mentioned. In the 23d verse the Apostle speaks of the remarkable hospitality of Gaius, whom he describes as the host of the "whole church." Here the reference may be to the church at Corinth (whence the Apostle was writing), which found a home in Gaius' house; or it may mean the church in the more general sense of the whole body of Christians, meaning not absolutely every one of them, but any of them as they came along, who were the recipients of Gaius' large-hearted kindness. In several places in the Epistles to the Corinthian church that organization is specified, while in Col. 4:16 the church at Laodicea is

named. In the Third Epistle of John 6,9,10, the reference is probably to the local church of which Gaius was a member. In the first two chapters of Revelation the seven churches of Asia Minor are repeatedly mentioned,—Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea. We should add here the three passages, Rom. 16:5; 1 Cor. 16:19; Col. 4:15 and Philem 2, where occurs the phrase "the church in the house" of some one named or meant. Interpreters are not agreed as to the meaning here, being divided between two opinions. Some hold that a portion of the local church is meant,—a smaller body of the general church in the place, which might have worshiped at the house of the person named, or that the whole local church, being small, may have been described as meeting in the house. Others hold that the household, or family of the person is meant in cases where they were all believers, and are thus by a figure of speech described as a church. The first interpretation is preferred as being upon the whole the most natural; and this designation already suggests a division of the great town churches into smaller sections for worship in particular localities.

In passages where the word is used in the plural it is very clear that the conception of the local church is intended. Thus in Acts 15:41 it is said of Paul that "he went through Syria and Cilicia, confirming the churches," meaning of course the local assemblies in these two countries, which had been established by him on a previous visit. In Galatians, the first chapter, he speaks in one place (v. 2) of the churches of Galatia, and in another (v. 22) of

the churches of Judæa. This last passage would indicate that at the time of the writing of this epistle, or of Paul's visit to Jerusalem, which he is describing, there was more than one church in Judæa. This passage taken in connection with Acts 9:31, where the local church of Jerusalem seems to be referred to, gives us an interesting point in the development and growth of the churches in that region.

We now notice passages which do not refer to any specified church, and yet clearly exemplify the local meaning. Here again the word is used both in the singular and plural:

a) Singular: Matt. 18:17; Acts 14:23; 1 Cor. 4:17; 11:18,22; 14:4-35; Phil. 4:15; 1 Tim. 3;5; 5:16; Jas. 5:14.

b) Plural: Acts 16:5; Rom. 16:4; 1 Cor. 7:17; 11:16; 14:33,34; 2 Cor. 8:18,23,24; 11:28; 12:13; 2 Thess. 1:4; Rev. 2:23; 22:16. In Matt. 18:17 our Lord speaks of dealing with an offending brother, and says, in case he will not yield to the previous treatment, "Tell it to the church." Evidently here there is no allusion to any particular church, and certainly not to the church universal, but to the local body of which the persons were members. This is a sort of generic use of the word. We again find the local use of the term in Acts 14:23, where Paul and Barnabas are said to have "appointed elders in every church." In 1 Cor. 4:17 the Apostle alludes to his teaching "everywhere in every church." In 1 Tim. 3:5 Paul asks, "If a man knoweth not how to rule his own house, how shall he take care of the church of God?" that is, the

local church, not the general body. Other passages may be consulted with the same result. In a similar way the texts where the word is used in the plural may be noticed. In Acts 16:5 it is said: "So the churches were strengthened in faith, and increased in number daily;" also in Rom. 16:4 the Apostle alludes to the gratitude felt toward Aquila and Priscilla, not only by himself, but by all the churches of the Gentiles; and in 1 Cor. 11:16, in speaking of certain disorders in the church at Corinth he says: "We have no such custom, neither the churches of God."

We proceed now to study those passages in which the word "church" is used in a more general sense. It is a question of some interest, but of little importance, whether the local sense of the word preceded and gave rise to the general, or the reverse. It may be that the general idea of the whole mass of Christ's people—the kingdom of God, the spiritual Israel—was first in the minds of the New Testament writers; and that the portion of this general body at any particular place was conceived of as the whole "church," so far as there represented. But on the other hand, the dominant conception in the minds of the Greeks was that of a local "assembly"—the citizens of a town gathered for some public purpose. Looking at the usage from the Jewish side, then, there may have been a localizing of the general conception of the *ecclesia*, but looking at it from the Greek side there may have been a generalizing of the local sense. And it ought to be remembered that the existence of synagogues in different places would have rendered a local use of

ecclesia perfectly natural and intelligible to Jewish Christians, without regard to so abstract a conception as that of a localized general body. In fact, the two senses may have been parallel from the first in Christian use, and it matters little which we begin with. While in a great majority of passages where the word ἐκκλησία (*ecclesia*) occurs the meaning is unmistakably that of the local church, there are yet a few weighty passages where this well-defined conception gives place to one that is more general and indefinite. This is in accord with a well-known phenomenon of languages. Of many terms is it true that when once they pass from the specific sense in which they are chiefly and clearly employed, they take on a number of secondary meanings which shade into each other by degrees. It is thus with the word ἐκκλησία (*ecclesia*). Passing from the definite conception of the local assembly it becomes by shades of meaning more and more general; nor are these shades of meaning always clearly defined. For convenience they may be designated as *generic, collective,* and *universal.*

There seem to be a few places where what is called a "generic" sense of the word appears. These are 1 Tim. 3:15, with probably Matt. 18:17; 1 Cor. 12:28; James 5:14. It must be acknowledged that many scholars reject this generic sense, and explain these passages by reference either to the local or universal church. The most that can be claimed is that the generic sense is here probable and allowable. It is here that we notice the first shade of departure from the strict local sense. Where our Lord says: "Tell it to the church;" and where James

bids, in the case of sickness, to "send for the elders of the church," the sense is still clearly local, but with just a trace of suggestion toward the generic sense, that is to say, any church, the church which may be reached, the church as an accepted and well-understood institution. In 1 Cor. 12:28 where Paul says: "God hath set some in the church, first apostles, secondly prophets," and so on, the local sense is still possible, meaning any local church, and so all the local churches. But the mention of the Apostles, who were not officers in the local churches, but leaders over the whole body of Christians, makes it possible that even a more general sense of the word is here intended. A very interesting passage is 1 Tim. 3:15, where Paul says: "The church of the living God, the pillar and ground of the truth." Here the generic sense is more probable. It is impossible to restrict the meaning here to any local church, and yet the local coloring is so strong that the phrase can hardly be considered to mean either the whole general body of Christians, or the church universal in its broadest sense. These latter two are of course possible meanings, but rather there seems to be in the Apostle's use here a general sense of the local church for which we have analogy in many familiar expressions. For example, we say, "The family is the social unit, the school is the hope of the country." Here we do not mean any particular family or any particular school, and certainly there is no "universal" sense in which such language could be employed. We mean the institution, "the family," "the school," used in what might be described as both a particular and a general sense at the same

time. Thus it appears that in the phrase, "the church of the living God, the pillar and ground of the truth," the conception is that of the local church as an institution intended for the support and maintenance of the truth of God throughout all time.

But leaving this generic sense as somewhat open to question, we come now to notice those passages in which the word church is used in a collective sense. Here the conception is of the unorganized mass of professed believers in Christ more or less widely extended. It is common to call this the "church visible" as distinguished from the "church invisible"—the sum total of Christians in the world, or in any locality. We first notice the group of passages in which the church is mentioned as the object of Saul's persecution: Acts 8:3; 1 Cor. 15:9; Gal. 1:13; Phil. 3:6. These might be taken to mean the church at Jerusalem, there being as yet no other organization, but it seems more natural to see here a more general signification for the word; that is, it is used to describe the followers of Christ collectively. The Apostle persecuted Christ's people wherever he found them. All who professed the name of Christ were the objects of his rage.

Another group of passages represents the church as more or less extended abroad: Acts 9:31; Rom. 16:23; 1 Cor. 10:32. The passage in Acts 9:31 is worthy of special notice: "So the church throughout all Judea, Galilee and Samaria had peace." In the Authorized Version the word is in the plural, "The churches throughout," etc.; and in former times the passage was used as an example of the local sense, but the best texts, which have been fol-

lowed by the Revised Version, give the word in the singular, and there is no reasonable doubt that this is correct. How then are we to explain the passage? It is possible to take it as meaning the church at Jerusalem whose members were scattered through the region named, just as it is possible to interpret the church of Saul's persecution as being the Jerusalem church whose members were scattered about; but it seems better here to understand a more general conception of the word, viz., that it means Christian people throughout those regions—the body of Christ's followers considered collectively. Of course those who believe in a great organized body, a visible church universal, will find here already an indication of that use of the word, but there is no trace of any organized general body elsewhere in the Scriptures, and it would be a violent assumption to take this one passage as indicating the formation of such a body in the apostolic times. It is also possible to give to the phrase the most general meaning of all, the "church universal," considered as represented in all Christians throughout the districts mentioned; but on the whole the collective use of the term here better fits all the facts. We may here again mention the use of the word in Rom. 16:23, where Paul compliments Gaius as the "host of the church." He hardly means here the local church; for Gaius would not probably be entertaining the brethren of his own place, unless it means that the church met for worship at his house; but the connection (compared with 3 John 5-8) indicates a large hospitality for any of Christ's people when they came along upon the Lord's business as Paul

himself had done. This general collective sense, the whole body of Christians, appears very plainly in 1 Cor. 10:32, where as a class of persons capable of being "offended" the church is reckoned along with the Jews and the Greeks: "Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God." Here it is neither the "church universal" in the broadest sense, nor the local church. Evidently a meaning somewhat between the two, which embraces the collective number of professing Christians, is the most appropriate sense.

We now notice those few, but important passages, in which the word "church" is used in its broadest meaning, and denotes the whole body of true believers in Christ on earth and in heaven and in all ages. This use of the word is found more especially in the Epistle to the Ephesians (1:22; 3:10,21; 5:23-32); it also occurs in Col. 1:18,24, and in Heb. 12:23. It is noteworthy that in Ephesians the word is used only in this general sense, and this coincides with the view that this epistle was addressed to no one local church, but was a sort of circular letter to all the churches. The broad sweep of the Apostle's thought in this noble passage is remarkable. He says that "Christ is head over all things to the church, which is his body, the fulness of him that filleth all in all," and in another place that "the many-colored wisdom of God was made known through the church"—and in beautiful language the church is described as the bride of Christ whom he loved and sanctified and intends to present to himself without a spot or wrinkle.* The passage from

*Cf. Rev. 19:7,8; 21:2,9.

Colossians is very similar in its general scope and meaning to that from Ephesians. In Heb. 12:23 occurs the remarkable saying, "The general assembly and church of the first-born who are enrolled in heaven," where the reference is clearly to the redeemed who share the blessedness of the immortal life with God. This is commonly spoken of as the "church triumphant"—the saints who have gone before.

There are two notable passages where the exact interpretation of the word "church" occasions considerable difficulty. In Matt. 16:18 our Lord says to Peter: "On this rock I will build my church, and the gates of Hades shall not prevail against it." Certainly the strict local sense cannot here be understood; but is it generic, collective, or universal? Any one of these is possible, and each has its defenders. But the generic meaning seems rather forced, and is unnecessary. As between the collective and universal senses there is not much to choose, but on the whole the latter is preferable. It is as if Jesus would say that on the great truth which Peter had just declared, he would construct as an edifice all those who should in all time accept him as Lord—not the church local as sample of a class, not merely the aggregate of professed Christians at any place or time, but the whole body of Christ's redeemed in all ages. The other passage is Acts 20:28: "Take heed unto yourselves and to all the flock in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with his own blood." Here the generic sense seems entirely inappropriate, and the univer-

sal much too broad. We are left to choose, then, between the local and the collective senses. Something can be said for the local meaning, as the Apostle is especially addressing the elders of the Ephesian church; but the expression "all the flock," and the general tone of the passage incline one to adopt the collective sense here as best giving the meaning—"Tend the people of Christ as pastors, wherever the Spirit may set you in that office."

From this survey of the various meanings of the word ἐκκλησία (*ecclesia*) in the New Testament we may derive the following conclusions: (1) There is no need of the common appellations "universal," "invisible," "visible," "militant," "triumphant," as describing the church. All these phrases were made in later times, and are not found in Scripture. They are convenient designations, somewhat poetical, but they may become a trifle confusing if they be allowed to suggest to our minds different bodies or organizations. As has appeared from the preceding discussion, the church, in the New Testament senses of the word, is a local body of believers in Christ, and then more generally, the collective number of professing Christians, and then most generally of all, the sum total of all true believers everywhere, and in all times.

(2) There is no trace whatever of any organization beyond the local church. There is no hierarchy, no governing power on earth, no pope or gradation of priests; there is no presbytery in the modern sense, meaning an association of local elders prescribing for the various local churches; there is no trace of higher courts. In the 6th chapter of 1

Corinthians the Apostle does, indeed, exhort the brethren not to go to law before the heathen, and to refer their disputes to one another, but he is evidently here referring to the local church and not to any higher court over it. There is no national or territorial body. The only possible place for such interpretation is Acts 9:31. In all other places where regions or places are mentioned the word is used in the plural, and as we have seen, this one passage does not afford sufficient ground to infer the existence of a territorial church, inasmuch as the general collective sense of the word is there appropriate. And of course there is no suggestion of any sectarian bodies which take to themselves the word "church." There is no hint that even the Judaizers spoke of themselves as the "Judaistic" church as distinguished from their more liberal Gentile brethren. In Rom. 16:3 Paul speaks of "churches of the Gentiles," but not of a Gentile church. The New Testament affords no sort of suggestion of such sectarian divisions and claims.

(3) What should be the influence of the New Testament usage of *ecclesia* upon our own use of the word "church?" For answer we must say that we ought to retain and still employ the two clearly defined New Testament meanings—the local and the general. We must also allow the signification of a building as a derived sense of the word. As we saw when we discussed the etymology, the English word itself originally meant the building and came to describe the assembly. Now precisely the opposite course has been followed in those languages which retain the word *ecclesia.* In both Greek and Latin,

for instance, *ecclesia* soon came to mean the building as well as the assembly, and the Latin derivatives, the French *eglise* and the Italian *chiesa,* retain both significations of building and assembly. There is, therefore, no impropriety in using the word "church" to designate both the building and the congregation, though it is sometimes inconvenient because of the ambiguity. But what shall we say of the other modern uses of the word? Certainly these are not New Testament uses, but the present state of the language requires their employment; and then by courtesy, where certain bodies of Christians call themselves a church, and are commonly so denominated, we may apply the name to them, but without implying that bodies of Christians improperly organized are a true New Testament church.

OUTLINE OF CHAPTER III.

CHARACTER AND FUNCTIONS OF A CHURCH.

I. The church in itself.
  1. Organization. No account of the act.
    (1) An organism, not a loose assembly.
    (2) Members—actual believers in Christ.
  2. Functions.
    (1) Regulation of the membership.
    (2) Election of officers.
    (3) Maintenance of worship and ordinances.
    (4) General management of affiairs.

II. The church in its relations.
  1. To other churches.
    (1) Negatively.
      (b) No common human superior.
      (c) No territorial union.
      (d) No general organization.
    (2) Positively. Contact and community.
      (a) Common faith.
      (b) Common life and customs.
      (c) Common relation to Apostles and other leaders.
  2. To society.
    (1) To government.
      (a) No organic connection.
      (b) Submission as far as right.
    (2) To the life of men—active not ascetic.
    (3) To men as sinful. Effort to save.

CHAPTER III.

CHURCH POLITY IN THE NEW TESTAMENT.

CHARACTER AND FUNCTIONS OF THE CHURCHES.

PASSING by the cases of doubtful meaning, and leaving out the notion of the church universal, we may now confine our attention to the local bodies which are described, or mentioned, or at least understood, in most of the passages noticed in the previous chapter. Our problem now is to ascertain what we can from the New Testament itself as to the character and functions of these churches. We are to consider how and of whom they were composed, what were the rights and duties of the members of the church, what actions the church itself performed, and how these various local bodies were related to each other, to the civil government and to society. In a word, we are to consider the local church in itself and in its relations.

Considering the church itself, we first inquire how the New Testament churches were formed and of whom they were composed. We have no account of the act or mode of procedure by which any church mentioned in the New Testament was organized, or constituted. The probabilities are that the method was very simple, that the Apostles, or leaders authorized by them, merely recognized the believers in Christ in any one place as a church without any formal or ceremonious act of constitution. We

should infer that there would be services of worship, and doubtless something in the nature of a covenant, or agreement of the members with each other to serve the Lord and maintain the worship and ordinances of his appointment. But this is simply inference; there is no explicit statement.

Each church was an organism, a society, and not simply a loose assembly or meeting. One or two passages may possibly bear the meaning of a "congregation," or "meeting," as the significance of the word *ecclesia,* but the overwhelming implication, where the churches are mentioned, or even alluded to as such, is that they were organized bodies, and not mere aggregations of followers of Christ. This appears from the usage of the word *ecclesia,* discussed in the last chapter, and more especially from the names, location and other characteristics of the New Testament churches. For example, the churches at Jerusalem and Antioch mentioned in Acts could not be regarded as mere gatherings, or meetings, of the believers who lived at those places. They are mentioned in such a way as to make the invariable impression that they were a definite body of persons. Even more clearly does this appear from the epistles to individual churches which are addressed as if they were organized bodies, as at Corinth, Philippi, Thessalonica, Rome; so also the seven churches so often mentioned in the early chapters of the Apocalypse.

The members of the church are in every case, either by direct statement, or necessary implication, represented as actual disciples of Christ. This included, no doubt, in every instance, four particulars, namely, conversion (including regeneration and

repentance), faith, profession and baptism. It is not necessary to cite all the passages which bear on these points, a few on each will suffice. As to the requirement of conversion see John 3:3,5; Acts 2:47; Rom. 1:6,7; 1 Cor. 1:2. That faith was a necessary condition of membership appears from John 3:16,18,36; Acts 2:44; Rom. 1:8; Col. 1:2,4. It is also apparent that the believers must make public confession, or profession, of Christ as their Lord. Cf. Matt. 10:32; Rom. 10:9,10; 1 Tim. 6:12; 1 John 4:15. That baptism was also a necessary prerequisite of membership appears from the great Commission, Matt. 28:19; and from Acts 2:41; 8:12; Rom. 6:1-4.

Our next inquiry is as to the functions of the local church. What acts did it perform as a church? What were its rights, duties and privileges of management and direction? We may note here four points of interest: (1) The regulation of its own members. This in turn involves three things: (a) Their reception. This is argued from the fact that it is the natural right of any society to pass upon the applications of those who would become members and determine the matter by vote. There is no reason to suppose that a church would decline to exercise this usual custom. Besides it is involved in the right to exclude from membership, which was sometimes a duty of the church, as we shall presently see. Further, the right of deciding upon members is distinctly implied in Acts 9:26, in the case of Saul of Tarsus, who experienced some difficulty in being received by the brethren at Jerusalem until Barnabas took up his case and urged

his reception; and in Rom. 14:1, where the Apostle exhorts the church to receive even those who were weak in the faith, provided of course that their faith was genuine. (b) Their discipline. Cf. Matt. 18:17; Rom. 16:17; 1 Cor. 5:1-5; 2 Cor. 2:6-8; Gal. 6:1; 1 Thess. 5:14; 2 Thess. 3:6,14,15; Revelation, chapters 1-3. A careful study and comparison of these various passages will indicate that it was the duty of the church to exercise a watchful supervision over its own members, to punish their delinquencies, to rebuke them, and in some cases even to withdraw from them, or cast them out of the fellowship of the church. (c) Their edification. Cf. Eph. 4:11-16; 1 Cor. chapters 12-14; Col. 3:12-17. Here the church is commanded to edify itself in love, to purge itself from disorders, and to hold fast to the Head, even Christ, making increase of the body. Clearly it is the duty of the church to attend to its own orderly growth and to the spiritual nurture and development of its individual members.

(2) The election of its officers, servants and messengers. This is shown in Acts 6:1-6, where the seven appointed to look after the distribution of the funds at Jerusalem, were chosen by the whole body of the brethren; also in Acts 15: 22, where Judas and Silas were selected by the church to go with Paul and Barnabas to Antioch concerning the question raised about circumcision; again in 1 Cor. 16:3, where the Apostle expects the church at Corinth to select messengers to go with him to Jerusalem bearing their bounty to the poor saints residing there; also in 2 Cor. 8:32, where in reference to the same matter the Apostle speaks of Titus and others as

messengers of the churches, implying their appointment by the brethren; and finally in Phil. 2:25, where Epaphroditus is spoken of as "your messenger and minister to my need." There are two passages which may be considered as somewhat adverse to this view. One is Acts 14:23, where in regard to Paul and Barnabas on their first missionare tour it is said: "And when they had appointed for them elders in every church and had prayed with fasting, they commended them to the Lord on whom they had believed." This much discussed passage seems to imply that Paul and Barnabas appointed the elders for the churches; but the word here rendered "appoint" is somewhat difficult, and the opinions of commentators are somewhat divided as to its exact meaning. It most probably refers to the solemn induction into office of those who had been chosen by the people, perhaps at the advice and suggestion of the Apostles; or it may be that the Apostles simply superintended the election of elders and confirmed it by a public appointment, somewhat like our modern ordination. If, however, it means that these Apostles actually appointed men to the office of elders over the churches, we can hardly conceive that they did so without consultation with the brethren. We should infer this certainly from the passages before quoted, particularly seeing how careful Paul was in regard to the appointment of messengers concerning the bounty he was to carry to Jerusalem. The other passage is Titus 1:5, where Paul says: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave

thee charge." Here the word translated "appoint" is not the same as that used in the passage in Acts, and may more easily be taken to mean the simple induction into office, without implying selection on the part of Titus alone.

(3) The maintenance of worship and the ordinances. That this was one of the recognized functions of the local church appears from a number of places in Acts and Epistles. See Acts 1:13,14; 2:1,42,46,47; 11:26; 13:1,2f.; 1 Cor. 14th chapter. Noticing only a few of these we observe in Acts 1:13 the first reference to the body of the disciples after the ascension of our Lord, where it is said that they "went up into the upper chamber," and that they "continued stedfastly in prayer." In the second chapter of Acts they are described as being all together in one place when the pentecostal blessing came upon them; and in another place it is said that the new disciples "continued stedfastly in the Apostles' teaching and fellowship, in the breaking of bread, and the prayers." In 1 Cor. 11, the Apostle gives extended directions about the observance of the Lord's Supper, rebuking the Corinthian church for their misconceptions and unseemly conduct in regard to that sacred rite.

(4) In general, the management of its own affairs. Each church judged for itself and acted for itself as a unit, and attended to its own business. The one passage of Scripture which sums up the whole duty of a church in regard to its own workings is that in which Paul says to the Corinthians (1 Cor. 14:40), "Let everything be done decently and in order." We infer this general management

from the natural reason that any organized body is properly charged with the management of its own affairs; besides that, the general tenor of the Scripture language is such as to show this; then the descriptions of the churches, the responsibilities enjoined upon them and the commands given to them indicate that they were charged with the direction and control of their own concerns.

We pass now to consider the church in its outer relations. Its ministries were not to be confined to itself, but were to reach out toward others. Its life was not to be self-centered, but expansive and helpful. Each church stood in intimate relations with other churches, and in more general relations to the world of men around it. We notice then, first, the relations of the churches to each other, and it is convenient to view these in their negative and positive aspects. On the negative side it is to be observed that there was no subordination of one church to another. If anything is plain in the Scriptures, certainly this is. The fifteenth chapter of Acts, which has sometimes been adduced to show that the church at Jerusalem exercised a controlling influence over others, if properly understood has just the opposite bearing. Some men had gone down from Jerusalem to Antioch and taught that the Gentile Christians in order to be saved must become Jews, and keep the whole law by submitting to the rite of circumcision, and be received as proselytes into the Jewish nation. On this question, with marked forbearance toward both parties, but without departing one iota from the gospel principle of faith in Christ as essential to salvation, the church at Jeru-

salem sent a courteous and loving letter by the hands of special messengers to say that in their opinion it was not necessary for Gentiles to become Jews first in order to become Christians, but in order to refrain from wounding the sensibilities of the Jewish brethren it was right that Gentile converts should avoid certain offensive practices, as well as keep the moral law. Here there is no hint of lordship on the part of the Jerusalem church over the church at Antioch. The entire absence of such a note in the letter of the Jerusalem church is remarkable; and as to the Antioch church, it is clear that it was only seeking advice on a difficult point from its older sister at Jerusalem. Nor does there appear anywhere else in the New Testament any trace whatever of superiority, or lordship of one church, or set of churches, over another.

Further, not only was there no subjection of churches to churches, but there was none to any common human authority. Of course all the churches were under the supreme headship of Christ and under the superintendence delegated by him to the Apostles, but this authority was moral and advisory rather than controlling or mandatory, and was exercised with marked moderation. Consult the following passages: 1 Cor., 7:6, 10, 17, 25; 9:1-15; 14:37; 16:1; 1 Thess. 2:3-12; 4:2; 2 Thess. 3:6,10,12; 2 Pet. 3:2; 3 John 9. Here we find Paul giving his judgment "as one that had obtained mercy of the Lord to be faithful." There is no assumption of authority. So far is this absent that some have even thought that the Apostle spoke slightingly of his own inspiration. And in still another place he as-

serts his apostleship and makes an appeal to the Corinthians, saying: "If to others I am not an apostle, yet I am to you; for the seal of my apostleship are ye in the Lord." This is an appeal to their affection rather than to any official prerogative on his part. With this note Peter and John are in accord, the former speaking of himself as a fellow-elder and exhorting as such his fellow-elders (1 Pet. 5:1), and in another place (2 Pet. 3:2), speaking of the "commandment of the Lord and Saviour through your Apostles." John (3 John 9) seems to assume a little more than Paul and Peter, for in writing to Gaius he remarks that he had written something to the church, but that Diotrephes, who loved to have the pre-eminence among them, did not accept his admonitions, and goes on to indicate that Diotrephes would hear from him when he arrived. But the loving John was capable of no arrogant tyranny, however stern his rebukes of evil.

The position of the Apostles was peculiar, and even if we grant to them the fullest measure of authority over the churches, there is no evidence that any successors were appointed, or intended to be appointed, after them. There is also no hint of any council or college, nor of any general assembly or body, either hierarchical or representative, which held authority over the individual churches.

Again, there was no territorial union of the churches. We read of the churches of Judæa (Gal. 1:22), of Galatia (Gal. 1:2; 1 Cor. 16:1), of Macedonia (2 Cor. 8: 1) and of the seven churches of Asia Minor (Rev. 1:4, etc.). But the mention of these churches is not made in a way to suggest any-

thing like a territorial or national organization including them as constituents. The only passage which in the least favors such a view is that in Acts 9:31 which was discussed in the preceding chapter, and for which another explanation is more probable than that the church there spoken of was a territorial body. And finally, there does not appear to have been any general organization of any sort. Certainly not for purposes of government, and apparently not even for conference and co-operation. How these were maintained without a directive superior body we shall now see.

There were positive relations of the churches to each other involving noteworthy points of contact and co-operation. It appears from the preceding discussion that the mutual relation of the apostolic churches was that of independence and equality, and this view is confirmed by the general tenor of Scripture teaching and by the way in which the churches are mentioned. Yet there was a certain union and interdependence of these local bodies. It was not organic or governmental, but was rather that of a community of life and interests. There was a *common faith.* We find this in Eph. 4:5, where the familiar language is found, "One Lord, one faith, one baptism, one God and Father of all," and in Titus 1:4 where Paul speaks of Titus as his true child "after a common faith;" and likewise Peter in his second Epistle 1:2 writes to those who have "obtained like precious faith," and Jude in well-known words exhorts the brethren that they should "contend earnestly for the faith, once for

all delivered to the saints." (See also 1 Cor. 11:2, 23; Rom. 6:17; Acts 2:42; 1 Tim. 1:13.)

There was also a certain *community of life,* that is, a similarity of organization, of worship, or ordinances, of character, of customs. There are many allusions in the Acts and the Epistles which make this plain. Of course there must have been some difference in details, but the general features of the churches in the apostolic age are the same. (Besides the preceding, see 1 Cor. 7:17; 11:16.)

Again, we may note that there was a *common relation to the Apostles and other teachers.* The churches had a common possession, so to speak, in those whom the Lord had placed over them for their guidance and instruction. This relation was not one of submission to anything like a hierarchy or an organized body of government, as we have before seen, but it was one of cordial respect and deference to those who were divinely appointed to found and teach the churches. This we note of Paul, and in a measure of Peter and some others, and it may be inferred for the general body of the Apostles. The travels and labors of Paul are well known, and his contact with many different churches appears in the notices of his life in the Acts and the Epistles. Nor was this work of mingling among the churches confined to the Apostles. There were some others who seem to have occupied a sort of general relation to the churches. Philip (Acts 8:5-40) appears in different places preaching the gospel. Apollos likewise (Acts 18:24-28; 19:1; 1 Cor. 1:12f.; 16:12) is found both at Ephesus and at Corinth, where much against his will, he was brought into a sort of

rivalry with Paul. There are several notices of that admirable and helpful couple, Aquila and Priscilla, who appear in different places at different times as laborers in the gospel and loving helpers of the Apostle Paul. (Acts 18:1,2,18,19; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19.)

Then there were certain *common interests* which the churches had, and especially was this true of contiguous churches; for example, the churches of Galatia had an epistle addressed to them in common because they were exposed to the same dangers. How many of these churches there were we do not know, but it is possible that they existed at the capitals of the several districts of the Galatian country, Pessinus, Ancyra and Tavium. Then the churches of Colosse, Hierapolis and Laodicea are mentioned together in the Epistle to the Colossians as being exposed to danger from heresy, a sort of incipient Gnosticism that was beginning to show itself. Again, in 2 Cor. 1:1, the churches of Achaia and Corinth are mentioned together, and so with the Seven of Asia Minor, addressed in the first two chapters of Revelation.

Further, there was at least in one notable instance a *common work* in which several separate churches took part, and it is not unlikely that there were other similar cases. This, as is well known, was the collection for the poor saints at Jerusalem (Rom. 15:26; 2 Cor. 8th and 9th chapters, and Gal. 2:10.) A careful study of the 8th and 9th chapters of Second Corinthians will bring out many points of interest regarding the collection and management of this fund for the benefit of the poor brethren at

Jerusalem. We may notice here, too, that Phoebe (Rom. 16:1) seems to have had some business with several churches. She is cordially commended to the church at Rome, though she is a servant or deaconess of the church at Cenchreæ, and the brethren are exhorted to pay attention to what she had to say to them. We should notice here also the commendation which John passes upon the generous Gaius (3 John 8), with the request to speed on their way those who had gone forth among the Gentiles for the sake and in the name of the Lord, receiving nothing from those to whom they ministered, so that Christian people may be "fellow-workers with the truth."

We must now give attention to the more general relations of the churches, not to themselves alone, but to society, to men, to the world. There was, first, the relation to civil government. This was purely negative so far as any organic connection was concerned. Our Lord taught (Matt. 22:15-22) that a citizen should perform his duties of citizenship without conflict with those which he owed to God. Paul at various times used his rights as a Roman citizen, either for personal safety or to help on his cause. Paul (Rom. 13:1f.) and Peter (1 Pet. 2:13) both taught submission to the civil authorities as a Christian duty. It is needless to say that such submission was to be qualified by the higher obedience to God and limited to the duties of citizenship.

There was also a very important relation to the life and work of mankind. The church in its life and activity was not to withdraw from the world,

but was to be an exemplary moulding organism within the world. All the relations of life were to feel the influence of the church's holy ministry. In our Lord's beautiful language (John 17:14-16) prayer is made that his people should not be taken out of the world but kept from the evil. In 1 Cor. 7:29-31 the Apostle pleads that Christians should "use this world as not abusing it," and in Eph. 5:22-6:9 the whole range of domestic duties is touched with a delicate and skillful hand. Other such passages will readily occur to mind. Further there was to be the relation to the world as sinful and condemned. Active work for the salvation of men was the high and holy mission of the New Testament church. This, we infer, was to be done both by individual effort on the part of the members, and more generally also by union and co-operation of the members in sending the gospel abroad. (Acts 13:1-3; 14:26,27; Phil. 4:10-18; 3 John 5-10, and others.)

OUTLINE OF CHAPTER IV.

OFFICERS OF THE CHURCHES.

I. Difficulties of the subject.
  1. Prepossession.
  2. Lack of data.
  3. Interpretation.
  4. Classification.

II. The general offices.
  1. The Apostles.
    (1) Personnel.
      (a) The Twelve.
      (b) Matthias.
      (c) Paul.
      (d) Others called "apostles."
    (2) Qualifications.
      (a) The call and mission.
      (b) Testimony to Christ's resurrection.
      (c) "Signs."
      (d) Authority and privilege.
    (3) Continuance.
      (a) No direct provision
      (b) What may be inferred.
  2. Other general officers.
    (1) Prophets.
    (2) Evangelists.
    (3) Teachers.

III. Doubtful official terms.
  1. In I Cor. 12:28, "Helps, governments."
  2. In 2 Cor. 8:22, "Messengers."
  3. In Rev. 2:1, etc., "Angel of the church."

CHAPTER IV.

CHURCH POLITY IN THE NEW TESTAMENT.

OFFICERS OF THE CHURCHES—APOSTLES, PROPHETS AND OTHERS.

In studying the officers of the New Testament churches we have one of the most important and difficult matters connected with our general subject of church polity, and one which has had thorough investigation and discussion from every point of view. The evidence has been most carefully sifted and often strained in the interest of every form of church polity, and of many a critical theory. The surprising thing is that after all these investigations there should still be so many unsolved problems and so much difficulty in getting at the exact truth.

Our first duty is frankly to consider the difficulties of the subject. The first of these, as already noted, is that of prepossession. It is very hard, if not impossible, to avoid carrying back to the New Testament the ideas of later times, according to the point of view of the investigator.

Another difficulty is as to the amount of light which may be derived from the New Testament itself, without reference to subsequent times, on the question of church officers. Not very much is said on the point, and that little is not very clear. It is evident that there were official men in the New Testament churches, as there must be in all societies or

organized bodies. In Rom. 12:6 and 1 Thess. 5:12 there is indication of some classifying or distinction among the leaders in the churches. But there are only two passages (1 Cor. 12:28 and Eph. 4:11) where anything like a list of the various officers is given, though in some places, like Phil. 1:1, different ones are mentioned together, and there are a number of passages where one or another is spoken of separately; but after all, the material that we are able to gather is not great.

Another difficulty lies in the interpretation of the few passages of Scripture which bear upon the subject. There is uncertainty as to the exact meaning of the terms used. The words which describe the officers of the churches had not yet crystallized into their technical significations; for example, even the word "apostle" sometimes means a messenger (2 Cor. 8:23), and the word "deacon" often means only a servant. In Matt. 20:28 our Lord speaks of himself as having come "not to be served but to serve," and the verb here used is derived from the noun commonly translated deacon; so also in Col. 1:25 the Apostle Paul speaks of himself as a "minister,'" but it is the word usually translated deacon; and there are other passages besides these to the same purport. As to "elders," see Acts 15, especially verse 23, "elder brethren."

A final difficulty arises as to classification. A rigid classification of the various offices is impossible; for they often touch and include each other. Both Peter (1 Pet. 5:1) and John (1 John 1; 3 John 1) speak of themselves as elders. If the "seven" mentioned in Acts 6:3,5 were deacons, some of them,

as Stephen and Philip, also preached. The best that we can do is to group the officers conveniently for discussion rather than to attempt any strict classification. But while exact classification has its difficulties, there yet seems to be a real distinction between those offices which were elective and permanent in the local churches, and those which appear to be more general in character and of uncertain permanence. Besides these there are some official designations which offer special difficulties in interpretation. So in a general way we find three fairly distinct groups of officials mentioned in the New Testament: (1) General; (2) doubtful; and (3) local and permanent. Under the first are apostles, prophets, teachers, evangelists; under the second the doubtful ones whom it is not possible positively to place, as, "helps," "governments," "messengers," "angel of the church;" under the third come bishops, elders, pastors, and deacons. The first two groups fall to be discussed in this chapter, the third will occupy us in the next.

We take up first the Apostles. The Scriptures which bear upon this office are: Matt. 10:2; Luke 6:13; 22:14; John 13:16; Acts 1:2,15-26; 8:1,14; 11:1; 14:14; 15:2-33; Rom. 1:1; 1 Cor. 1:1; 9:1,2; 12:28; 2 Cor. 8:23; Gal. 1:1; Eph. 2:20; 3:5; 4:11; Phil. 2:25; Heb. 3:1; Rev. 18:20. Without going into detailed discussion of these Scriptures, we may gather up their general teachings in regard to the apostolic office in the following observations: (a) The original Twelve were specially selected and appointed by our Lord after a night spent in prayer, and were by him sent forth to preach the gospel

during his lifetime. From their being thus *sent* the name *apostles* is derived. They were also trained by our Lord for their work after his departure. How much he may have personally taught them concerning this we do not know. John tells us in the latter part of his Gospel of the many unrecorded deeds of Jesus. There must also have been a large number of unrecorded teachings, and the Lord promised his disciples that the Holy Spirit should bring to their remembrance after his departure whatsoever things he had taught.

(b) On the fall of Judas, Matthias was appointed by the Apostles and brethren to fill the vacancy. This appointment seems to have been confirmed by the Lord, who was earnestly sought in prayer to indicate in some way his preference between the two upon whom the minds of the Apostles had turned. Nothing more is said of Matthias. He disappears entirely from the history, and some have questioned the validity of his appointment. This is unnecessary, however; for there are many others of the apostolic body of whom nothing is said, and silence concerning their work cannot be taken as argument that they were not apostles. In Acts 6:2 it is said that "the Twelve called the multitude of the disciples together," and so the restoration of the number in Matthias seems to be recognized. (Cf. Acts 1:26; 2:5.)

(c) The case of Paul raises some difficult and interesting questions. In the addresses of all his epistles, except Philippians, First and Second Thessalonians and Philemon (where he associates other brethren with himself), he calls himself an apostle.

In several passages he asserts against his critics his right to be called an apostle. He is so named along with Barnabas in Acts 14:14; and appears to be so recognized (Gal. 2:7-9) by the others. So far from being chosen by the other Apostles, as Matthias was, he repeatedly declares that he owed his call directly to the Lord himself. Now on this appointment of Paul three opinions may be noted: (i) Some have suggested that the Lord in this way showed his disapproval of the selection of Matthias, and set him aside by calling Paul to make up the Twelve again. On this it is enough to say that there is not a shred of evidence. It is conjecture pure and simple. (ii) More reasonable is the view that we are not called on to save the number twelve. If the Lord chose in his good pleasure to call a thirteenth apostle and add him to the number already appointed, it was clearly an act of sovereignty on his part. (iii.) This appointment is taken by some to be an indication, along with others now to be mentioned, that our Lord established a "larger apostolate" than that of the Twelve, and that Paul was simply the first, or most prominent, of this additional body of apostles. This brings us to the question:

(d) Were there others besides Matthias and Paul who are called apostles? At once the passage in Acts 14:14 comes to mind, where occurs the expression: "The apostles Barnabas and Paul," and first place is given to Barnabas. This is very distinct, and can hardly be satisfactorily explained by saying that Barnabas is so named simply because of his association with Paul. For in those letters where Paul associates others with himself in the

opening words he seems carefully to avoid the term apostle, not even taking it himself, as he does invariably elsewhere. Again, in Rom. 16:7 Paul salutes "Andronicus and Junias * * * who are of note among the apostles." It is true that this may mean only that these were held as notable by the apostles, but that is a less natural and probable meaning than that they were notable members of the body of apostles. In 1 Cor. 15:5-8, after having specially mentioned the Twelve, Paul speaks of Christ's having appeared to "all the apostles," and the phrase may point to a larger body than the Twelve. In 2 Cor. 8:23 he describes the brethren who had the collection in charge as "apostles of the churches," and in Phil. 2:5 he speaks of Epaphroditus as "your apostle." In these two passages the word seems to have not its official but only its ordinary sense of "messenger," or delegate, and is better so rendered. Yet its use even in this sense may have some bearing on the point in hand as indicating a more extended application of the term. Finally, the references in 2 Cor. 11:5,13, and Rev. 2:2, to "false apostles" show that there were some who claimed the title without right, and this would have been well-nigh impossible had the term been employed solely as a designation of the Twelve. With regard to the use of the term in the sub- apostolic age something will be said further on. In the New Testament itself the word is used in the three ways indicated: the Twelve, a larger body including Paul and Barnabas with special distinction, and the "messengers of the churches."

What were the qualifications of an apostle?

(a) He must have a special call and mission. In case of the original Twelve and of Paul the call came from the Master; the mission in all cases was to proclaim and teach the gospel and apparently to found and form the churches. In case of Matthias the call seems to have been indicated in answer to prayer for guidance between two selected by their brethren as qualified. Besides the personal call of Paul, it is shown that the church at Antioch (Acts 13:1) was in some way directed to choose and set apart Barnabas and Saul for missionary work, their call and qualifications seem to have been recognized as valid (Gal. 2:6-10) by the leaders at Jerusalem, and they are together designated as apostles (Acts 14:14). Thus the divine call and the churchly or fraternal recognition seem both to be requisite; and this view is strengthened by the references to the "false apostles," or those who lacked these things.

(b) Another qualification was that the apostle must be able to render personal testimony to the fact of the Lord's resurrection. In case of Matthias (Acts 1:22) this is distinctly required. It may be reasonably assumed for Barnabas (Acts 4:33,36), Andonicus and Junias (Rom. 16:7), and is earnestly claimed by Paul (1 Cor. 9:1; 15:8,9) as being true of himself. In the case of Matthias, again, this seems to have gone along with the requirement of acquaintance with the Lord from the beginning of his public ministry (Acts 1:21,22); but whether for others cannot be said. Certainly Paul had not been a disciple of Christ from that date, though he may have known him (2 Cor. 5:16) by sight. But however this may be, the main thing was that an

apostle must be able to say that he had seen and recognized Christ after his resurrection.

(c) A further qualification of the office was in having "the signs of an apostle." This seems to mean the power to work miracles as a voucher of apostolic authority. Along with it went of course the spiritual work and fruit of a divinely authorized and empowered messenger. Paul claimed these signs in 1 Cor. 9:2, and 2 Cor. 12:12. They are involved in the original call and empowering of the Twelve, and are exhibited in many instances in the Acts. While miraculous and spiritual powers were not confined to the Apostles, they were a conspicious and necessary part of their qualification.

(d) One more qualification, but a difficult one to define, is that of the authority and privileges enjoyed by the apostles. This appears in the prominence given to the Twelve by our Lord, in his special training of them for their work after his departure, in their assumption and their brethren's recognition of their leadership among the disciples after the Ascension, and in many other familiar tokens found in Scripture. More particularly Paul in several well known instances claims this authority for himself, and once takes Barnabas in with him (1 Cor. 9:4-6) as having right to the consideration enjoyed by other apostles.

The foregoing discussion shows plainly, without detailed study, that the office of apostle was not local but general. More important is it to consider whether the office was designed to be permanent among the churches. On this it is to be noted: (a) That there is no hint anywhere in the New Testa-

ment that the office was to be passed on to others, either for the perpetuation of a body of twelve, or of the larger number of this rank. (b) On the contrary, the fact that personal witness to the resurrection of our Lord was an indispensable qualification made it impossible to continue the office, as it was then understood, after the witnesses to that event should have died. Paul mentions (1 Cor. 15:6) that some of these valuable witnesses had already fallen asleep, and of course the range of selection for vacancies would narrow to disappearance with the lapse of time. Nor, in fact, is there any record or trace of further appointments to the office after those already mentioned. And it is further to be said that no indication is to be found that the functions of an apostle without the name were to be transferred to any other set of officers and perpetuated in the churches after the apostolic age. The question as to the succession in bishops belongs to the post-apostolic age.

We pass now to consider other general officers: the prophets, evangelists and teachers. And first, the prophets. The Scriptures which allude to this office are: Acts 11:27; 13:1; 15:32; 21:10; 1 Cor. 12:28; 14:29-40; Eph. 2:20; 3:5; 4:11 (compare James 5:10); Rev. 10:7; 11:10,18; 16:6; 18:20-24; 22:6,9. Compare with these Rom. 12:6; 1 Cor. 13:2. In regard to the prophets of the New Testament dispensation and their office we have very interesting questions which are not without their difficulties. A full discussion of the matter is not practicable here, but the teachings of the foregoing passages may be summarized as follows: (a) The prophets were not

officers elected by the churches. There does not appear in any of the passages noted, a trace of election to office. Rather were they men especially qualified and inspired of God for the benefit of the churches. (b) They are next in rank to the Apostles—are so mentioned in both of the passages where lists are given, and are generally noticed in such a way as to indicate that they stood next to those who had been personally appointed Apostles by the Lord. It is possible that all the Apostles were prophets, but certainly not all the prophets were called apostles. (c) Their qualification was that of inspiration, sometimes of foretelling the future, as in the case of Agabus, who is mentioned in Acts 11:28 as predicting the famine, and in 21:10,11 as foretelling the trials of Paul at Jerusalem. Generally, however, their function seems to have been, by divine inspiration, to receive and make known new truth, or to give to the brethren better insight into truth already known In the fifteenth chapter of Acts Judas and Silas are mentioned as prophets who exhorted the brethren. Prophecy was, therefore, rather a gift than an office, and was probably not confined to any office, but was given to individuals according as God chose and inspired them. There were also female prophets, as the daughters of Philip the Evangelist, and those mentioned in the fourteenth chapter of First Corinthians.

In regard to evangelists, there are only a few Scriptures. In Acts 21:8 Philip is designated as "the Evangelist." This we easily suppose to be the same Philip who preached in Samaria and to the Ethiopian treasurer. In the list of officers given

in Eph. 4:11 evangelists are mentioned, and in 2 Tim. 4:5 the young preacher is exhorted to "do the work of an evangelist." The notices of the office are, therefore, very slight, and about all that we can say is that the evangelists seem to have been traveling preachers authorized by the Apostles and the churches; that they went about preaching but without apostolic rank, and probably in most cases without prophetic inspiration. Their relations to individual churches are unknown, though it is likely that they were supported in their missionary tours by the contributions of their brethren at home, at least in part.

In regard to the teachers there are a few passages: Acts 13:1; 1 Cor. 12:28,29; Eph. 4:11; 1 Tim. 2:7; 2 Tim. 1:11; 4:3; Heb. 5:12; James 3:1. A study of these passages will reveal the probability that the teacher was not properly speaking an officer, but his teaching was rather a function which might be joined with other offices and not confined to a special office. Doubtless many besides those who were elders, or evangelists, or prophets, exercised this function. James exhorts that it is not best for too many to aspire to be teachers. The writer to the Hebrews suggests that considering the time they had been converted his readers ought to be teachers. In the first mention of them it is said that in the church at Antioch there were prophets and teachers. In some cases it may have been an official designation; but if so, it is hard to find the exact relation to the other offices, or whether it was held by the formal appointment of the church.

We pass on now to notice what may be called the

doubtful offices. In 1 Cor. 12:28 along with the officers are mentioned "helps, governments." In this much-discussed verse we have the offices of apostles, teachers, prophets; and the gifts, or charisms, of healing, of working miracles, of tongues. These last can hardly be considered as offices in any sense—certainly not as distinct and separate ones. The question is whether the remaining two terms, "helps, governments," constituted separate and distinct offices, and if so, what were they? It must be admitted that no entirely satisfactory interpretation has been found for this passage, but the best is that which takes the expression "governments," as expressing the duties of the elders in the general oversight of the church, and the phrase "helps" as expressing the duties of the deacons in the care of the poor, the sick and others. So that the offices of elder and deacon, which are not mentioned by name in the text, are at least brought in by notice of their functions. We may notice here again the "messengers of the churches," mentioned in 2 Cor. 8:23, where the word in the Greek is "apostle," but they may be regarded simply as those who were sent by the church upon a special mission. They were not permanent officers, but were appointed to collect and bear the gifts of the churches to the poor saints at Jerusalem. We must also add here the difficult designation "the angel of the church," occurring so often in the first three chapters of Revelation—"the angel of the church at Ephesus," "Smyrna," and so on. This is also a very difficult matter, and no satisfactory explanation has yet been offered. Three interpretations deserve attention: (a) Some

maintain that the bishops or elders of the churches are meant, but it must be admitted that no other place is found where either bishops are called angels or angels bishops, and so this is not certainly the proper interpretation. Yet it has in its favor the fact that an officer of the synagogue, who was charged with conducting the worship, was sometimes called a "messenger," the equivalent of "angel" in Greek. But even this is open to some question. (b) Another suggestion is that the designation is to be regarded as a mere symbol or personification of the church itself, as a sort of synonym for the church—the church itself looked upon as an angel—to the angel which is the church. This is rather a vague suggestion and it does not appear why angel should have been chosen rather than some other term as a synonym of church. (c) The other interpretation is that which regards it as an allusion to the doctrine of guardian angels, that each church is considered as having a guardian angel who is addressed on its behalf. Some plausibility is lent to this view by what our Lord says concerning the little ones whose "angels" always behold the face of the Father in heaven, and by the fact that when Peter knocked at the door of Mary's house in Jerusalem after his release from prison, some thought it was his "angel" instead of himself who was knocking. This, too, is rather a strained interpretation, but it is at least possible.

OUTLINE OF CHAPTER V.

OFFICERS OF THE CHURCHES (CONTINUED).

I. Elders—bishops—pastors.
  1. The term employed.
    (1) Derivation and meaning.
      (a) Elder.
      (b) Bishop.
      (c) Pastor.
    (2) Same officer meant by all.
      (a) Acts 20:17.
      (b) Titus 1:5-7.
      (c) 1 Peter 5:1,2.
  2. Nature of the office.
    (1) Duties.
    (2) Numbers.
    (3) Qualifications.
    (4) Appointment.
    (5) Tenure.
    (6) Emolument.
    (7) Authority.

II. The deacons.
  1. Origin and meaning of the office.
  2. Were there female deacons?
  3. Qualifications.
  4. Duties.

CHAPTER V.

CHURCH POLITY IN THE NEW TESTAMENT.

OFFICERS OF THE CHURCHES—ELDERS AND DEACONS.

CONTINUING our study of the officers of the New Testament churches, we come in this chapter to those that were local and designed to be permanent. These were the elders, called also bishops and pastors, and the deacons. With regard to the first of these groups we notice that three separate terms are employed. Until lately it has been generally admitted among scholars that the same officer is intended by all three words. Some recent critics, following Harnack, have denied the identity, but not with success, as will appear further on. We shall first notice the derivation and meaning of the three terms, and then consider whether they were meant to describe the same or different officers.

First, as to the term elder. There are many places in the Gospels and some in the Acts where this word is applied to certain officials among the Jews, and there are a few places where it simply means an old person. Somewhat doubtful is the reference in 1 Tim. 5:1, where Paul says, "Rebuke not an elder, but exhort him as a father; the younger men as brethren." Here the word elder may be the official term, or it may simply mean an older man, we cannot say positively which, though the probabilities are that it refers to the office, and that the younger men are

mentioned simply by the natural law of association. In 1 Pet. 5:5 the reference is also somewhat doubtful where Peter says, "Likewise, ye younger, be subject unto the elder." Here, however, the official sense of the term is less probable than in the passage just considered. Leaving out these two places as somewhat doubtful, the passages in which the elders clearly appear as church officers are as follows: Acts 11:30; 14:23; 15:2,4,6,22,23; 16:4; 20:17; 21:18; 1 Tim. 5:17,19; Titus 1:5; Jas. 5:14; 1 Pet. 5:1; 2 John 1; 3 John 1. This term is by far the most frequently used of them all. This probably grew out of the fact that it was already an established word among the Jews, and while it describes the same office as the other two, it has rather the idea of age and of the respect due to age, as its etymology and common use would suggest. Of course, a young man might be officially an elder, but there lay in the term itself something of a caution like that which Paul expressed to Timothy where he says that the "bishop must not be a novice, lest being puffed up he fall into the condemnation of the devil." At any rate, the special appropriateness of the term lies in the thought of experience and wisdom, of maturity and strength of judgment.

Another term for this office is "bishop. There are only a few places where this title occurs: Acts 20:28; Phil. 1:1; 1 Tim. 3:1,2; Titus 1:7. In the first passage, addressing the elders of the Ephesian church, Paul tells them to "take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops." This is the first mention of the office under the title of bishop in the New Testament. In

Phil. 1: 1 the Apostle writes to the church at Philippi, "with the bishops and deacons." In 1 Tim. 3:1,2, he speaks of the office of the bishop which "if a man seeketh, he desireth a good work," and proceeds to lay down the qualifications for the office. The passage in Titus 1:7 is similar in purport. We should compare here also the passage in 1 Pet. 2:25 where the Apostle says, "For ye were going astray like sheep; but are now returning unto the Shepherd and Bishop of your souls," where our Lord is described in the use of both terms, pastor and bishop. The word bishop from the Greek ἐπισκοπός (*episcopos*) means literally an overseer, and in the margin of the Revised Version is so rendered. It would be desirable to give it this rendering in the translations of the New Testament, because in its progress though history the word bishop has acquired a thoroughly unscriptural signification, and in modern use *connotes* far more than in strict New Testament usage it *denotes*. This title of overseer as applied to an officer in the church looks rather to the functions of the office than to the character of the officer, describing his care, his outlook upon those who were committed to his keeping as a leader, guide and teacher. It carries with it more of the idea of authority and rule than does that of elder.

The third term of this set of synonyms is that of pastor. It is interesting to notice that there is only one passage where the word is used, that is Eph. 4:11, where, in describing the gifts bestowed on the church by the ascended Christ, the Apostle says, "and some pastors and teachers." It is not a little curious that the word which we now most commonly

use to describe the leader in the church is the one which the New Testament least used; but this probably grew out of the unscriptural associations which have been connected with the terms elder and bishop. But while this is the only passage where direct use is made of the term, there are others which justify the application of this word to the office of elder and bishop. Let us recall the beautiful passage in John 10:11, where our Lord calls himself "the good Shepherd," and Heb. 13:20, where he is spoken of as "that great Shepherd of the sheep," and 1 Peter 2:25, where he is described as the "Shepherd and Bishop of your souls." Concerning our Lord, this indicates the care, the loving, affectionate oversight which the great Shepherd has over his flock. It was thus the familiar word for spiritual care. Now in John 21:16 our Lord says in his threefold question and charge to Peter, "Feed my sheep," that is, Be a shepherd to my sheep—to my lambs. In Acts 20:28 Paul enjoins this solemn duty upon the Ephesian elders, "Feed (or tend) the church of God;" and Peter also in his first Epistle, fifth chapter, verses 1-4, charges the elders to "tend the flock of God which is among you, exercising the oversight, not of restraint, but willingly." Thus the term pastor, "shepherd," involves the personal tendance and spiritual concern which the bishop-elder should exercise over his flock.

From a comparative study of some of these passages it is evident that the same officer is described in the three terms. In Acts 20:17 we are told that Paul sent for the "elders" of the church at Ephesus, then in the 28th verse, as just noticed, he bids them "take

heed to the flock," as pastors, in which the Holy Ghost had made them "bishops," or overseers. In Titus 1:5-7 Paul first speaks of Titus' duty to appoin "elders" in every city, and then goes on to say that the "bishop" must be blameless as God's steward, describing under another name the same office and laying down qualifications for it. And again, in 1 Peter 5:1,2 that Apostle exhorts the "elders" to "take heed to the flock" as pastors, and then goes on to say "exercising the oversight," that is, acting the "bishop," or overseer. It is fair to add that some authorities omit from the text the expression "exercising the oversight," but it is very probably genuine. Thus it appears that in one of these passages bishop and elder meant the same, and in the other two the three terms are so blended in the use of language as to make it practically certain that both Paul and Peter understood one office by these three terms. Bishop Lightfoot (Commentary on Philippians, page 95) says: "It is a fact now generally recognized by theologians of all shades of opinion that in the language of the New Testament the same officer in the church is called indifferently bishop, elder or presbyter." More recently some scholars have questioned this conclusion, but not successfully.

The duties of the office were oversight, the general direction of affairs, especially spiritual, of the church. This is involved in all three of the terms employed, and in much else; such as the directions given, the qualifications required and work enjoined. Another function was teaching, preaching, edifying the church. This especially appears in the passage

in Ephesians where it is said, "some pastors and teachers for the edifying of the church," and in 1 Tim. 3:2 where among the qualifications of the bishop it is said that he must be "apt to teach," and in 1 Tim. 5:17 where the "elders that rule well" are mentioned, and then they are described as those who "labor in word and doctrine."

This last passage requires a more special consideration inasmuch as it has been made the foundation of a distinction between "teaching" and "ruling" elders. Let us quote the passage in full: "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." Now it may possibly be true that some of the elders were charged only with the oversight and were not specially preachers, but this seems quite unlikely in view of many other passages. Rather the meaning is that while the general work of oversight belonged to the elders, there were some who especially distinguished themselves in that part of the work which included teaching; that is, all were both teachers and rulers, but some gave especial attention to teaching. It is said that they "labored" in the word and the teaching. Now this word "labored" in the original expresses earnest, hard, toilsome labor, and the idea seems to be that they made teaching especially laborious work.

It appears to be well-nigh certain that in the apostolic churches generally there was a plurality of elders. They are commonly mentioned in the plural. If there be any exception to this it would be the case of Archippus mentioned by Paul in Philemon,

verses 1 and 2, and in Col. 4:17. In the first instance Archippus appears as the leader of the church in the house of Philemon, and in Colossians, writing to the church, Paul says: "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it," as if he were the special one in charge of the whole church. The inference, however, is uncertain. There may have been other elders in the church besides Archippus, though no others are mentioned. We cannot say positively, therefore, that there was in all the churches a plurality of elders, but it is more than likely that this was the fact.

The qualifications for the office were exceedingly important. They are especially insisted upon in the directions which Paul gives to Timothy and Titus in regard to the office of elder and bishop. Their moral qualifications were to be of the highest order. They must be blameless, men above reproach, free from grievous faults, and besides this they must be capable men who knew how to lead, who could manage things, men who could teach others the truth of God and be in all things an example to those who were under their spiritual oversight.

Appointment to the office seems to have been by election of the church. In the first instance it may have been at the suggestion of the Apostles, as in the case of Paul and Barnabas already discussed (Acts 14:23). Likewise Titus (Titus 1:5) was directed to appoint elders in every city, though this passage more probably described the solemn investiture, or setting apart to the office, than the original election to it. In regard to what we now call ordi-

nation, it must be confessed that the light in the Scripture is meagre. The Apostles laid their hands upon the seven mentioned in the sixth chapter of Acts, some of whom preached afterwards; and when the church at Antioch separated Paul and Barnabas for the special work of evangelizing as missionaries, it was done by the laying on of hands. Again, Timothy is exhorted to "lay hands suddenly on no man." But some interpreters take this to apply not to the induction of elders into office, but rather to the reception of members into the church. In 2 Tim. 1:6 Paul speaks of the gift of God which had been imparted to Timothy through the laying on of his hands, but whether that referred to his induction into office, or to the impartation of special miraculous gifts is a question we cannot settle. The most that we can infer from this instance is that there was some solemn ceremony of induction into office; and from a comparison of these various passages it seems to have been by the laying on of hands with prayer by the elders or the Apostles. In 1 Tim. 4:14 the gift is referred to not as coming from the Apostle Paul alone, but as coming to Timothy "through prophecy with the laying on of the hands of the presbytery," or eldership.

Another important matter regarding the office of elder is as to the tenure of the office, and of this there is no intimation in the Scripture. In the absence of direct statement we would naturally infer that it was for life, or good pleasure, or "during good behavior." There is no clear intimation of a "call" from one church to another, unless the case of Apollos (Acts 18:27; 1 Cor. 16:12) be an excep-

tion. But on the face of it such a procedure is not improbable. In 1 Tim. 5:19 there is a significant allusion to dealing with unfit elders, urging care in the matter.

As to the emolument of the office, we are sure from a number of passages that the elders received pay for their services. In 1 Cor. 9:1-18, the Apostle discusses the matter at considerable length as a right of the apostolic office and, by analogy, of the office of elder, too, and distinctly asserts, "Even so did the Lord ordain that they which proclaim the gospel should live of the gospel." Again, in Gal. 6:6, he says: "Let him that is taught in the word communicate unto him that teacheth in all good things," meaning that those who enjoy the services of a pastor must share with him the good things of this life, and in what follows it is intimated that this remuneration should be generous and cordial. In the famous passage about the ruling elders in 1 Tim. 5:17,18: "Let the elders that rule well be counted worthy of double honor," it is not at all unlikely that the Apostle meant double pay—remuneration; for he goes on immediately to say, "For the Scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn," using the same quotation that he did in First Corinthians where the subject of ministerial support was directly in hand, and adds our Lord's words to the Twelve when he sent them forth to preach: "The laborer is worthy of his hire." Further, the caution in 1 Pet. 5:2 where the Apostle urges the elders that they should not take oversight "for filthy lucre but of a ready mind," indicates that there was sufficient pe-

cuniary reward in the office to attract the cupidity of the selfish and the sordid. It seems, therefore, very plain that the elders were rewarded, and some of them even entirely supported by the brethren. It is possible that some like Paul worked for their own living while they preached to others. It is possible that others received only partial remuneration as they gave only a part of their time; but it seems a reasonable inference, if not a direct teaching, that those who gave their whole time to the service of the ministry were supported by the voluntary gifts and offerings of those over whom they had the oversight. Whether this support was given in the way of a stipulated sum may be doubtful, but the passages about the laborer being worthy of his hire, and the elders that rule well being counted worthy of double pay, suggest that a fixed salary was not unknown. As the illustration used by Paul is drawn from the support of the priests in the Old Testament we infer that the support was not to be scanty; for we know that the Old Testament priests and Levites were amply provided for by the regulations of the Mosaic law.

As to the nature and extent of the authority vested in the elders we cannot speak with definiteness. The people are exhorted to respect their authority. In 1 Thess. 5:12,13, Paul says: "We beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake;" and in Heb. 13:17 a stronger note is heard, "Obey them that have the rule over you, and submit to them, for they watch in behalf

of your souls, as they that shall give account; that they may do this with joy, and not with grief." Here the responsibility of the office is urged as a reason why the people should be easily led, not contentious, but reasonably submissive to the guidance of their teachers. On the other hand the elders are exhorted to exercise their authority with great moderation. Inasmuch as their office was one of election by the church they were officers over it by consent, and hence their rule could not be independent nor rigid. Yet, the very name of elder among the Jews and that of *episcopos* or overseer among the Greeks carried the notion of some degree of authority. It was not, however, despotic, which would be contrary to the spirit of the gospel, but a mild rule or leadership, and hence the high character and superior wisdom of the elders were to be accepted by the church in the spirit of love and confidence, not in fear or unseemly submission. The authority was executive and moral rather than arbitrary or severe.

Lastly, we take up the second group of local and permanent officers,that is, the deacons. Very little, indeed, do we find bearing upon this office in the New Testament. The word διάκονος (*diaconos*) simply means a servant, and in that sense it is often found. From it also is derived the verb to serve. But there are two passages, viz., Phil. 1:1 and 1 Tim. 3:8-13, where the word is certainly used in the official sense. The Apostle writes to the Philippian church, "with the bishops and deacons," and in the passage in Timothy, after giving instructions as to the character and qualifications of the bishops,

he proceeds immediately to add those which are necessary for the office of deacon. So that while the word in its general signification means a servant, it is clear that it came to be used of a church officer, and this very probably originated in the event mentioned in the sixth chapter of Acts, where the seven were set apart to attend to the distribution of the common fund for the benefit of those who needed it. Perhaps it would be going too far to say that these seven were actually deacons, in the later sense, of the church at Jerusalem. Two of them, Philip and Stephen, also preached. But thus early in the history of the church it was felt that servants, or officers, to look after the business affairs, were needed, so that the spiritual teachers and guides might give more of their time and attention to the ministry of the word and the devotions of the church.

Two places (Rom. 16:1 and 1 Tim. 3:11) are held by many to give a fair inference as to the existence of female deacons. In the first of these passages the good Phoebe who had some business on hand for the Lord and had been the "succorer of many," is described as the servant, or deacon, of the church at Cenchreae. It is not positively certain here whether the word means simply servant, or has its official sense. It might easily be the latter. In the other passage, where the qualifications of the office of deacon are being laid down the Apostle inserts, "Likewise must their wives" have such and such qualifications, but it might as well mean the women who were deacons as the wives of deacons.

Good qualifications for the office of deacon are

firmly insisted upon in Paul's instructions to Timothy; and in the selection of the seven in the sixth chapter of Acts the Apostles said, "Choose you seven men of honest report." It appears from this passage also that appointment to the office was by the election of the church and perhaps with a ceremony of setting apart to it by the Apostles or elders. Nothing whatever is said as to the tenure of the office, the number of deacons, or whether they received any reward for their service. The fact that seven were appointed to look after the distribution in Jerusalem affords no certain inference for the appointment or continuance of that number in the churches.

The duties of the deacons, as we infer from the appointment of the seven in Jerusalem, and some other indications, were primarily the care of the finances, looking after the business affairs of the church, attending to the poor, and probably the care of any other matters of administration which should be devolved upon them by the church. The name deacon, meaning servant, indicates that the duties of the office might be interpreted with some breadth. And the fact, as reported by Justin Martyr early in the second century, that the deacons commonly ministered at the Lord's Supper, possibly points to an earlier origin of that well-accepted and sacred duty of the office.

OUTLINE OF CHAPTER VI.

LIGHT FROM OUTSIDE ON NEW TESTAMENT POLITY.

I. The Old Testament.
  1. The congregation.
    (1) Translated by both synagogue and *ecclesia.*
    (2) Took action in both civil and religious affairs.
  2. The elders.
    (1) Government by elders common.
    (2) They early appear in the Old Testament.

II. The synagogue.
  1. The facts.
    (1) Uncertain origin.
    (2) Meaning of the word.
    (3) Government by elders and others.
  2. Inferences.
    (1) Elements involved.
    (2) Extent of influence on polity.

III. Gentile institutions.
  1. Gentile element in early Christianity.
  2 Societies and guilds very common.
  3. Probably not much influence on church.

IV. Early Christian literature.
  1. Preliminary considerations.
    (1) Difficulties of the study.
    (2) Caution against prepossession.
    (3) Necessary distinction.
  2. Teachings of the literature.
    (1) As to the churches.
    (2) The officers.

CHAPTER VI.

CHURCH POLITY IN THE NEW TESTAMENT.

LIGHT FROM OUTSIDE SOURCES.

HITHERTO we have been regarding the church of the New Testament solely from the point of view of the New Testament itself, that is, we have tried to find what the word of God itself teaches as to the organization and government of the apostolic churches; but the question naturally arises, Are there not other sources besides the New Testament from which we may get some information as to the constitution and customs of the earliest Christian churches? The industry of scholars has not left this field untilled, and results have been gathered which give us some information in regard to the apostolic polity. There are at least four sources of information and inference outside of the New Testament. These are the Old Testament, the synagogue as it existed in the time of the Apostles, the customs and institutions among the Gentiles at the period of the formation of the Christian churches, and the statements of the earliest post-apostolic Christian literature.

Before entering into the discussion of what light we may get from these sources it is proper to say that information thus obtained is not regulative, but simply illustrative, that is, whatever we may learn has not the force of binding authority, but

may only show us what the Apostles actually did establish; or may at least confirm what we have learned from the New Testament; or may throw some light upon its dark places. The synagogue, for example, is in itself no authority for our practice; yet if we find certain customs existing in the synagogue it may afford us a reasonable inference that something like them may have been established in the Jewish-Christian churches. Again, if the earliest Christian writers mention certain things, we shall have to judge whether these existed in the apostolic churches or grew up soon after the apostolic era was closed. The mere fact of finding an institution described even in the earliest Fathers does not prove its existence in the New Testament churches themselves, though it may yield an inference in that direction.

Let us first notice what light we may receive from the Old Testament. In the interest of infant baptism and of government by elders the Presbyterians have exaggerated the authority of the Old Testament in the matter of church order under the new dispensation; but repelled by this use of the Old Testament to back up theories not supported by the New, Baptists and others are possibly apt to underrate the value of Old Testament teaching upon many matters of Christian life. Without attempting here to define the exact limits of the question we may say in general that the polity of the churches under the New Testament dispensation is so utterly different in conception and purpose from the order of things which prevailed under the Old Testament economy that inferences must be made with ex-

ceeding caution. Christianity is not a reproduction of Judaism; the local church of the New Testament was not to be a continuation in miniature of the Old Testament theocracy; nor was any aggregation or organic union of the local churches to renew and perpetuate on a larger scale the Israelitish commonwealth. No warrant for such views as these can be found in any of the passages from the New Testament which we have studied. Much positive teaching to the contrary could be adduced; yet, the influence of the institutions of the old dispensation upon those of the new is not to be wholly denied. Two things especially under the Old Testament economy seem to have had some formative influence upon the organization of the Christian churches. These were the congregation and the elders.

Frequently in the Old Testament "congregation" is mentioned. There are various phrases, such as "the congregation" simply, "the holy congregation," "the congregation of the people," "the congregation of the Lord," "the congregation of Israel," and others. . There are two Hebrew words for congregation, *qahal* and *edhah*. These are rendered in the Septuagint by the two Greek words συναγωγή (*synagoge*) and ἐκκλησία (*ecclesia*), but in both cases the terms seem to be interchangeable, that is, one is sometimes translated by one word and sometimes by the other—either Greek word is used for either of the Hebrew words indifferently. The congregation took action both in civil and religious matters. It cannot be proved that as a rule such action was performed by the elders as representatives of the people, and not by the people collec-

tively, though this may have been sometimes the case. The point is that here in the Old Testament there was in the politico-religious affairs of the people action by the congregation, and that the Greek translation of the names for this congregation have come down to us in the two words synagogue and *ecclesia.* This does not prove much regarding the New Testament congregation, or *ecclesia,* but it is at least suggestive of the congregational authority and activity which we find in the New Testament churches. and also of the collective conception of the whole people of God as a body. Action by the congregation was in harmony with well known Old Testament precedent.

In regard to the government by elders as exhibited in the Old Testament several matters deserve attention. In general the government by elders is no strange thing in the world's history. It is natural that matters concerning the weal of the people, or tribe, or family, should be regulated by the older men among them; so we find in many of the little Greek republics the *gerousia,* or body of elderly men. Rome had her *senate,* originally composed of the *senes,* or old men. Our Saxon forefathers had as officers in their towns or tribes, *aeldermen,* whence our modern aldermen; so in the Old Testament we find abundant notice of the *elders* as rulers and judges among the people. They are mentioned (Ex. 3:16) as early as the days of the Egyptian bondage. The seventy elders appointed at God's command (Num. 11:11 f.) even while Israel was yet in the wilderness were to assist Moses in hearing cases. All through the subsequent history

there is frequent mention of the elders of the people, of the congregation, of the cities, and so on. Civil and religious functions were not so sharply separated under the Israelitish theocracy as among us, and so in the case of the elders these two classes of duties were no doubt combined. Their functions were largely civil and especially judicial. It was in this capacity that we find them so often mentioned in the Gospels and Acts. But in the elders of the synagogue we probably have a class of officers whose duties were chiefly religious, and this will be noticed in discussing the synagogue. Now it was perfectly natural that when churches came to be formed among Jews converted to Christianity the officers appointed to leadership and oversight in the churches should have the name of elders. But there is no proof that the authority of the church elders was equal to that of the Jewish elders, or that the judicial functions of the latter were in any sense exercised by the elders of the New Testament churches. The name and some general notion of authority seems to be all that can be safely inferred from the Old Testament eldership in regard to the officers of the apostolic churches.

In regard to the synagogue, scholars have not yet determined the exact time of the origin of that institution among the Jews. After the return from the Babylonish captivity it is said that in Judæa numbers of synagogues were established. In the time of the Maccabees the land was dotted with these institutions. There is frequent mention of them in the New Testament, and they have been ever since those days a firmly established and well

known feature of Judaism in all the world. The word synagogue, as before mentioned, is of Greek origin and means literally a coming together, or gathering. As we have seen, it was sometimes used by the Septuagint to translate certain Hebrew words for congregation. But in the Greek and Roman periods of the Jewish history the word synagogue ceased to be used for the general congregation and came to be restricted to the special institution which it has ever since designated. For this the Jews had made a new Hebrew word, *k'neseth,* from a verb meaning to assemble, so as to distinguish the new institution from the oldtime congregation of the people. By a perfectly natural process the word which originally meant an assembly came to mean the place of worship, and so we find that "synagogue," like our "church," has this two-fold sense. In our Lord's time the synagogue was a place of worship, with constant reference to the assembled, or organized, body of worshipers. With the worship we are not at present concerned, but we may notice that it consisted of the reading of Scripture, prayer, praise, and sometimes of a word of exhortation, or a speech, by some one who volunteered or was invited to speak. The government of the synagogue is our present concern. There were elders who seem to have been mainly charged with the administration of affairs and with discipline. Rulers of the synagogue are also mentioned. But whether this was simply another name for the elders, or meant the president of the council of elders, or was another officer altogether, is not certainly known. There were also

other officers subordinate to these, whose duties are not clearly made out. Just how much authority was lodged with the elders and rulers, and how much was exercised by the congregational body, we cannot say, but it is certainly not proved that the sole authority was vested in the eldership.

When we come to sum up the points about the synagogue we find four that yield some inference as to the formation of the Christian churches, viz., (a) The place of worship and the worshiping congregation with some kind of organization; (b) Four elements of worship, praise, prayer, Scripture reading and speaking; (c) Discipline conducted, members cast out; (Cf. John, 9th chapter) and probably also taken in, though how we cannot say; (d) Administration with some degree of authority in the hands of a set of elders, and along with these such subordinate officers as may have been needed.

Now not only in Judæa but in almost all places among the Jews of the Dispersion these institutions existed when the Apostles and others went forth to preach the gospel and to found churches. The inference is strong that to a considerable extent the organization of the church was influenced by that of the synagogue; but still we cannot see that the synagogue was in any sense an authoritative model for the church, then or now, because the synagogue itself was not strictly speaking of divine appointment; nor can we affirm with any certainty that the Apostles conformed the church exactly to the model of the synagogue. Even if the elders of the synagogues were invested with very large authority it

would not therefore follow that the elders of the churches would be charged with the same, or a similar degree of power.

Another line of inquiry takes in the influence of the contemporary Gentile institutions upon the formation of the earliest Christian churches. Gathered into these Christian churches were many Gentiles of various races. We know of Philip's preaching at Samaria and of his baptizing the treasurer of the Ethiopian queen. We read of Peter's visit to the centurion Cornelius, and we have a comparatively full account of the great work of Paul among the Gentiles. By tradition we have some glimpses of the work of John at Ephesus. Concerning the work of other apostles and workers we have little or no information in the Acts and Epistles, and no trustworthy record or tradition outside of Scripture; but we may be sure that while Paul and his co-laborers worked, the rest of the apostolic band were not idle. In the second century there were a great many Christians, as we know from Pliny's letter to Trajan, and from other sources. In the earliest centuries Christianity became Gentile rather than Jewish, and so remains to this day. Without doubt, therefore, there was Gentile influence, as well as Jewish, upon apostolic Christianity. Our question here is whether that influence was felt in the matter of church organization, and if so to what extent.

As to the character of the Gentile elements in early Christianity, we have some traces in the New Testament itself. In the first chapter of 1 Corinthians we are told, "Not many wise after the

flesh, not many mighty, not many noble are called." Still this leaves us room to infer that *some* of these classes were called. There are also accounts of various classes in the Acts. Cornelius, for example, and the jailer at Philippi represent the military; Sergius Paulus, the official; Lydia, the mercantile; Dionysius of Athens, the philosophic; Gaius and Philemon, if they were Gentiles, the respectable and wealthy; Aquila and Priscilla, the working; and Onesimus, the slave class. No doubt there were more of all these, and other classes too; but chiefly then, as ever since then, in all lands, the majority were from the humbler walks of life. In organizations thus composed of the various elements of society it is usual for the minority of wealth and culture to have authority somewhat disproportionate to their number, and the outcome is usually a compromise, or resultant of forces. We may conjecture, therefore, that these first societies of Christians, composed of all the various elements of the Gentile world, together with a sprinkling of Jews and proselytes, would be not exactly like, and yet not wholly unlike existing institutions. We may further infer that the Apostles in founding churches among the Gentiles would naturally adapt them as far as was consistent with Christian principles, to organizations with which the people were already familiar; and so the character of the people would influence in some measure the organization of the churches.

As a matter of fact it is known that there were numerous societies of various sorts existing in the Roman empire at this time. The subject was

thoroughly investigated by the late Professor Edwin Hatch, following Mommsen and others, more particularly in the study of the inscriptions. There were trade guilds, workmen's unions, literary societies, benevolent orders and various others, all very like those which prevail so extensively among us today. In addition to these there were religious associations devoted to particular kinds of worship. Thus the organization of Christian believers into societies for the purposes of worship and propagandism was nothing strange in that age; it fell in with the established custom. In these societies among the people there were of course differences as to organization and government, but at least two general features are analogous to those of the New Testament churches. These were self-government and elected officers. These societies managed their own affairs, and were independent both as regards each other and any supreme authority over them all. Each had its officers, usually a president, and often also an official body of some kind. These officers were variously named so as to designate their duties of administration. It has been claimed, but not satisfactorily proven, that one of the names for the presiding officer was *episcopos*.

Were the Apostles, in forming the churches among their Gentile converts, influenced much, or even at all, by the nature and organization of these secular and religious societies? There is no trace of such influence; still it is conceivable, perhaps even probable, that the Apostles may have somewhat conformed the internal arrangements of the churches to those of institutions with which the

people were already familiar, so far as these were not contrary to the spirit of the gospel. Further than this we cannot safely go. It is more likely that in the succeeding age the influence of these Gentile societies brought into the churches unscriptural elements than that the Apostles considered them in the foundation of the churches. Altogether, then, we may say that the Gentile influence upon the organization of the apostolic churches must have been very slight in fact, and is mostly a matter of conjecture.

Much more to our purpose, and greater, is the light which we have from the early Christian literature. That which is referred to in this discussion consists of the writings of the so-called Apostolic Fathers, that is, the works, or fragments, of Clement of Rome (about A. D. 97), the Epistle to Diognetus, (130), the Epistle of Polycarp (about 150), the Epistle of the Church at Smyrna concerning the martyrdom of Polycarp, the Epistles of Ignatius, (the seven in the shorter Greek form, date probably about 112 to 117), the Didache, or Teaching of the Twelve Apostles, (probably not later than 160), the Shepherd of Hermas, (about 100); and the writings of Justin Martyr (110-165) and Irenæus, (120-202).

In studying this early literature with a view to discovering what light, if any, it throws on the organization of the New Testament churches, we must keep in mind several preliminary considerations: (1) The difficulties of patristic studies in general are great. There is much reading for little fruit. It is hard to estimate the value of the statements made, and there are many obscurities both

of text and of interpretation. (2) In following the great scholars who have worked over the field, we must remember that in one way or another nearly all their works are what Germans characterize as *tendency writings,* that is to say, they were written to establish a theory, either churchly, or critical. We owe grateful recognition to such men as Bingham, Coleman, Neander, Ritschl, among the older writers, and Lightfoot, Hatch, Harnack and others among the more recent. (3) We must distinguish between what this literature reveals concerning the existence and character of the church polity prevalent in its own time, and what it teaches us concerning the polity of the New Testament. The former bears upon the historic development of church polity, which will be considered later, and the latter is mostly inferential; for the early Christian writers have little or nothing directly bearing upon the New Testament polity. But from their statements as to the institutions of their own times we may gather much to confirm or modify our conclusions drawn from the New Testament itself, and from the other sources already considered.

In regard to the churches themselves we shall find some information. In the relations of the churches to each other, the early literature exhibits no trace of a higher ecclesiastical or governing body. A disputed passage in Irenæus (*Against Heresies,* c. III., Sec. 2) gives a hint that already the church at Rome, with her distinguished line of bishops reaching, according to tradition, back to the Apostles, was accorded a sort of leadership among the churches; but as to lordship, that was not yet heard of; nor is

there any mention, or even hint so far as is known, of any general authoritative body. The two New Testament senses of the word church distinctly appear; even the expression "Holy Catholic (that is, universal) Church" occurs in the *Epistle of the Church at Smyrna*. And in a number of other passages in the Apostolic Fathers the general collective sense of *ecclesia* is found. As yet, however, there is no trace of a great general organization; that was to come later. On the other hand the local sense of *ecclesia* is still, as in the New Testament, the more common one. The independence of the local churches is clearly recognized in the Apostolic Fathers, though these churches corresponded with each other and had many interests in common. This is commonly admitted by scholars. In fact this independence lingered long after the establishment of the episcopacy, and thus leaves a strong inference that it was the rule of the New Testament.

In regard to the functions of the local church we have some confirmation of the inferences hitherto made from the New Testament. Clement of Rome and Polycarp distinctly teach that the churches acted in the reception and discipline of members, and this is confirmed by the later witness of Tertullian and Cyprian. In the *Epistle of Polycarp*, chapter 11., there is mention of Valens, a presbyter who had fallen into error; and the church is exhorted to exercise discipline in his case. In regard to the election and removal of officers the evidence is emphatic. This power inhered in the local church.

In regard to the officers there is considerable men-

tion of both "apostles" and "prophets" in the *Didache,* as missionaries; but in most of the other writings the tendency to restrict the term "apostle" to the Twelve and Paul already appears; and the larger use of the word now disappears. The gradual, or local, or sporadic rise of the episcopacy, and the elevation of the diaconate into an order of clergy, may both be traced as beginning in the patristic period. Now the inferences from this fact back to the New Testament will be made according to the prepossession, or general habits of thought of the investigator. A believer in bishops and apostolic succession will see in this early rise of episcopacy an inference that it existed at least in germ in the apostolic age. Lightfoot suggests, though he does not press the point, that it originated in the neighborhood of Ephesus, and may, therefore, have had the sanction of the Apostle John. Those who deny episcopacy, however, will say that its rise in the post-apostolic age is proof that it did not exist in the apostolic age itself. If you show that it actually began 150 years after Christ you prove an *alibi* against its earlier origin. As to the pastoral office, the identity of bishop, elder and pastor is confirmed. The term pastor does not seem to occur in the writings of the Apostolic Fathers. There is coming to be just a trace of distinction between bishop and elder, but in most cases they are evidently the same. This is generally admitted.* Polycarp in the salutation of his Epistle to the church at Philippi says: "Polycarp and the presbyters with him to the church

*Cf Clement of Rome, §§ 21, 42, 44 and 45; the Epistle of Polycarp, in the salutation and in chapter 6.

at Philippi." And in the 6th chapter he says: "Let the presbyters be compassionate and merciful to all, bringing back those that wander, visiting the sick and needy, including the widow, the orphan and the poor, always providing that which is becoming in the sight of God and man." These are evidently the duties of the bishop, but the officers are called presbyters.† The authority of the office as being merely spiritual and subject to that of the church is clearly shown. Clement of Rome, chap. 1, says: "For ye did all things without respect of persons and walked in the commandments of God, being obedient to those who had the rule over you, and giving all fitting honor to the presbyters among you." Also in chapter 21 he says: "Let us reverence the Lord Jesus Christ whose blood was given for us; let us esteem those who have the rule over us." Similar indications may be found in Polycarp, chap. 5; in the *Shepherd of Hermas,* Vision 2, § 4, and in the fourth chapter of the *Didache.* The functions of the office are shown to have been teaching, the exercise of discipline and the oversight of the flock, the latter two being the more insisted upon. Indications of this may be found in the *Didache,* chap. 15, and in the sixth chapter of Polycarp's letter already quoted. The plurality of elders in the churches is also abundantly confirmed in these writings and generally admitted by scholars.

The deacons are mentioned in a good many places.‡

†Cf. Didaché, chap. 15.

‡Cf. Clement of Rome, chap. 42; Polycarp, chap. 5; Ignatius to the Magnesians, chap. 6, to the Trallians, chap. 7; Didaché, chap. 15, and Justin Martyr's Apology, chaps 1, 65, 67.

In one of these Justin Martyr is speaking of the administration of the sacraments and says: "There is then brought to the president of the brethren bread and wine mixed with water, and he taking them gives praise and glory to the Father of the universe through the name of the Son and the Holy Ghost. . . . . And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water, over which the thanksgiving was pronounced, and to those who were absent they carry away a portion." It thus appears that the distribution of the elements was early a part of the deacons' work. They also had the care of the poor, or assisted the pastor, who is often called the president, in caring for the widows, the orphans and the poor. In some passages of these writings the deacons are associated with the elders in the exercise of discipline. This connection with charities and discipline caused, in later times, the deacons to be raised into an order of the ministry; but it is evident that this is a later development and is without Scripture foundation.

In reviewing the evidence afforded by the four sources of information which we have considered in this chapter we may say that the argument from this quarter is very precarious and only inferential. It has been used with force and learning in favor of Episcopacy, Presbyterianism and Congregationalism. The last, however, seems the most reasonable, inasmuch as it coincides with what the New Testament itself indicates concerning the polity of

the churches. In brief, all the evidence from outside leaves the New Testament order unshaken, but teaches us emphatically that our only trustworthy dependence is the Word of God.

OUTLINE OF CHAPTER VII.

DEVELOPMENT OF CHURCH POLITY TO THE REFORMATION.

I. The second century to Constantine: 150-325.
   1. Gradual development of Episcopacy.
   2. Conception of the "Church Universal."
   3. Synods, or provincial assemblies.

II. Council of Nicaea to Gregory I.: 325-590.
   1. State and Church under Constantine.
   2. Council of Nicaea.
   3. The Patriarchate.
   4. Papacy.
      (1) Tradition of Peter, primate of the Apostles, as founder.
      (2) Only Patriarch in the West.
      (3) Prestige of Rome.
      (4) Less importance of the other three.

III. Gregory I. to Gregory VII.: 590-1073.
   1. Development of the Papacy.
      (1) Territorial, or missionary.
      (2) Political.
      (3) Hierarchical.
   2. Schism with the East.
      (1) Rivalry of the Patriarchs.
      (2) Differences of doctrine, etc.

IV. Gregory VII. to the Reformation: 1073-1517.
   1. Further development of the Papacy.
   2. The Greek Church.
   3. Monasticism.
   4. The Sects.

CHAPTER VII.

CHURCH POLITY IN HISTORY.

DEVELOPMENTS TO THE REFORMATION.

In the preceding chapter we found not much light on the New Testament polity, but we began to observe in the post-apostolic times some indications of a development toward a new order of things. Leaving now the New Testament and the Apostolic Fathers, we take our point of departure at about the middle of the second century to trace the historic course and development of church polity on to the beginning of the Reformation in the sixteenth century. Only a hasty survey will be made in order to get our bearings and connect modern church polity with that of the New Testament. In making this survey it is proper to remark that we are not now seeking any authority whatever for church polity. The authority for our practice resides solely in the New Testament itself. We are simply seeking the facts regarding the developments, that they may assist us to a clearer understanding of the present conditions of church polity among the leading Christian sects, and with the special view of exhibiting hereafter the correspondence between Baptist ideas of church order and those which we find in the New Testament. It will be convenient to divide the time set apart for discussion in this chapter into four periods, as follows: (1) From the second century

to Constantine, 150-325; (2) From the Council of Nicæa to Gregory I., 325-590; (3) From Gregory I. to Gregory VII., 590-1073; (4) From Gregory VII. to the Reformation, 1073-1517.

We take up, then, the first period, from the second century to Constantine, A. D. 150-325. This ground has been much and ably contested in the interest of Episcopacy, Presbyterianism and Congregationalism. Whichever theory one takes up he can find support for it in the literature of this period. It was an age of transition, and the line of development was not yet fixed, though its tendency in the direction of episcopacy is already apparent. Three points of interest are to be noticed: the officers, the church and the councils.

In regard to the officers of the church within this period we find the germ, and a fair degree of development, of the episcopacy. In the *Epistle of Clement of Rome,* the *Didache* and other writings of the earliest period it has been noticed that as yet the bishops and elders are the same, and the deacons are not recognized as an order of the ministry; but in the writings of Ignatius, Irenæus and others, just about the beginning of the period we now have under discussion the bishop appears as one apart from, and above, the presbyters, and the deacons are coming to be regarded as an order in the ministry. As yet, however, the bishop is only the pastor of one church with elders and deacons under him. In the more populous towns and cities the churches are large and probably, though this point cannot be regarded as certainly settled, they are divided into several congregations with different meeting places

and under the direction of the presbyters. Thus the bishop, while pastor of the one church in a place, has the oversight of several different congregations, with, possibly, meeting places in different parts of the same city; but this does not prevail in the country and in the smaller towns, where the bishop is yet the pastor of a single church. Now also the rites of ordination and confirmation are reserved to the bishop. By ordination it becomes an exclusive episcopal function to set apart candidates for the ministry. What was before the work of the eldership as a body becomes now the exclusive right of the president of the board of elders, that is, the bishop, and thus the idea of receiving an episcopal ordination in direct succession from the Apostles becomes important. Confirmation arose from the practice of the elder's laying his hands upon a convert immediately after baptism. Some suppose that this practice is indicated in 1 Tim. 5:22 where the Apostle says: "Lay hands hastily on no man;" though that is doubtful. It is true, however, that early in Christian history the practice appears, and, as in the case of ordination, what was originally the office of the elders indiscriminately now comes to be reserved for the leading elder or bishop. This rite of confirmation comes afterward to have great importance in the episcopal churches. It reserves to the bishop the right to pass upon all applicants for church membership, and thus gives him great power in determining the character of the membership in his churches. Baptism was, so to speak, validated by the laying on of the hands of the bishop, and so we see how in

the case of children who were baptized in infancy the ceremony was not considered complete until they afterwards made confession and were thus confirmed. And in regard to irregular baptism by heretics and other improperly qualified administrators the act of confirmation on the part of the bishop was supposed to cover all irregularities. We thus see that these two important rites of ordination and confirmation were already beginning to be placed exclusively in the bishop's hands, and thus his power was greatly enlarged and his importance was magnified.

In regard to the church, let us observe some matters of importance. With this advance of the bishop there was also a development in the conception of the church. The local churches were still independent, though they corresponded with each other. There was still no great organization, no general governing authority, no national or territorial body; but the idea of the church universal, that all genuine Christians are really one body, begins to take more definite shape, and the church comes to be conceived of as an actually unified and visible whole. We find the phrase "Catholic (that is, universal) Church" in this sense already in the Epistle of Ignatius to the *Smyrnaeans,* chap. 8, and in the *Epistle of the Church of Smyrna on the Martyrdom of Polycarp.* When we come to the writings of Cyprian about the year 251, the term is yet more definite. Up to this time, however, it means only the general body of believers as distinguished from the local congregations and including them. It founds itself upon one of the meanings of the word

church as used in the New Testament, but shows a tendency to grow into the conception of a grand organism, of which, as we have seen, there is no trace in the Scriptures.

The Councils, or Synods, of this age assisted in giving more definite external form to the idea of the church as one visible body of believers in the world. The need of co-operation among the various local churches, together with the strongly felt necessity for doctrinal accord in the face of the multitudinous heresies of the time, gave rise to church councils. At first these bodies were called synods, a word which simply means "a coming together." This was a Greek term, and the use of the Latin word *concilium* in later times is an indication of the growing influence of the Latin church. The synods or councils were composed of representatives of the churches within certain localities or provinces, and so were not universal but provincial. The members were at first bishops, elders and even laymen. Gradually these bodies grew in power, helped on by the tendencies already described. Originally they had no control over the churches, but were simply meetings for conference. Early in the fourth century there were held three large provincial synods, one at Elvira in Spain, another at Arles in Gaul and the third at Ancyra in Galatia. These three synods exhibit growth in the importance and power of provincial assemblies and pave the way for the great Council of Nicæa, the first general council, which was called by the emperor Constantine in 325.

The next period is from the Council of Nicæa to

Gregory I., 325-590. In this very interesting and fruitful period in church history four things bear especially on our topic of church polity, viz.: (1) State patronage of the church; (2) The Council of Nicæa; (3) The patriarchate, and (4) Progress toward the papacy.

Very important are the relations of state and church as they are established within this epoch. The first Christian emperor, Constantine, took the Christian religion under his protection and made it the religion of the state. This had a wonderful effect on the church in many directions, particularly as to polity. It tended to define still more the visible unity of the church as a grand organization, and it made the emperor as the supreme ruler in the state, the natural head of the church also, in temporal affairs, with a strong tendency to govern it even in spiritual affairs. Laws were made for the government of the church, and generally its position as a world-power, a commonwealth within the commonwealth, was firmly fixed.

The Council of Nicæa gave to the development of church polity a powerful impulse. This great and renowned assembly was summoned by the emperor in the year 325 to consider especially what should be the doctrine of the church on the question of the divinity of our Lord; but while primarily called to settle a doctrinal question, the council wonderfully helped on the idea of the catholic unity of the church. A remarkable fact about the council was that its membership consisted only of bishops. Athanasius, who had so much to do in shaping the work of the council, was not a bishop; he was only a presbyter,

and did not have a vote in the body, which yet carried out his own opinions.

The council decided matters of polity as well as of doctrine, and passed rules (canons) for the government of the church at large, and even a few for the regulation of church matters within the provinces. Thus the precedent was established of a general council acting in legislative capacity for the whole church, or body of Christians, in their congregations throughout the provinces of the empire. This precedent was of course followed and confirmed into rule by all the great councils which came after; so that from this time on we may say that the visible organization of the church universal has swallowed up the independent congregations, and has consolidated and brought to the minds of men as a definite earthly institution the rather vague notion of the earlier times concerning the church universal. To all intents and purposes the state-protected hierarchy is now the church. The New Testament distinction between the local and general meanings of the word "church" now almost entirely disappears from Christian literature until the Reformation.

The third important step in ecclesiastical development within the period under consideration is the Patriarchate. An order of bishops of superior rank grew up in this way: A large city in any considerable region of the empire having smaller cities or towns dependent upon it was called the metropolis, or mother city. Naturally bishops of the churches in these large cities came to be called metropolitan bishops, and they had the oversight not only of the

churches of their own city, but in the adjacent cities, towns, and even villages contiguous to the capital. The district throughout which the influence of the metropolis extended was called a diocese. This word was derived from the usage of the empire. Some of the smaller divisions of the provinces in the empire were called "dioceses," the word indicating the territory under the administration (*diokesis*) of the civil officers, and by an easy transition it passed over to the church and signified the district comprising the churches under the care of a metropolitan bishop. Thus the metropolitan bishops became great lords ruling over many congregations, the inferior clergy, and even over the bishops of the smaller churches of the towns, and over country pastors. The next step was easy. For convenience of administration the empire had been divided into four departments, of which the capital cities were Rome, Constantinople, Alexandria and Antioch. The imperial representative in each one of these capitals was called a prefect, and his territory a prefecture. Now, as was natural, the metropolitan bishop in each one of these four capitals came to have a commanding influence. Further, because of its sacred associations and the presence of the holy places, the city of Jerusalem had also a position of great prominence. The churches at all five of these cities, except Constantinople, according to the then well-accepted tradition, had been founded by Apostles; and they were, therefore, called *sedes apostolicae*, that is "apostolic seats," or "sees." These five metropolitans were accordingly honored above all the rest, having the

oversight of all the churches, bishoprics and dioceses in their respective provinces. Already the terms "father" and "patriarch" had been applied to bishops and other prelates. But now the term "patriarch"—father-ruler—is given by pre-eminence to the metropolitan bishops of the five cities: Rome, Constantinople, Alexandria, Antioch, Jerusalem.

The next step, the fourth in the course of progress, was very easy; for among these five patriarchs, there being an odd number, one must be in some sense the leader and chief; and so in the natural course of things the leading place fell to the one who presided at the ancient capital, Rome. Thus we come to the papacy. Many circumstances conspired to make the patriarch of Rome the head of the visible organization known as the Catholic Church. Tradition assigned to both Peter and Paul the establishment of the church and bishopric at Rome, and direct apostolic succession from Peter was very early claimed by the Roman bishop. About the year 440, the then bishop of Rome, Leo I., gave the necessary doctrinal basis to this assumption of supremacy by his interpretation of the famous passage in Matt. 16:18, "Thou art Peter, and on this rock I will build my church," etc. He took this, as Rome has ever since taken it, to assert and make permanent the primacy of Peter among the Apostles, and, therefore, of all the successors of Peter among the successors of Apostles.

Again, the patriarch of Rome was the only one for the western division of the empire, and his somewhat monarchical position in that part of the world was easily won and retained; that is, while the east-

ern portion of the empire was divided into three parts, the western and more progressive portion was still only one part; and thus, both in territory and influence it had a commanding position in the divided empire, and so the church ruler within that portion of the world would have a correspondingly important position. And still again, the old traditions as to the city of Rome itself, and its proud prestige as former mistress of the world gave force to the development. Nor must the decay of political government in the West, and its final collapse in 476, be left out of the account. The bishop of Rome loomed large when the emperor ceased to be. All these things were used by the Roman bishops in asserting their claims to supremacy in the church. And finally, the comparatively less importance of the other three patriarchates, narrowed the contest for ultimate supremacy to Rome and Constantinople, with the odds decidedly in Rome's favor. And this brings us to the time of Gregory the Great.

Within the next period from Gregory I. to Gregory VII., 590-1073, the development of the church goes on. This long period, including as it does the epoch known as the Dark Ages, presents two general features of great interest to the student of church polity, viz., the continued growth of the papacy, and the schism with the Eastern Church.

Continuing our discussion of the development of the papacy from the time of Gregory I., we must take account of three lines of extension: territorial or missionary, political and hierarchical. The first of these, the territorial or missionary development of the church in this period is of the utmost impor-

tance in regard to the history of subsequent ages; for in this period comes the great missionary work of the Roman Church among the European nations. England, France, Germany, Denmark and Sweden, were brought under the sway of the Cross within this period. One of the chief sources of Catholic power to this very day lies in the fact that the new barbaric nations of Europe were brought in their fresh and hardy youth under the control of the Roman ideas of the church, without ever having had of themselves any knowledge or tradition of apostolic Christianity.

In addition to this missionary enlargement of the church, we must take account also of its political growth; and here again, there are some points of special interest. The gradual severance of Rome, ecclesiastically and politically, from the Eastern Empire, and the decay of the latter, served to emphasize the importance of Rome. The bishops of Rome were compelled to have a certain political influence within the city, and therefore in the provinces of Italy and all the West. They often treated with the barbarian invaders in matters of state. Thus their political power was strengthened. Then the complicity of the pope in the establishment of the new Western Empire under Charlemagne, about the beginning of the ninth century, led to the close alliance of the two great powers, ecclesiastical and imperial, in the western world. To this must be added the acquisition by the Roman see of actual territory in Italy by the grants of Pepin and his son Charlemagne. The bishops of Rome thus not only exercised influence through the whole of the

Western Empire, but actually as temporal princes had a considerable portion of Italy under their control. These provinces, or states, of the church were a great figure in the subsequent history of Rome and all the world.

In addition to the missionary and political growth of the papacy, its hierarchical development must also be considered; for this is what chiefly concerns us, though the other elements of growth helped it along. The two Gregories, I. and VII., mark very important epochs in the establishment of the papal hierarchy. Gregory I., 590, was a good and able man. He was the patriarch of Rome in the trying days of political turmoil consequent upon the Teutonic conquest. He was in sharp rivalry with the patriarch of Constantinople, but he recognized the other four patriarchs, at least nominally, as his equals. He was wise enough to decline with emphasis and even with feeling the title of pope or supreme bishop over the whole church, but none the less did he grasp at the power. We are reminded of the tactful way in which the Cæsars, both Julius and Octavius, declined the royal title and accepted a new one, emperor, while they concentrated in their own hands all the powers of the old Roman republic.

As a matter of fact, a certain supremacy was accorded to the bishop of Rome throughout the world, and his supremacy was unquestioned in every quarter except Constantinople. So that from the time of Gregory I. the papacy may be considered as an established institution. There is no turning back. The schism with the Eastern Church and the unholy alliance with the Western Empire consoli-

dated the strength of the Roman see; yet, while within this period from 590 to 1073 the external power of the papacy is permanently established, the tenth century witnesses its deepest and most shameful moral degradation; but that the papacy could still live, and even reform in some measure, through all this horrible moral corruption, shows how great was its force and vigor, and what a supremacy it had over the minds of men! Now when the ambitious and able Hildebrand ascended the papal throne in 1073, and took the name of Gregory VII., the power of the papacy had reached a towering height. Completely vanished now is the notion of separate congregations with their bishops and pastors. The great Roman hierarchy with the pope at its head is now in the minds of men the Church; and this historically developed human organization with all its tyranny and corruption, arrogates to itself the note of exclusive catholicity, and claims with daring assumption over all other forms of Christian belief to be the one Church Universal, the mystical Body and holy Bride of Christ.

Another important matter of church polity in this epoch is the final separation between the Eastern and Western churches. As was before pointed out, the natural tendency of having five patriarchs over the church would be toward the recognition of one as supreme, and the question lay for its final settlement between the sees of Constantinople and Rome. Constantinople could claim, though not without protest, political superiority from the days of Constantine, but Rome could claim on the contrary its great

antiquity and its then unchallenged tradition of apostolic foundation. The rivalry between the two capitals and their patriarchs was keen. It was quickened by personal differences between the incumbents of the sees at various times, and memorably in the ninth century between Nicholas of Rome and Photius of Constantinople. As Schaff cleverly expresses it, "Photius would tolerate no superior, Nicholas no equal." Added to this there were certain differences of doctrine and worship, and deeper yet lay the diversity of character and temper between the people of the East and the West. After various attempts to patch up peace, the schism was finally completed about the middle of the eleventh century, and though serious efforts were made as late as the thirteenth century to reunite the two bodies, the breach remains unhealed to this day.

We come now to the last period assigned for study in this chapter, viz., from Gregory VII. to the Reformation, 1073-1517. During this time the principal things to be considered in reference to church polity are four: the papacy, the Greek Church, monasticism, and the sects.

We consider first the further development of the papacy. The energetic and able Gregory VII. made large claims for the papacy, and these were pushed to their farthest point by Innocent III., 1198-1216, of all the popes the greatest. But soon there followed decline and dissension, the seventy years' sojourn of the popes at Avignon, and other abuses, which church history records. The point which specially concerns us as students of church polity is the fact that the papal hierarchy in western Europe

is now virtually synonymous with the church.

We should also give attention to the Greek Church. Within this time it makes no special advance, except that in 986 Russia is nominally brought into the fold of Christianity by the conversion of Count Vladimir, and placed under the patriarchate of Constantinople. This conversion of Russia was a significant and fruitful event in the history of the Greek Church. The Crusades during this period brought the churches of the East and West into closer touch, but to the good of neither party. The shameful pillage of Constantinople in 1204 by an army of Crusaders, and the temporary establishment of a Latin government there, induced the pope to make claims of supremacy which were bitterly resented, and served only to intensify the already existing breach between the churches. The fall of Constantinople in 1453 was a grievous blow to the Greek Church, and ever since then its growth and progress have been seriously hindered by the Turkish rule in the East.

A significant movement in its effect upon the Christian life and doctrine and also upon the polity of the church was the rise and growth of monasticism. Far back in the early centuries men disgusted with the world had withdrawn to live in asceticism, but this had apparently exercised no influence on the government of the church. Later the missionary monks had done excellent service in Scotland and Germany, but chiefly as zealous propagandists had they helped Rome. Now, however, within the period under discussion, monasticism has a great revival, and its contribution to the power of the

papacy is large and lasting. There was a great spiritual revival after the disgraceful degradation of the last period. The rise of the Dominican and Franciscan orders of mendicant preaching monks, the reorganization of the older orders, the spiritual and doctrinal influence of the monasteries of Clugny and Clairvaux were great helps to Romanism. The monks were bound to the papacy by the most solemn vows of poverty, chastity and obedience, and this with their zeal, their popularity, and at first their moral elevation, did much to strengthen the papal power.

Finally, in this revival, partly as cause and partly as consequence, and always as evidence, may be noted the rise and multiplication of sects and heretics. In all the long and steady evolution of the papacy the Greek Church had not been its sole opponent. Here and there along the course of that wonderful development some reformer would appear, found a sect, or at least gain a following, and raise a protest at the price of persecution against the corruptions and assumptions of the papal hierarchy. How much of pure Christianity remained hidden away during the long night which aided the growth of Rome, we shall perhaps never certainly know, but these movements become more frequent and permanent within this period, and prepare the way for the great Reformation of the sixteenth century.

OUTLINE OF CHAPTER VIII.

DEVELOPMENTS SINCE THE REFORMATION.

I. The Greek Church.
  1. Changes in Polity.
    (1) The Patriarchate of Moscow, 1589-1700.
    (2) The Holy Synod, since about 1723.
  2. Present status.
    (1) The Synods in different countries.
    (2) The Hierarchy.

II. The Roman Church.
  1. Earlier development. Three forces:
    (1) The Jesuits.
    (2) The Inquisition.
    (3) The Council of Trent.
  2. Present status.
    (1) The people have no voice.
    (2) The Hierarchy.

III. The leading Protestant Churches.
  1. Lutherans.
    (1) In Europe, state churches.
    (2) In America, synods.
  2. Presbyterians.
    (1) Ruling and teaching elders.
    (2) Representative bodies and courts.
  3. Episcopalians.
    (1) In England, state church, bishops.
    (2) In America, bishops, councils, vestry.
  4. Methodists.
    (1) In England, conferences, no bishops.
    (2) In America, conferences and bishops.
  5. Congregationalists.

CHAPTER VIII.

CHURCH POLITY IN HISTORY.

DEVELOPMENTS SINCE THE REFORMATION.

In October, 1517, the monk Martin Luther nailed to the door of the church at Wittenberg, in Saxony, ninety-five theses, or propositions, which he proposed to defend against all comers. They were especially directed against the sale of indulgences and other Roman Catholic errors, and this daring act is justly considered to have been the opening of the great Reformation. It was a new and fruitful era for Christianity and for the world—the greatest movement in history since the days of the Apostles. In the general upheaval of Christendom new attention was given to church polity, and the developments since the Reformation have been of the utmost interest and importance.

One great exception, however, must be made as to the far-reaching influence of the Reformation. It had no appreciable effect on the Greek Church; yet within the modern period several interesting events have occurred in the polity of this ancient church. The most important changes were in regard to the patriarchate of Moscow, and the Holy Synod. In 1589, on account of the great growth and importance of the church in Russia, the patriarchate of Moscow was established as an offset to that of Rome, which had been swallowed up in the papacy; so that for

a time the Greek Church again had five patriarchates as in the early ages. This, however, did not last much more than a century. The patriarchate was suppressed early in the eighteenth century during the reign of Peter the Great. That astute and power-loving monarch wished to extend his own authority, and at the same time provide a better government for the Russian church; he, therefore, called into being the "Holy Synod." This was an assembly of bishops, and he was its real governor. Ever since in Russia the Holy Synod has been the governing power within the church, and the Czar governs the Synod. Other European countries where the Greek Church is strong, as Greece, Austria-Hungary and others, have followed Russia's example, and have synods which are appointed by the various civil authorities. These synods are nominally under the jurisdiction of the patriarch of Constantinople. In Constantinople itself, of course, the power of the patriarch is much limited and overshadowed by the tyrannous Turkish rule; and this is true also of the patriarchates of Alexandria, Jerusalem and Antioch.

The hierarchical government is in theory by the patriarchs of the four ancient sees; next below these are the metropolitans and archbishops; then the bishops, the priests and the deacons. In Russia the titles of metropolitan and archbishop are only honorary. The bishops are nominated by the Synod and appointed by the government. It is perhaps needless to remark that the Synod is careful to nominate those who would be acceptable to the government. The people have no voice whatever in the

government of the church. Monks and orders exist, but they have no ecclesiastical control, and probably not much influence. Such is the polity of that ancient and venerable institution which calls itself the "Holy Orthodox Apostolic Church."

We turn now to the Roman Catholic Church. The effect of the Reformation on the papacy was immediate, profound and far-reaching. Its moral effect was good; for not since those days has the papacy sunk to such degrading depths of iniquity as before, but the effect on the theology and polity of the Roman Church was only to confirm its anti-scriptural errors.

In the earlier stages of development in the Roman Church after the Reformation there was a strong effort to counteract that movement, and this counter-Reformation was helped on by three great forces: the Jesuits, the Inquisition, and the Council of Trent. The Order of Jesuits was founded by Ignatius Loyola in the early part of the sixteenth century, in 1540 it was established by papal sanction, and has been in all its checkered history a potent factor in the consolidation of the power of the pope.

Another great force in the papal development has been the Inquisition. This infamous tribunal was founded in Spain and Italy, to inquire, as its name indicates, into the faith of suspected persons; and so it became a court for the detection and punishment of heresy. Its crimes and enormities are matters of history, but it greatly helped to fix the Roman polity and to strengthen the power of the papacy.

The third great influence was the Council of Trent,

which met, with some intermissions, during the years from 1545-1562. This was the most important of all the so-called ecumenical Roman councils. It was called by Pope Paul III., at the instance of the emperor, Charles V., to act upon the troubles of the times, which meant the suppression of the Reformation, if possible. The bishops were assembled from all parts of Europe, but the Italian and papal element predominated, as they have usually done in the Roman councils, and won the day. This council not only gave to the Roman Church a standard of orthodoxy, but also a polity strengthened, defined and consolidated, with the pope firmly entrenched at its head. In the profession of faith based on the decisions of the Council of Trent and put forth in the year 1564, a candidate for admission into the church has to declare (Sec. 10): "I acknowledge the Holy Catholic, Apostolical, Roman Church for the mother and mistress of all churches, and I promise and swear true obedience to the Bishop of Rome, successor to Saint Peter, prince of the Apostles and Vicar of Jesus Christ."

In the later development of the Roman Church several points are specially noteworthy. First among these was the conflict of the papacy with Napoleon I. Napoleon was not the man to brook too much interference with civil concerns on the part of pope, priest or anybody else, and he held down the Catholic pretensions with a firm hand. The Concordat between him and the pope defined the limits of the ecclesiastical and civil authority in France, and as was to be expected, very much to the interest of the imperial government. As long as Napo-

leon was in power the civil government in France and most of the countries of Europe under the emperor's influence made great encroachment upon the authority of the pope, but without accomplishing much that was permanent, except that the political power of Rome was weakened.

Another event of great importance was the consolidation of Italy into a kingdom under the House of Savoy, the reigning dynasty. The dissensions of the Italian states were great, and their lack of unity was a marked feature of Italian history from the Middle Ages down to our own century. Italian patriots, authors like Mazzini, statesmen like Cavour, and soldiers like Garibaldi, with a patriotic king like Victor Emmanuel, seeking ever to expand and strengthen the union of Italy under one government, finally accomplished their purpose. The political rule of the pope was completely overthrown in consequence of the events of 1870-'71. The defeat of France at Sedan caused the swift withdrawal from Rome of the French troops which had been the main stay and guaranty of the pope's political sovereignty. The French troops being withdrawn there was nothing for the pope to do but submit to the inevitable. Victor Emmanuel entered Rome September 20, 1870, and took possession of the Capitol amid the plaudits of the people of Italy and of all Europe, except the Catholics. The pope has since considered himself a prisoner in the Vatican, though he has had his personal liberty. The States of the Church have been absorbed in the united Italy under the House of Savoy, and it is not likely that

the papacy will ever again have actual territorial power.

Another great event in modern Roman Catholic development was the General Council of 1870, known as the Vatican Council. This body put the finishing touch to the long evolution of the ages and formally decreed that the pope is the supreme head of the church, eternal pastor of the flock of Christ, divinely appointed successor of Peter in the primacy, and that when he speaks to the whole church on a question of doctrine or morals the deliverance is infallible. It is one of the most striking coincidences of all history that in the very year and almost at the very time when the Vatican Council was solemnly decreeing the supremacy and infallibility of the pope, the last vestige of his political power, so far as based on the possession of territory, was swept from under his feet. The council met in May, the decree of infallibility was passed July 18, France declared war against Prussia July 19, Sedan was fought September 1, and Rome was entered September 20.

It may be useful to give some attention to the present status of the Roman Catholic Church, and its mode of government. Throughout all this long growth one thing has been chiefly prominent—the steady advancement of the bishop of Rome to his present prominent position. What a distance we have traveled from the simple pastor, Clement, to Pius X.! From the fraternal and humble epistle of Clement to the church at Corinth to the audacious and arbitrary deliverance of the Vatican Council of 1870! In regard to the church itself, long since the

people have ceased to have any voice in the management of affairs. The Church, in the Roman Catholic sense, is now the body of the faithful everywhere under the earthly headship of the pope, the successor of Peter and the Vicar of Christ. The people are divided into congregations, or parishes, dioceses, provinces, nations, all under the supervision and control of the appropriately graded officers. The whole government, however, has long been swallowed up in the all-ruling hierarchy.

Concerning this hierarchy, it would be tedious to trace the complicated details of official government and function. The main features are as follows: Beginning with the lowest order of clergy, there are the deacons. These are the assistants of the bishops, especially charged with the care of the poor and the finances; but they are in the line of promotion to the higher orders of the clergy. Next above are the priests in charge of congregations, or parishes; besides many who are appointed to special missions and various kinds of work. Next above these are the bishops, who preside over dioceses of greater or less extent. In the larger dioceses there are assistant bishops who are called suffragans. There are many bishops whose title is only nominal, "titular bishops." They are made bishops of dioceses which have no actual existence and were formerly called bishops *in partibus infidelium*, that is, in the countries of unbelievers. Next above the bishops are the archbishops, who are appointed over the provinces of the church in various parts of the world. These are called princes of the church. Besides these regularly graded officers there are many special ones

who are appointed for various purposes. These are the papal legates, nuncios, ablegates, vicars apostolic, and the like. Next above the archbishops come the cardinals, that is, members of the pope's council. This council usually but not necessarily or always consists of seventy members; fourteen deacons, fifty priests and six bishops; but these titles are nominal, as a cardinal deacon may be a priest in fact, and cardinal priests may be bishops and even archbishops. The word "cardinal" is derived from the Latin *cardo*, a hinge, and in its adjective form primarily meant that which belonged to the hinge, that upon which anything hinged; just as we use the word "pivotal." Thus we speak of "cardinal virtues," "cardinal principles," as the most important. In early times the most important clergy in any diocese or see were called *cardinal* deacons, priests or bishops; later the term came to be restricted to those of the clergy at Rome who constituted the papal council and elected the pope. The cardinals, besides having various other official duties, meet at the call of the pope for any emergency which requires their consultation, and on the death of the pope they meet in solemn conclave and elect one of their own number to the sacred office. The pope is the *papa*, that is, the father, of the church, the title being derived from the childish name in many languages for father. He is the bishop of Rome, archbishop of Italy, and the patriarch of the West, though the titles of archbishop and patriarch have long been practically discarded for those of eternal bishop, eternal pastor, vicar of Christ, and others.

We must now give attention to the Prostestant churches from the Reformation to the present time. The Reformation broke with Rome, and in the turmoil which followed there was inevitable confusion of views among the reformers. Those who renounced allegiance to the pope did not agree among themselves either as to doctrine or polity, and their "variations" are henceforth in marked and striking contrast with the Roman Catholic unity. It would be a bewildering and profitless task to trace in detail the numerous systems of church polity which have been in vogue since the Reformation. Reserving the Baptists for a special chapter, let us briefly consider the five leading Protestant denominations.

We naturally begin with the Lutherans. In theory Luther believed in the simple polity of the New Testament, but in practice he was led by circumstances to adopt a different method of church government. The idea of a "free church in a free state" was too revolutionary. Neither the people nor their leaders were as yet quite ready for it. The fanatic excesses of some extremists—among them, unfortunately, some Anabaptists—in their advocacy of these views and of others not so scriptural as these, forced Luther to recede. At one time good order in the state was threatened and the Reformation seemed to him to be in danger of going to wreck. He thought he needed the protection and help of the secular power to carry out his reforms and to save from tyranny and oppression the people who followed him. This leaning upon the civil authorities, together with the principle (adopted as protection from Rome) that every country should

have its own religion, gave the secular princes too much authority in church affairs. Hence, the Lutheran churches have been, and in Europe continue to be, essentially state churches, taking on complexion from the different states in which they exist. In Germany, with various modifications of detail in different portions of the empire, the civil government appoints superintendents from among the pastors, and these have certain powers of oversight over the congregations in their districts. It is in fact a sort of modified episcopacy without the name. Besides, there are certain ecclesiastical bodies called synods and consistories in which laymen as well as pastors have a part in the regulation of affairs which are distinctively religious. In Sweden the name and to a certain extent the functions of the bishops were retained in the Lutheran churches, and the bishops are appointed by the civil government. In America where the civil power has nothing to do with church government considerable diversity prevails among the Lutheran churches, but they mostly hold to a form of polity somewhat between the Presbyterian and Congregational.

We next notice the Presbyterian churches, or as they are known on the Continent of Europe, the "Reformed." Closely identified with Luther in many things, though quite different in others, were the Swiss reformers Zwingli and Calvin. In polity, though much mixed up with the civil powers, they recurred to the government of the church by elders, presbyters, believing that this order was founded in Scripture and sustained by the history of early Christianity and of some of the sects. These views spread

from Switzerland and France to Germany, Holland, Scotland and England, and subsequently to our own country. Among the Presbyterians again, there were, and remain, minor differences in different countries and places; but their general characteristics are much the same. At various times they have leaned to the state-church and theocracy. This was true in Geneva in Calvin's time, and in Scotland under John Knox, who was an ardent disciple of Calvin; and in the time of the Commonwealth strenuous efforts were made to have the Presbyterian religion adopted in England instead of the episcopacy. The theory of the Presbyterian polity is that government is representative. The people elect their leaders to govern as representatives of the people. Calvin, it seems, fell upon a distinction between lay, or ruling, and clerical, or teaching elders; but all congregational action and the general standards of doctrine and discipline are subject to review by the various representative bodies, the Presbytery, the Synod, and General Assembly as the court of last resort.

We next notice the Episcopal Church, as it is called in this country, though in England they speak of it as the Church of England and commonly describe it by the adjective Anglican. The English Reformation took a very different course from that of Germany and Switzerland. The Norman and Plantagenet kings had on various occasions resisted the encroachments and assumptions of the papacy, and the sturdy English people usually sympathized with their rulers in these conflicts. But it was reserved for the fiery and headstrong Tudor, Henry

VIII., to break with Rome. It was largely a personal quarrel. But tyrant as he was he could never have severed England from Rome unless there had been a powerful sentiment among the people back of him. Having forsaken the old church and made the breach irrevocable, he assumed to be head of the church in his own dominion. The conflict of opinion was great in his own reign and in those of his three succeeding children, Edward, Mary and Elizabeth. There were many changes back and forth. The episcopal form of government was retained, but not without protest. Cranmer, it is said, was not favorable to it, but he was overruled, as was commonly the case with him. There was a party favoring episcopacy and a party against it. Compromises were made, but there was then, and has ever continued to be, much dissent. The scheme as finally worked out is that the soverign and parliament rule the church as part of the body politic, but the two Convocations of York and Canterbury, under their respective archbishops, pass on many matters which are distinctly ecclesiastical. The bishops and in some cases the lower clergy are appointed by the government. Some of the benefices, or livings, among the lower clergy are in the appointment of the proprietors on whose estates the parishes may be situated. The Archbishop of Canterbury is the primate of all England. Many of the bishops sit in the House of Lords and in general there is a great, and to an outsider, a confusing mixture of civil and ecclesiastical government.

In America the Protestant Episcopal Church, which is of course an off-shoot of the Anglican, has

developed a singular combination of all three of the leading polities. They have bishops who are elected by their conventions, but the local churches and separate congregations are governed by a board called the vestry, elected by the congregation; and then the conventions and convocations are representative bodies which legislate for the churches. Thus there are episcopal, presbyterial and congregational elements in the polity of the Protestant Episcopal Church.

We next notice the Methodists, or as they are called in England, Wesleyans. The Methodist Church is a vigorous daughter of the Church of England, and has a history and character all its own, with various modifications and subdivisions in different times and places.

Methodism originated about the middle of the eighteenth century with the great revival movement under the lead of John and Charles Wesley. While students at Oxford these brothers formed a society for holier living and more vigorous Christian work within the Church of England; but later under the revival as the "Societies" for these purposes grew and spread, lay preachers and exhorters arose, and after a time the people who had been gathered into these "Societies" began to demand that they should receive the ordinances from their own preachers, and not at the hands of the priests and bishops of the Church of England. Thus it was that the "Societies" became churches. Then "Conferences" of the preachers were instituted to look after the interests of these "Societies." Wesley himself never separated from the Church of England, but after his

death the Wesleyan "Societies" withdrew and organized on their own plan. In England they have no bishops. The Conferences, composed of preachers, regulate the concerns of the church. They have officers corresponding to the presiding elders of the American polity.

In America affairs took quite a different turn. Dr. Thomas Coke was "ordained" by John Wesley as "Superintendent of the Societies" in America, and was authorized to confer a similar ordination upon Francis Asbury, who was already in this country. In the city of Baltimore in 1784 Coke and Asbury met with the preachers from all over the country, though they were comparatively few then. Asbury had declined to accept Mr. Wesley's appointment unless it was confirmed by the election of his brethren; so at this famous conference Coke and Asbury were elected to the superintendency of the Methodist Societies in America and received the title of bishop; thus the episcopate has remained a fixed institution of American Methodism. These officers have been gradually increased in number to keep pace with the growth and divisions of the church. They are elected when vacancies occur, or when additional ones are needed, by the General Conferences, which meet every four years.

Methodism is a great organism, essentially hierarchical, as the government was originally and still is chiefly with the preachers, though of recent years lay delegates have been appointed to the Conferences and have a vote in the management of affairs. The system consists of five orders of conferences: the church conference, for the local con-

gregation; quarterly conferences, also for the local churches under the presiding elders; the district conferences, for still larger sections; the annual conferences, for still larger territories in some cases corresponding to the different States of the Union; and the General Conferences, for the larger bodies North and South, and for the other divisions of Methodism. The bishop and presiding elders have considerable power in the appointment of preachers over the various charges. The itinerant ministry is a marked institution of the Methodist Church. In early times a man could be preacher in charge of a circuit or station only for six months; the term was then lengthened to a year, subsequently to two years, and finally to four years, or less as occasion demands. The northern branch of the Methodist Church in May, 1900, by vote of the General Conference abolished the time-limit.

Lastly we notice the Congregationalists, also known as Independents. In the general loosening of old church ties at the Reformation, it would have been strange had none thought of returning to the simple congregational polity of the New Testament. It seems to be the distinguished honor of the hated Anabaptists to have insisted upon restoring the first principles as laid down in the New Testament polity; but it is said that John Hooper, who rather inconsistently accepted a bishopric under Edward VI., only to be martyred under Bloody Mary, held and taught that there should be no connection between church and state, and that each local church should rule itself, co-operating only with others. Later in England these ideas were more definitely

asserted by Robert Browne, about the year 1580. His followers were at first called Brownists, then Independents; as yet being connected with the Church of England, though soon they separated from that body. In this country they are called Congregationalists. Persecuted in England for their nonconformity to the English Church, they fled to Holland, and thence under John Robinson came the Pilgrim Fathers to Massachusetts. As to polity they have always insisted that the New Testament principles should govern; that there should be no hierarchy of priests, no representative bodies of elders, but that each local congregation should manage its own affairs independently of others, with sole responsibility to Christ.

OUTLINE OF CHAPTER IX.

PROGRESS OF BAPTIST PRINCIPLES.

Difference of opinion among Baptists as to the question of church succession.

I. Sects before the Reformation.
   1. Earliest sects.
   2. Mediaeval sects.
      (1) Before the twelfth century.
      (2) During and after the twelfth century.

II. Anabaptists of the Reformation period.
   1. Swiss. Huebmaier and others.
   2. German. Some, but not all, were extremists.
   3. Dutch. Mennonites.
   4. English. Probably connected with the rest.

III. Baptist Churches since the Reformation.
   1. In England. Confessions of faith.
      (1) In 1611.
      (2) In 1644.
      (3) In 1689.
   2. In America. Four points of interest.
      (1) The officers.
      (2) Independency of the churches.
      (3) Correspondence and co-operation.
      (4) Relation of church and state.

CHAPTER IX.

CHURCH POLITY IN HISTORY.

PROGRESS OF BAPTIST PRINCIPLES.

HAVING traced the general developments of church polity through the centuries, it is fitting that we should consider now what has been the history of those New Testament principles of church government which are held to-day by the Baptists, though not by them alone. We are not here concerned to prove or disprove what is known as "Baptist succession" or "church perpetuity." Baptists may be divided into three classes of thinkers on this question: (1) There are those who believe that a historic succession of scripturally organized churches may with reasonable probability be proved as existing in various sects through all the time from the Apostles until now; and while the name "Baptist" is of comparatively modern date, these various sects yet held in the main, the principles which have ever characterized the Baptist people. Our Lord's promise in Matt. 16:18, "On this rock I will build my church, and the gates of Hades shall not prevail against it," is held by this class of thinkers to guarantee the continuous existence of properly organized churches throughout all time. They think this view is supported by other passages also, and by the establishment of Christianity as a permanent institution in the world. (2) Another group are those who hold to this interpretation of our Lord's

promise, but they admit that the historical evidence of continuity is not sufficient. They maintain, however, that the existence of properly organized churches in all ages can never be disproved, though it may not be historically proved; and, therefore, we are warranted in holding by virtue of our Lord's promise that there has been an orderly succession of churches. (3) Another class of Baptists are those who do not interpret our Lord's promise to guarantee absolutely the continuous existence of organized churches, but only of the church universal or collective, that is, of true believers in Christ united to him by faith whether properly organized or not. These, like the preceding class, consider the historical proof of any thing like a continuous succession to be inadequate. Of course all classes will gladly welcome whatever light the most patient historic research may be able to throw upon the historic continuity of Baptist principles; but our present task is briefly to consider the history and settlement of the views which Baptists now hold as to church polity.

We shall take all at once the long period of time before the Reformation, that is, from the middle of the second century, A. D. 150, to the beginning of the sixteenth, 1517. While the papacy was working out its development of perversion and departure from the apostolic constitution of the churches, various sects arose from time to time to challenge the Roman supremacy and assert a more scriptural doctrine, life and government for the churches. It is convenient to distinguish between the earlier and later of these sects.

So far as appears the very earliest of these bodies, if they may be considered to have had any organization, did not differ much in their polity from the contemporary stage of development in the so-called Catholic Church; but it must be remembered that this body was not yet so far away from the scriptural model as it came to be. The sects which are especially worthy of mention are the Montanists of the second century, the Novatians of the third century and the Donatists of the fourth century. Concerning this, as intimated above, Baptist authors differ as to whether they had a church polity that would now be recognized as scriptural, and therefore, as corresponding to that which prevails among the Baptists. The probabilities are that these sects were more nearly in accord with the Scripture than were the prelatical churches, though the details of their polity are not as yet fully discovered. Whether they ever can be clearly made out is perhaps doubtful.

The sects which flourished in the mediæval period may be divided by the twelfth century. Prior to that time sects with various names appear. Among these may be mentioned the Paulicians, the Bogomiles, the Cathari and the Albigensians. These seem to have been more or less closely connected with each other and to have held, along with some grave errors, many views like those of the modern Baptist churches. Their principles of church government, if not exactly scriptural, were at least more so than those of their prelatical opponents and critics. It is proper to say that these sects, or some of them, have been claimed with fair show of

reason by the Presbyterians, as well as the Baptists. They had some opinions in common with both the congregational and presbyterial forms of government, and yet were not exactly like either of these modern bodies.

During and after the twelfth century we come to clearer light and find that many reformers and sectaries arose to oppose the pretensions and errors of Rome. How far the sects which appear after the twelfth century were indebted to previously existing ones for their views of truth, we do not know. Three of these sects may be named, called respectively from their leaders: (1) Petrobrusians and Henricans, that is, followers of Peter of Bruys and Henry of Lausanne. These were great and good men, and they had many followers, especially in France, who were almost certainly under congregational church government. (2) Arnoldists, followers of Arnold of Brescia in North Italy. Arnold was a great soul. He taught the doctrine of a converted church membership and insisted upon a complete separation of church and state. His work, however, was chiefly that of a political reformer. He revolted from Rome and tried to overthrow the political power of the pope. He was defeated and executed, but his name should live as long as there are lovers of civil and religious liberty in the world. (3) The Waldenses, that is, followers of Peter Waldo, sometimes called Vaudois from the Swiss canton of Vaud. They were found in France, Switzerland and North Italy. They arose about 1150 and were earnest religious workers. They were not always clear of pædobaptism and seem to have

had a sort of ruling eldership among them; and on this ground they are claimed by the Presbyterians. It seems also that they had a kind of superintendency among their elders which gives them some affinities with our modern Methodists; but their infant baptism was probably a later development. Their churches were certainly congregational, and on this ground they are justly considered to have preserved in a measure at least the principles of church order which are held by the Baptists*

We now turn our attention to the Anabaptists of the Reformation era. These were found in many of the European countries, the objects of persecution by both Catholics and Protestants. Four different groups are to be distinguished: the Swiss, German, Dutch and English. (1) The Swiss Anabaptists were led by Grebel, Mantz, Huebmaier and others. They were persecuted by Zwingli and other reformers because of their opposition to infant baptism and the union of church and state. It appears that they had pastors and deacons for officers, and a congregational polity. (2) There were also German Anabaptists. Here we must distinguish carefully between those who were led into the excesses of Zwickau and Muenster, and the sober party who abhorred those extremes and abode by the good way of the scriptural church order. (3) We must notice the Dutch Anabaptists under the wise leadership of Menno Simons, and called Mennonites from him. These good folk rejected the fanatical doings of a part of their German brethren, and were content to be governed by the simple polity of the New

* Cf. Newman's History of Anti-pætobaptism, *passim*.

Testament. (4) We should observe the English Anabaptists. Before the Reformation Wiclif and his followers held many sound scriptural views, including those of the composition and government of the churches; but they were probably hindered by persecution from giving effect to their opinions in any openly organized way. At any rate, the Reformation brought to light the existence of sectaries in England who were like their brethren on the Continent, and were called Anabaptists, and as such were persecuted by both Catholics and Protestants.

In general it appears that some of these Anabaptists were like the modern Baptists, and some were not; for they were not in all details like each other. They were alike in opposing infant baptism, but not all of them practised immersion. Their polity so far as appears was generally congregational, though no doubt some vagaries existed among them. They adhered to the Scripture as their only rule of faith, and formed their churches with elders, pastors and preachers as leaders, and with deacons as lay officers. They recognized no hierarchy of themselves or others; each congregation ruled itself, subject to the supreme headship of Christ, and yet they had relations with each other. How much of actual contact and sympathy there was between these sects, it is difficult to say. But it is not improbable that they had relations with each other in different parts of the Continent and in England.

We turn now to consider the Baptist churches since the Reformation period down to our own times. This is the most flourishing and fruitful

period in the growth of the Baptists and in the spread of their principles. These principles, including those of church government, became during this period firmly fixed and fairly well understood, both by themselves and others. The sufferings and triumphs of the Baptists in the advocacy of their principles, both in Europe and America, are matters of glorious history. Not much is known of the persecuted and diminishing Baptists on the Continent of Europe in the earlier part of this period, and their revival and progress in our own time do not offer much that is distinctive in the matter of church polity. We are, therefore, chiefly concerned with the Baptists of England and America.

Taking a view of the English Baptists, we find that in the year 1611, the memorable year of the publication of King James' Version of the Bible, a church in London set forth a declaration of principles in which the scriptural organization of the churches is distinctly affirmed. In 1644 seven Baptist churches in and near London united in a confession of faith in which the true scriptural doctrine of the church finds unmistakable expression. In 1653 and several following years various organizations arose among the General, or Arminian, Baptists. These bodies, however, tampered too much with the independency of the churches. In 1689, the year of the Act of Toleration under William and Mary, occurred a memorable event in Baptist history. It was the adoption, with changes suited to Baptist views, of the Westminster Confession of Faith. In the preamble of this famous declaration of principles occurs the following interest-

ing language: "The ministers and messengers of, and concerned for, upwards of one hundred baptized churches in England and Wales denying Arminianism, etc." Several points of this description are worthy of special notice. One is the great increase in churches. In 1611 it was one, in 1644 it was seven churches near London, and in 1689 it is upwards of one hundred in England and Wales. Another point is the carefulness with which they explain that they are both ministers and messengers, and while not all of the churches are personally represented, they are authoritatively so; for these ministers and messengers are "concerned for" those who have not actual representatives present—which may be taken to mean that they were authorized to represent the absent. The title which they give themselves is of remarkable interest. This is not Baptist, nor Anabaptist, but "baptized churches." They had been called Anabaptists as a term of reproach, and this term they always resented, insisting that they did not *rebaptize*, that the ceremony performed upon infants was not baptism, but that performed on believers was in reality the only baptism they had received. They, therefore, with great logical consistency, resented being called Anabaptists, or re-baptizers. But conceiving that they had the proper mode of being baptized, they took to themselves the name of "baptized churches," from which the expression "Baptist" is easily drawn. Another point of interest in the language above quoted is the clause which expressly stated that they denied Arminianism. This declaration of 1689 was the basis of the Philadelphia Confession

adopted in the early part of the eighteenth century, and has thus come to be the standard of the largest number of Baptists, both in England and America.

During the eighteenth century there does not seem to have occurred among the English Baptists anything of special interest as to church order, unless it was the formation of the associations. During this time the Baptists of Wales increased greatly. They formed associations and held all the accepted Baptist doctrines as to church polity and the ordinances. In 1789, one hundred years after the adoption of the Confession of Faith, Carey preached his famous sermon at the Northampton Association, which led to the formation of the Baptist Missionary Society for evangelizing the heathen. Besides this historic society, which still exists and labors, there have arisen various other co-operative bodies in England which held the churches together.

Let us observe now the progress of Baptist church order in America. As to the officers of the churches there are some items of interest. Among the earlier Baptist churches of this country we sometimes find four sets of officers, viz., pastors, teachers, elders and deacons. As to the office of deacon little need be said, as it has been substantially the same in all Baptist history, except that its modern tendency has been to encroach upon and absorb that of the lay eldership. As to the eldership we may note that the title was always inclusive of the pastor even up to a very recent date. But in some of the earlier churches there were ruling elders between the pastor and the deacons. But this does not seem to have been general, and gradually the functions

of the non-preaching elders, have been combined with those of the deacons. But there seem to have been teaching elders also, not strictly pastors, and perhaps not regular preachers, who yet exhorted, and possibly administered the ordinances. Sometimes there was more than one pastor, and the assistant was often called "teacher." The New Testament term bishop was wholly discarded, probably because of its association with prelacy. Many of the preachers were in fact, if not in name, evangelists, but the terms, pastor, preacher, minister, have gradually taken the field. As to the origin of the extra-scriptural officers of clerk, treasurer, trustees and the like, nothing definite is known. The most curious thing in the history of this subject is the attempt of the Virginia General Association of Separate Baptists (a body which must be carefully distinguished from the present General Association which came into being later) in 1774 to revive the office of apostle, to which Samuel Harriss was solemnly elected and ordained.* But the brethren soon became convinced that this office was not altogether scriptural or expedient, and it was allowed to lapse. Gradually things settled down to the present arrangement—one pastor, with the deacons, and with such other officers as the needs of the churches required.

The independency of the churches has ever been a marked and steadfast Baptist principle. Not only the confessions of faith but the almost uniform traditional practice of Baptists is clear on this

* Cf. Semple's History of the Virginia Baptists, Beale's edition, pp. 80,81.

point. A few departures, or attempted departures, here and there only emphasize it the more. The earlier churches were no doubt informally organized bodies of baptized believers. They claimed the right of Christians to think for themselves, to organize in church relation according to the Bible, and to call themselves churches of Christ. Where there was diversity of doctrine, division of organization was allowed in the spirit of fairness. Any encroachment on this independency of the churches has been jealously resented and most carefully guarded against. In respect to the correspondence and co-operation of the churches there have been some interesting developments. The intimate and necessary relations of "churches of the same faith and order" early became apparent. Doctrinal agreement, similar sufferings, common needs and perils, fraternal intercourse, traveling preachers, ministerial interchanges and general sympathy all united to foster and develop correspondence and co-operation among Baptist churches that were near each other, and thence gradually among the more remote. The Six Principle Baptists of New England early in their history had a "Yearly Meeting," mostly for social and religious intercourse. In 1707 the now venerable Philadelphia Association was organized and speedily became a tower of strength to the Baptists of the whole land. In 1751 the Charleston Association in South Carolina was organized; then in 1767 came the Warren Association in New England, and from these and others have been derived a glorious company of daughters throughout the country. These bodies have become a standing and

significant Baptist institution. At first they included a great extent of territory and churches widely separated, and thus they occupied the place of the more general bodies of later times. In the development of the country, and of the churches, more associations were formed by subdivision, and this left the field open for the organization of larger bodies, as will be presently noticed. Councils and conferences for special purposes have also been, from the earlier times, parts of the denominational working.

The history of the general bodies is also noteworthy. The Separates of Virginia, before their union with the Regulars, had a General Association, composed of many churches, but not of all in that Commonwealth. After the division of this general body into district associations, from which the name of "district associations" has been perpetuated, a General Committee was formed especially to guard the interests of the Baptists and to fight for liberty of conscience in the Old Dominion. But this noble and ever memorable body served its purpose. Having accomplished the securing of religious liberty in Virginia, and the enactment of the first amendment to the Federal Constitution, guaranteeing religious freedom, it was left with nothing to do, and so passed out of existence. There was a blank of some years before the present General Association of the Baptists of Virginia was formed. The Baptists in Georgia in imitation of their brethren in Virginia also tried a General Committee, but the same reason for its existence did not prevail in Georgia as in Virginia. It had some op-

position and did not accomplish much, except to prepare the way for the Georgia State Convention of later times. The earliest State organization of Baptists was the Massachusetts Domestic Missionary Society formed in 1802, but it extended its work beyond the State limits and was thus a pioneer in time but not exactly in plan of the later State organizations. Meanwhile the conversion of Judson and Rice to Baptist views in far-off India, whither they had gone as missionaries of the American Board of Commissioners for Foreign Missions (Congregational), came as a call to the Baptists of the United States to organize for foreign mission work. The call was heard and heeded. On May 18th, 1814, in Philadelphia (most suitable place) thirty-three delegates, representing the Baptists of eleven States, met and organized The Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. This body met every three years, and was, therefore, called the Triennial Convention. In the interim of its meetings affairs were managed by a committee or board. It lasted until 1845 when the Baptists of the North and South divided on the slavery question, and the American Baptist Missionary Union and the Southern Baptist Convention were organized in the respective sections.

The founding of the Triennial Convention led to other organizations and especially stimulated the formation of the State Conventions to draw together the Baptists of the several States to work for Home and Foreign Missions and education, especially the education of the ministry. Massa-

chusetts, as we have already seen, had organized in 1802; South Carolina followed in 1821; Georgia, in 1822; Connecticut, Virginia and Alabama, in 1823; Maine, in 1824; New York and Vermont, in 1825; New Hampshire, in 1826; Pennsylvania, in 1827, and the others later. The reason why Pennsylvania was comparatively slow in organizing a general convention is perhaps that the Philadelphia Association was such a large and powerful body that it long rendered unnecessary the organization of a State Convention.

All these bodies, from the association up, are simply voluntary and co-operative, with no control whatever over the local churches. This point has been most jealously guarded in their constitutions, and for the most part in their practice. The basis of representation in these bodies is various. In the missionary conventions it has been almost always financial, that is, churches, or societies, sometimes even individuals, have been accorded seats in proportion to the amount of money contributed to carry on missionary operations. In the associations the basis has nearly always been numerical, the different churches represented in the body being entitled to membership according to the number of members in the churches. And then there has been some mixture of methods. In the Southern Baptist Convention, besides the financial basis, each association within the teritory has been entitled to elect one representative. In the Societies in the North the system of life membership was adopted, that is, by the payment of a certain amount a person will be entitled to membership as long as he lives.

The separation of church and state has been a cardinal principle of the Baptists and of their similars in all ages. The few trivial exceptions, and there have been some all along, only prove the rule. In our country Massachusetts and Virginia were the special battlegrounds of this great principle; and it was fitting that in those two oldest commonwealths of our country this prime conflict should have been fought to its triumphant conclusion. The "Standing Order," as the State Church was called in Massachusetts, persecuted and exiled Roger Williams and his sympathizers. The Baptists of New England suffered and fought long and well. The Warren Association and Isaac Backus were in the forefront. Yet, it was not until 1833 that the last vestige of State control of the churches was swept from the laws of Massachusetts. In Virginia also the battle was fought, and more speedily won. Here the Episcopal Church was established by law, all citizens were taxed for its support, and other modes of worship were made illegal, and tolerated only by special license. Baptists refused to apply for license; and holding that the state had no right to grant or refuse permission to worship God, proceeded to do so in their own way. As a consequence they were fined, imprisoned, whipped and persecuted in other ways, but they won the day. In 1787, by their efforts, powerfully aided by Madison and Jefferson, the General Assessment Bill was defeated in the Virginia Legislature; and in ~~1789 by~~ the same influences the first Amendment to the Federal Constitution was adopted. This has finally settled the question of state churches in this country.

OUTLINE OF CHAPTER X.

BAPTIST CONFORMITY TO THE NEW TESTAMENT.

I. How far is the conformity real?
1. Resemblances.
   (1) Character of the membership.
   (2) Self-government.
   (3) Independency.
   (4) Officers.
2. Differences.
   (1) Things omitted.
   (2) Things added.

II. Why maintain conformity?
1. The Scripture is the rule of faith.
2. Apostolic precedent.
3. This polity more accordant with other Christian principles.
4. Departures have been evil rather than good.
5. Best polity in itself.

III. How explain and justify divergencies?
1. Some unavoidable.
2. Some desirable; but—
3. Some doubtful; and—
4. Some harmful.

CHAPTER X.

THE BAPTIST CHURCHES OF TO-DAY.

THEIR CONFORMITY TO THE MODEL OF THE NEW TESTAMENT.

HAVING considered the polity of the New Testament churches, and the deviations from that form of government which have arisen in the progress of Christian history, and having traced the progress of Baptist principles in many lands and ages, we come now to compare the Baptist churches of to-day with the scriptural model. In what respects they resemble the apostolic churches, and how they differ from them, and the reasons, respectively, for these resemblances and differences, we are now to consider. The main points of the New Testament polity, as they were brought out in the beginning of this discussion, are these: societies composed of baptized believers in Christ, independent of each other in government, but having many common interests and important relations, self-governed, yet with officers for the general direction and management of affairs. These officers were regularly of two kinds, elders and deacons, the former of whom are also called bishops and pastors. On a candid study of the New Testament only, with what reflected light could be had from other sources, we reached the conclusion that these were the main elements of the

New Testament polity. The question for us now is, Are these elements of church government reproduced in the Baptist churches of to-day? If they are, why are Baptists so careful to reproduce these outlines of church organization as exemplified in the New Testament Christian bodies? and if the Baptists, with a sincere desire to reproduce the polity of the New Testament churches, fail in some measure so to do, what are the reasons for such falling short? These are the principal questions which will occupy us in the present chapter.

Of these inquiries, the first to which we need to give attention is, How far is there among the Baptist churches of to-day a real conformity to the New Testament model? It is the avowed, honest purpose of the Baptist people to reproduce in their churches, as far as is possible and obligatory, the form of church organization and government which prevailed among churches founded by the Apostles. To what extent they succeed or fail is a simple question of fact and observation. We may easily trace the principal points of resemblance and of difference. It is apparent from the summary statement just made that there is a striking, and even essential resemblance between the Baptist churches of to-day and the churches of apostolic times.

In the matter of membership there is evident similarity. In the New Testament we have no account of any being members of churches except such as were considered to be truly regenerated believers and had actually submitted to the rite of baptism. Now the Baptist churches insist as one of their fundamental principles that only truly regenerated

believers in Christ, after having been properly baptized on profession of their faith in the Lord, should be received as members of the church. There is some diversity of opinion as to the method of a statement of Christian experience from applicants for membership, and of course mistakes are sometimes made; but in the main, and to the extent of human knowledge, Baptist churches earnestly adhere to this as one of their fundamental principles, viz., a converted and baptized membership.

Again, in the matter of self-government, there is a very clear case of similarity. There is no trace in the New Testament of any higher governing body making laws or rules for the independent churches of the Lord. It is also, a marked characteristic of Baptists in our own day that each one of their churches shall be a selfgoverning unit. Each church itself, by a majority vote, determines its own action in all cases. There is naturally difference of custom as to a quorum, as each church has its own constitution and rules of order. Nor is there absolute uniformity of practice in regard to the voters. In some churches neither women nor minors have a vote, and perhaps in a large number the younger members are not expected to vote on questions of importance, though there may not be any rule on this point. It is true, also, that in very many of the churches, perhaps with regret we might say a majority of them, the larger part of the members do not attend the business meetings, and it is practically a fraction of the church which regulates its business concerns. But the theory upon which the churches proceed is, that all the members of the

church, assembled in business meeting, shall by a majority vote determine the action of the body. This action includes a number of things, such as the reception of members and the decision of all difficult cases connected with that important function, the discipline of members, election of officers, administration of all business affairs, regulation of worship, adoption of doctrinal views, and, in fact, all things connected with church order and church life.

Another well-defined element in Baptist church life is that of independency. In all their history the Baptist churches have been very jealous of their independence. It may be granted that sometimes they may have erred in asserting this to the detriment of the general interests of the denomination, but certainly the theory is valid, even if practice has sometimes been unreasonable. Baptist churches recognize no earthly authority above that of the local church. They bow to no hierarchy, they elect no representative or judicial body over themselves, they repudiate all such control in religious matters; yet there is a denominational life and unity. The churches recognize each other as churches of a common Lord and Master. They unite for common work, they rejoice in common principles, they observe to a large extent a common standard of life, doctrine and customs. Their unity in independency is one of the most remarkable phenomena of their history. And though often put to severe strain, this unity is in the main probably as well preserved as that of other bodies in which there is more apparent and external unity.

Still another point of similarity between Baptist churches and those of the New Testament lies in the important matter of the church officers. The Baptist churches retain the two scriptural officers, elder (or pastor) and deacon. The pastor is especially charged with the spiritual concerns of the church,—the preaching, the conduct of worship, the spiritual oversight of the members, the administration of the ordinances, and all matters pertaining to these. The deacons look after the temporal affairs of the church, assist the pastor in many ways, and are especially charged with the care of the poor. The churches recognize these officers as executive only. The seat of authority is in the church, and to the church all its officers are directly responsible.

Any candid observer will surely see that the resemblances pointed out are not fanciful nor overstrained. They are striking and important, and if not exact in all details, they clearly are so in fundamental principles. It is true, however, that there are differences between the Baptist churches of today and the bodies of Christian believers mentioned in the New Testament. Some things practised by the apostolic churches are not found among the Baptists; and it must be admitted that some things have been added to the Baptist church order of modern times which we do not find in the New Testament. It is right that we should give a candid consideration to these points of difference.

We will notice first some things omitted. There are some matters of custom which are not reproduced , such as the weekly observance of the Lord's Supper, and possibly other church actions, as well

as many social customs. The supernatural gifts which were granted to the churches of the New Testament Baptists do not of course attempt to reproduce, such as the gift of prophecy, together with the order of prophets, the gift of tongues, of healing, and the like. Some bodies of Christians here and there have tried to reproduce all these in their churches, but not particularly the Baptists.

In regard to the general officers among the churches, we must also note some differences. Baptists have no apostles. It is true, as elsewhere mentioned, that the General Association of the Separate Baptists in Virginia did in the year 1774 appoint Samuel Harriss to be an apostle, but this office was of short duration, and was never recognized by any other body of Baptists. There are no prophets, in the scriptural sense of that word. Evangelists and teachers are recognized, but not in the same sense as in the apostolic churches. Baptist churches have discarded the plurality of elders. It is the custom now, even in the very large churches, to have only one active pastor, or elder, while it seems clear that in the New Testament churches, certainly the larger ones, there were several or even many elders. Nor do many churches recognize the office of deaconess, though there may be some intimation that such an office existed in the New Testament churches. It may be that in the matters of the support of the elders, and of the authority exercised by them, there are also differences. These seem to be the principal things in which Baptist churches to-day fall short by way of omission when compared with the churches of the New Testament. What may be said

in justification of these omissions will appear later; but let us not fail to observe that as compared with the resemblances before pointed out these differences are few and not vital.

When we come to things which have been added to the modern churches, things which had no existence, so far as the records go, in the apostolic churches, the differences are much greater than in case of the omissions. In the local churches the additions are considerable. Among these are to be found additional officers. Every well organized church nowadays must have a clerk, treasurer, trustees and various committees for the proper regulation of its business affairs. Then there are many customs prevalent in the modern churches of which we can find no trace in the New Testament, such as Sunday-schools, various societies under the direction of the church composed of different groups of the membership, and other things of like nature. Then there are some matters of church order, such as the adoption by many churches of a creed, or declaration of principles, and a covenant, with many other details too numerous to mention.

In the relations of the churches to each other, many things have been added. All the general bodies of the denomination, from associations up to conventions, all sorts of meetings, special or stated, all the general committees, or presbyteries, or councils, and other expedients for maintaining different parts of the denominational life, find no visible analogue in the New Testament churches. In the general religious and denominational life of our times there are many institutions which had no

existence in the apostolic age. Here belong all our colleges and seminaries, our charitable institutions, our well organized and equipped missionary and publication agencies. While many of these institutions are of great importance in themselves, and make modern churches seem very different from those of the apostolic age, they do not depart from, nor destroy, the essential principles of church polity as outlined in the New Testament.

The next important question is, Why do the Baptists endeavor to maintain conformity to the New Testament model? It is admitted that there is no express command, as in the case of Baptism and the Lord's Supper, making the form of church government perpetual. We cannot point to a distinct and emphatic injunction of either our Lord or his Apostles on this subject. To many this has seemed sufficient reason for departing as far as may seem expedient, even from the clear practice of the New Testament churches, but to Baptists it seems far otherwise; for neither is there any authority, express or implied, which makes church government a matter of indifference, or sanctions departure from the New Testament model. The reasons for the Baptist position may be very simply unfolded.

The general argument between Protestants and Catholics, between evangelicals and rationalists, that the Scriptures fairly interpreted and intelligently applied to the different conditions of our modern life are the only sufficient rule of faith and practice in regard to matters of religion, is the one fundamental and all-embracing reason why the Baptists conscientiously prefer to maintain as far as

they can the form of government exemplified in the New Testament church. Baptists maintain that apostolic custom, even without a definite command, is a precedent of the utmost value. If they be required to show cause why they follow this precedent, then must those who deviate from the practice of the Apostles give stronger reason for their course.

Again, the Baptist form of church government is more accordant with the general principles and practices of the Christian religion than are the opposing theories. Notice some particulars, such as the supreme headship of Christ, the equality of all believers, the freedom and responsibility of the individual Christian, a converted church membership, and submission to the state, but not union with it.

Furthermore, the departures written in history from the scriptural mode of government have certainly been no improvement upon it, but have the rather wrought much evil. Observe among the more noticeable of these departures the fearful errors and perversions which have characterized the papacy throughout its marvelous development. Consider, too, the evils of state churches, and notice how, even in the older countries where such institutions have long prevailed, and have been in a measure sanctified by the dearest associations, there is a rising tide of opposition to a state-governed church. We should also not fail to observe that even among evangelical Christians, among Pædobaptist denominations in our free country, some of these evils have been perpetuated and still call for argument and correction.

In addition to all this the advantages of the Baptist mode of church government are such as to commend it even if it had no scriptural basis. Its practical advantages are great. These put it into favorable comparison with the others. If in some respects it does not work well, it has at least done as well as any other. It has shown its power to unite, and that very freely, great numbers in pursuit of a common end. It develops the local church and the individual member quite as well as any other system. It conserves the moral and doctrinal purity both of the ministry and of the separate congregations just as well as any other mode of church government. Baptists have had their troubles, are having them now, and are going to have them to the end of time, no doubt. But upon the whole, with their theory of church government, they have managed their difficulties about as well as their brethren of other denominations, with a more cumbrous and clanking ecclesiastical machinery, have been able to manage theirs.

While some practical difficulties cannot be denied, the theoretical advantages of this polity are very clear and striking. If all the people in a common region or country were actually church members, and all these church members were soundly converted and actively at work, would not this be for them a supremely good mode of church government? Would there be need of any other, if Christians were what Christians ought to be? This polity recognizes and encourages the highest spiritual attainments of its adherents with the very least appeal to ambition and other worldly motives.

Recurring now to the admitted fact, that, notwithstanding their efforts, they do not exactly and in all points reproduce the model of the New Testament, the question arises, How do the Baptists explain and justify their departures from the New Testament model? We must say that among these are some inevitable differences which grow out of the different times. To reproduce the apostolic church in every particular we must needs reproduce the life of the apostolic age, and that of course is a sheer impossibility; nor is it claimed that there should be exact conformity to the apostolic church in every minute detail. We may further admit that it is hard to define the exact points of allowable departure from apostolic custom in these matters. We are in danger of omitting some things that ought to be kept and of adding some things that should be left off, and here as in all similar cases there must ever be difference of opinion. We cannot expect to have perfect agreement even among Baptists themselves upon some of these points. It may be permissible to classify the changes observed, as follows: the unavoidable, the desirable, the doubtful and the harmful.

Notice then, first, what we may call unavoidable changes. No doubt the apostles practised many things which have not been preserved for us in the inspired records. We do not know how they acted as regards many interesting and important points connected with church polity. How glad we would be, for instance, if we knew just how they set about organizing a church, ordaining a minister, and many other such things. Again, we recognize in

the apostolic churches the existence of many things which we have to consider as extraordinary and peculiar to that age. Here should be placed the apostolic office, the miraculous gifts of tongues, prophecy and healing. These existed by direct divine appointment and not by church authority. If ever in the good providence of God these gifts are again bestowed upon the churches, together with such undoubted divine credentials as to disallow every trace of fanaticism, we must accept them; but as things are, the churches have no more right now than they had then to decree and appoint these manifestations of divine grace and power.

In addition to this, we must observe some things that were peculiar to the apostolic age, things that cannot be reproduced in our times; and correspondingly, there are some things peculiar to our age that could not have been anticipated by arrangements which were specially adapted to those times. It is freely admitted that this is dangerous ground, and that the principle here stated may be unduly pressed, as it has been pressed, in the interest of clear and flagrant departures from apostolic teaching, yet it is a necessary principle, and a useful one when applied with suitable caution. It is to be noticed, too, that this principle applies in general to matters of not very great importance; that is, to the details of custom rather than to the essentials of organization and government.

We may go even further and say that some of the changes which appear in the Baptist churches, as compared with those of the New Testament, are even desirable. Here again, we must proceed with

caution; for this principle, too, may be pressed to harmful extremes. By no means can it be desirable to change anything fundamental in the apostolic constitution of churches. The principle applies rather to the things which have been added in order to promote the practical and spiritual efficiency of the churches; for example, the minor offices of the church. We could not get along very well without clerks, treasurers and trustees. In fact, it may reasonably be questioned whether these officers are additions. It is not unlikely that they, or similar ones, had place in the apostolic churches, though there is no record to that effect. The same thing may be said in regard to local organizations, such as union meetings, associations, and the like. There is no word in the New Testament regarding an association, and yet our fathers found that such bodies were exceedingly desirable in promoting the spiritual and other interests of the churches, and apparently without hesitation they formed these bodies. And what is true of the local assemblies, or district bodies, is also true of those more general organizations which have been devised for the furtherance of the cause of Christ. In all these matters it is safe to say that in no sense do these additions to apostolic church order contravene the principles of the New Testament. In general it may be said that where a mode of working is not forbidden by Scripture and not contrary to Scripture, and is clearly and certainly productive of good, it may be safely considered a desirable innovation.

Besides these desirable changes, about which there

is not likely to arise much question, we shall have to recognize some changes that are of doubtful propriety. The doubt arises partly from the nature of the changes themselves as to whether they are agreeable or contrary to the spirit of the New Testament teaching; and partly from doubt whether in these particular cases the New Testament precedent is to be regarded as binding. A number of things may here be mentioned. One is, that there seems to have been in the apostolic times only one church organization in any one place, or town, or even city. Some think that now there should be only one Baptist church in a large city, but that it should be divided into different congregations meeting in different places for convenience of worship. It is very likely that this was true of the apostolic churches, but it can hardly be proved to have been always the case; and even if it were, we could scarcely consider this a binding precedent, because different circumstances from those which prevailed in the earlier days might make it expedient to adopt a changed method now; that is to say, this matter would fall under the head of things left discretionary with the churches.

Another matter regards the plurality of elders in the apostolic churches. Reason was given in a former part of this work for thinking that the earliest Christian churches were under the care of several, and perhaps in the case of large churches, even of many elders. Our modern practice has certainly departed from this usage so far as the authoritative pastor is concerned. Often it happens that there is more than one ordained preacher

in a church, but this is a very different thing from the plural eldership of the apostolic churches. Sometimes modern churches have assistants to the pastor, but this is not very common. Some few may have an order of elders, who do not preach, but assist the pastor in attending to the spiritual concerns of the church, leaving the deacons to look after the poor and the finances. This, again, is probably different from the apostolic order. The question before us is whether there should be a plural pastorship, the several pastors being of equal authority in each several church. Many things might be said theoretically in favor of this plan. If there were perfect harmony and co-operation between these pastors, such an arrangement would greatly promote the efficiency of the church. It would enable the pastors to perform a vast deal more of much needed service in the way of the oversight of the flock. The great difficulty, however, in the way of establishing this arrangement would be to provide for the adequate support of several pastors. Now, as we are not absolutely sure as to how the plural eldership was supported or organized, in the apostolic churches, and as it is likely that our churches are divided up, so to speak, into smaller branches, which are ordinarily not too large to be under the oversight of one man, it does not seem necessary to consider the plural eldership as a permanent apostolic institution. But in the case of our unwieldy city churches it would seem very desirable either that they should divide yet further, or recur to the plural eldership of the earlier times.

The point may be left doubtful as belonging under the head of discretionary matters.

Another question is as to the order of deaconesses. Only two passages of Scripture can be fairly interpreted as favoring the existence of such officers in the apostolic churches. These are Rom. 16:1 and 1 Tim. 3::11, but as was observed in the discussion of these passages in a former chapter, they do not certainly teach the existence of deaconesses in those days. We should say, therefore, that this custom is not clearly enough set forth in the Scriptures to be obligatory upon the churches of to-day, yet, there being just this trace of authority for the office, there would be no objection to establishing it should it be found expedient and clearly promotive of good.

When we come to consider the doubtful additions that have been made to the apostolic order, the case is somewhat different. It is to be feared that many of the innovations have not been for the best. All proposed additions to the organization of the New Testament church should be very carefully scanned and earnestly considered before they are adopted.

The question now arises, Whether there are in prevalent Baptist church life and order any harmful innovations upon New Testament institutions? And we must admit that there appear to be some. But it is worthy of remark that if there be such harmful changes they belong rather to details of arrangement than to the fundamental principles of church order, and are matters of custom rather than of constitution, that is, pertaining to worship and to social actions rather than to the organization of the churches. Moreover, these changes might be

more justly described as inconsistencies rather than as avowed, or purposed and justified departures from the apostolic model.

Here we must mention the decay of corrective discipline. It is a mournful fact that in many churches to-day apostolic discipline may be said not to exist, and some few apologists for this state of things might doubtless appear; but surely most of the churches would contend in theory, if they do not in actual practice, for a pure and scriptural church discipline.

Another innovation which appears to be gaining ground in some quarters of our country, and for which a number of stout advocates have taken the field, is the public speaking of women. The main line of argument by which it is sought to justify this departure from apostolic custom is two-fold. First, that the apostolic prohibition of women's speaking in public was simply in accordance with the habits of that age and was never intended to be permanent; the other is, that the undoubted existence of female prophets in the apostolic times shows that even then specially qualified women did sometimes address public assemblies. To the advocates of the modern custom these two lines of thought seem satisfactory, but it appears that the growth of custom has sought for the arguments, and the arguments did not cause the change. To most interpreters the clear prohibition of women's speaking found in 1 Cor. 14:34 seems sufficient to mark this modern innovation as contrary to the purposes of inspiration.

Another matter which needs to be noticed here

may be described as a tendency toward the usurpation of power over the churches. Inside of the churches themselves sometimes the so-called "board of deacons," and sometimes a small group of would-be leaders undertakes to manage the affairs of the congregation. This is due in large measure, it must in candor be said, not to any grasping for authority by these persons, but to neglect on the part of the churches themselves. There may be also now and then a trace of desire to direct or control church action by organizations outside of the churches; but there does not seem to be much of this. Usually the co-operative bodies are very respectful to the independency of the churches, and the churches very jealous of the faintest semblance of outside dictation.

Still another difficulty in the way of innovation confronts us in the multiplying of societies and agencies connected with the churches for doing the work proper to the church. Societies of different kinds within the membership may not be an unmitigated evil, but they do have a certain disintegrating tendency , and may lower somewhat the conception of the church as a unit attending to its own affairs and marking out its own work. All these societies, of whatever sort they be, should be made to recognize their subordination to the church itself, and the church by friendly interest and inquiry should keep itself informed by anual reports or otherwise as to their work. If properly subordinated to the church and controlled by it, these organizations are capable of great good, but otherwise they become a serious departure from apostolic methods and a

menace to the vitality and power of specific church life.

These various matters have been only suggestively treated without any attempt at fullness of discussion; but upon a candid survey of the whole situation it appears that the departures among the Baptist churches from the actual plan of the apostolic churches are of very much less moment than their conformities to that model. We have seen that the main principles of apostolic organization are fairly well preserved in the Baptist churches of to-day; while the changes and innovations, though apparently numerous, are really such as grow out of the changed conditions of our time, or may be justified upon a careful study of the principles of the apostolic church polity.

OUTLINE OF CHAPTER XI.

ORGANIZATION OF BAPTIST CHURCHES.

I. Meaning of Organization.
  1. Definition.
  2. Reasons for organization.
  3. Purposes of organization.
    (1) Edification.
    (2) Service.
  4. Elements of organization.
    (1) Constitutive.
      (a) Covenant.
      (b) Creed.
    (2) Completive.
      (a) Appointment of officers.
      (b) Apportionment of work.

II. Method of organization.
  1. Preliminaries.
    (1) Consultation.
    (2) Securing letters.
  2. Act: Vote of constituent members.
    (1) Determination of credentials.
    (2) Adoption of covenant and creed.
  3. Modes of procedure.
    (1) By church alone.
    (2) In presence of an advisory council.
    (3) By help of a constituting council.

III. Recognition of churches when organized.
  1. By simultaneous council.
  2. By subsequent council.
  3. By associational fellowship.
  4. By general consent.

CHAPTER XI.

THE BAPTIST CHURCHES OF TO-DAY.

THEIR ORGANIZATION.

THE organization of a Baptist church is an exceedingly important matter, and it has not received adequate treatment. The object of this chapter is to offer some practical hints as to the organization of our churches. The main points to be considered are, the meaning and method of organization, and the recognition of churches when organized.

We first consider the meaning of organization. At the outset definition is necessary. The word is ambiguous. As used here it means the bringing of a church into existence. This act is often spoken of as constituting the church; and some prefer to use the terms organize and organization in reference to laying out the work of the church after it has been constituted. But the word constitution is also susceptible of several different meanings, and we should gain nothing by substituting that. The term organization is therefore preferred. The word organ (ὄργανον) means originally an instrument, a tool, by which work is done; so figuratively in social, political and religious affairs organization is the process by which a number, or mass, of people become a body, or unit, for the transaction of work; and often, by a common usage of speech, the body

which has become organized is itself called the organization. In this discussion the word means the act by which a number of Christian believers unite to become a distinct and permanent body with definite aims and principles.

The next question is, Why are Baptist churches constituted? Why should not baptized believers in Christ remain individual and separate? Why should they come together and unite themselves in definite societies called churches? And so let us point out the main reasons for the organization of a Baptist church. Among these reasons first place must be given to that which is supreme. In organizing themselves into definite bodies the followers of Jesus Christ are obeying their great Head and Lord. It is true that we have no explicit command of his that his followers should so organize themselves; but the actions of the Apostles in establishing churches are beyond question the reflection of our Lord's own will. Besides this, the Scripture in Matt. 18:17, "Tell it to the church," clearly shows that our Lord anticipated that his people would be organized, or at least collected, into definite assemblies. We may infer that he had spoken to his disciples concerning this matter, and that they understood his will. This alone would be reason sufficient for the coming together of separate Christians into organized church life. Moreover, in the time of the Apostles, as was shown in a former chapter, societies of all kinds abounded among the people; and it was and remains one of the most natural things in the world for those who have common sentiments and purposes to unite in an organization. Our Lord's will

thus recognizes a natural and well-nigh universal human instinct.

Besides these reasons for organization, we may notice the purposes which are had in view. Chief among these is the edification of the church (Eph. 4:16). Here we may include the duty of the church to maintain the Christian ordinances in their simplicity and power. The two solemn ordinances of our Lord, the one a token of absolute allegiance to him and the other a tender memorial of his dying love, are to be perpetuated; and this is better done by united church action. Indeed, we may fairly ask, How could these solemn rites be suitably performed and passed on from age to age without some organization with which their due observance is continuously identified?

Another most important means of edification is to maintain the worship of God according to the principles and traditions of the gospel. This is done in various ways. In its proper sense worship is homage paid to God, but it also sets forth the doctrines of the Christian religion. Preaching is usually connected with worship. It should not usurp the place of worship, and is not exactly an act of worship, and yet it is the divinely intended instrument for the salvation of sinners and the building up of the saints. Of course there should be a sort of preaching in a private way, and often in public assemblies not directly connected with the worship of churches; yet, there is ever a place for the spoken word in close connection with the church life. Besides, there must be continual teaching of those who have been brought in, or may be brought in, to take

part in the life and work of the churches. Teaching is mentioned in the New Testament as the regular function of some within the church. This teaching of the Scriptures to the young, or others connected with the membership, should be directly under the control of the church. Sometimes it is well for the church to have a formal statement or printed declaration of doctrine to place in the hands of each member.

A vital part of edification is the observance of discipline among the members of the church. Theoretically this includes the whole spiritual nurture of her children by the mother church. It involves the mutual care of the members for one another. It looks to the general building up and strengthening of all in the life of Christian faith, love and hope. It should embrace the corrective and reclamatory treatment of the erring; and as a last resort it should enforce the infliction of the church's penalties upon those who have been found guilty of moral or doctrinal corruption.

In addition to edification, we should by no means omit the great fact that churches are organized for service. Our Lord said to his disciples in John 9:4, "We must work the works of him that sent me while it is day," and Paul tells us in Col. 1:10 that we should be "fruitful in every good work." Work is a supreme element in every well-regulated church life. Some parts of this work have already been noticed in connection with the edification of the church, but to labor for the unsaved is also one of the principal objects of church organization. This great purpose may be combined with preaching and teach-

ing and with the giving of money for missions. The whole matter of the work and worship of the churches will be considered more at length in another part of this treatise, but it has seemed well briefly to indicate here the principal purposes for which churches are organized.

Passing from the purposes, we naturally think next of the elements of organization. In what does the organization of a Baptist church consist? The elements may be classified as *constitutive* and *completive*—that is, those which are essential to the organization that it may come into being, and those which are necessary for completeness and effectiveness in the body after it has been constituted.

The constitutive elements of organization are essential. They belong to the very beginning of the church's life. There is no organization without them. These necessary things are two—viz., covenant and creed. It is not requisite that these names should always be applied, but the things which are meant by them are absolutely essential to the organization of a church. A covenant is necessary—that is, a voluntary act by which Christians enter into relations one with another as members of a church. It is not necessary to adopt a form of words called a covenant, nor is it necessary to use the term covenant at all. This is simply a convenient designation, but there must be an act of union and a voluntary entering into union, or there can be no organized church life.

The other constitutive element may be called a creed—that is, the doctrinal basis on which the voluntary union just described takes place. Here,

again, it is not necessary to adopt any printed or written declaration of faith; but some kind of doctrinal agreement must lie at the root of the organization, or it cannot be a church. Though it is not essential that there should be a formal Baptist creed, it is certainly clear that there must be accord with the well-understood principles of the Baptist denomination before a church, however constituted, could rightly ask to be recognized by other Baptist churches as one of themselves. So it appears that whether the terms "covenant" and "creed" are used or not, there must be the action and understanding which it is the purpose of these words to set forth.

When the action just described has been taken, the church has been constituted, and has started upon its career of active life; yet it is evident that if nothing more is done the church will not be fully organized and equipped for the work it has in hand to do. There are requisite, therefore, some other elements which may be called *completive,* as finishing the act of organization. These completive elements are not essential to the church's being, but to its well-being.

As the first step towards completing the organization, officers must be appointed. No body can perform properly the purposes for which it exists without officers, or servants, who shall be charged with certain duties. Here we must recognize two classes of officers, the scriptural, and what may be called the extra-scriptural. The scriptural officers are pastor and deacons. It is obvious at once that these officials are not necessary to the church's existence, but still no one could say that the church is com-

pletely organized according to the New Testament model when it has no pastor or deacons. We must, also, have certain other officers, not definitely, or even by implication, provided for in the Bible. These are clerk, treasurer, trustees, with possibly some others. In some sense the appointment of a clerk is essential to organization, or so nearly so that it may be considered necessary. The office of treasurer is important, though his duties are often discharged by the deacons, and something may be said for that arrangement. As to trustees, usage varies. In some States the church itself is incorporated, and trustees are not needed. In some others there is a corporation, or society, owning the property and making the business arrangements for the church. Other occasional and minor officers of the church hardly need mentioning.

Another distinction among the completive elements of church organization would have reference to subdivisions of the church by which its work is parceled out for greater convenience and effectiveness. The two principal ways in which the work of the church is divided among its members are by committees and societies. Committees may be either standing or special. Standing committees are those which are appointed by the year, or some other long term, and charged continuously with certain duties. Churches differ very widely from one another in the matter of raising and keeping standing committees. Very often the same church changes its ways in this regard according to the views of the successive pastors it may have. Some pastors are great organizers and seem to think that the church cannot go on at

all unless it is divided out in squares and cubes with standing committees; while others may go to the other extreme and have no committees at all. In such matters each church must decide for itself as to the advisability of standing committees. It may be said, however, that often the deacons are left without occupation by the appointment of standing committees. It does not seem best, for instance, to have a standing committee on discipline. There is no good reason why the deacons should not be the pastor's advisers and helpers in this matter. Many churches have a standing committee on finance, and in large city churches this may be desirable; but in the smaller churches there is no reason why the deacons should not attend to this also; and so we might mention other committees. Much depends upon the size of the church, the largeness of its work, and numerous other circumstances which need not be specially mentioned. Besides these standing committees it is often necessary that the church should raise special committees for the discharge of certain specified duties. This familiar procedure needs no discussion; only let it be said that great wisdom is needed on the part of the moderator, or mover, in the selection of these committees.

We may add here that some churches have a formally adopted constitution and by-laws for their guidance in the transaction of business. This is not at all necessary and may sometimes be a hindrance rather than a help; still it is not undesirable to have such an instrument for the general guidance of the church in matters of detail. By-laws, or standing resolutions, as they are sometimes called, often serve

to give the church's work a certain permanency of shape. Brief manuals consisting of a historical sketch of the church, with standing resolutions, the covenant and articles of faith, with a list of the members added, are often found useful, especially for the help of new members coming into the church. All such things are, of course, in the discretion of each church, and as a result there is a very great diversity of practice among Baptists in these matters.

The next topic to be considered is that of method. What is the proper course of procedure in organizing a Baptist church? It is not a difficult matter in itself, and yet it is one of great importance, and requires judicious and careful handling. We have nothing definite in the Scripture as to how the Apostles proceeded in establishing churches. It was probably a very informal and simple action taken under apostolic guidance and direction. So now in our mission fields, and in some exceptional cases in our own country, churches will be organized out of newly baptized converts under the direction of the evangelist or minister in charge. But most commonly among us churches are organized from the members of other churches, and the course to be pursued in such cases ought to be thoroughly understood by our ministry, as well as others.

First of all we should consider some preliminaries to organization. In all cases, before any public action, there should be very careful private consultation, in which all the parties and institutions concerned should have full and just attention. Usually there is no need of haste. Almost every useful and sound institution represents a vast amount of per-

sonal, earnest conference in private before public action gives to it finality and permanency. Take, for instance, the establishing of a great business corporation. Men do not become members of these important institutions without much preliminary and careful consultation; and so it should be in the forming of churches. The real work precedes the final and public step which consummates the action that has long been growing toward such completion. It would be greatly better for denominational interests if more attention were paid to this point, and careful, private consultation came before final and public action.

Taking all this for granted, the next step will be for the persons interested in forming the church to obtain letters of dismission from the churches of which they are members. In such cases it is desirable that the letters should specify the purpose for which they are granted. Now, where a number of persons go out from one church for the purpose of organizing a new one, their names may all be included in a joint letter—that is, the mother church grants to the brethren and sisters named this letter with the view of their uniting with each other, and with others of like mind, for the purpose of constituting a new church; or something to this effect.

Coming now to the act of organization itself, we must say that in all cases this must be the voluntary action of those persons who enter into the new church relation. This action may be performed, or expressed, in different ways, but it must evidently be taken voluntarily and definitely by the persons themselves who desire to constitute the church—

that is to say, the church constitutes itself; it is not made, or brought into existence, by any outside persons. These may help in the organization by their presence and advice, or they may afterwards recognize the action as valid, proper and customary, but they have no hand in the actual constituting act. There are two parts in this act of organization. The first is the determination of the standing of the parties proposing to enter the organization—that is, the examination of letters submitted, or the hearing of the experience of those who propose to enter into the church relation. There must be a distinct understanding that the parties are properly qualified to take upon themselves a new and independent character as a church of Christ. The other part of the act of organization is the voluntary, but formal, adoption of a creed and covenant. This matter has already been considered when we were discussing the constitutive elements of organization. But whether or not a formal printed or written instrument is adopted, there must be the covenant relation and the doctrinal basis voluntarily and definitely accepted by the body itself.

The modes of procedure whereby this act of organization is publicly taken are various. In some cases it is taken by the church alone. The brethren and sisters come together, appoint a moderator or chairman from among themselves, a clerk or secretary, and then proceed by the examination of letters and the adoption of a creed and covenant to vote themselves a church. Sometimes the presence of a minister or some well-known leader is requested, and he gives advice as to the steps to be taken. This is

the simplest way of organizing a church.

Another way is for the church to organize itself in the presence of an advisory council—that is, a council, or presbytery, composed of representatives of neighboring churches specially appointed by request for the purpose of witnessing and sanctioning the step. This council organizes itself and votes approval or disapproval, or postponement, as the case may require. But the constitution of the church is really independent of the action of the council, and may have taken place before the council was called to recognize the body. In such cases the approval of the presbytery only endorses the church and gives it a standing among its sister churches. The disapproval of the council does not unmake the church, but simply leaves it to itself.

Another way is by an advisory council. Here there would be some difference in the procedure according to circumstances. Without having obtained letters, or being yet prepared to enter into an organization, certain brethren might ask churches in the neighborhood to send members to sit in council on the propriety of organization, and then these brethren would take subsequent action according to the findings of the council, either proceeding to organize, or concluding not to do so. Or, having obtained letters, but not yet being organized, the holders of the letters before taking the final step may seek the advice of a council to help them shape their action. Should the council advise delay, or even disapprove the project altogether, the letters may be returned, but the holders are free to act as they please without reference to the judgment of the

council. It will remain for other churches to recognize them or not, as may seem best to them. Should the council advise organization, this may proceed in their presence by the action of the church itself; and then after the church has organized itself, the council may reconvene and formally give recognition to the church.

Still another way, and in most cases the best way, is to organize by means of a constituting council, or presbytery. Here the council first comes to order and elects its chairman and clerk. Through these it then examines the letters of the parties proposing to organize the church, considers their covenant and declaration of faith, if any are offered. If no formal covenant, or declaration of faith, is offered, the chairman of the council, with the assistance of its other members, should proceed to question the leaders as to the reasons for their organization, as to their proposed doctrinal basis, and whatever other matters may in their discretion be desirable. Having obtained the necessary information, the council will then vote as to whether they shall proceed with the organization. In case of a negative vote, the council will then adjourn, and is at an end. If the holders of the letters reject the decision of the council, it is still competent for them by virtue of their letters to constitute themselves a church and to claim recognition on that basis. Whether their sister churches would grant them recognition or not would be another question; but in most cases it would be best for them to return their letters and give up trying to organize, unless better times come. If the preliminary consultations, which were advised

in a former part of this discussion, are held, such unfortunate occurrences as these will be avoided; and happily such occurrences are very rare.

In case of an affirmative vote approving the organization, the council will then proceed through its chairman to take a solemn vote from the holders of the letters as to their purpose, on the basis submitted and approved, of constituting themselves a church of Christ. This vote may be taken in one of two ways. The chairman may ask each individual in turn as to his purpose of entering into this solemn church relation; or, what is simpler and just as effective, the chairman of the council, having read the covenant and declaration of faith, may ask those who desire to enter into the organization to signify their adoption of these instruments by rising. Thus, under the guidance of the council, the church actually constitutes itself. This being done, the council, either through its chairman as their representative, or each individually (which is better) gives the hand of fellowship to the members of the newly constituted church, declaring them regularly organized, and welcomed to the sisterhoood of Baptist churches. The church may then itself come to order and proceed to any business which it may have to do, to elect officers, sometimes to receive other members who were not included in the constituting act. In connection with this business procedure there ought always to be held suitable and impressive devotional exercises.

After the organization of a church comes its recognition by other churches of like faith and order. Evidently this does not affect the validity of the or-

ganization itself, but only the relations of the new church to the other churches of the denomination. There are several ways in which this recognition is commonly accorded. One of these has already been spoken of, and is by a simultaneous council; that is, the council which advises or assists in constituting the church may then and there give to the new body the right hand of fellowship and recognition as a suitably organized Baptist church. Another way is by a subsequent council. The church having been already organized may invite churches in the neighborhood to send representatives to consider the propriety of recognizing them as a regularly constituted Baptist body. If this council approves the formation of the church upon a consideration of its action, and of its covenant and creed, it will then give the right hand of fellowship and of recognition, with suitable religious services. In case the council should refuse to recognize the church, what should be done? As before pointed out, this refusal cannot destroy the church. Under the laws of our free country, and by the clear principles of the Baptists themselves, these persons have a legal right to continue their existence as an organization. But they would have no moral right to claim to be a Baptist church when others of that name had refused to consider them as such; but the church upon reconsideration might choose to disband, the members returning to their former churches. These cases of difficulty will sometimes arise, and action will have to be taken according to circumstances in each case. Ordinarily, however, the council approves and recognizes.

Another way of recognizing a church is by giving associational fellowship. Very often this follows even where the recognizing council has been held. The newly constituted church sends its letter to the association of churches with which it proposes to connect itself. The association appoints a committee to examine into the status of the church. This committee considers the action of the council, if one has been called, or, if not, the action of the church itself, giving attention to the covenant and creed submitted. The committee then reports to the association its findings, and if the status of the church is approved, the moderator of the association extends the right hand of fellowship to the delegates present and thus gives the formal sanction of their sister churches. Should the association refuse to accept the church, it may act as before suggested in the case of a council—that is, either disband, or continue its existence without the recognition of the Baptist bodies.

But if none of these actions should be taken there is still another way in which a church may be recognized. For the sake of regularity and good feeling, all Baptist churches should seek associational fellowship, though, of course, this is not essential to church existence, or even to denominational recognition; for this may be given by general consent without the action either of a council or an association. And in cases where the recognition of a council, or an association, or both, may have been given, there is still a recognition by general consent which follows and completes all the rest. This general consent may be expressed in various ways. The inter-

change of letters dismissing and receiving members of sister churches is one way. Another is by acts of co-operation and fellowship both in worship and in work. Another is by pastoral calls, and acceptances. A minister of standing in the denomination is called from one church to another. These churches thus in a certain way recognize each other as Baptist churches; and the visits of neighboring pastors, of well-known preachers and evangelists are a sort of recognition of church standing. And then, in the denominational press, churches become known to each other and recognize each other as belonging to the same denomination. This general consent, however, is rather indefinite and vague; and while in some measure it completes and strengthens the formal recognition given by the council or association, it ought not to be the only recognition of each other prevailing among Baptist churches. For the sake of denominational unity and comity there should be definite and formal recognition. No organizations have morally a right to assume the denominational name without some acknowledgment or consent on the part of the older churches.

OUTLINE OF CHAPTER XII.

BAPTIST COUNCILS.

I. Councils relating to the ministry.
  1. Ordination.
    (1) The Baptist theory of ordination.
    (2) Why have ordaining councils?
    (3) Their nature and authority.
    (4) Method of procedure.
  2. Discipline.
    (1) Authority is in local church.
    (2) Reasons for having councils.
    (3) Mode of procedure.

II. Councils relating to churches.
  1. Organization and recognition of churches. (Treated in previous chapter.)
  2. Settlement of church troubles.
    (1) Between different churches. Occasion, call and composition; procedure and effect.
    (2) Within one church. Occasion, etc.

CHAPTER XII.

THE BAPTIST CHURCHES OF TO-DAY.

ORDAINING AND ADVISORY COUNCILS.

WHILE the local church is the ultimate source of authority in the Baptist denomination, it is evident that there are matters in which greater than local interests are at stake, and more than local opinion and action is desirable. Hence councils are often called to consider these larger interests and take action upon them, in cases where the council is competent to act; or recommend action to the church or churches in cases where church action alone can be final. While a number of emergencies requiring action by councils may conceivably arise, practically by far the greater number of such cases may be reduced to two classes: those which relate to the ministry, and those which relate to the churches themselves.

In the case of ministers councils, or presbyteries, are for two purposes: ordination and discipline—the former very common, the latter very rare. We first notice ordaining councils.

The Baptist theory of ordination is very simple: The action does not confer any spiritual grace, nor any sacerdotal authority; it is only a solemn recognition by the churches of a man's call of God to the ministry, and a formal authorization of him to perform certain official acts for the Baptist churches

and brotherhood. These official acts are the public preaching of the gospel as a representative of the denomination; the conduct of worship and business for any Baptist church on request, and the administration of the ordinances of baptism and the Lord's Supper. Baptists hold that these acts are properly authorized (humanly speaking) by the local churches alone, and that if a church so chooses it may appoint any of its members to perform them; but for various reasons it is a well-established practice among Baptists to have these actions regularly performed by a class of officials set apart for that purpose. This practice is founded in the precedents and teachings of the New Testament regarding the ministry, is confirmed by almost universal custom among all sects of Christians, and is justified by the requirements of good order and expediency. Baptists seek to avoid two extremes: that of sacerdotal officialism on the one hand and that of looseness and irregularity on the other. By insisting on the authority and initiative of the local church in ordination they effectually discountenance all hierarchical pretensions in their ministry, and by requiring ordination, however simple, as a conventional though not essential qualification for the exercise of ministerial functions, they protect themselves as far as possible from unaccredited and self-appointed leaders.

It is involved in this theory of ordination that the human and church side of the authorization of a minister of the gospel is among Baptists an affair of both local and general denominational concern. If it were general only then no one church could

grant the requisite recognition and authority to a minister. If it were local only then nothing more than action by a local church would be called for. And indeed this is all that is essential—any church can of itself ordain and send forth a minister among Baptists, and sometimes such action is expedient or even necessary. But still it is recognized that the denomination as a whole has rights which must be considered when a man is solemnly and publicly authorized to perform ministerial duties as a representative of the Baptist churches generally. It is just this combination of local authority with interests that are both local and general which calls for the action of a council or presbytery for the ordination of a Baptist minister. Besides this fundamental reason for the employment of councils there is also one of convenience and efficiency. The fitness of a candidate for the ministry can be tested far more easily and accurately by a committee of expert and trusted men than by a church in congregational assembly. A still further reason for having a council is that of dignity and impressiveness. The induction of a man into the Christian ministry is in every way a serious business, and the examination and setting apart of the candidate by a presbytery of his more experienced brethren may and should be made an occasion of deep and solemn interest to all concerned.

We must now consider how an ordaining council or presbytery is called together and of whom it is composed. The initiative rests with the candidate and with the local church. A man has convictions that he is called of God to the ministry. That is the

divine and the personal human side. The man himself, his friends, his church, in various ways give attention to this side of the matter till it becomes definite enough for official notice and action on the part of the church. Very common it is for a church first to grant to the brother a "license" to preach, or by formal vote to approve of his purpose at some time in the future to enter the ministry. Sometimes the brother pursues the matter no further, but remains a licensed preacher in his own church without pastoral charge or general recognition as a minister in full. Usually, however, license and formal approval are regarded as only preliminary steps leading to ordination, and they serve the good purpose of testing and training a man before he assumes the full responsibilities of his calling. Often a candidate pursues his theological studies in this interval. But in all these things there is no hard and fast custom, much less law. Churches are free to ordain whom, how and when they will.

The usual mode of procedure is that the church of which the candidate is a member votes to call a council or presbytery to examine the brother with a view to his ordination. Sometimes the presbytery is expected to report back to the church the results of their examination with a recommendation for action by the church. If the recommendation is favorable, the church then by another vote authorizes the council to proceed with the public ceremony of ordination in such manner as may be agreed upon. If the decision of the council should be adverse, the church is still free to act as it sees fit. Another council may be called if the church is not satisfied

with the action of the first. But such a case is not at all likely to occur. A simpler way, and quite as often employed, is for the church in its original action to give the council power to proceed with the ordination if the examination proves satisfactory. In this case it would only be necessary to report back to the church in case the council disapproves of the candidate. A modification of this method occurs when some other church than the one of which the candidate is a member asks for his ordination. This is done sometimes when the requesting church is one for whom the candidate is expected to render service without having severed his connection with his home church. In this case the church calling for the services of the brother asks and obtains permission from his home church to call a council and ordain him. In some other cases the home church may take the initiative and request the calling church to summon a council and proceed. But these complications may be easily avoided and time saved by the candidate's transferring his membership to the calling church and having the ordination under its authority.

The next matter relates to the members of the council. Obviously the number of members is unessential and varies with circumstances. The matter of numbers is important only in reference to the examination—the public ceremony requires only from two to five participants, commonly selected by the council at the request of the candidate himself. But for the examination it is desirable that a council should be as large and representative as due weight and care in so important a matter demand,

without being needlessly cumbersome in size. In cases where circumstances compel a very small council, it may add weight to its own deliberations by requesting the assistance of others not originally appointed, or by conducting the examination in the presence of the church. A church may call the council from its own membership alone, but every consideration of denominational policy and right suggests the propriety of having the representation larger than that of one local church. In securing the co-operation of others the church may by vote request certain named brethren to act, or it may delegate the selection to a committee including its own representatives on the council, or in cases of special interest or where difficulties may be feared it may request other churches to appoint whom they will to sit in council with its own members. This method is very desirable in cases of councils for the consideration of troublesome questions, but is scarcely ever needed in ordinations, because a church would not ordinarily call for a council unless it had good reason to expect that there would arise no special difficulties. Should the council be invariably composed of ordained ministers? It is evidently proper that these should be the principal components, and the name of "presbytery" often used for these councils shows that the "elders" have commonly been the members. But it is not necessary that this should always be the case. A church has a right to ask whom it will to serve.

The procedure of an ordaining council consists of two parts: the examination and the public ceremony or ordination proper. The examination is the in-

dispensable preliminary to the ordination. It is usually and properly conducted in private, but sometimes where a candidate is known to be well prepared, and is willing, it has a good effect to examine him in presence of the congregation. In conducting the examination the council organizes itself by determining the credentials of its members, electing a chairman (or moderator) and secretary (or clerk). The questions are asked either by the moderator or by another, or several others, at his request or that of the council. But though one may lead, all the members are invited to ask additional questions at their will. The lines of inquiry are three: (1) The candidate's conversion and subsequent religious experience; (2) his call to the ministry and views of his duty; (3) his doctrinal beliefs. If upon examination the council finds that it cannot approve the candidate, it directs the chairman or secretary to inform the church of its findings, and adjourns. If it does not wholly disapprove it may suggest that after further instruction the candidate be afforded another opportunity before another council. But it may simply report without recommendation, stating its reasons and leaving the case with the church. In case of approval the council acts according to its instructions, either referring the matter to the church with approval and leaving the church to arrange for the public service, or, if so instructed, proceeding then or later to the public ceremony. The details are usually arranged with the candidate, and his wishes are regarded in assigning the parts of the service, setting the time, and so on. The customary parts of the

services are—along with the usual elements of worship—a sermon, a prayer with the laying on of hands, a charge to the candidate, to which is sometimes added the presentation of a copy of the Bible with appropriate remarks. Other details are sometimes added, such as a charge to the church when the ordination is of one about to become its pastor. The laying on of hands may take place during the prayer of ordination, all the presbytery standing around the kneeling candidate with their hands lightly resting on his head, or it may follow the prayer, the candidate still kneeling. The prayer and laying on of hands is the essential and significant feature of the act of ordination. As already stated, it does not signify the impartation of spiritual grace nor sacerdotal authority; but it is the traditional and formal way among Baptists of solemnly setting apart a man, believed to be called of God and now approved of his brethren, to the work of the gospel ministry, and of invoking the divine blessing and approval upon the act.

Another sort of councils dealing with the ministry are those which are called to give advice in cases of doctrinal or moral lapse in a minister, when for any reason it is desirable that the discipline of the local church should be guided by a larger range of investigation and opinion than its own. Let it be remembered that the local church is the only judicial and disciplinary tribunal among Baptists. In most cases—and happily they are few—the action of the church is all that is required. If the doctrinal or moral lapse is clear and involves no difficulty and no disturbing personal issues the church

deposes and excludes the offender, and the denomination and the public are saved the annoyance and mortification of trials for heresy or evil conduct. In some cases a church may ask a minister to cease his functions, surrendering whatever credentials he may possess in the way of an ordination certificate or minutes of record, and still retain the brother as a member of the church. This would be in case it was unfitness rather than a more serious disqualification for the work of the ministry. Further, it must be remembered that even when a council or the association acts in a case of ministerial discipline the church is the final court, its action is necessary to carry out any recommendation that may be made. As the church ordains, so the church deposes and disciplines. Why, then, have a council at all? it may be asked. Several occasions may arise. If the case is one of special difficulty, or the offender is a prominent man, or the affair is complicated with personal or partisan rancor, or if the offender or his friends insist on a council for fairness, the church may deem it best to call to its aid the counsel of judicious and trusted brethren beyond its own membership. Further occasion arises for a council when a church may have acted too hastily in the discipline of a minister, and he feeling aggrieved may wish to appeal to a larger circle of his brethren. In this case either the church itself might be induced to call a council in the interests of fair play and seek to justify its discipline in the eyes of the brotherhood at large, or the aggrieved party or his friends might ask other churches in the vicinity to review the case by calling a council.

Other kinds of cases may be supposed, but it is gratifying to say that the resort to councils for the discipline of ministers is of rare occurrence, the voluntary action of the offenders themselves and the discipline of local churches being commonly found amply sufficient. It is unnecessary to describe the procedure of these councils—they organize, consider, report and adjourn according to what is required in each case.

We pass on to consider those councils which relate to the churches themselves. Of these again there are two kinds: those which deal with the organization and recognition of churches, and those which deal with troubles arising in the churches. The first sort has been fully considered in the preceding chapter, and so we have here to describe those which are called to aid in the settlement of church difficulties. It will help clearness to consider separately the cases of trouble between different churches and those which arise within one church. In both kinds of cases councils are often found very helpful and efficient.

Troubles arise between different churches in various ways. Sometimes it is over matters of doctrine or practice, when one church regards another as departing from the teachings of the Scripture, or from the commonly accepted tenets of the denomination, and considers the departure serious enough to bring before the general brotherhood. Sometimes it is over matters of discipline, when one church interferes in some way with the disciplinary rights of another, as by receiving an excluded person without permission of the excluding church. Sometimes it

is over property, where churches may have common or conflicting interests. In such cases a council is simply a method of arbitrating between sovereigns, or, where one party refuses to arbitrate, a method of rebuking by public opinion an offending sovereign. In some cases the association takes action. When notice is brought by a church a committee is appointed, investigates and reports. If the offense is serious the association "disfellowships" the offending church—that is, refuses to receive its messengers as members of the body, and thus declines to recognize the body as a true Baptist church. Yet other cases occur when appeal is made to the civil courts. This naturally comes about when property rights are involved, or other matters in which the civil powers have jurisdiction. But here also there is very rare occasion for action. The churches usually settle their differences either by mutual conference, or, if that fails, by a council.

A council may be either mutual, both parties uniting in the call, or *ex parte,* when only one calls the council for advice. The first is decidedly preferable, where it can be arranged, and it is also well if both churches will agree beforehand to accept the decision of the council as final and to act accordingly. Otherwise, as these councils are purely advisory and have no power whatever to enforce their decisions, their work may be entirely useless and even complicate the trouble which they seek to adjust. In the *ex parte* council the case is different. The aggrieved church simply seeks the advice of other churches or leading brethren as to what its conduct should be in a case of grievance against a sister church. The

council may consist of certain individuals selected by the calling church or churches; or those who call for the council may request other churches to select and send some of their members to sit in council with others so selected. In cases of grave importance this course is desirable, as securing greater weight and generality of opinion; but ordinarily a few carefully chosen and experienced men can settle the matter. The number, of course, would depend on circumstances and would vary. The procedure calls for no description—the council organizes, considers, advises and adjourns as it sees best.

The remaining cases for action by councils are those of troubles arising within one church. When such factional disputes occur, and cannot be settled within the church itself, three courses are open: (1) Neighboring churches, distressed at the conditions, may endeavor to heal the dispute by voluntarily calling a council to interfere. Or the association may take such action. But this sort of case is not likely to happen. (2) When a church is divided both parties may agree to call a mutual council and abide by its verdict. This is much the best way. (3) One faction may call an *ex parte* council for advice. This has sometimes to be done, but it is better avoided if possible. These councils are called and conducted in a similar manner to those already considered.

All the councils heretofore mentioned are occasional bodies, called to meet special emergencies and adjourning when their work is done. In some quarters it has been felt that certain churches in a definite region might find it well for their own con-

venience to constitute a permanent council consisting of members selected by the respective churches for certain terms of office, and holding meetings stated or special according to plan. This body would have only advisory powers, as other Baptist bodies, but would prove serviceable in various ways, saving the trouble of calling special councils for ordinations and other occasions requiring concerted action. Such a council exists among the churches of New York City and perhaps other cities. It doubtless has some desirable features, but on the whole is not likely to become an established institution among Baptists. It lacks the spontaneity and freshness of an occasional meeting and tends to routine; it limits selection, at least for a time, and puts into the hands of a fixed set of brethren for that time affairs that might demand more liberty of choice; and it contains a slight menace to freedom in thus erecting a permanent body, though only advisory and declarative, to take cognizance of matters requiring concerted action. Baptists are jealous of the perfect liberty and independence of their churches, and they make very sparing use of councils, except in cases of ordination, which are naturally of frequent occurrence.

OUTLINE OF CHAPTER XIII.

MUTUAL RELATIONS OF BAPTIST CHURCHES.

I. General bearing on denominational life.
   1. Denominational character.
   2. Denominational unity.
   3. Denominational prosperity.
   4. Denominational efficiency.

II. Problems of adjustment.
   1. How secure unity of doctrine without authority to impose it?
   2. How have unity of organization and movement without a directing head?
   3. How have sympathetic and loving cohesion among so diverse elements?
   4. How secure effective co-operation in general denominational work?

III. Methods of combination.
   1. The associations.
   2. State conventions, or general associations.
   3. General conventions and societies.
   4. Various other bodies.

CHAPTER XIII.

THE BAPTIST CHURCHES OF TO-DAY.

THEIR MUTUAL RELATIONS.

EACH Baptist church is a separate organism, a unit, independent in its life and self-governed in its constitution; but it is evident that the Baptist churches as a sum of units have important relations to each other, and that these churches separately and collectively have important relations to other Christians and to the world about them. These relations are a great force in moulding the character and determining the duties of the separate churches. While there is no general organization, or even aggregation, of which it is proper to speak collectively as "the Baptist church," yet the independent churches are, as bodies of like faith and order, bound together in highly important mutual relations. It is the purpose of the present chapter to deal with these relations in their general bearing on denominational life; to consider the problems of adjustment presented by them; and to describe briefly the various methods by which these mutual interests find organic expression among Baptists.

It is evident that the reciprocal relations of Baptist churches must have a bearing upon the life and work of the denomination as a whole. The denominational *character* is vitally concerned. The character of a family, of a home, of a community, of a

business firm, is profoundly influenced by the relations existing between the members of each, respectively. So the connection of the Baptist churches with each other may seriously affect the character of the denomination in several important regards, e. g., each church in the denomination is helped or hindered by the influence of its sisters in regard to its purity, its discipline and its effectiveness as a working body. Besides all this, the character of the denomination as it impresses itself on the world, is largely determined by the regard which the separate churches entertain for each other, and by their union and harmony.

Again, it is obvious that the way in which the churches are associated together very profoundly influences the denominational *unity*. Notwithstanding the independence of the local churches, there is such a thing among Baptists as denominational unity. Without any great ecclesiastical organization, they are a definite body of Christians, and not a mere mob of heterogeneous societies and individuals. This unity is not focalized in any visible institution, but is rather diffused through the mass. It is not a forced external uniformity, but a free coherence which admits of well-nigh infinite minor variation. Moreover, this unity is vital; that is, it pertains to the essential things of denominational life. It shows itself in the common doctrine of all the Baptist churches, which, though not formulated into any established creed, is yet well understood, both among the Baptists themselves and their fellow Christians. It is further exemplified in the spirit of the denomination. Baptists are known, as

other sects of Christians are, by the general spirit which characterizes them as a body. Furthermore, the history of the denomination is a well-defined and separate history. And in addition to all, the institutions of the denomination are peculiar.

Looking at the matter from still another point of view, we may say that the denominational *prosperity* is essentially bound up in the affinities of the churches. As the health of the human body depends in a large measure upon the sympathetic connections of the vital parts with each other and with the whole, so is it here. The prosperity and growth of the whole denomination, as well as of the separate churches which compose it, are vitally influenced by the way in which the separate churches stand related to each other. Now all that has been said converges on the point of denominational *efficiency;* for it is clear at a glance that this very greatly depends upon the mutual relations of the churches. The Baptists are a vigorous body of Christians, a powerful force in the world, and their power is extending and multiplying in all the earth, but by no means do they measure up to the height of their duty and of their capacity in this respect. Perhaps it would not be too much to say that the crowning reproach of the Baptists as a people, and their most conscientiously recognized fault, is their lack of efficiency as a body. Now, the effectiveness of the Baptist churches, like other things, is a matter of parts and a whole; for it vitally depends on the proper relations of these parts to each other. In asserting and maintaining their independency, Baptists have allowed themselves to overlook and neglect

too much the power of united effort and harmonious co-operation. The somewhat stately language of the fathers in organizing the Baptists in our country for foreign mission work should often be in mind: it was to "elicit, combine and direct the energies of the whole denomination in one sacred effort for the propagation of the gospel."

In studying the relations of the churches to each other, we meet some serious problems. The question is how to adjust these inter-relations in such ways as to secure the best results. In considering the connection with each other of independent Baptist churches we must inquire whether those relations shall be, or can be, merely sentimental and vague, or whether they must not rather be practical and definite. If they must assume visible and active form, by whom shall they be organized and directed? We answer at once, By the churches themselves; but the question still forces itself upon us, How is it to be done? Here an ounce of experience is worth a ton of theory, and Baptist history delivers a definite answer: The union of Baptists must rest upon the basis of vital sympathy, and this will be the outgrowth of contact, conference and combination. This last is the main thing, and so the great Baptist problem is the problem of combination. How can effective unity be secured without prejudice to the interests and rights of the individual churches?

We gladly concede the great advantages of such unity. But some questions of interest and difficulty arise. How can there be unity of doctrine without an authority to impose it? In answering this ques-

tion, we must distinguish between absolute uniformity and a substantial agreement, between an enforced formula and a oneness of spirit. For instructive warnings as to the result of any externally imposed doctrinal authority, we may take an observant look at the old corpse of the Greek Church, which has made no advance in any material direction for upwards of a thousand years,—a dead orthodoxy, an outworn credal uniformity. We may also notice the Roman Church. It is outwardly enslaved to the hard-and-fast dogmas of the Council of Trent, and to the utterances of some later authorities; but underneath this outward and seeming uniformity, enforced as it apparently is by the Vatican decree of papal infallibility, it is an open secret that there is much diversity of real sentiment among the thinking minds within the pale of the Catholic communion. In the very nature of things, no external human authority can ever impose from without an unalterable creed on thinking men. If the unity is not of the spirit, if it is not a free unity, it cannot be real. Among the Protestant bodies which appear to have a greater doctrinal unity than that which prevails among the Baptists, we often see tokens of disagreement. The Presbyterian Church in America has had in recent years its sharp trials growing out of the different views held even under the outward supremacy of the Westminster Confession. Unity of doctrine can never be forced upon Baptists by any external ecclesiastical authority,—that would be the idlest of idle dreams. It is to be a unity of the spirit, of freedom, or none at all.

Another question is, How can there be unity of organization and movement without a head to direct it? The difficulty here seems to be even greater than that last noticed. Again, however, we adduce the Roman Catholic Church as a conspicious illustration. With one head to their great hierarchy, they do carry on a wonderfully well organized work, and their efficiency might seem a rebuke to all loosely associated bodies. But again we may fairly raise the question whether the efficiency is not gained at the sacrifice of true Christian independence, which is worth infinitely more than any centralized earthly combination. Among Protestants we may compare with the Baptist churches the compactness and power of the Methodist Church. In admiring the system and energy which characterize the Methodists, let us not overlook the fact that often both their churches, and individuals here and there, protest vigorously when their independence is invaded by the power of the governing body. Perhaps they show a greater efficiency in actual work, but do they not lose a certain freeness and spontaneity? And is there not too much machinery and too little real Christian independence? We must emphasize the fact that centralized power is ever a menace to freedom. This has been the history of human nature both in political and ecclesiastical affairs, and no right-minded Baptist will ever desire, or seek, a refuge from lack of denominational efficiency in any centralized power lording it over the conscience. Besides, we devoutly and boldly maintain that in a free organization there may be a unity of spirit and

action which can be cherished, promoted and maintained within the free organism itself.

Another question is, How can there be sympathetic and loving cohesion among so many diverse elements? Our answer to this is that the problem is indeed difficult. We can only mourn that oftentimes there are jars and disagreements; but upon the whole the Baptist churches do entertain for each other a true Christian charity and affection. It is perhaps not invidious to say that the dew of Hermon sheds its softening influences upon the Baptist churches about as much as upon other bodies where there is a greater appearance of unity; and the ointment which ran down the beard is perhaps no less fragrant among Baptist Aarons than among those of other Christian families.

The remaining question has already in a measure been considered, How can there be effective co-operation in practical Christian work? It has already been conceded that here lies the greatest failure among Baptists, but in making such a concession, we do not at all admit a total failure. Baptist educational institutions dot the land, their missions at home and abroad have done a great and glorious work, and while they are ashamed that they have not done more, they have a right to rejoice in what has been accomplished. So much for the problems. Let us turn now to consider the methods of combination which are in vogue among the Baptists.

First, we take up the associations. These bodies arose in the early history of the Baptists in England and this country, and they have been ever since a well-established Baptist institution. They have

no ecclesiastical authority whatsoever. They are not composed of churches as such, but only of messengers of the churches, sent to confer together upon matters of mutual and common interest. These messengers are sometimes called delegates, but this is not an accurate designation; for they hold no delegated authority to act for their respective churches. Sometimes they go to the association with instructions how to act in any given case; but they have no general delegated authority. The original objects of the association were to take fraternal counsel as to the state of the various associated churches, to promote social intercourse among their ministry and members, and to hold meetings for preaching and prayer. Very often queries were sent up and proposed by the various churches bearing upon the interpretation of Scripture, or upon some practical difficulty connected with church life. The association passed no laws upon these points, but upon mature deliberation and discussion, gave their opinion and advice. Now things are much changed. The social feature remains much the same, but there is a severe strain upon hospitality; and it is probable that there is not quite so much worship and devotion in the social intercourse connected with Baptist associations as there was in older times. Preaching is not now so prominent a feature of associational meetings. Often it is addressed chiefly to the neighborhood crowd out of doors while the association continues to hold its sessions inside the church. In some quarters in connection with the meetings of the associations a great deal of gayety and mere sociability has been the order of

the day. But if anything a sadder change has come in the transaction of the business within the bodies themselves. In our days the state of the churches receives scant attention. The reading of the letters is often considered a bore, and there is a growing tendency to refer this whole matter to a "committee on digest of letters." One would suppose from the way in which this important matter is disposed of that the churches do not really feel any deep interest in each other's welfare, but that the associations from force of habit and tradition were simply preserving a form of godliness, having denied the power thereof. Another old practice before alluded to, was that of sending up queries on matters of doctrine and practice. In some parts of the country ministers' and deacons' meetings, or union meetings, as they are sometimes called, took up the practice of considering such questions, and possibly in that way, as well as by the pressure of other business, the custom has gone out of observance. A moderate renewal of this time-honored landmark might be of service now. Many things might be adduced to account for the change which has come over these associational gatherings. It may be that the principal cause lies in the changed conditions of our modern Christian life. The State conventions and general conventions, presently to be considered, were formed for the special purpose of advancing missions and education, and as these objects require the raising of money, they began to send representatives to the associational meetings, and so the churches and their messengers and pastors, together with the visiting brethren, have in these

latter times given more attention to co-operation with the larger bodies, and to the consideration of financial questions, than they have to those questions which were paramount in the earlier history of associations.

We next come to consider the State Conventions, or General Associations. These are of course peculiar to the United States, growing out of our territorial divisions. These bodies were formed to promote within the bounds of the several States general denominational enterprises, such as missions, education and charities. Thus, they are chiefly concerned with the raising and disbursement of money, and with the management by boards of trust of the various denominational agencies in the different States. Their relation to other matters of denominational interest is only incidental. While they often pass resolutions upon any subject germane to their work, or seeming to require some notice from the representatives of the denomination, their main business has been, and continues to be, the fostering of such institutions as have been mentioned. They have proved to be very useful bodies, and have done a great work. It scarcely needs to be said that they have no jurisdiction whatever over the churches. Like the associations, they are composed not of churches as such, but only of persons sent by the churches to consider the interests of the denomination. They only represent the churches in a moral and collective sense, not in any ecclesiastical or legal capacity. The basis of membership of these bodies differs in different States. Usually the churches are entitled to representatives accord-

ing to the amounts they contribute to the missionary, charitable and educational institutions. Sometimes societies within the churches have the right of representation, and sometimes even individual members of the churches.

Passing from these State organizations, we come to the general Conventions and Societies of the denomination in the United States. These great bodies, uniting larger sections of the denomination than those already discussed, are in their origin and work the response of the Baptists to the missionary call. Specially organized to promote foreign missions, they have gradually taken hold of other things also, without departing from their original intention. The general bodies in England and other countries have their peculiar names and enterprises, as the Baptist Missionary Society of England, founded by Fuller and Carey in 1792. In the northern part of the United States there are three great Societies, the Missionary Union for foreign missions, the Home Missionary Society for missions in North America, and the Publication Society. In connection with these there are also special organizations of the women for home and foreign missions. Membership in these societies is on the financial basis. The three Societies usually meet in the same place and their exercises follow each other in rotation. These meetings are called the Anniversaries, and they occupy several days, or a week, usually in the month of May.

In the southern part of the United States, there is the Southern Baptist Convention, organized in 1845. This body has its three Boards, or general

committees, one for foreign missions located in Richmond, Va., one for home missions in Atlanta, Ga., and one for Sunday-schools in Nashville, Tenn. These Boards, which are really only standing committees of the Convention, transact the business indicated by their names in the interim of the meetings of the Convention. The Convention meets annually, receives reports from its various Boards and directs their work for the following year. Auxiliary to the Convention is the Women's Missionary Union, which meets at the same time and place. The Convention is also vitally connected with the Southern Baptist Theological Seminary at Louisville, Kentucky, receiving reports from the institution and having the right to nominate trustees to fill vacancies as they occur. Representation in the body is according to contributions made to the two Boards for home and foreign missions. Of late years the various associations in the territory of the Convention have been permitted to choose each a representative, apart from the financial consideration. As said before, these societies and conventions have no control whatever over the churches. They are simply voluntary associations of Baptists maintained on plans of their own for the prosecution of great Christian work at home and abroad. Like the State conventions, they represent the churches only in a derived sense, not actually. Besides these there are some other general bodies which might be mentioned, such as the National Educational Society and the Women's Societies spoken of before, and the Baptist Young People's Union; all of which are voluntary societies,

of the classes specified, for the purposes of Christian work. There are also other "societies," "unions," "meetings," "conventions," "congresses," "conferences," "committees," and the like. These have special objects of local or general interest, and like the permanent bodies, they are in no sense ecclesiastical, or authoritative, assemblies.

In May, 1905, a number of representative Baptists from all parts of the country met in the city of St. Louis and organized "The General Baptist Convention of North America," to meet tri-ennially for conference upon matters of general interest, but with no purpose to change or supersede the existing organizations. Churches, associations, conventions, and societies will appoint the messengers.

In July of the same year a "World's Congress" of Baptists assembled in London, consisting of representatives from all over the world. Greetings and speeches characterized the large assemblies, and steps were taken toward the organization of a "Baptist World Alliance," to meet once in five years for conference and fraternal intercourse.

OUTLINE OF CHAPTER XIV.

CHRISTIAN UNION AND THE BAPTISTS.

I. What is Christian union?
  1. Doctrinal.
  2. Organic.
  3. Co-operative.
  4. Spiritual.

II. The Baptist position.
  1. Application of preceding:
    (1) Doctrinal, possible only on basis of Scripture rule of faith.
    (2) Organic, possible only on basis of preceding.
    (3) Co-operative, practicable to some extent.
    (4) Spiritual, greatly to be desired.
  2. Bodies with which such union may be had.
    (1) Denominational organizations, or churches.
    (2) Undenominational organizations of various sorts.

CHAPTER XIV.

THE BAPTIST CHURCHES OF TODAY.

THEIR POSITION AS TO CHRISTIAN UNION.

THE relation of Baptist churches to other bodies of professed Christians is one of peculiar interest and importance. There are many sects of Christians, called by custom and courtesy churches and denominations, with which Baptist churches have more or less in common, and from which also they differ more or less widely. Very delicate and difficult questions grow out of these relations, and it requires thought, tact and principle to adjust our conduct to the needs of the situation. We have of course the principles of the New Testament, but from the nature of the case, no clear precepts, or even examples, to guide our conduct. There were differences of opinion among the early Christians, but no such division into sects and parties as is the unhappy condition of the Christian world to-day. The divisions among Christians, especially in free countries like ours, are very many. It is easy to exaggerate the real evils of sectarianism and the fancied glories of Christian union, but on the other hand, it is easy to depreciate both and to rest in a state of endless and minute sectarian varieties, as if these were the normal, or at least the inevitable, state of Christians. The enthusiast for unity on

the one side, and the bigoted sectarian on the other, must be our monitory extremes, while we attempt to hold the safe, conservative, middle way. There can be no question that the idea of union among Christians has been growing for many years, and that the sharpness and asperity of denominational polemics have been much softened. There is a warmer feeling, a more generous toleration among the sects toward each other than was the case a few generations ago. Much has been written on the subject of Christian union, and it behooves us to give earnest and prayerful consideration to this great matter. In 1886 the bishops of the Protestant Episcopal Church of America, in session at Chicago, sent forth proposals for Christian union. These overtures were afterward amended by the bishops of the Church of England, in a conference held at Lambeth, in 1888. They are sometimes called the Quadrilateral, or four articles of church unity. They are as follows:*

"1. The Holy Scriptures of the Old and New Testament as containing all things necessary to salvation, and as being the rule and legitimate standard of faith.

"2. The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

"3. The two sacraments ordained by Christ himself—Baptism and the Supper of the Lord—administered with the unfailing use of Christ's words of institution and all the elements ordained by him.

"4. The historic episcopate, locally adapted in

* Shields' United Church of the United States, p. 82.

the methods of its administration to the varying needs of the nations and peoples, called of God into the unity of his church."

These proposals called forth much discussion in many of the denominational bodies, as well as in the periodicals of the various churches. The Southern Baptist Convention, at its session at Fort Worth, Texas, in May, 1890, adopted resolutions proposing the Scriptures as the one rule of faith, and stating that in order to secure anything like proper grounds of union the various assemblies should appoint representative men to meet and consider on what basis substantial agreement among the leading denominations might be reached. Such movements as these show the drift of thought in our days regarding the desirability of some sort of union among Christians of various names. Yet it must be acknowledged that the proposal for Christian union is somewhat vague. Exactly what is to be attained by it has not been made very clear. It is more a sentiment than a well-defined and commanding purpose. In this discussion it is desired to define and clarify the rather vague ideas as to Christian union, and to consider the proper attitude of the Baptist churches, both toward the other Christian sects and toward certain undenominational, but still professedly Christian organizations.

Is it possible to get any clear idea of what is really meant by the phrase? Sometimes it seems hopeless, because of the great variety of opinion. There is more than irony in the suggestion that the initial impossibility of agreeing as to what Chrisian union is cannot be regarded as a hopeful sign of securing

the thing itself; but we may at least come face to face with the inherent difficulties of the subject, and thus help to clear the way somewhat, by considering Christian union under the various descriptions of doctrinal, organic, co-operative and spiritual.

In regard to entire doctrinal accord among Christians, it is obvious at once that no such thing can ever be obtained as long as there is thought, or freedom, in this world. Absolute identity of view among men on any subject where there is room for difference of opinion is as chimerical as anything can be; and of course the advocates of church unity fully realize this. Professor Shields says (p. 7,) "Perfect consent in theological views, were it attained between the different denominations, might indeed issue in their perfect union, if not in their homogeneous organization, since among their doctrines it would include the same doctrine of church polity; but it may be doubted if such consent is in the nature of the case attainable." Theoretically, it would be a consummation devoutly to be wished, if all Christians should be able to get and hold all the truth of God, to see it just alike, to combine it in the same systems, to express it in the same symbols; provided such a union should be at the same time free, live and genuine; for it had better not be at all then to be forced, dead and false. Some may even question whether such doctrinal unity, even if attainable, would be desirable; yet we must grant that, though variety in unity is greatly to be desired, agreement upon truth is more desirable still. If we could know all the truth upon any subject, it would be well that all should know it, and if all

should know the truth, then there would be agreement upon it, so that we need not say that differences of opinion in matters of doctrine are desirable. We may only say that as our minds are at present constituted they are inevitable. We believe that one of the glories of the future state will be the clear perception of truths which are now only partially understood.

This matter may be illustrated in the domain of science, as well as that of religion. Mr. Lester F. Ward writes as follows concerning scientific truth: "The great desideratum is not unity of opinion, but correctness of opinion. It is true that the latter embraces the former, but it certainly is not true that the former embraces the latter. In making correct opinions universal, we make all opinions on the same subject identical, but the latter result is not the end, it is merely the incident. The end is to render opinions true, and this secured, the consequence may safely be left to take care of itself." And again he says: "But it may be said that the settlement of opinion in complete harmony with truth must be dismissed as an impossibility; that such is the constitution of the human mind that all cannot be made to see truth from the same point of view, and differences of opinion must needs exist. Practically this may be true, but not theoretically. It may be that as a matter of fact there will always be certain problems unsettled, and about whose solution different minds, though perhaps of equal ability, will hold opposite views. But it is, nevertheless, true that certain other problems may become settled, and so settled that they can never

again be unsettled."* What is true of science may be also in a measure said concerning religious opinion. To know the exact and complete truth is surely desirable, but whether it is actually attainable is quite a different question.

The next consideration is as to organic union. Granting that there may not be doctrinal uniformity, may there not be organic union of Christians? What is true of the individual members of any local church, and of different local churches, in effecting an organization upon the basis of their agreements and affinities, might presumably be true of all the Christian sects and denominations; that is, as Christians who have different opinions may yet unite in one church because they are more alike than they are unlike, and as different churches may form a great denomination, though these churches do not agree among themselves on every point of doctrine or practice, so all the denominations of Christians might form a kind of grand organization on the basis of commonly accepted truths and for the accomplishment of common ends. Theoretically this might come to pass, but such an organization of all Christians in one body, even if it were possible, would necessarily have its limitations, which would increase with the greater complexity of the body. In order to include all Christians of whatever name, the doctrinal basis would have to be narrowed down to such leading generalities as to make it a vanishing quantity. Wherever the differences of opinion and principle are greater in number and significance than agreements, no organization com-

* Dynamic Sociology, Vol. II, pp. 402, 404.

prehending those who hold these different views can be anything more than nominal. What sort of organization could bind together a Romanist and a Presbyterian, an Episcopalian and a Baptist, a Methodist and a Congregationalist? In some general respects all these agree, and yet an organization of persons holding such diverse views in important details as these do, could scarcely be effective, because its foundation on truth accepted by all must necessarily be narrow.

Again, it may be asked, What purposes could a grand organization of all the Christians in the country be likely to effect which would not be better effected by the different denominations, working through their own established institutions and methods? Find a suitable purpose for such an organization and get all to agree on it, and it might in some way come into being; but where is such a unifying purpose? What great work or sentiment, apart from the idea of unity itself, can ever have such an overmastering influence as to mould these various denominations into one organic unity? As a matter of fact, it is difficult to get all the churches and individuals of any one denomination united on one purpose within the denomination itself, and the more extended and varied in its parts such an organization becomes, the more difficult will it be to find for it this unifying purpose. Such a principle of union must be definite, it must be practical, it must be overpowering. It will not succeed, if it be vague, sentimental and feeble. It cannot be made to order simply with the desire of securing unity as a thing in itself desirable. It must come,

if it ever comes at all, from a growing approximation in doctrine, because of a clearer apprehension of truth, and from a growing concentration and unity of effort in promoting the great ends for which the separate denominations are striving.

Besides these difficulties concerning doctrine and purpose, there is another, namely, that of convenience or effectiveness. Even if such organic union or organization of Christians were feasible, would it really be desirable? Would it not be a large, unwieldy affair, crushed to death by its own weight? How could such a great organic union be made effective if it has no practical Christian purpose, unless it becomes centralized as in the Roman Catholic Church? It would be a big, cumbrous machine unless strongly centralized, and if strongly centralized, it would become a menace to freedom. Upon the whole, there seems to be no need and no prospect of the union of all the Christian sects in one organized body, and therefore no occasion to weep over its absence.

There may be, however, various degrees and forms of co-operative union, even though doctrinal and organic union can scarcely be hoped for. Grant a common end, in the pursuit of which there is no surrender of principle, no disloyalty to truth, no sacrifice of self-respect, and there may be, and should be, co-operative union among Christians to advance that common end. Such a union may be more or less general, according to circumstances. There are, for example, some things in which Protestants and Catholics may co-operate in certain localities, or throughout the country at large. Here we may

mention temperance reform, social purity leagues, and various measures of local beneficence; but these things are comparatively few, and may perhaps be better advanced by the existing denominations, without the union of bodies so unlike that friction might occur. There would be a larger number of purposes in which Protestants might unite, leaving out Catholics; and a still wider area of co-operation might be found for two or three of the Protestant bodies, according as they approximate to each other in doctrine and practice. Let all, or most, of the Christians in any district or country find some common end which strongly calls for co-operation, an end which can only be reached in this way, and involving no sacrifice, no compromise of principle, and who doubts that the co-operation would come? But some things proposed by the enthusiastic advocates of church unity, as matters in which different Christians might co-operate, seem to involve some sacrifice of principle, or of loyalty to the scriptural revelation. Froude somewhere eloquently commends the martyrs in the days of Bloody Mary by saying that they went to the stake because they could not be induced to say that was true which they believed to be untrue; and how can persons for the sake of a sentiment do what our fathers refused to do in view of the flaming fires of Smithfield? Various proposals in the way of of co-operative unity have been made, but doubtless they are open to many objections and practical difficulties. They seem to be suggested mostly for the sake of co-operation and unity; but unity just for unity, and co-operation just for co-operation, would be a sickly,

sentimental sort of thing that would scarcely deserve to live; for this could be no real unity. That must be a growth from within, or to speak more accurately, from above.

But even if there cannot be doctrinal unity, and if there ought not to be organic unity, and if there should be only a certain amount of co-operative unity, there is ample need and room left for the best of all—that is, spiritual unity. That there can be, and that there is among all true Christians, a high degree of spiritual union, would seem to be evident. This spiritual oneness consists in one preeminent thing, namely, the union of each individual believer with Jesus Christ, the great Head. That it should be more deeply felt and more fully exemplified is the ideal of such passages as John 17:20-23 and Eph. 4:1-16. In the first of these our Lord prays, in the well-known supplication of that last night of his life, that his followers might be one; and in the other the large-minded and eloquent Apostle to the Gentiles speaks of the desirable unity among Christian people, but it is the "unity of the Spirit in the bond of peace."

This high and highly spiritual unity may be promoted and illustrated by things common and things mutual existing among true followers of Christ. There is common obedience to the one Lord, and common consecration to the one work of his kingdom. These supremely spiritual elements may unite the spiritually minded to common ends, and give them, over their honest differences of opinion, a truer unity than any enforced organization or co-operation could ever achieve. Growing out of these

common principles are two others which expand more and more under the guidance of the Holy Spirit, namely, mutual respect and mutual love among the different parties into which Christians are divided. Let us be grateful that there is among the different sects more mutual respect than there was formerly. Christians do not now despise and hate each other, but there is much inclination to seek and to see the good that each denomination represents. And then of course the highest unity of all is in mutual Christian love. The fires of Smithfield have been quenched never to be rekindled. Fierce recriminations, angry polemics, harsh and unbrotherly attacks are more and more discountenanced among Christian people. There is a growing sentiment of mutual love among the Christian denominations, and by all means let us promote this kind of unity; for as a matter of fact, if this can be secured, greater and greater approximations may be continually made toward those which have already been sketched. Common interests and mutual regard will render co-operation less and less difficult, and these two, helping each other will tend toward a larger and more correct apprehension of truth, and make increasingly possible, if it should be proved to be desirable, something like organic union.

It is proper that we should now give our attention to the position more particularly of the Baptist churches, as to this question of union among Christians. Baptists are not less desirous than any other body of Christians that there should be as complete and perfect a state of unity among all the

followers of our Lord as it is possible to attain. Owing to their convictions on matters of baptism and the participants of the Lord's Supper they seem to occupy a somewhat more exclusive and less tolerant position than that of their brethren of the Pædobaptist denominations, and doubtless many of these believe that the Baptists are more sectarian than they really are. Any one who is well acquainted with the Baptist denomination ought to know that the things referred to are matters of principle, of logic and of consistency, and that they do not indicate any less strong, sincere or large-minded desire for Christian union than prevails among other denominations. It is perfectly natural that there should be nearer approximations in doctrine and in co-operation between Pædobaptist denominations than between these and the Baptist churches.

As to doctrinal union, the only way that Baptists can act in accordance with their principles is to assert with all earnestness and vigor that the Scriptures alone are the rule of faith, the final appeal in all doctrinal differences. Of course, there must be difference of view as to the interpretation of the Scriptures. Men will never agree as to the meaning of certain passages; but it seems, at least to most Baptists, very doubtful if any of their traditional and current interpretations can be abandoned without sacrifice of truth. The intelligent Baptist who studies over and over again the distinctive beliefs of his denomination is more and more deeply convinced that they are based on essential scriptural truth; and here is a point upon

which no intelligent and conscientious Christian man can fairly be asked to make a compromise. We must have more and more of the Bible in all our creeds. Show the Baptists that any of their accepted tenets are untrue to the letter or spirit of the divine revelation, and they will be the first to yield; but until this can be shown they cannot be expected to surrender any of their doctrinal opinions and long-accepted truths. At the same time Baptists cheerfully accord to other denominations the right to study for themselves and to differ from them. The freedom of the Christian mind and the liberty of the individual conscience are as thoroughly understood and applied among Baptists as among any people on earth. If in the free exercise of mind and conscience Christians will make a closer and closer adherence to the clear teachings of the word of God, there will be no difficulty as to their coming nearer and nearer together in their beliefs, and in the practices which grow out of those beliefs.

As to organic union, the principles, as well as the policy, of the Baptists are directly opposed to it. Baptists could not consistently enter into any organic combination with those who believe that infants, incapable of exercising repentance and faith, should be baptized into the fellowship of the churches, nor could they enter into organic church relation with those who disobey the plain command of our Lord to be immersed on a profession of faith. These are important; and unless there is real agreement of mind and heart upon them, any forced organic union would be a sham. Besides that, the

evident tendency in all history of organic unions has been toward the centralization of power and the control of local churches by such power. The "baptized churches" of our Lord, as the denominational fathers were wont to call their organizations, cannot submit to the control of any centralized power, whether lodged in one person or in a representative assembly. They believe it is contrary to the genius and teachings of Christianity; and they could not accept an organic union which in their opinion inevitably tends toward the overthrow of their views of the New Testament church polity. There is, therefore, no reasonable prospect of inducing the Baptist churches to enter into any organic union with other Christian denominations until they accept what the Baptists themselves consider to be fundamental Bible truths on those important points in which differences now exist. If any choose to call this "narrow sectarianism" they are perfectly welcome to entertain that opinion.

Taking up the matter of co-operative union, we come to easier ground, and it may be said without reserve that the Baptist churches and their individual members should not refuse to co-operate with their brethren of other denominations, so far as they can do so without prejudice to the truth of Scripture and to denominational self-respect. It must be admitted, regretfully, that the experience of the Baptists has not generally been encouraging in regard to co-operative union, in various enterprises of common Christian interest, with their brethren of other denominations. Illustrations may easily be given, some of them general and some only par-

ticular and local, where Baptists for the love of unity, having agreed to co-operate with their brethren, have been reminded rather unpleasantly of the differences which separate them from other Christians.

In the matter of spiritual union, Baptists find no difficulty and no objection in the way of cultivating the highest and purest fraternal feeling and union of heart and hope that it is possible to reach. Their sense of duty to Christ and to the world, their cherished principles of soul-liberty, their glorious history as against persecution for conscience' sake, all should put them in the forefront in promoting and practising the highest possible degree of spiritual union among all true children of God. Baptists have no right to be bigoted. While loyal to all clear spiritual truth, they must not be disloyal to the spirit of the Master who inspired the truth. Laying aside all unworthy prejudices, seeking for fuller light, rejoicing in the widening circle of religious freedom the world over, praying with all earnestness for the coming of the kingdom of God, with love for all who truly love the Lord, the Baptists should have a conscientious and constant desire more and more for a true spiritual union of all the followers of Christ. As a rule Baptists do seek this union and try to promote it. Of course, here and there may be found among them, as among other Christians, some whose spirit is not in harmony with this divine and glorious consummation, some who emphasize differences and contend angrily even over truths, some who may be narrow-minded and prejudiced, but after all, these ills and

frailties are not the peculiar heritage of Baptists.

Perhaps it may be well before leaving the subject to mention more specifically some of the Christian bodies with which union is to be cultivated. These bodies for convenience of discussion may be classed as denominational and undenominational.

By the denominational bodies is meant those which are called churches, such as the Roman Catholic Church, the Presbyterian Church, the Protestant Episcopal Church, the Methodist Episcopal Church, and the like. In using this well-accepted term let it, of course, be understood that the Baptists do not regard these bodies as being scripturally composed and organized churches. They could not do that without denying their own definition of what a scriptural church is. But the word "church" has come by custom to be applied to the various ecclesiastical bodies of all denominations, and it would be discourteous not to use the term, in the general way which habit sanctions.

The two great principles of especial importance here are those of charity on the one hand, and of loyalty to truth on the other. Baptists must love their brethren of other denominations, but must not partake in their errors. Now, it is often an exceedingly delicate thing to draw the line in the right place here. Sometimes logical consistency and sound denominational policy seem to conflict with Christian love and sentiment. In all such cases good sense, tact, Christian courtesy, combined with firm adherence to principle, should rule.

Besides the various churches there are certain undenominational organizations with which co-

operation and union of sentiment may be cultivated. These organizations are very numerous and varied, and there is no need here to attempt any complete mention of them. Some are very general in their nature and work, as the Evangelical Alliance, which has local subdivisions and is founded upon the most general Christian principles. Some of these bodies are both local and general, as the Young Men's Christian Associations, the Young People's Societies of Christian Endeavor, the various Bible Societies, and the like. Some are only local, as Ministerial Unions in the various cities, or Sunday school Unions. Again, some of these bodies are permanent, as those which have been mentioned, and some are only temporary, as various kinds of conventions, union meetings, and so on. As to Baptist co-operation with these bodies several remarks may be ventured. Since these organizations do not call themselves churches, we are relieved from embarrassment on this score. As they usually have only very broad doctrinal standards, there is commonly little or no difficulty on the point of doctrinal union; yet it is true that there is room here for trouble to arise, and there is need that with denominational loyalty Baptists should be circumspect in their co-operation with undenominational bodies. Usually whatever union these may call for is not a matter either for local church action, or for the denomination at large; it is rather the concern of the individual Christian whether he shall take part in these undenominational organizations or not. Sometimes, however, in various ways the churches as such may have occasion to recog-

nize to a greater or less extent some of these societies. When such action is called for, and does not contravene denominational principles, it is well that it should be taken, in the spirit of Christian courtesy and co-operation. As a rule these various organizations have in view some definite practical end, and so they call at the most only for co-operation in the particular purpose for which they were called into existence. The Young Men's Christian Association, for example, does not celebrate the Lord's Supper or administer the rite of baptism. It seeks to promote the spiritual and moral good of the young men in the respective communities where its branches exist. Some people object to co-operating with this great institution on the ground that the churches themselves ought to do the work which the Association is striving for. Perhaps they ought, but as a matter of fact, they are often strangely negligent in making provision or special appeal for the young men of our larger towns and cities. So, illustrations might be given in regard to various other organizations. We can only say that as a general rule we must use judgment and conscience, not letting sentiment run away with loyalty to truth, nor allowing sectarian bigotry to poison and undo the broadest and sweetest exercise of Christian charity. In the most general terms, let the Baptists be true to Christ, true to the principles revealed in the word of God, true to the church universal, composed of all the sincere believers in the risen and ascended Lord, and true to their own dearly bought and highly prized convictions of scriptural truth, and they will have no

great difficulty in applying to any special cases that may arise the principles which tend to the development and maintenance of all practicable union among the diversified bodies which profess and call themselves Christian.

OUTLINE OF CHAPTER XV.

RELATIONS OF CHURCH AND STATE.

I. The true theory—entire but friendly separation.
  1. Negative aspects—no organic union.
    (1) State must not control in spirituals.
      (a) Doctrine.
      (b) Worship.
      (c) Polity.
      (d) Works.
    (2) Church must not seek to control state in any way.
  2. Positive aspects.
    (1) State to church.
      (a) Control in seculars.
      (b) Protection.
    (2) Church to state.
      (a) Right of petition.
      (b) Duty of submission in general.
      (c) Duty of wholesome influence.

II. Difficulties in application.
  1. As to worship. Chaplains, etc.
  2. As to taxation. Some reasons for exemption.
  3. As to grants. Direct donations should not be sought nor accepted.
  4. As to education. Parallel institutions.
  5. As to charities. Both must work.

CHAPTER XV.

THE BAPTIST CHURCHES OF TO-DAY.

THEIR RELATIONS TO CIVIL GOVERNMENT.

THE history of Baptists has been a continued protest against ecclesiastical or civil tyranny over the consciences of men in religious concerns, and not a protest only but a brave and gloriously successful resistance. The Baptist churches of to-day have, in soul-liberty, a priceless and dearly bought heritage from their forefathers, and it should be theirs to maintain it intact both for themselves and all the world. It is not to be denied that Baptists, like all other human beings, have been sometimes and in some points, inconsistent with their principles in this matter; and it is also true that even here in America, where largely as the result of Baptist agitation and endeavor the fullest religious freedom is enjoyed under the fundamental law of the land, there are occasional violations, and tendencies to violation, of the spirit, if not the letter, of that law. It was, for instance, the custom of the United States Congress to include in its Indian Appropriation Bill certain grants for the furtherance of education among the Indians in the various denominational schools, and Baptists once or twice accepted these grants, being no doubt influenced by the example of others, and being unwilling to be discriminated

against by refusing to accept appropriations which were made to almost all the leading denominations. But these departures from the established principles of the Baptists were very few, and were speedily abandoned. The other Protestant denominations soon waked up to the inequality and injustice of these distributions when they discovered that the Roman Catholic Church was getting more of the public money than all the rest of the denominations in America put together. In 1896 a bill was passed in the Lower House refusing aid to sectarian Indian schools. On all these accounts it is well to define and affirm anew the Baptist theory of the proper relation of church and state, and to consider carefully some difficulties which arise in the practical application of the principle to details.

It is important at the outset to explain the true theory as to the relation between religion and civil government, or as it is commonly expressed, between church and state. A brief statement of the theory would say that there should be in their special functions entire, but friendly, separation and independence between church and state. This, of course, does not mean, and cannot mean, that they should have no connection whatever with each other, but that in their special sphere of action they should not interfere with each other's working. The matter requires fuller statement and explanation. Religion and the state are great and important institutions, directly concerned with the temporal and spiritual interests of the same people. They must, therefore, have many interests in common, and in fact their relations are very real and very inti-

mate, but there is not and should not be complete identity of life, sphere or function; yet there is no call for hostility between them, but for the largest and fullest mutual sympathy and help.

We shall look first at the negative aspects of the relations between church and state. There should be no such organic union of the two as to make the church the state exercising spiritual functions, or the state the church exercising secular functions. There must be no government of the church by the state in church affairs, and no government of the state by the church in state affairs. These two propositions will be considered separately.

The state must not control the church in spiritual affairs. The civil government must have absolute and impartial respect for the rights of conscience in regard to religion, as well as other matters. The government has no right to enforce upon its citizens religious doctrines, worship, polity or works. In regard to religious beliefs, it is no part of the duty, or rights of the state, to declare by law, or enforce by penalty, what a man shall believe—what religious views he shall hold. As a matter of fact, no earthly power can enforce opinion and belief. The state can only take cognizance of actions. It cannot presume to dictate the inner motives of outer acts, nor prescribe the opinions upon which actions are based; hence, the state cannot enforce doctrine. Wherever the civil government has assumed to set up a doctrinal standard, wicked and bloody persecution has followed.

In regard to worship, the right of the state to impose forms of worship is denied. It must not pre-

sume to prescribe to its citizens where, how or when they shall lift up their souls in adoration of the Creator. The spiritual worship which God requires must be free, and the divine requirement is sovereign over human law. These principles as to doctrine and worship were well brought out in the Virginia Declaration of Rights, which declares (Art. 16): "That religion, or the duty which we owe to the Creator, and the manner of discharging it can be directed only by reason and conviction, not by force or violence." These words were quoted in a Memorial and Remonstrance presented to the General Assembly of Virginia against the existing establishment of religion in that commonwealth in 1785. This instrument was drawn by James Madison, afterward president of the United States. It is an admirable presentation of the principal objections to the union of church and state. The eminent author, after quoting the Declaration of Rights, goes on to say: "The religion, then, of every man must be left to the conviction and conscience of every man, and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right. It is unalienable because the opinions of men, depending only on the evidence contemplated by their own minds, cannot follow the dictates of other men. It is unalienable also because what is here a right toward men is a duty toward the Creator. It is the duty of every man to render to the Creator such homage and such honor as he believes to be acceptable to him. This duty is precedent both in order of time and in degree of obligation to the claims of civil society. Be-

fore any man can be considered as a member of civil society he must be considered as a subject of the Governor of the universe. . . . . We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance." During the same memorable time, the General Assembly of Virginia in 1785 adopted an act to establish religious freedom. This was drawn by Thomas Jefferson, and is in these words: "Be it enacted by the General Assembly that no man shall be compelled to frequent or support any religious worship, belief or minister whatsoever; nor shall be enforced, restrained, molested or burthened in his body or goods; nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess and by argument to maintain their opinions in matters of religion, and that the same shall in nowise diminish, enlarge or affect their civil capacities."* These sentiments were afterwards embodied in the first amendment to the Federal Constitution, which was adopted at the instance of James Madison and others who were influenced very largely by the remonstrances of the Baptists of Virginia. The article reads: "The Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

A further extension of the negative relations of government would include the matter of church polity. The state has no right to set up or enjoin any plan of organization by which believers and

*Quotations from the Appendix to Beale's edition of Semple's History of the Baptists of Virginia.

worshipers of God shall govern themselves in their religious concerns. In the state churches of Europe the idea was that the church was really the state acting in religious matters and for religious ends. Consequently episcopacy was established in England by act of Parliament and at first and for many years was enforced; but, as is well known, the attempt to enforce episcopacy upon Scotland led to great disturbances and brave resistance. It may be said that the attempt to enforce episcopacy in Great Britain has failed. Now, of course, episcopacy is established and dissent is tolerated; but even this is wrong; for it is but a logical and proper extension of the correct principle to deny the right of the state to compel its citizens to support a church establishment of which they do not approve. It was never right that dissenters, who were conscientiously in favor of their own forms of religion, should have had to support these by voluntary contributions, and at the same time pay taxes for the support of the state religion. Little by little this iniquity has been removed, until now the revenues of the Church of England come chiefly, if not wholly, from endowments and voluntary contributions; but still the church enjoys many privileges and advantages not accorded to others. On the other hand we must bear in mind that any organization professing to be religious which should use its religious institutions for treasonable or criminal purposes would justly fall under the punishment of the state. Clearly the civil government would have the right to forbid or suppress any institution of this character, but this would not be an infraction of re-

ligious rights properly speaking—it would only be the state's exercising the right to maintain itself and to protect its citizens, and these two are fundamental rights of government.

As to religious works, we should say further that the state has no right to compel distinctively religious works; yet here careful discrimination must be made; for it is evidently the state's duty to suppress and punish crime and to protect its citizens in their personal rights. If, now, these personal rights should be invaded, or crime should be committed, in the name of religion, the state must interfere to prevent or punish such action. But this is a very different thing from undertaking to enforce distinctively religious conduct. Sometimes difficulty would arise here, as in the matter of Sabbath observance. While the state has no right to enforce this, yet it may with entire propriety protect the people in their enjoyment of a religious rest day, and it may forbid acts which are abhorrent to the religious sentiments of a majority of the citizens. There can be no hard-and-fast line drawn in regard to these actions. Sometimes such prohibition of actions might approach dangerously near to an attempt to compel the people in matters of conscience. Ordinarily, however, the leaning is the other way, and the state may intervene to accord just religious freedom to all its subjects.

We must now look at the other side of our problem, which is that the church must not seek to control the state in things secular. This is the just and logical converse of the other proposition. No church must seize the reins of secular authority and rule

in her own interests. This experiment has sometimes been tried, but has not met with long continued success. Human reason and the sense of liberty revolt against this method of procedure. In the great conflicts between the popes and the emperors, the pope claimed superior sovereignty over the civil government. This contention of the papacy has been ably argued and constantly practised wherever Rome has had the power to carry out her theories. The following argument from Thomas Aquinas is quoted from Professor Willoughby's *Nature of the State,* p. 47: "The highest aim of mankind is eternal blessedness. To this chief end all earthly aims must be subordinated. This chief aim cannot be realized through human direction alone, but must obtain divine assistance, which is only to be obtained from the church; therefore, the state, through which earthly aims are attained, must be subordinated to the church." Even Protestants have not always escaped the clutches of this argument. The theocracy established in Geneva under Calvin, and various other similar institutions, show how slowly the true idea of religious liberty gained upon men even after the Reformation; and in our own country the unhappy attempts in the commonwealths of Massachusetts and Virginia to make the church dominant in the state illustrate the same difficulty of escaping from Romanist views on the subject. After more than a century of trial in our country the principle is firmly fixed in modern civilization. Bismarck's famous declaration in the Reichstag, "We go no more to Canossa," showed the feeling of triumphant Germany after the French

war of 1870. It is true that there has been some reaction in Germany, but recent events in England and France touching the control of public education by religious bodies show unmistakably the trend of thought in Europe. It seems beyond all question that in the progressive civilized nations of the world any attempt to subordinate the civil government to the control of any church, sect or hierarchy would now be impossible of accomplishment. Certainly in our own free land there seems to be no danger of such a catastrophe. At the same time our people should remember the political watch-word that "the price of liberty is eternal vigilance;" for doubtless there are those who would like to impose upon our own free institutions the manacles of ecclesiastical tyranny.

Turning now to the positive aspects of the connection between church and state, we may observe that these two great institutions must of necessity have very close relations, and between them there must be mutual benefit. Absolute independence is of course impossible. Church and state occupy the same territory, they minister to the wants of the same body of citizens, they seek in different ways to promote the welfare of the same people. Thus, they must have many and close connecting bonds. Sometimes difficulties will arise in the proper adjustment of the respective duties and rights of religion and government, but some things at least are clear and beyond dispute.

We may say that the state has positive relations to the church. And among these we should mention state control in things secular. This is clearly a

well-defined principle of religion. Our Lord taught that we must "render unto Cæsar the things that are Cæsar's," and Paul declared that Christian people must render allegiance and obedience to the powers that be; the apostle Peter likewise enjoins respect and obedience to the civil magistrates; so that there is clear Scripture teaching as to the control of the government over the church in things secular. No church should be allowed to act adversely to the highest interests of the commonwealth. The government must defend the rights of citizens against ecclesiastical tyranny. This involves the right of government to interfere in religious disputes where the peace of the state is endangered, to forbid ecclesiastical penalties that are unjust or cruel, and to prevent persecution. It also involves the right to grant or annul ecclesiastical privileges, according as these promote or imperil the good of the state. The question of taxation of church property comes up here, and so far as the state is concerned, there can be no doubt of its right to tax religious institutions, but there may be reasons why for the good of all concerned it may decline to exercise this right. In the matter of holding property and payment of debts, and all such matters, the state's right of control must not be denied.

Another line of the state's relation to the church is that of protection. One of the primary duties of the body politic is that of protection to its citizens in all their just rights and privileges, and so Christians and other religious persons have a right to claim, as citizens, protection by the state. This right was exercised in a notable manner by the

Apostle Paul himself on several occasions. Nor is it to individuals only that the state must extend her protecting arm. Societies, corporations, educational and charitable institutions all have a right to the common protection of government, and surely this protection could not be denied with any show of justice to the churches. Whatever protection, therefore, the church needs in ways not inconsistent with the rights and privileges of others the state should cheerfully grant. As great moral and humane institutions the churches, in the accomplishment of their beneficent purposes, deserve sympathy and all reasonable help from the state. Hence the state must protect the churches in the orderly conduct of worship, and against any injury in persons or property from ill-disposed persons. A disturber of religious worship is either willfully or thoughtlessly invading the rights of the good. If a man can claim to be protected in the peace and quietude of his home, so churches may claim the kindly protection of government in the peacefful exercise of their religious customs. If a man has a right to hold property and to resist with the help of the state any invasions of his vested rights, even so has a church the privilege to claim the protecting care of the state in the proper enjoyment of its acquired possessions. Particular applications of the general principle may sometimes occasion difficulty, but it seems hardly necessary to argue that the principle of governmental protection over the churches is in itself a perfectly sound one.

We pass on to notice that the church has positive relations to the state. There is, for example, the

right of resolution and petition. Any body of citizens, or even any one citizen, has a right to present petitions setting forth grievances and praying to the lawfully constituted authorities for redress. It would be the greatest absurdity to deny to churches the privilege of making outcry if their sacred rights are invaded. The action of the Baptists in Virginia and Massachusetts, as well as in other lands and countries, in making such appeals to the legislative authority will surely not be condemned by those who are enjoying the fruits of their timely and temperate, but firm and successful, assertion of the right of resolution and petition. It is true that churches may carry too far this sound principle. They may vex the government with petty grievances, or they may act against their own interests by seeking state interference in matters which should concern themselves alone. As in the working of every other great principle, so here there must be some points of uncertainty in the application to details. It is better that sparing use should be made of this great right, that churches should appeal as little as possible to the secular arm for help in their work and movements.

Corresponding to the state's right of control is the church's duty of submission and obedience in things secular. Scriptural authority for this duty has already been noticed. Churches should be loyal upholders of law and order. They should teach and exemplify the soundest principles of subjection to rightly constituted civil authority. In return for the exceptional privileges which most enlightened states grant to the churches, they ought to be emi-

nent defenders of the state's rights and lawful powers.

Another duty of the church to the state is that of exerting a wholesome influence within the body of citizens. By her prayers, her teaching, her charities, and by the active personal interest and efforts of her members, the church should be a purifying and beneficent power within the state. Without assuming or desiring control, her influence should be as a blessed leaven within the body politic.

The mutual rights and duties of church and state as thus expounded need not, and should not, interfere with that wise and proper separation between them which has been defended as a cardinal principle. At the same time it is admitted that in many points of detail some difficulties in adjusting the proper connection between the government and religion will occur, and it is proper that we give our attention to these.

In the matter of worship, for example, there sometimes occurs difficulty. The appointment and pay of government chaplains is one of these knotty questions. In the army and navy of the United States and in Congress, chaplains are appointed and paid by the government. The same thing holds in some of the state institutions, as the legislatures, universities, and charitable or reformatory institutions. Who is to decide as to the religious beliefs of these chaplains? What denomination shall they represent? Is it right to support them with money raised by taxation of all the people? These questions are not very easy to answer, and they seem to be opposed to the idea of entire separation of church and state;

but on the other hand it must be said, that while the inconsistency is apparent, it is but slight, and the benefits derived are reasonably supposed to be greater than the evils involved; for how else is proper provision to be made for a regular ministry to the religious needs of the persons concerned? In the case of such public institutions as have been named, could these be safely left to the voluntary principle? In the army, for example, no one thinks of setting up churches of the different sects, and yet there is often need for the ministries of religion. The men themselves, except in rare cases, would be glad to accept the services of a minister not of their own denomination, and any person who was fit to be appointed an army or navy chaplain would surely not be a narrow sectarian, but would endeavor, while loyal to his own views of truth, to have a large-minded charity for those who might differ from him. Other such instances might be mentioned to show that in some small matters of detail inconsistencies with the general theory must be tolerated for the sake of some special good. Naturally here, there would be difference of opinion as to how far such inconsistencies ought to be allowed, or whether they ought to be allowed at all.

Another point of difficulty in the adjustment of the relations of church and state is in the matter of taxation. Ought church property to be exempt from taxation? If it be granted that church edifices and furniture specially devoted to the worship of God should be exempt, and if it be granted that charitable institutions which minister to the needs of the destitute should be exempt, does it follow

that educational institutions and all other church property should be held exempt from taxation for municipal, state or general governmental purposes? The broad theory of separation between church and state, if consistently carried out here, would leave no church property exempt from taxation; for this exemption, though indirect, is really to some extent state aid, if not support, of the church. What is the difference between making outright a grant from government funds, and simply declining to exact taxes? Is not the amount of taxes so remitted virtually a contribution from the state to the institution enjoying the exemption? Upon the face of it this is true, and is a serious objection to the exemption of church property of any kind from taxation. But as a matter of fact in most of the States of our Union such property is held to be exempt, and there is considerable latitude as to the kinds of property which religious corporations may hold without paying taxes. Let us notice the arguments which may be urged in support of these exemptions. The first is that the state gets a fair return for this exemption in the good which is done by the churches. The influence of religion, and the charitable work of religion, are held to be of so great value that the commonwealth is simply doing good to itself by releasing these institutions from taxation. The argument has some force, but there are necessary limitations to its range. The state obviously cannot afford to declare as a general principle that it will not tax any institution or corporation from which the citizens of the state derive benefit. Yet, of course, the kind of benefit must be

taken into consideration, and with careful watching as to details the argument may be admitted to have some force.

Another principle by which it is sought to justify the exemption of church property from taxation is that this kind of property is not financially productive to its owners, who already pay taxes on their productive property. A church member is a property holder. He pays taxes to the state on his individual property which brings him income. As a member of the church he receives no income. It was not intended to bring him income, and all that does minister to his income has already been taxed. In a sense, therefore, he would be taxed twice, if he had to pay for his interest in the church property. Besides that, the church members also pay for the support of the church and its religious institutions, which are not found self-supporting, much less profitable, as investments. There is, therefore, here a difference between churches and their institutions, and business corporations. On the ground that educational and charitable institutions may be held exempt from taxation, so also may churches. An argument for exemption may be also derived from the consideration that the supporters of the churches by voluntarily assuming the burden of all religious establishments have thus relieved the state of what was formerly its care, and is one of the most important elements of a people's welfare. So the state really profits. Another reason is found in practical trouble in the way of ceasing these exemptions, since they have so long existed. This would be manifest injustice to large vested interests which have

grown up under the principle of exemption. It would not be right to make any sudden changes. In many cases it would almost amount to confiscation by the government to impose taxes upon churches and religious institutions; so that if these laws are ever changed in the direction of non-exemption, they ought to be changed slowly and with as little injury to existing relations as possible.

The matter of grants was alluded to in the beginning. Here the donation from the state is direct, and as no established property interests can suffer, such grants ought to be declined. Years ago Carey accepted "grants in aid" from the British government for his schools and missions in India, and in this country the Indian schools, as before remarked, of the various denominations have at times received government aid. Such direct grants are, however, clearly opposed to the principle of separation of church and state, and there is no need that they should be made.

In the matter of education there are some very delicate and difficult questions which will receive fuller consideration in another part of this work. There was a time when education was principally the function of the church, but the state has more and more in modern times been encroaching, or as some would say, gaining, in this direction. There is no question that the denominational schools have still a mission to perform in this country, and they should be loyally and earnestly maintained by their respective adherents. For the present at least there must be co-existence of state and religious educational institutions. Their rivalries, differences and

clashes must be adjusted as best they can. Certainly religious people would make a great mistake to abandon the field. Perhaps there is room for all and patronage enough for all, without the necessity of animosity or unlovely competition. The church cannot surrender wholly to the state the privilege and the duty of educating the young; because the churches have, and in the nature of things can have, no direct control of the state colleges, and they cannot sit idly by and run the risk of having their youth trained in schools which are not only under the control of religion, but may very conceivably be even opposed to religion.

One other point of difficulty must be here considered, and that is in regard to charitable institutions. Here again, there is in a measure at least occupation of the same ground by the church and the state, and there are consequent difficulties. Charities supported by taxes, such as the asylums for the insane, alms-houses and the like, are good things, and they deserve the interest and sympathy of Christian people. In fact they are the outgrowth and expression of the sentiments embodied in a Christian civilization, and would probably never have existed but for the beneficent progress of the Christian faith. But how far Christians should turn over all this to the state, how far they should send their own needy to these institutions, and how far they should attempt to maintain similar institutions along with those which are supported by the government, are difficult questions. As a matter of fact, the state has taken to itself certain forms of charitable and reformatory work and left the

churches to maintain others. This has not been the result of any design or conference, but simply the outgrowth of circumstances; for example, the state usually provides asylums for the insane, and the religious denominations most commonly support the orphanages. In fact this whole question of the relations of the church and state in matters of charity, education and the like, needs a careful study and adjustment. The existing arrangements can hardly be regarded as final. More will be said on the subjest in the discussion of charities and reforms as a part of church work.

PART SECOND.

OUTLINE OF CHAPTER I.

THE CHRISTIAN ORDINANCES.

I. General View of the Ordinances.
  1. Definition.
    (1) Meaning of "ordinance" and "sacrament."
    (2) Acts symbolic of truth.
  2. Number.
    (1) Protestant view—two only.
    (2) Romanist view—seven.
  3. Purpose.
    (1) Erroneous views.
    (2) True view.
  4. Keepers.
    (1) Christians; not as individuals, etc.
    (2) The churches.
      (a) Their duty as to Baptism.
      (b) Their duty as to the Supper.

II. Controversies over the Ordinances.
  1. As to Baptism.
    (1) The Obligation.
    (2) The Act.
    (3) The Agent.
    (4) The Recipients.
    (5) The Significance.
  2. As to the Lord's Supper.
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PART SECOND.

ORDINANCES OF THE CHURCHES.

CHAPTER I.

THE CHRISTIAN ORDINANCES.

It is obviously a matter of great importance that we should have sound and scriptural opinions and clear convictions regarding the ordinances of our religion; for all through the Christian history, even from the earliest times until now, these sacred rites have been the occasion of great and long, and often fierce, debates. It is a mournful fact that Christians in all times, and even now, should disagree and contend in regard to the most sacred observances of their religion. Doubtless this arises in part from the sinful side of human nature expressing itself in mere contentiousness. But the other side must also be remembered. The very sacredness of the things in dispute, and the fact that they belong to the Lord and not to men have had the effect of making Christians extremely jealous concerning their right interpretation and administration. The rancorous spirit and the evil words and actions which have accompanied these controversies merit only condemnation; but the

courage, the loyalty to truth, the intense conviction of duty to the Lord and Master, which also have been part and parcel of these contentions can only excite our admiration. It would be a great mistake, unjust alike to noble men now gone and to the character of many now living, to condemn off-hand and in the cheap way of many an all-informed and sneering critic, the earnestness and sincerity which in large measure have characterized the controversies on the ordinances of religion. In this chapter we first take a general view of the ordinances, and then of the controversies which have been waged about them.

First of all we have to inquire, What are the ordinances? And at the outset we must reckon with the terms employed. The word "ordinance" is derived from the Latin *ordo,* a row, or order, and so *ordinare* meant to put in the right place in the row, or set in order, and then consequently to establish, to command; so that "ordinance" comes to mean something established, commanded, enforced by proper authority, and the term has been applied to the sacred rites of Baptism and the Lord's Supper as institutions, or commandments of the Lord. We have, therefore, in the word ordinance a glance at the authority of the Master by whom these sacred institutions have been established and laid upon the observance of his people in all time. Sometimes the word "sacrament" is used instead of "ordinance;" but because of Roman Catholic associations Baptists and some others generally discard that term. But the word "sacrament" in its origin, and as properly understood, presents the other side of the

matter, that is, the voluntary acceptance of the authority which is expressed in the word "ordinance;" for the *sacramentum* was the Roman soldier's sacred oath of allegiance to his commander, and so it came to denote the Christian's act of consecration to his Lord. This seems to have been the origin of the word, and yet, because of the principal element in the term, it soon came to signify merely a holy thing, that is, a sacred rite or observance without reference to the vow of the offerer. In this sense every element of religious life, or worship, might be called a sacrament.

But leaving etymologies, and looking at present custom and association, we observe that the word "ordinance" is the most common in Protestant use; and it is well that it should be so, since the word itself leads our thought to him who has ordained, or commanded, these sacred observances of his own origination. Neither "ordinance" nor any other term is used in the New Testament to describe collectively Baptism and the Supper. In 1 Cor. 11:2, according to the King James Version, the Apostle says: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." The margin, however, renders, "traditions," which has been accepted by the Revisers, and is undoubtedly the correct rendering. The context shows that there is here no certain, still less exclusive, reference to Baptism and the Supper, but rather to customs and proprieties which the Apostle had enjoined. But there is no objection to using "ordinance" as a convenient designation.

The ordinances, then, are certain symbolic acts

which Christians are commanded to observe as setting forth great truths of their religion. The elements of this definition are important. Notice that these are acts or observances—things to do, as well as to keep. They are not simply keepsakes which may fade or decay, but actions which may perpetually be performed. Again, we must emphasize the point that they are symbolic acts, done with a view to setting forth truth. The acts are of no consequence in themselves. Their whole force lies in their symbolism. Looked at simply as actions, both ordinances are not only useless but somewhat inconvenient. It is a very notable thing, that actions so simple should be made the vehicles of such supreme and far-reaching truths. Moreover, they are commanded acts, positive divine institutions. In these days of overmuch "evolution" it is well to remember that some of the best things in life are not the chance developments of untrustworthy human nature, but are distinctly and mightily enjoined by the Power above all nature, and enshrined in a love and devotion to which the human heart untouched by the divine Spirit is a stranger. Distinctly then, do these institutions recognize the authority and lordship of the Son of God, and they are performed in simple and loving obedience to his will.

Among the Protestants generally and the Baptists, the terms "ordinances" and "sacraments" are applied only to Baptism and the Lord's Supper. The Tunkers ("Dunkards") and a few others hold that John 13:1-17 enjoins the practice of feet-washing as a perpetual ordinance; but most inter-

preters regard the passage as giving only a noble object-lesson in humility.

Passing now to the purpose of the ordinances, we first notice some errors. The Romanist view that in some way the mere performance of these acts itself brings a blessing, or confers spiritual grace, is a grave error. We hold that there is nothing in the acts themselves to bring grace, nothing mysterious, nothing miraculous, but that God blesses the performance of these acts as he blesses obedience and worship in other things. Another error is the notion that somehow these rites were an intended means of impressing the world. This possibly grew out of the saying of Paul in 1 Cor. 11:26, "As oft as yet eat this bread and drink this cup ye do proclaim the Lord's death till he come." But the "proclaiming" here need not be to the outside world, but rather means the exhibition, to those who are taking part in the ordinance, of the perennial grace and love of Christ in salvation. It is true that the suitable performance of the ordinances may, and often does, have a happy spiritual effect upon those who look upon it, but this effect is incidental to the true design of the ordinances. Another serious error is of course not held as a theory—the merely formal or ritualistic use of the ordinances, observing them as a custom, or churchly performance, without any true conception or hearty realization of their intent or force.

The true view or the ordinances may be set forth in three parts, all of which are essential to a complete statement: (1) They symbolize by vivid action essential Christian truth, expressing in an out-

wardly observed rite, inwardly accepted and fundamental Christian doctrine; (2) They are to be kept as observances for the sake of the Lord Jesus, in simple obedience to his positive commands, and in grateful recognition of his claims to our love and duty; (3) They are, therefore, distinctively Christian ceremonies, marking those who rightly observe them as the true followers of Jesus Christ.

We pass on to consider the keepers of the ordinances. Upon whom lies the obligation to keep and administer these commanded observances of the Christian religion? We may somewhat clear the ground by exclusion, by considering upon whom it does not lie to keep these sacred and distinctive Christian rites; for certainly it is not the duty of any and everybody promiscuously to observe Baptism and the Lord's Supper. The command to repent and believe applies to everybody, but not the command to baptize in the name of the Father and the Son and the Holy Spirit, and not the command to partake of the bread and wine in remembrance of the self-sacrificing love of the Saviour. It would be monstrous irreverence and impropriety for persons not owning Christ as Lord and Saviour to take upon themselves the observance of these holy things. But further, we may say that not even the people of Christ, indiscriminately and generally, are to observe the ordinances. It is true that every believer should be baptized and should then observe the Supper with his brethren, but not any and every believer by himself, or even in company with others, is to observe or administer either one of the ordinances. There obviously should be some restrictions

and safeguards about the celebration of these holy rites. We have no reason to suppose that in chance meetings, or mere social assemblies, it was intended for Christians to observe the ordinances. Again, we should notice that it is not the duty of any individual Christian to go about on his own responsibility baptizing people, or presuming to administer the Lord's Supper to whomsoever he might meet. Nor, finally, is it to be regarded as the exclusive privilege of ministry or priesthood. This is debatable and debated ground, and it must be acknowledged that there arises here some difficulty. It was probably true that in many cases the Apostles and the evangelists of the New Testament times administered these rites in their discretion; and so those who believe in apostolic succession in bishops consider that the authority to administer the ordinances was thus handed down. Baptists, however, do not believe that the Apostles transmitted this authority through individuals, or constituted any order of men their successors, either in name or function. They also deny that any present day individual can show his apostolic succession and vindicate his credentials to perform the sacred mysteries. Where, then, lie the duty and the authority in regard to the observance of the ordinances?

Our answer is ready. It is the duty and privilege of the organized churches of Christ. And inasmuch as these are separate local bodies of believers, and no grand aggregated organization, the duty of observance lies upon each local church in particular. If question should be raised as to the scriptural authority for holding that the local churches are the

proper depositaries and keepers of the ordinances, we reply that this is a fair inference from: (1) The fact of the establishment of churches, as the custodians of Christian truth and customs; (2) From the absence of continuous apostolic authority in the churches; and (3) From the principle that definite observances are more properly performed by regularly organized and accredited bodies than by unorganized and unaccredited individuals. We cannot say that there is any definite command which lays the performance of these two ordinances upon the churches, yet it appears to be the natural, if not necessary, deduction from the whole trend and tenor of the New Testament teaching. We must take one of three positions in regard to the matter, namely, that of apostolic succession in bishops, or that of general and ill-defined performance, or that of church observance. Only a few choose the middle one of these, and the question practically narrows itself to a choice between apostolic succession in bishops and the responsible action of the local churches. To Baptists the latter seems to be clearly in accord with New Testament principles and practice.

We notice now the duty of the churches as keepers of the ordinances. In regard to Baptism, it is the duty of the church in all cases to satisfy itself that a real Christian baptism has been received before admitting any applicant to its membership. There is difference of opinion as to what constitutes a real Christian baptism in some cases, and there might also arise difference of opinion as to what evidence would satisfy the church in cases of doubt;

but leaving these matters aside, the principle as announced is generally recognized as sound. There are some exceptions, of course. Some sectaries and others have not considered baptism a prerequisite to church membership, but a great majority of Christian people in all times have had no question as to this point. Baptism, while it is not the "door of the church" in any proper sense, is a necessary prerequisite to admission through the door, which is the vote of the church itself. It is also the duty of the church to provide for the observance of Baptism, both by having a proper administrator and suitable appliances.

As to the Lord's Supper, the duty of the church is to keep it as a church action, and with due solemnity and decorum. It is an action solely for church members, presumably "in good standing and full fellowship," as the current phrase has it. It is an action to be performed in regular and orderly assemblies of the church held for that purpose; though it may be done in different places and at different seasons as the church may by vote direct. It is the privilege of the church to appoint any of its members to preside and direct the observance of the Supper. It does not require the presence and action of an ordained minister, though for the sake of regularity and propriety this is customary and desirable.

Controversies over the ordinances have marked the entire course of Christian history, and they have not ceased. In the following chapters particular attention will be paid to these, and earnest effort be made to see and state the truth according

to the Scriptures; but to prepare the way for fuller treatment and clearer understanding, it is desirable to give here a brief and comprehensive statement and explanation of the principal points of controversy in regard to each ordinance. As to Baptism there are five: (1) The Obligation; (2) The Act; (3) The Agent; (4) The Recipients; (5) The Significance. As to the Lord's Supper there are three: (1) The Meaning; (2) The Participants; (3) The Observance.

In regard to Baptism a few parties and individuals here and there have for one reason or another been led to deny that it was intended to be a perpetual institution, or that it is in every case necessary to membership in a Christian church; but the consensus of opinion among the vast body of Christian professors in all ages is that it is the duty of the individual believer to receive and of the churches to require baptism as obedience to the command of Christ, and as the indispensable token of a Christian profession. Greater difference of opinion has prevailed as to the act of Baptism—whether it is the immersion of the body in water, or the application of water to the person by sprinkling or pouring, and whether the act is to be performed once only or three times successively. The more common but less accurate phraseology describes this discussion as regarding the "mode" of baptism, but "act" is the better word and will be used throughout this treatise. The next topic of debate is that regarding the agent, or "administrator," of baptism, i. e., who is properly authorized to perform the act? and is the baptism invalid if performed by an unsuit-

able agent? Next we have the great debate as to the recipients, or "subjects," of baptism: whether it should be performed on believers only or also on infants with a view to their future profession of faith. Lastly, discussion has been very sharp as to the significance or "design" of baptism: whether it is only a symbolic and declarative act, or has also spiritual efficacy, either as removing the taint of natural sin, or as being the condition of the divine remission of sin.

In regard to the Lord's Supper the various disputes may be summed up under the three points previously mentioned, meaning, participants, observance: What was our Lord's purpose in instituting the rite? and what did he mean by saying, "This is my body"? Is there a "real presence" of Christ in some miraculous way in the elements, or is the rite one of solemn and worshipful memorial only? Another question is in regard to the proper participants in the celebration. Are baptism and regular church membership necessary to such participation? or may any one at his option take part when the ordinance is observed? And lastly, various questions of detail arise as to the observance of the Supper, as ,Who should administer the rite? How often it should be observed? and under what conditions, methods, etc.? All these matters will be fully considered in their proper place.

OUTLINE OF CHAPTER II.

THE OBLIGATION OF BAPTISM.

I. Ground of the Obligation.
  1. The will of Christ.
    (1) His example.
    (2) His practice.
    (3) His command.
  2. The authority of the Apostles.
    (1) Their practice.
    (2) Their teaching.
  3. The consensus of Christendom.

II. Historical View of the Obligation.
  1. The patristic era.
  2. The Middle Ages.
  3. The Reformation period.
    (1) The Catholic Church.
    (2) The Reformers.
    (3) The Anabaptists.
  4. Modern times.
    (1) Rejected by Quakers.
    (2) Denied by some others.

III. Recognition of the Obligation.
  1. As a Doctrine. Defence.
    (1) Against denial.
    (2) Against neglect.
  2. As a Practice. Parties to it.
    (1) The church.
    (2) The agent.
    (3) The recipient.

CHAPTER II.

THE OBLIGATION OF BAPTISM.

TAKING up in the order announced in the last chapter, the controversies on the ordinance of Baptism, we begin with that upon the obligation of the practice. Did Christ intend that Baptism, as an outward and ceremonial act, should be perpetuated in the practice of his people through time? And consequently is it the duty of his people so to observe and practise it? While the great majority of Christians in all times have so understood the mind of the Master and have endeavored to carry out his will, there have been some here and there in the course of Christian history who have failed either through misunderstanding or neglect to recognize the obligation; and accordingly it is well to devote at least a short chapter to the consideration of this fundamental matter.

We first consider the ground of the obligation resting upon Christians to practise Baptism as a religious rite. The primary reason and all-sufficient cause is that it is the will of Jesus Christ. How may we be sure of this? In the first place there is his own example. In Matt. 3:13-15 we have the familiar record: "Then cometh Jesus from Galilee to the Jordan unto John to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to

me? But Jesus answering said unto him, Suffer it now; for thus it becometh us to fulfill all righteousness. Then he suffereth him." Now our Lord accepted the baptism of John as a divinely authorized institution (Matt. 21:23-27), and the reason he assigns for receiving it in face of the remonstrance of John—"thus it becometh us to fulfill all righteousness"—shows the high importance he attached to the act, though in his case it did not signify "repentance for the remisison of sins." What was it then for Christ but the definite and public and solemn entrance upon his ministry? It was in his case, as nearly as the circumstances admitted, the equivalent of the believer's entrance upon the Christian life and service. Upon this act of consecration and obedience on the part of the Son the Father then and there spoke his approval. As far, then, as the parallel extends the example of Christ teaches that baptism, as the initial act of outward Christian profession, is an act fulfilling righteousness and as such acceptable to God. But John's baptism was introductory to that of Christ himself. For our Lord also employed that ceremony in making disciples to himself (John 4:1,2). While he did not personally perform the act he had his disciples to do so. Thus his practice followed his own example and established baptism as the initiatory rite for those who would profess themselves his followers and enter the service of his kingdom. That nothing may be wanting to the completeness of the argument we have, finally, the explicit command of Jesus in the Great Commission (Matt. 28:19): "Go ye therefore, and make disciples of all the nations, bap-

tizing them into the name of the Father and of the Son and of the Holy Spirit." Here as the ceremonial part in the making of disciples baptism is placed between the proclamation of the gospel and instruction in its duties. Surely it would be difficult to conceive a more explicit and emphatic expression of the Lord's will than these facts present.

That the Apostles and their co-laborers understood and carried out the Lord's will in regard to the requirement of baptism is clear both from their practice and their teachings. The facts in regard to the baptism of the three thousand at Pentecost (Acts 2:41), of the Samaritan converts and the Ethiopian treasurer (8:12,36,38), of Saul of Tarsus (9:18), of Cornelius (10:46,48), of Lydia and the Philippian jailor (16:15,33), of the twelve imperfectly taught men (19:1-5), are surely sufficient evidence as to the uniform practice of the early Christians. The aposolic teaching is to the same effect. Paul (Rom. 6:1-4; Col. 2:12) assumes the fact and urges the symbolism of baptism in a way to indicate its importance as the initiatory Christian rite. His remarks in 1 Cor. 1:13-17 so far from showing a slight regard for baptism really indicate how highly it was esteemed. The Corinthians in their party zeal were making a wrong use of the names of Paul, Apollos and Cephas as leaders to whom they were attaching themselves, and Paul is led to congratulate himself that he had baptized only a few of them since this would have intensified the feeling, showing that the performance of baptism was so highly regarded as to constitute a claim of affection or loyalty for the agent from the recipient. Again the

obscure passage in 1 Cor. 15:29 about being baptized for the dead shows the high, even superstitious, regard in which the ordinance was already held by some. Discouraging these misuses Paul shows by his very mention of them how highly baptism was held in the minds of the first Christians, and this esteem—though of course not the perversions—was the effect of apostolic practice and teaching. This teaching is further illustrated in the difficult passage in 1 Peter 3:21, where baptism is called "the interrogation (or demand, or appeal) of a good conscience toward God." Whatever difficulty must be felt as to the exact meaning of the term variously translated "answer," "requirement," "interrogation," etc., it evidently describes baptism as an act in which the conscience deals with a duty toward God. Thus in various ways the practice and teaching of the Apostles accept and enforce the will of Christ in regard to baptism as the ceremonial initial act of allegiance and profession on the part of a Christian believer.

It only remains to say that the overwhelming consensus of opinion and practice in the Christian world during all the ages to this day accepts this view of the matter. There has been much dispute over the form, administration and recipients of the rite, but very little as to whether the act of baptism should be required as a condition of membership in a professedly Christian body. The few exceptions only emphasize the parctical unanimity of Christians on the point in question; and to these exceptions it is well to give some attention, in the way of a slight historical sketch of the subject.

As early as the patristic age (during the first six centuries) there appear to have been some who denied the necessity of baptism. Bingham (Antiquities, Book II., chap. 2, sec. 1) says: "Though the church always maintained an honorable opinion of baptism as a divine and heavenly institution, yet there wanted not sects and heresies who in the earliest ages spoke very diminutively and condemnatively of it; and either in whole or in part upon various reasons rejected or corrupted it." He goes on to give an account of some of these sects and their reasons for rejecting baptism. Some were a sort of Gnostic rationalists who said that religion was a matter of the intellect, and that baptism, being a mere external performance, was of no service. Others maintained that Christian baptism was no water baptism at all—that was John's baptism; for John himself said he baptized with water, but Christ would baptize with the Holy Ghost and fire. These evidently anticipated the modern Quakers and others. Still others held that as baptism was not essential to salvation the performance of it was a matter of indifference.

In the Middle Ages there does not appear to have been much discussion as to the obligation of baptism. Certainly in the Roman Church the necessity of it was fully accepted, and if it was rejected at all it must have been among some obscure sects whose tenets are not well known.

During the period of the Reformation (1517-1648), along with every other element of Christian faith and practice, baptism came up for a full share of discussion. The parties to it were chiefly three:

the Catholics, the Reformers and the Anabaptists. But all these accepted the obligation. The Council of Trent by putting its approval on the doctrine of baptismal salvation, and authorizing baptisms by heretics, emphasized in the strongest manner the Church's insistence on the practice. Likewise the teachings of the leading Reformers, the catechisms and confessions of faith, show that these also considered baptism as necessary to church membership and the outward profession of Christianity. Of the Anabaptists it must be remarked that their insistence upon believers' baptism as opposed to that of infants clearly shows their acceptance of the importance of baptism as the initiatory rite of Christian profession. So here again, as in case of the Middle Ages, we have to say that if there were any to reject the obligation of baptism it must have been among obscure individuals or sects who are not of any historic importance.

In modern times (1648 till now) the only considerable sect to deny the obligation of baptism have been the Quakers, or Friends, who took their rise in England about the middle of the seventeenth century, and spread both there and in America, notwithstanding the inexcusable persecutions to which they were subjected. Their view was that the ordinances did not need to be perpetually repeated; that they were merely spiritual and symbolical rites; and that only the baptism of the Spirit was of perpetual force, and that was to be sought and found by prayer and communion with God.

In England some Baptists have been led by their views in favor of unrestricted communion to adopt

also the view that baptism is not required for church membership. Once in awhile in this country also some may be found to advocate such opinions. But this is a virtual denial of the need of baptism at all, and is the outcome of loose views either of church polity or of the authority of our Lord in general.

We come now to the recognition of the obligation of baptism, both as doctrine and duty. As a clearly taught doctrine of the New Testament it is to be maintained against those who on principle deny it, as the Quakers. This is to be done, as in the case of all doctrines, by careful study and unfolding of the doctrine and by enforcing upon the attention of opponents the Scripture proofs. Against those who slight the ordinance as unimportant urgent enforcement of the supreme authority of the Lord himself is necessary. But alas, there be many nowadays to whom even this appeal has little force. All who truly believe in Jesus as Lord should need no urging to carry out his commands in detail, and therefore to obey him in this solemn rite which he has himself sanctioned and ejnoined.

In maintaining baptism as a practice it is proper to consider the parties to the act. Here first we place the church. It is the duty of the church to see that the commands of her great Head and Lord are scrupulously carried out. And so it is evident from the Scriptures before noticed that the church must always require baptism as a condition precedent to membership. Difficulties in regard to what constitutes a valid baptism in some cases will arise. These are to be treated later when we take

up the subject of the agent or administrator of baptism. Suffice it here to say that in no case should a church receive as a member a person who has not a defensible claim to a valid baptism. But besides requiring baptism as a condition of membership, the church should regulate the performance of the act. It should provide for the orderly and regular administration of the ordinance at the hands of authorized officers, for the decent conduct of the rite with due solemnity and decorum, and generally for the management of all such details as are necessarily left to the discretion of the people of God.

The other parties to the act of baptism are the performer and receiver of the action. The agent certainly should have a clear conviction of his authority both directly from the Lord and indirectly through his church, and should clearly understand just what baptism means in order that he may intelligently do his Lord's will. It should not be necessary to say that he should perform the act solemnly, skilfully, both to the edification of the witnesses and of the recipient. He who follows his Lord in baptism also owes it to the Master, his brethren and himself to have a correct conception of what he is doing and a reverent spirit in the performance itself. There is no call for misconceptions of the merit of the mere act of baptism, but there is imperative need for a reverent and intelligent performance and acceptance of the act on the part of those chiefly concerned in its administration.

OUTLINE OF CHAPTER III.

ACT OF BAPTISM—MEANING OF THE WORD.

I. Definitions in dictionaries.
  1. The three best are enough.
    (1) Liddell & Scott for classical Greek.
    (2) Thayer for New Testament.
    (3) Cremer for theological terms.
  2. Value of this argument.
    (1) Convenient and effective.
    (2) Definitions in spite of controversy.
    (3) Definers not Baptists.
    (4) Inductions of many scholars.

II. Literary Usage of the Greek Language.
  1. Outline of Conant's argument.
    (1) Literal use—86 examples.
      (a) Element implied.
      (b) Element expressed and construed with or without preposition.
    (2) Figurative use—65 examples.
    (3) In compound with a preposition—17 examples. In all 168.
  2. Strength of the argument.
    (1) Breadth of the induction.
    (2) Completeness of the reasoning.

III. Religious Usage.
  1. The New Testament.
    (1) No reason for changing usual meaning.
    (2) Circumstances require immersion.
    (3) Figurative uses correspond.
    (4) Apparent difficulties explained.
  2. The Fathers.
  3. Modern Greek.

CHAPTER III.

THE ACT OF BAPTISM.

THE MEANING OF THE WORD.

WHAT is the act of baptism? Sprinkling, pouring, immersion, or all three? In the light of the teachings of Scripture, the truth of history and the present duty of the people of Christ it is important to settle this question. The means of deciding it are at hand. When a word in another language describes an act and we want to know what the corresponding word describing the same act is in our own language we must consult the best available sources of information. There are two places of appeal in this matter, though in reality they are but one. These are the dictionaries which have been made by competent scholars, and the usages of the language which lie behind the dictionaries. This latter really is the final court of appeal, because it is clear that the dictionaries themselves have been made by induction from the usage of the language.

Our first appeal is to the dictionaries. Citations from a multitude of inferior authorities would be little to the purpose; a few of the best can settle the question as well as all of them. Definitions are here given from three great lexicons: one for the classical Greek, one for the New Testament Greek,

and one for theological terms in the New Testament.

For classical Greek the authority universally recognized among English speaking scholars is the great lexicon of Liddell & Scott. The seventh edition of this work is the last revision, and up to this date is the final authority in this country. Its definitions of the word *baptizo* are here quoted. Citations from Greek authors are omitted, but the conclusions are given in the exact words of the dictionary itself: 1. "To dip in, or under water; of ships, to sink or disable them; metaphorically of the crowds who flocked into Jerusalem at the time of the siege; passive, to be drenched; metaphorically, soaked in wine, over head and ears in debt, being drowned with questions, or getting into deep water. 2. To draw wine by dipping the cup in the bowl. 3. To baptize. Middle, to dip oneself, to get oneself baptized."

For the New Testament Greek the accepted standard in the world of schilarship to-day is a lexicon which bears the name of three authors. Originally it was Wilke's Clavis, i. e., key, to the New Testament. It was written in Latin and was intended to discuss, especially, the Greek words found in the New Testament, and those only. It was worked over later by Grimm, and this edition was known as Grimm's Wilke's Clavis, and was recognized among scholars as the best New Testament Greek Lexicon in existence. It was later translated into English from the Latin with valuable additions by Professor J. H. Thayer, of the Harvard Divinity School, and in its American-English dress is known as Thayer's Greek-English Lexicon of the New Tes-

tament. Beyond all doubt it is the best New Testament Greek-English Lexicon that we have. Exact quotation of its definitions is here given, citations omitted as before: "I. 1. Properly to dip repeatedly, to immerse, submerge. 2. To cleanse by dipping or submerging, to wash, to make clean with water; in the mid. and the 1 aor. pass., to wash oneself, bathe. 3. Metaphorically to overwhelm; and alone, to inflict great and abounding calamities on one, to be overwhelmed with calamities, of those who must bear them. II. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion, viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom. a. The word is used absolutely, to administer the rite of ablution, to baptize. Pass., to be baptized. Pass., in the reflex sense, to allow oneself to be initiated by baptism, to receive baptism; followed by a dat. of the thing with which baptism is performed, water. b. With prepositions; aa. *eis,* to mark the element into which the immersion is made; to indicate the effect. bb. *en,* with dat. of the thing in which one is immersed; of the thing used in baptizing; with the simple dat. cc. Pass. *epi,* relying on the name of Jesus Christ. dd. *huper,* on behalf of the dead, in 1 Cor. 15:29."

The third dictionary to be noticed is one which devotes itself especially to the subject of theological

terms used in the New Testament. This was by Professor Hermann Cremer, of Germany. We quote from the English translation of Professor William Urwick, published by T. & T. Clark, Edinburgh, and in New York by the Scribners. The definition is as follows, somewhat abbreviated, as the discussion is rather long for complete quotation: "The peculiar New Testament and Christian use of the word—to denote immersion, submersion for a religious purpose, to baptize—may be pretty clearly traced back to the Levitical washings." It proceeds to discuss at length the relation of these Levitical washings to baptism and then discusses the design of baptism, which is not here in question, and goes on to say, "metaphorically used *baptizein* occurs in many passages of Scripture."

It thus appears that the best lexical authorities coincide in defining the proper meaning of the word "baptize" as immerse.*

Now we notice the value of this argument. It has the merit of brevity and convenience. And it must be observed that these definitions were framed in full view of the controversies concerning baptism. If the opponents of immersion had discovered a really new meaning of the word "baptize" and had demonstrated their success, it is incredible that the best authorities should have left it out of their works. Further, it must be borne in mind that these definitions are the opinions of scholars who are not Baptists. Liddell and Scott were

* Definitions from other lexicons, ancient and modern, may be found in Hiscox's *New Directory for Baptist churches* and in Christian's *Immersion*.

clergymen of the Church of England; both Grimm and Wilke were German Lutherans; their translator, Professor Thayer, was a Congregationalist, and Professor Cremer is a German Lutheran. It is certain, therefore, that in framing their definitions these scholars were not led by ecclesiastical prejudice or preference, but by scholarly knowledge of the real meaning of the word. Again, we must observe that these definitions are inductions from the long continued patient accumulations of scholars, who have made the study of the Greek language their special care. No great dictionary is the offhand work of one man—each must be based upon many predecessors and upon a wider induction and comparison of the facts of the language behind it. Thus while these three great dictionaries bear the names of eminent scholars, they are the contributions of a host of other scholars through all the centuries, and represent the consensus of opinion of those who have made special investigation in this department of learning. For all these reasons the argument is one of great force, and to every candid mind it should be convincing.

Let us take up now the usage of the word as it appears in the Greek authors. As has just been observed, lexical definitions are only briefly expressed inductions from linguistic usage, which must sometimes be taken into account. Usually it is not necessary to resort to this method of treating a subject, as the definitions of linguistic specialists will commonly be accepted. But the importance and interest of the controversy on Baptism have caused Baptist scholars, as well as some others who are inter-

ested in the subject, to make this special investigation into the usage of the language in order to verify and confirm the inductions of the lexicographers. Dr. Alexander Carson made good use of this method in his day, though he fell into some errors, but Dr. Thomas J. Conant in his *Meaning and Use of Baptizein* has left nothing to be done or desired in this matter—he has covered the ground.

An outline of Dr. Conant's argument will now be given. The student is referred to the book itself for a complete statement.. (1) Dr. Conant gives eighty-six examples of the *literal use of baptizo* from different Greek authors to show that they always used the word in the sense of putting under water or other liquid. (a) Fifty-eight examples are first quoted where the element is not expressed, but implied. By the way of illustration two of these are here given: Polybius, in his History, book III., chapter 72,4, speaking of the passage of the Roman army, under the Consul Tiberius, through the river Tebia, which had been swollen by heavy rains, says: "They passed through with difficulty, the foot-soldiers immersed (baptized) as far as to the breasts." Achilles Tatius, in his story of Cliptophon and Leucippe, book IV., chapter 18, describing the manner in which the Egyptian boatman drinks water from the Nile, says: "And lets down his hand into the water; and dipping (baptizing) it hollowed, and filling it with water, he darts the draught towards his mouth, and hits the mark." (b) The literal use is further exemplified in cases where the element in which the act is performed is mentioned and construed with or without a preposition. Here twenty-eight exam-

ples are quoted and all to the same effect. Julian in his Ode to Cupid says: "As I was once twining a garland, I found Cupid in the roses; and holding by the wings I immersed (baptized) him into wine, and took and drank him; and now, within my members, he tickles with his wings." Strabo, in his Geography, book XII., chapter 5, section 4, speaking of the water of a certain lake, says: "The water solidifies so readily around everything that is immersed (baptized) into it, that they draw up salt crowns when they let down a circle of rushes." (2) Dr. Conant passes on to the *figurative use* of the word, where the notion of being overwhelmed, or dipped, or plunged is expressed. Here there are sixty-five quotations, all illustrating the original meaning of the word. For example, Libanius, the teacher of Chrysostom, refers to the earthquake in which two of his friends had perished, and in speaking of this affliction says: "And I myself am one of those submerged (baptized) by that great wave." (3) Dr. Conant next gives the use of the word *in composition with a preposition,* and under this head quotes seventeen passages. One of these, where the word is compounded with the preposition "in," is found in Plutarch, Life of Sylla, XXI., where speaking of some dying soldiers he says: "And dying they filled the marshes with blood, and the lake with dead bodies; so that until now, many barbaric bows, and helmets, and pieces of iron breast-plates, and swords, are found immersed (baptized) in the pools." Altogether there are given one hundred and sixty-eight examples from Greek authors in every age and of every sort, and Dr. Conant thus

sums up: "In all the word has retained its ground meaning without change. From the earliest age of Greek literature down to its close, a period of about two thousand years, not an example has been found in which the word has any other meaning."

The strength of this argument lies in the breadth of the induction and the completeness and finality of the reasoning. The entire range of Greek literature has been covered. Every reference made in any known lexicon of the language was diligently hunted up and verified, and many others were added from the author's own reading and investigation; so that it is reasonably certain that few if any passages bearing upon the usage of this word in any extant Greek author have been overlooked.

So much for the literary usage. We turn now to consider the religious usage of the word, and the question before us is as to the meaning of the word baptizo, when it is employed to denote the religious rite of baptism and not any ordinary act of dipping. Does it still preserve the original meaning of dipping or immersing? Here, to determine the Greek usage, we must examine three different sources: the New Testament, the Greek Fathers and the use of the Greek Church in modern times.

As to the New Testament usage, a careful induction and classification of all the passages in the New Testament, where the word is used of the Christian rite of baptism, will show that the general usage of the language has been faultlessly adhered to by the New Testament writers. Attempts to prove anything else have failed, and must fail. No exhaustive presentation of the matter can here be attempted,

but a few points it is necessary to notice. There are some passages where the act is merely mentioned. What are we to say of these? Was there any reason why in their use of this word the New Testament writers should depart from the established classical use? When the word was taken up into the higher sphere of religious usage did it therefore leave behind it the actual meaning it had? Is it conceivable that the religious usage of the word *baptizo,* describing a religious ceremony, should change the meaning of the word from dip to sprinkle? and were there not words for sprinkling and pouring at hand if the New Testament writers desired to say sprinkle and pour instead of dip? In truth, in the actual use of the word the meaning of dip or plunge is always appropriate in the New Testament for baptism; the substitution of any other word would be inappropriate in most cases and impossible in some.

Again, the circumstances attending the act are such as to justify or require the meaning of immerse. For example, where "John was baptizing at Enon because there was much water there." (John 3:23.) The effort to make this mean that there was much drinking water there to slake the thirst of the crowds attending, is so evidently a makeshift as not to require serious consideration. In Mark 1:9 it is said of our Lord's baptism that he was "baptized into the Jordan," and that he "came up out of the water." Surely the attending circumstances here not only coincide with the meaning of dip, but seem absolutely to require it; and the same thing is true of the famous passages in Acts 8:38,39,

concerning the baptism of the eunuch by Philip. Here is an exact and minute description of the act, and nothing but immersion can fit into the language used; for it is said that "both went down into the water, both Philip and the eunuch, and he baptized him, and when they were come up out of the water, the Spirit of the Lord caught away Philip." Further, there are two passages, Romans 6:1-4 and Col. 2:12, where the symbolism of baptism is set forth as a burial and resurrection, and these naturally demand the classical and original meaning of the word, to put under. Various attempts have been made to break the force of these passages, but they have appealed to the candid mind of many a Pædobaptist divine and scholar, notable among whom are Calvin and John Wesley, who both gave the meaning of immerse at these and other passages.*

The few passages of the New Testament which have been used as against immersion are easily explained to accord with that meaning. In Mark 7:3,4, and Luke 11:37,38, the dipping does not mean baptism, but is easily shown to have been in accord with the custom of the Jews at that time. They were accustomed actually to dip articles mentioned, washing them thoroughly, as well as to take a complete bath when they returned from the market places. (See the various commentaries, even of Pædobaptist scholars, especially Meyer, upon the passages in question.) In Acts 2:41 the statement is made that three thousand were baptized in one day in Jerusalem, and this has been often shown to have been feasible, both on account of the abund-

*Cf. Wesley's and Calvin's admissions Ch. V, below.

ant water supply, which is well known to have existed in the city, and on account of the number of the administrators. A modern parallel case is that of the baptism of the Telugus, where two thousand two hundred and twenty-two were baptized in one day. The baptism of the jailer recorded in Acts 16:33, has sometimes been used as if it made against the meaning of immerse, but the immersion may have been performed in the river which was adjacent to the city. We know there was a river there beside which Lydia and others had a praying place; but more probably the baptism was performed in the bath in the jailer's apartments. The Romans were accustomed to having baths in their houses, and it is not at all unlikely that the jailer's house was so furnished. The mention of the fact that he took them the same hour of the night and washed their stripes would be in harmony with this view. All that we are required to do in this case is to show that immersion is possible, this being the proper meaning of the word. If it were impossible we might have to seek another meaning. Thus, examined at every point with careful and minute investigation, the New Testament usage of the word is seen to coincide with the ordinary classic meaning, as there is every reason that it should do.

We notice now the usage of the word among the Greek Fathers. When the early Christian writers spoke of baptism they did so in a way to indicate that immersion was the act. The passage in the *Didache*, Chapter vii., by the very exception which it allows shows that immersion was the usual and proper act. The passage is as follows: "Now con-

cerning baptism, baptize thus: Having first taught all these things, baptize ye in the name of the Father, and of the Son, and of the Holy Ghost in living (running) water, and if thou hast not living (running) water, baptize in other water, and if thou canst not in cold then in warm; but if thou hast neither, pour thrice upon the head in the name of the Father, and of the Son, and of the Holy Ghost." Evidently here the ground meaning of baptize is to immerse. An emergency is recognized in which it was impossible to procure water for immersion. Now, then, in such emergency the writer says "pour;" whereby it is plain that in his mind "pour" and "baptize" are not synonymous terms. In other words, in an emergency where the proper act of baptism is recognized as impossible some other thing is substituted for the right thing. This document was discovered after Dr. Conant wrote his treatise. He quotes from the Greek Fathers twenty-eight passages in which they speak of the Christian rite of baptism in such a way as to show that they understood the word to mean immersion. Basil the Great is quoted as saying: "Imitating the burial of Christ by the immersion (baptism); for the bodies of those immersed (baptized) are, as it were, buried in the water." Others are to the same purport. Dr. Conant adds fourteen passages from the Latin Fathers, who used such Latin words about the rite as to show that they understood the Greek word to signify immersion. For example, Tertullian has the word *tingo,* which originally meant to dip and then to dye, from which our words *tincture* and *tint* came. In another place Tertullian used *mergo;* Am-

brose and Jerome also used *mergo*. In addition to these Dr. Conant gives nineteen quotations from the Greek Fathers in which they employ the word in some illustrative or figurative way, but in harmony with the idea of dipping or plunging. For example, Chrysostom, in explaining the words of our Lord about his having a baptism to be baptized with, says: "For as he who is immersed (baptized) with water, rises again with great ease, not at all hindered by the nature of the waters; so also, he having gone down into death, with greater ease came up; for this cause he calls it an immersion (baptism)."

In regard to the meaning of the word in the Greek Church of modern times we can only say that this is in harmony with the ancient usage.* Dr. Conant quotes from Alexander de Stourdza, Russian State-Councillor, who says: "The verb *baptizo* has, in fact, but one sole acceptation: It signifies literally, and always, to plunge." Dean Stanley in his *Lectures on the Eastern Church,* p. 117, says: "To this form (that is, immersion) the Eastern Church still rigorously adheres, and the most illustrious and venerable portion of it, that of the Byzantine empire, absolutely repudiates and ignores any other mode of administration as essentially invalid." This custom is of course based upon their understanding of the word baptize. The usage of the modern Greek Church clearly proves the same.

Hence, we see that in all the range of usage from the earliest appearance of the word in Greek literature to its survival and continuance in the Greek of to-day the word *baptizo* means to immerse, dip,

* See Christian, *Immersion*, p. 192f.

put under or into water or some liquid, or in its figurative sense into other substances. The argument, then, from the meaning of the word is simply unanswerable. Various attempts are made here and there to refute it, but so far as the meaning of the word "baptize" is concerned the question may be regarded as finally settled for all those who have no motive for seeking and maintaining a different view. Some of the pleas of the opponents of immersion will be considered in a later chapter.

OUTLINE OF CHAPTER IV.

THE ACT OF BAPTISM; LIGHT FROM HISTORY.

I. The Historical Study of Baptism.
  1. Value.
    (1) Why appeal to history.
    (2) How use the argument.
  2. Materials for the argument.

II. Outline of the History.
  1. The Patristic Age: 100-604.
    (1) Immersion the act.
    (2) Trine immersion usual.
    (3) Emergency cases of affusion.
  2. The Middle Ages: 604-1517.
    (1) Trine immersion general practice.
    (2) Cases of single immersion.
    (3) Progress of pouring and sprinkling.
  3. The Reformation: 1517-1648.
    (1) Among Romanists. Both immersion and affusion, both single and trine.
    (2) Among Reformers. Immersion admitted as theory; affusion adopted as practice.
    (3) Among Anabaptists. Some adopted immersion, some used affusion.
  4. Modern Times: 1648-present.
    (1) Romanists theoretically admit all forms, but single affusion prevails.
    (2) Greek Church practises trine immersion.
    (3) Pædobaptists recognize immersion, but practise single affusion.
    (4) Dunkards practise trine immersion.
    (5) Baptists and others use single immersion.

CHAPTER IV.

THE ACT OF BAPTISM. LIGHT FROM HISTORY.

THE course of reasoning developed in the previous chapter in regard to the meaning of the word *baptizo* and its use in the New Testament to signify the Christian rite of baptism is amply sufficient and satisfactory so far as the Christian duty of baptism is concerned. The New Testament requirement of an immersion of the whole body in water is sufficiently established without reference to any other mode of argumentation. The purpose of the present chapter is to study the history of the act of baptism, with a view to exhibiting what has been the practice of professing Christians through the centuries in regard to this important rite.

We should consider, first of all, the nature and value of this argument from history. The question may be raised, Why appeal to history at all? Does not the argument from the meaning of the word settle the matter? We do not discuss this subject with a view to proving what baptism is, but for other reasons. The prevalence of a custom even in the earliest centuries does not prove that it is authorized by the New Testament; because it may have arisen in a subsequent age and very soon have become thoroughly imbedded in the practice of Christians. We cannot say, therefore, that the prevalence of immersion among early Christians

necessarily proves it to have been the practice of the New Testament. That is established, as we have before seen, on other grounds. We admit that history presents a divided testimony. Sprinkling and pouring did originate subsequently to the apostolic times and steadily gained upon immersion until a majority of the Christian world adopted that unscriptural practice. It is evident, therefore, that our appeal to history is not to prove immersion, but only to see, having demonstrated immersion from other sources, how history corroborates the meaning of the word in New Testament usage by showing that the actual practice for a long season did conform to the New Testament requirement. Another reason for appealing to history is because of the interest of the subject. It is right that we should see how Christians in all subsequent ages understood and observed this ordinance. The light which is reflected back upon the New Testament by the progress of history is both interesting and valuable.

Another question is as to the use we should make of this argument. If, as has just been admitted, the historical argument is logically incomplete, is it worth anything to us as a practical argument? Our answer is that we should use it for no more than it is worth. Our first and last appeal is to the Scripture as the only rule of faith and practice. Now trine immersion and infant baptism were early practised among Christians, but we reject these because they have no foundation in the New Testament. Immersion early existed and long continued among the followers of Christ, and it has a foundation in

the New Testament, and not only so, but is clearly demonstrated to have been the constant New Testament practice. There is here a clear distinction. We do not place any value upon the historical argument for immersion other than as confirmatory and illustrative of what is proved from the New Testament itself. On the other hand, we may, and ought to, use the historical argument for all it is worth. While not conclusive it is helpful. The long prevalence of immersion and the exceptional and unfavorable reception given to sprinkling and pouring certainly count far more for than against immersion; and however imperfect the historical argument may be, it certainly can never dislodge us from the "impregnable rock of holy Scripture."

The materials for constructing the historical argument in favor of immersion are so very full and rich that the investigator is embarrassed by the extent of his riches. This has been one of the greatest controversies in Christian history, and the literature of the subject is overwhelmingly abundant. As in all such cases the materials should be divided into two—sources and authorities. In regard to the sources of information for the historical notices of baptism these are again twofold—the literature and the monuments.

For any period of history the literary sources are the contemporary writers. For example, if we desire to know what was the practice in the early Christian ages, we must study the writings of the Fathers; and for this we are happily well equipped in our days, because many translations of the Fathers have been made and published. For the

Middle Ages no general collection or translation of the church writers has been made, or is likely to be made, as the literature is very abundant. For the Reformation and the modern times the same thing is true. The contemporary writers are in any age the sources of information. Thus what was an authority in one period would simply by process of time become a source in the next period. For their own days the Fathers were authorities, but to us they become sources.

Light is also thrown on baptism by the monuments. These again are of two sorts—baptisteries and paintings. Numerous baptisteries of all ages exist in various parts of the world, and in the catacombs and pictures of ancient times there are many representations of the act of baptism showing the method of baptizing prevailing at the time such baptistery or picture was made. Not many of us are likely to make personal use of these monuments, so we are dependent upon the books which describe them. Good work has been done in these directions, especially in modern times by Dr. W. N. Cote in his book on the *Archaeology of Baptism.* There is still room here, however, for investigation and study, and the whole subject of the monumental and pictorial representations of baptism needs, and will repay, careful investigation.

When we turn to the authorities on the history of baptism we shall be greatly perplexed by their multitude. In fact, all the best church historians and archæologists will be in evidence. Specially worthy of mention are the church historians: Neander, Guericke, Hase and Schaff; the famous work of

Bingham on the *Antiquities of the Christian Church;* Smith & Cheetham's *Dictionary of Christian Antiquities,* and the articles on Baptism in Herzog's *Encyclopaedia.* Of Baptist historians special mention should be made of Crosby, Armitage, Newman and Vedder.

Of books directly on baptism in its relation to history, one of the most notable is Robinson's *History of Baptism.* This was a very excellent contribution for its time, and though now out of date, is still valuable to the student in making investigation. The book of Dr. Cote on *Archaeology of Baptism* is one of great value. There is likewise a little work by Dr. Cathcart on the *Baptism of the Ages* which contains valuable information. Also the small but exceedingly useful, judicious and scholarly work of Dr. Henry S. Burrage on the *Act of Baptism* deserves mention. It has been mainly followed in preparing the outline which is now to be given. The plan of Dr. Burrage is to give an account from the various authors and sources as to the practice of baptism in their particular age, and then to sum up the results in a few brief remarks at the close of each chapter.

In presenting an outline of the historical argument for immersion let us see first what light the patristic period of Christian history throws upon the subject. The literature of this time reveals three things: (1) That baptism was immersion; (2) That trine immersion was commonly practised; (3) That in rare cases exceptions were allowed from the requirement of immersion.

On the first point, that baptism was by immersion,

the testimony of the patristic age is unanimous. The *Didache,* in Chapter VII., as was pointed out in our last chapter, plainly shows that immersion was the prevalent practice by directing that it be performed in running water or in a bath. To the same effect may the writings of the Fathers be quoted.* Bingham, Book XI., Chapter 11, Sec. 4, after quoting Rom. 6:4 and Col. 2:12, says: "And as this was the original apostolic practice, so it continued to be the universal practice of the church for many ages, upon the same symbolical reasons as it was first used by the Apostles." He then proceeds to quote the author of the *Apostolical Constitutions,* who says that "baptism was given to represent the death of Christ, and the water his burial," and Chrysostom, who says, "our being baptized and immerged in water, and our rising again out of it, is a symbol of our descending into hell or the grave, and of our returning from thence." Cyril of Jerusalem is quoted as saying that "as he that goes down into the water and is baptized, and surrounded on all sides by the water; so the Apostles were baptized all over by the Spirit: the water surrounds the body externally, but the Spirit incomprehensibly baptizes the interior soul." Bingham also quotes from the fourth Council of Toledo as follows: "The immersion in water is as it were the descending into the grave, and the rising out of the water a resurrection." Likewise he quotes from Ambrose who speaking to a Christian says: "Thou wast asked, Dost thou believe in God the Father

* Most of these citations are taken from Bingham, Burrage and Cote.

Almighty? And thou didst answer, I believe: and then thou wast immerged in water, that is buried." Burrage (*Act of Baptism*, Chapter 2) gives a number of quotations from the early Fathers on this same point. A few will be noted. In the so-called *Epistle of Barnabas* (probably about 119 A. D.) are found the following words: "We go down into the water full of sins and pollutions, but come up out again bringing forth fruit, having in our heart the fear and hope which are in Jesus by the Spirit." The first detailed description of the act of baptism is by Justin Martyr, who wrote his first *Apology* about A. D. 139. His language is given as follows: "But we will also describe the manner in which we consecrated ourselves to God, having been made new by Christ, that we may not seem by omitting this, to deal dishonestly in our exposition. As many as are convinced and believe those things that are taught and said by us to be true, and as a promise that they are able to live thus, are taught to pray and to ask God with fasting the forgiveness of their former sins, we ourselves fasting and praying with them. Thereupon they are led by us where there is water, and are regenerated by the same mthod of regeneration with which we also ourselves were regenerated; for in the name of God, the Father of all and Lord, and of our Saviour Jesus Christ, and of the Holy Ghost, they then receive the bath in water." To the same effect is quoted the *Shepherd of Hermas,* believed to have been written about the middle of the second century, (book iii., sec. 4, chap. 16: "For before a man receives the name of the Son of God he is consigned to death;

but when he receives this seal he is set free from death and delivered unto life. But this seal is water into which we go down devoted to death, but come up assigned to life." Irenæus (*Against Heresies,* book iii., chap. 19) says: "Our bodies through this bath (*lavacrum*) have received that which leads to an incorruptible unity." Tertullian in his tract, *Concerning Baptism*, has a good many things to say. Among others is this: "The law of immersion has been imposed, and the form has been prescribed;" and in another place: "With so great simplicity, without pomp, without any considerable novelty of preparation—finally, without expense—a man is let down into the water, and while a few words are spoken, is immersed;" and in regard to the place of baptism Tertullian says: "There is no difference whether one is washed in the sea or in a pool, in a river or in a fountain, in a lake or in a canal." He makes no mention of a pitcher or a bowl.

In the time succeeding the Council of Nicæa we find the same consensus of witnesses. Athanasius is quoted by Burrage as saying of a newly made Christian: "Thou didst imitate, in the sinking down, the burial of the Master; but thou didst rise again from thence before works, witnessing the works of the resurrection." A description of the rite of baptism is given by Cyril, bishop of Jerusalem, about 350, who says: "After these things ye were led by the hand to the sacred font of divine baptism, as Christ from the cross to the prepared tomb. And each was asked if he believed in the name of the Father, and of the Son, and of the Holy

Spirit, and ye professed the same profession, and sunk thrice into the water, and again came up, thus by a symbol shadowing forth the burial of Christ." The next passage is quoted from Basil, bishop of Cæsarea, where he speaks of emersion from the water as well as immersion into the water, as follows: "But concerning the emersion in baptism, I hardly know why it should occur to you to ask if you received immersion to fulfill the figure of the three days. For it is not possible to be immersed thrice unless one emerges as many times." Gregory Nazianzen is quoted as saying: "Coming to the water, the element cognate to the earth, we hide ourselves in it as the Saviour hid himself in the earth." And Jerome speaks to the effect that "we are dipped in water that the mystery of the Trinity may appear to be but one, and therefore, though we be thrice put under the water to represent the mystery of the Trinity, yet it is reputed but one baptism." The eloquent Chrysostom, the famous preacher of Antioch and Constantinople, in his 25th Homily is cited as saying: "In this symbol (baptism) are fulfilled the pledges of our covenant with God: death and burial, resurrection and life; and these take place all at once. For when we sink our heads under the water, the old man is buried as in a tomb below and wholly sunk forever; then, as we raise them up, the new man rises again." Augustine in his sermon on the mystery of baptism is quoted as saying: "In this font, before we dip your whole body, we ask you, Believest thou in God, the omnipotent Father? After you averred that you believed, we immersed three times your head in the

sacred font." Citations similar to these might be multiplied. These are only illustrative examples, and so far as the patristic authors are concerned their mentions and descriptions of baptism are such as to indicate that all through the patristic period the regularly accepted act of baptism was the same.

As to the practice of trine immersion, many of the passages already cited show that this also was the common custom. Tertullian early in the third century distinctly so declares. As quoted by Bingham (*Ant.*, book xi., chap. 11, sec. 6) he says: "Non semel sed ter ad singula nomina in personas singulas tinguimur;" and in another place distinctly, "ter mergitamur"—thrice are we immersed. Burrage says (pp. 77,78) in quoting from Gregory the Great: "Let the priest baptize with a triple immersion, but with only one invocation of the Holy Trinity." Leander, Bishop of Seville, wrote to Gregory in regard to the matter, saying that the Arians in Spain claimed that the Trinitarians by using three baptisms virtually acknowledged three Gods, and Gregory in reply spoke as follows: "Concerning the three immersions in baptism, you have judged very truly already that different customs do not prejudice the holy church whilst the unity of the faith remains entire. The reasons why we use three immersions is to signify the mystery of Christ's three days' burial, that, whilst an infant is thrice lifted up out of the water, the resurrection on the third day may be expressed thereby. But if any one thinks it is rather done in regard to the holy Trinity, a single immersion in baptism does in no way prejudice that; for so long as the unity of

the substance is preserved in three persons, it is no harm whether a child be baptized with one immersion or three, because three immersions may represent the Trinity of persons and one immersion the unity of Godhead. But forasmuch as heretics now baptize the infant with three immersions, I think you ought not to do so, lest the immersion be interpreted as a division of the Godhead." This decision of Gregory was confirmed as the law of the church by the council held at Toledo in 633, which declared that a three-fold immersion is not necessary. Cote* says: "The custom of trine immersion, which began as early as the third century, and was, according to the admission of Tertullian, 'more than the Lord prescribed in the gospel,' continued until the Reformation."

In regard to the third point of interest concerning baptism in the patristic age, it appears that in rare cases exception was allowed from the requirement of immersion. The *Didache*, as we have seen, admitted pouring, but only when it was not possible to get water enough to immerse. Likewise Cyprian is quoted by Burrage (p. 45) as making answer to an inquiry in regard to the legitimacy of affusion in the following terms: "You have inquired also, dearest son, what I think of those who in sickness and debility obtain the grace of God—whether they are to be accounted legitimate Christians in that they are poured upon, not washed with the saving water. . . . . In the saving sacraments, when need compels and God vouchsafes his mercy, his compendious methods confer the whole benefit

* Archæology of Baptism, p. 49.

on believers. Nor should it disturb any one that the sick seem only to be sprinkled or affused with water when they obtain the grace of the Lord. . . . . Whence it is apparent that the sprinkling also of water has like force with the saving washing, and that when this is done in the church, the faith both of the giver and the receiver is entire. All holds good, and is consummated and perfected by the power of the Lord and the truth of faith." This very diplomatic letter of Cyprian expresses with marked caution his opinion. The letter referred to Novatian, who afterwards became famous. He was nearly dead and was poured upon. He lived and was afterwards presbyter, when the question of the irregularity of his baptism was brought up against him. It is evident from this letter that anything else than immersion was considered to be very exceptional, very doubtful, and only under circumstances of dire necessity to be admitted, and the necessity for baptism was intensified by the existing belief that it was essential to salvation. There is little question, therefore, that if baptism had not been believed to be thus efficacious, the substitution of affusion for immersion would not have arisen.

Passing over into the mediæval period, we shall find here also three lines of inquiry to be pursued. In regard to trine immersion, this continued to be the generally accepted practice. This appears from the writings (quoted by Burrage) of such men as John of Damascus, 750; Venerable Bede, 673; Rabanus Maurus, 847; Hincmar of Rheims, 845; Bernard of Clairvaux, 1150; Bonaventura, 1274. All

these writers show in various ways that immersion in the threefold form was the accepted practice of their times.

We come now to the evidence offered by baptisteries. Dr. Cote gives (p. 151) the following: "During the dark days of imperial persecutions the primitive Christians of Rome found a ready refuge in the Catacombs, where they constructed baptisteries for the administration of the rite by immersion. The most remarkable of these is the baptistery in the Catacomb of San Ponziano, on the right side of the Via Portuensis, and at a short distance from the modern Porta Portese. Through this cemetery a stream of water runs, the channel of which is divided into a reservoir, which was used for administering baptism by immersion from the first to the fourth centuries." After Constantine's conversion it was possible to make these baptisteries public, and they were usually built apart from the church, though connected with it. Dr. Cote remarks that in the fifth and sixth centuries baptisteries were generally of good size, and sometimes very large. "The Church of Santa Sophia, at Constantinople, had a most spacious baptistery attached to it, in which one of the councils of the church assembled." An idea of the size of some of these edifices may be formed when we remember that once at Antioch three thousand persons received baptism at one time. As infant baptism grew upon the church, baptisteries were made small enough for the immersion of infants and were placed near the doors of the churches; many of larger size, however, were still preserved for the immersion of adults. There

is a baptistery at a short distance from the church of St. John Lateran in Rome, which is sometimes spoken of as the bath of Constantine. This, of course, is a mistake so far as Constantine is concerned, but there is the baptistery, and it is very ancient. Cote describes it thus: "In the centre of the building is a magnificent circular basin, three feet deep, lined and paved with marble. It occupies a large proportion of the building, being about twenty-five feet in diameter. . . . . The water was conducted to the font from the adjoining Claudian aqueduct, the remains of which are still seen." On page 172 Dr. Cote says: "At Nocera dei Pagani, on the railroad from Naples to Castellamare, is a very interesting church, named Santa Maria Maggiore, which was formerly a Roman bath, restored and employed as a baptistery in the fourth century. . . . . A descent of three steps leads to the bottom of the basin, which bears a strong resemblance to that of the baths of Pompeii, and was evidently used for the administration of baptism by immersion." These examples will suffice. The student is referred to Dr. Cote and others for more elaborate descriptions of these ancient baptisteries.

In the Middle Ages there seem also to have been some cases of single immersion, though this does not appear to have been at all common. Dr. Burrage mentions one case of a proposal to depose a presbyter for practising single immersion, but this must have been exceptional. In some respects the latter part of the mediæval period was an age of transition in regard to the practice of immersion for baptism. Some very important advances were made

during this time toward the acceptance of pouring and sprinkling in the room of immersion. Robinson (*History of Baptism*, pp. 428, 429) states that in the year 754 Pope Stephen III., who had fled into France, was questioned by the monks of Crecy as to whether it was lawful to pour water upon an infant in danger of death, and Stephen answered: "If such a baptism were performed in such a case of necessity in the name of the Holy Trinity, it should be held valid." Chrystal* and Burrage† followed Robinson in this statement; but its authenticity has been denied and it cannot be accepted as certainly true. If it be true, this was the entering wedge for the admission of pouring and sprinkling within the Catholic church. It is not until many years later that we find anything definite as to the substitution of pouring and sprinking for immersion. The celebrated Thomas Aquinas, who died in 1274, devotes an article of his great work, *Summa Theologiae,* to the question of the form of baptism.‡ He here discusses the question whether immersion in water is necessary to baptism, and defends the negative, though he admits the importance and binding nature of immersion as the more fitting form and the more common. He concludes that as water is the necessary element, and washing the symbol, therefore, in case of necessity, on account of the weakness of the child, or the impossibility of securing enough water, a pouring might be admitted. He argues that such

* History of the Modes of Baptism, p. 101.

† Act of Baptism, p. 94.

‡ It is found in Part III., Question LXVI., Article VII., Vol. VI., p. 566, Drioux's Edition.

an aspersion may have taken place at Pentecost on account of the number that were baptized. Undoubtedly the opinion of this great theologian had much weight in forming the customs of the Catholic church. We see that the decision of Pope Stephen and the teaching of Thomas Aquinas prepared the way for the change which speedily followed. The Council of Ravenna, which was not, however, a general, but only a provincial council, in 1311 decided that aspersion could be admitted as an alternative. Burrage* says: "At the Council of Ravenna, in 1311, it was made allowable to administer baptism either by sprinkling or immersion: 'Baptism is to be administered by trine aspersion or immersion.'" He likewise quotes Brenner, a Roman Catholic writer, as follows: "Thirteen hundred years was baptism generally and regularly an immersion of the person under the water, and only in extraordinary cases a sprinkling or pouring with water; the latter, moreover, was disputed as a mode of baptism—nay, even forbidden." The decision of the Council of Ravenna is justly taken to be the turning point in the practice of the Roman Catholic Church, and that decision greatly influenced the Protestant Reformers, because in their time affusion had been in Europe for two hundred years the alternative form. It was perfectly natural that the easier method should gain on the more difficult, especially in the case of infants and persons of weak constitution. The statement of the case in the words of Dean Stanley (*Christian Institutions,* p. 21) is as follows: "For the first thirteen centuries the almost

* P. 119 f.

universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize,'—that those who were baptized were plunged, submerged, immersed into the water."

At the beginning of the Reformation period there had been an interval of two hundred years since the decision of the Council of Ravenna. Within this time the practice of affusion had steadily gained upon that of immersion; so that when the Reformation came the practice of sprinkling and pouring for baptism was everywhere, though not exclusively, in use. In the period of the Reformation itself, the situation may be summed up by saying that there was endless confusion. There was no uniform practice among either Catholics or Protestants. Some immersed, but probably the majority sprinkled or poured.

Among the Romanists both immersion and affusion, single and trine, were still in vogue. James Sadolet, secretary to Pope Leo X., is quoted by Burrage (p. 139) as follows: "Our trine immersion in water at baptism, and our trine emersion, denote that we are buried with Christ in the faith of the true Trinity, and that we rise again with Christ in the same belief." It thus appears that in the beginning of the Reformation period trine immersion was still the prevalent practice of the Roman Church. The Council of Trent (Burrage, p. 141f.) put forth a catechism which admits that there were three ways of administering baptism; the candidates were immersed into the water, or had the water poured upon them, or were sprinkled with the water;

and makes it a matter of indifference which one of these ways was adopted. This follows the opinion of Thomas Aquinas, that the thing signified was the washing away of sins, and just so there was the application of water with that symbolic reference in view the quantity was not greatly important. It also stated that whether the ablution were performed once or thrice was a matter of indifference, and the directions conclude by saying that the rite which any one finds prevailing in his own congregation is to be retained. Thus the Council of Trent left the question as to the act entirely with the recipient, and with the local churches in the different parts of the world. This may be said to have finally fixed the practice of the Roman Catholic Church. It matters not whether the baptism be performed by sprinkling, pouring or immersion, whether it be single or threefold. The practice of immersion long prevailed in the cathedral of Milan, but according to recent information received by the author it now amounts only to the dipping of the back part of the infant's head.

Among the Reformers there was great diversity of sentiment, though perhaps not much in practice. Their leaders, Luther, Zwingli and Calvin admitted that immersion was the primitive practice and was still valid, if not preferable, but they acquiesced in the existing custom of affusion. The Confessions of Faith have little or nothing to say on this point. For instance, the Augsburg Confession, Article 9, teaches that baptism is necessary to salvation and that children ought to be baptized, condemning the Anabaptists who teach otherwise; but it says noth-

ing as to immersion or pouring. Luther's Small Catechism in Part IV. treats of the Sacrament of Holy Baptism. The answer to the question, "What is baptism?" is, "Baptism is not simply common water, but it is the water comprehended in God's command, and connected with God's Word." He goes on to say that it "works the forgiveness of sins and delivers from death and the devil, not that there is any power in the water, but that it is the water with the Word." In answering the fourth question, however, there is an evident leaning to immersion. The question is, "What does such baptizing with water signify? Answer: It signifies that the old Adam in us is to be drowned by daily sorrow and repentance, and perish with all sins and evil lusts; and that the new man should daily come forth again and rise, who shall live before God in righteousness and purity forever." For this opinion he adduces Romans the sixth chapter and fourth verse. We see how diplomatically the question as to the act is evaded, though we know from other sources that Luther preferred immersion. The same is true in regard to the Helvetic Confessions, both the first and the second, where the necessity of baptism and infant baptism are taught, but the question of the act is left without definite statement. Likewise the same thing is true of the Heidelberg Catechism. These statements may be verified by consulting Schaff's *Creeds of Christendom* in the appropriate places. Calvin* says: "Whether the baptized person is wholly immersed, and that three times or once, or whether water is only poured or sprinkled upon

* Institutes, b. iv., chapter xv., § 19.

him, is of no consequence. In that matter the church ought to be free according to the different countries. The very word 'baptize,' however, signifies to immerse, and it is certain that immersion was observed by the ancient church." We thus see how closely Calvin in this regard followed the practice of the Roman Church, the opinions of Thomas Aquinas and other theologians of that communion. It is clear, therefore, that the reforming Protestants of the sixteenth century did not throw off this error. It is greatly to be regretted that they did not recur to the original practice of the New Testament, which they themselves admitted to be immersion. The Protestants by endorsing the error of Rome in this regard entailed upon the Christian world a controversy which has not yet subsided.

A very interesting question is in regard to the practice of the Anabaptists. It is certain that not all of these practised immersion. It is equally certain that some did. Among the Swiss Anabaptists it appears that at first there was no attempt to reinstate immersion. Mantz, Blaurock and Huebmaier practised affusion; but Grebel, it seems clear, insisted on immersion (Burrage, p. 130 f.) There likewise seems to have been difference in the practice of the Anabaptists in Germany, in Holland and in England. In regard to the Mennonites, there seems to be some doubt so far as their statements are concerned, but it is commonly admitted that some of them practised immersion. Burrage quotes Dr. H. S. Osgood as saying: "In all of Menno's writings he has found only two passages which seem to indicate the mode of baptism practised by Menno, in

both of which he refers to a handful of water, as though it was performed by pouring or sprinkling." Says Professor Vedder: "Early English Baptists like those of the Continent, practised both affusion and immersion, laying stress rather on the nature of the church, and the unscripturalness of infant baptism than on the outward act."*

Doubtless some of the English Anabaptists did not practise immersion, like their brethren on the Continent; but just when they began the practice has been much debated. It is a fact beyond question, however, that the confession of the seven churches in and about London in 1644 shows that by that time immersion was their regular practice. Professor Vedder (*Short History*, p. 115) says of this confession that it specifies: "That the way and manner of dispensing this ordinance is dipping or plunging the body under water. The confessions issued before this time are not so explicit in defining baptism as immersion, but they are equally plain in placing baptism before participation in the Lord's Supper."

This very imperfect survey of the Reformation period confirms the statement made in the beginning that this was a time of confusion; that there was uncertainty and divergence of practice in all the bodies of professing Christians; but certainly from this time a line of cleavage may be distinctly traced. Among the Catholic and Protestant Pædobaptists immersion declines, while among the Baptists and their followers there is henceforth no divergence of practice or opinion.

* Vedder's Short History of the Baptists, p. 113.

In regard to the modern period little needs to be said; for it has been foreshadowed in what has already been stated. Among the Romanists trine baptism has entirely ceased. Pouring and sprinkling are the rule, but there may be some sporadic cases of immersion. The Greek Church still practises trine immersion; and many Pædobaptists recognize immersion as baptism. Whenever one who has been immersed applies for admission into their communities usually no sprinkling or pouring is required; they thus admit the validity of immersion, and in some cases they even practise it. There are many familiar instances where Methodist, Episcopalian and Presbyterian ministers in compliance with the request of candidates have immersed them. Still the majority of Pædobaptists now accept sprinkling and pouring. The grounds upon which they do so will be discussed in another chapter. Of minor sects, the Dunkards still practise trine immersion, while the Quakers reject all baptism, and there may be others among whom various views prevail. The Baptists and those like them insist upon and stand for a single immersion as the true scriptural baptism. They hold to this position because of a profound and abiding conviction that it was the way which our Lord himself prescribed; and whatever may be the historical perversions of the rite, or their own difficulties in view of the obscurities of history, they insist that their practice now is in accord with the clear teachings of the New Testament, with the meaning of the word, and with the admissions of Christian scholars in all ages.

OUTLINE OF CHAPTER V.

THE ACT OF BAPTISM.

CONCESSIONS OF AFFUSIONISTS.

I. Examples of Concession.
  1. Romanists.
  2. Protestant Pædobaptists.
    (1) Lutheran.
    (2) Presbyterian (Reformed).
    (3) Episcopalian (Anglican).
    (4) Congregationalist.
    (5) Methodist.

II. The Argument from Concession.
  1. Force of the argument.
    (1) As induction; additional evidence.
    (2) As testimony; competent witnesses.
    (3) As refutation; a divided house.
  2. Use of the argument.
    (1) Obligation to use it.
    (2) Duty to use it fairly.

CHAPTER V.

THE ACT OF BAPTISM.

CONCESSIONS OF AFFUSIONISTS.

THE history of baptism shows that gradually through the centuries there came about a change, so that instead of the New Testament and ancient practice of immersion a majority of Christians now practise sprinkling or pouring, and call that baptism. The Baptists and a few others strenuously reject this unwarranted substitution, insisting that loyalty to Christ and regard for the meaning of the ordinance itself require the practice of immersion as the Scriptural and only proper act of baptism. The defenders of immersion have been able to show, both from the meaning of the word and from the course of history, that this was undoubtedly the original act, and yet in spite of this demonstration they have not yet succeeded in bringing a large majority of their fellow Christians to an acceptance of immersion. So strong is the power of established custom against clear reasoning and manifest duty! Yet among those who practise sprinkling and pouring for baptism there are not a few who concede all that the Baptists claim as to the original practice, while others endeavor to show that something other than immersion either was or may have been the act in primitive Christian times. In dealing with the op-

ponents of immersion it will be found promotive of clearness to discuss separately their concessions and objections—fairly setting these over against each other.

Baptist authors have collected a number of these concessions from various Pædobaptist writers. Some may be found in Conant's *Meaning and Use of Baptizein,* a goodly number in Hiscox' *New Directory for Baptist Churches,* in Christian's *Immersion,* as well as in other books of like kind. The author is indebted to these and other sources of information as well as to his own studies for the quotations which follow. Examples will be given (with references) from anti-immersionists of various denominations, and then the value and use of the argument from these concessions will be briefly considered.

In making our citations of concessions it is proper to begin with the Romanists. The scholar and historian Doellinger (*First Age of the Church,* p. 318): "At first Christian baptism commonly took place in the Jordan; of course, as the Church spread more widely, in private houses also; like that of St. John, it was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of." And the same author (*Kirche und Kirchen,* S. 337): "The Baptists are, however, from the Protestant point of view unassailable, since for their demand of baptism by submersion they have the clear text of the Bible; and the authority of the Church and of her testimony is not regarded by either party." Cardinal Gibbons (*Faith of Our Fathers,* p. 275):

"For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion." See also the statement of Dr. Brenner already quoted at p. 323 of this work. The Catholics have no motive for trying to find anything else than immersion in either Scripture or history, since they base their present practice on the authority of the Church, as we shall see later.

Among Protestants who, for various other reasons, practise and defend pouring and sprinkling, the original practice of immersion is conceded by many excellent witnesses from among all the principal denominations.

From Luther and his followers a number of quotations show that the concession of immersion as the primitive and scriptural baptism is general and clear. Thus Luther himself (as quoted by Hiscox, p. 404, from his *Works,* Vol. I., p. 74, Wittenb. edit.): "The term *baptism* is Greek; in Latin it may be translated *immersio;* since we immerse anything into water, that the whole may be covered with the water." The great historian Neander (*Church Hist.,* Vol. I., p. 310): "In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same." The commentator Olshausen (*Com. on Matt.* 18:1-5): "Particularly

Paul (Rom. 6:1-4) treats of Baptism in the twofold reference of that ordinance to immersion and emersion, as symbolizing the death and resurrection of Christ." The great commentator Meyer in every place concerned admits without hesitation the original act as immersion. Specially interesting is his comment on Mark 7:4 where the word *baptizo* does not refer to baptism as a rite, but to bathing. Here Meyer, noticing the expression, "Except they wash they eat not," says that it "is not to be understood of washing the hands, but of immersion, which the word in classic Greek and in the New Testament denotes; i. e., in this case, according to the context, to take a bath." More recently Professor Harnack in a letter to the New York *Independent,* Feb. 19, 1885, (quoted by Hiscox, p. 400): *"Baptizein* undoubtedly signifies immersion. No proof can be found that it signifies anything else in the New Testament, and in the most ancient Christian literature. The suggestion regarding a 'sacred sense' is out of the question."

Among the Presbyterian (or Reformed) scholars, while the testimony is not so unanimous as among the Lutherans, it is sufficiently weighty. Thus Calvin himself in his commentaries interprets baptism as immersion (John 3:23; Acts 8:38), and expressly says in his *Institutes of Theology* (Bk. IV., Ch. XV., Sec. 19): "The word baptize signifies to immerse, and it is certain that immersion was the practice of the ancient church." His reason for accepting the change from immersion will be noted later. Dr. Lightfoot, a leader among the Westminster divines who framed the celebrated

Confession of Faith, says in his comment on Matt. 3:6, "That the baptism of John was the immersion of the body in which manner both the ablutions of unclean persons and the baptism of proselytes was performed, seems evident from those things that are related of it; namely, that he baptized in the Jordan, and in Enon because there was much water, and that Christ being baptized went up out of the water." This same Dr. Lightfoot records in his diary (*Works,* Vol. 13, p. 299; as quoted by Christian, *Immersion,* p. 226) that in the Westminster Assembly there was a large party who wished immersion to be retained, along with sprinkling and pouring which all accepted, as an authorized mode of baptism in the Presbyterian church; but by a majority of one after much debate immersion was left out and affusion authorized as "not only lawful, but also sufficient and most expedient." Thus it appears that in the framing of their great doctrinal standard the Presbyterian leaders were divided in sentiment on the act of baptism, and that affusion was accepted chiefly on the ground of custom and expediency. Later Dr. Chalmers, in his comment on Romans 6:1-4, says: "The original meaning of the word baptism is immersion; and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of administration in the apostle's days was by an actual submerging of the body under water." Dr. Philip Schaff in many places in his works makes the same concession. The following (quoted from him by Hiscox, p. 406) is explicit enough: "Immersion and

not sprinkling was unquestionably the original form. This is shown by the very meaning of the words *baptizo, baptisma* and *baptismos* used to designate the rite."

There is practical unanimity among Episcopalian scholars as to the fact that the original act of baptism was immersion, but a few examples must be given to illustrate their views and render our own statement complete. For a long time the prayer-book rubrics directed that the priest should dip the child "warily and discreetly," unless it was "certified" by the parents to be too weak to stand immersion. In 1861 the Rev. James Chrystal, of Philadelphia, published a book in which he presented a learned and elaborate argument to induce his church to return to the ancient practice of trine immersion. He proved immersion from Scripture and history, and trine immersion from early history, and his book remains one of the authoritative treatises on the subject. (See Chrystal, *Modes of Baptism,* Philadelphia, 1861). Here may also be quoted some notable names in the Anglican body. Dr. Wall *(History of Infant Baptism,* Vol. I., p. 570) in regard to the primitive practice says: "Their general and ordinary way was to baptize by immersion, or dipping the person, whether it was an infant or grown man or woman, into the water. This is so plain and clear from an infinite number of passages that as one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of it, so also we ought to disown and show a dislike of the profane scoffs which some people give to the English anti-Pedobaptists merely for their use of dipping."

In their well-known *Life and Epistles of St. Paul* Conybeare and Howson, commenting on Rom. 6:1-4, observe: "This passage cannot be understood, unless it be borne in mind that the primitive baptism was by immersion." Dean Stanley in many passages of his works declares the truth about immersion; one such passage (*History of the Eastern Church,* p. 34) is in these words: "The mode of John's baptism has been and still is much discussed, but the practice of the Eastern Church, and the very meaning of the word leave no sufficient ground for questioning that the original form of baptism was complete immersion in the deep baptismal waters." The great preacher, Canon Liddon, in a sermon on the likeness of Christ's resurrection (Rom. 6:1-4, and quoted by Hiscox, p. 429) says: "Of this the Apostle traced the token in the ceremony, at that time universal, of baptism by immersion."

Among the Congregationalists also many unimpeachable witnesses are to be found. Thus Dr. Doddridge (*Family Expositor* on Rom. 6:4): "It seems the part of candor to confess that here is an allusion to the manner of baptizing by immersion, as most usual in those early times." Moses Stuart, in an Essay on Baptism (quoted by Hiscox, p. 393), says: "*Baptizo* means to dip, plunge or immerse into any liquid. All lexicographers and critics of any note are agreed in this." The definition of Professor Thayer in his *Lexicon of the New Testament Greek* has already been quoted at p. 294 of this work.

It remains to adduce some examples from the Methodists, and it is both natural and proper to

begin with John Wesley himself. It is well known that Wesley never left the Church of England, but remained an ordained priest of that communion all his life. But he was the founder of the Methodist body. During his unhappy residence in Savannah as a sort of chaplain of the English colony there, he endeavored to carry out very strictly the laws and discipline of the English Church. As one of the rubrics of the prayer-book required the immersion of an infant when it was not too weak to stand the dipping, Wesley gave great offence to the parents of a healthy child by refusing to baptize it in any other way than by immersion. This fact he records himself in his famous *Journal* (See Parker's *Heart of Wesley's Journal,* p. 21), and it is discussed with candor by Tyerman in his *Life of Wesley.* Besides this incident, which, though it shows Wesley's views as to the point in hand, might be discounted as a youthful indiscretion, there is his comment on Rom. 6:3 (*Notes on the New Testament*) where he plainly says: "We are buried with him, alluding to the ancient manner of baptizing by immersion." Likewise Adam Clarke in his *Commentary* in discussing Rom. 6:1-4 and Col. 2:12 holds similar language: "It is probable that the apostle alludes to the mode of administering baptism by immersion, the whole body being put under water, etc." Finally, Christian (*Immersion,* p. 239) quotes from Dr. C. W. Bennett's *Christian Archaeology* the following: "They (the Apostles) were familiar with the baptism of John's disciples and of the Jewish proselytes. This was ordinarily by dipping or immersion. This is indicated not only by the general signification of

the words used in describing the rite; but the earliest testimony of the documents preserved gives preference to this mode." We see that such admissions as these, like some of the others quoted, are cautious and qualified. But they concede the main point at issue here, namely, that the original and apostolic act of baptism was the immersion of the body in water. What may be said by Paedobaptists in justification of their practice, which is contrary to these admissions, will presently be considered. We are here concerned with the admissions themselves.

It is clear that these concessions make up a strong and practical argument in the hands of those who defend Scriptural baptism and insist that it should still be practised by all Christians. Merely as additions to the inductive proof of immersion these admissions of Pædobaptist scholars are of great value. For by their means it is possible to exhibit the Scriptural and historical evidence for immersion without using a single Baptist author. In fact, some of the best research work has been done in this field by other than Baptist investigators. The volume of evidence has been increased to a most convincing extent by their labors. Further, as testimony these concessions have a value and force beyond estimate. For the opponents of immersion themselves cannot deny the competence of the witnesses. They may charge Baptist defenders of immersion with ignorance and prejudice, but what can they say to the testimony of eminent scholars and leaders in every Pædobaptist denomination, such as those who have been quoted? Certainly they are not

ignorant men. Their scholarship has been recognized in every way throughout the learned world. Certainly they are not prejudiced in favor of immersion, for both their own personal practice and that of their churches is sprinkling or pouring, and they would naturally be glad to see that practice confirmed by the evidence, if that were possible. Besides,—and let it not be said to their discredit—it is evident that in many cases the testimony of these men is qualified and reluctant, often accompanied with excuse for practising something other than the evidence submitted requires. A lawyer defending an important cause could not be better pleased than to have a witness at once competent, conscientious,—and reluctant!

The practical value of the argument from concession lies especially in its use for refutation. For it not only serves to repel any charge of ignorance or prejudice alleged against the defenders of immersion, but it goes further and shows that the opponents of that practice are a house divided against itself. A very large number of those who practise sprinkling for baptism do so against their own convictions that immersion is the act as described, if not prescribed, in the Scriptures. In their practice they are one, but in their grounds for the practice they are hopelessly divided. Thus the essential weakness of the opposition to immersion is demonstrated by its own defenders, and the Scriptural act of baptism by immersion stands vindicated in the house of its enemies.

As to the use of this argument by the defenders of immersion, it is evident to begin with that they

ought to use it. This is demanded of them by the truth itself. They cannot be justly charged with unkindness if they protect the truth of Scripture with weapons furnished by its assailants! Loyalty to Christ and to his will as expressed in the ordinance of baptism demands the use of this as well as other defenses of the truth. Moreover, the Baptists owe it to themselves as a denominational apologetic to show that their critics give them ample means for justifying at least one in the cluster of their distinctive tenets. The charge of maintaining unnecessary sectarian barriers to Christian unity comes with ill grace from those whose own language shows that, in one important particular at least, they are not living up to the clear teachings of God's word. It is the opponents and not the defenders of New Testament baptism who are keeping up the barriers.

But along with the obligation to use the argument from concession comes that of using it fairly. It is unhappily too easy to press an argument of this kind in a severe and uncharitable spirit, and even with unfairness. It is inexcusable to gloat over a candid opponent whose regard for truth leads him to his own disadvantage to concede the thing for which we contend. We ought both to recognize and appreciate the difficulties of his position, and rejoice that he has been led in the face of such difficulties to concede so much as he has done. And besides the spirit of charity, there should reign that of strict justice. We ought to comprehend the point of view of him who makes the concession. It is not our own. He has reasons, satisfactory to him, perhaps, though not so to us, for maintaining a prac-

tice out of harmony with what he concedes to have been the Scriptural and primitive usage. Whatever force lies in these reasons should have their due weight; but most important is it that the qualifications with which the concessions are made should be understood and fairly weighed. And it is the very least that fairness demands to quote accurately and state intelligently what is conceded, and not give a twist to an author's language or sentiments so as to make him concede more or other than he actually does. Of course there is room here for mistake and misunderstanding, but there should be none for unfairness.

OUTLINE OF CHAPTER VI.

OBJECTIONS TO IMMERSION.

I. Total Denial of Immersion.
  1. Negative—immersion not baptism.
     Criticism of Dale's argument.
  2. Positive—other things are baptism.
     Not much of this mode of arguing.

II. Partial Denial of Immersion.
  1. That immersion is not certainly proved; therefore its opponents may have the benefit of the doubt.
  2. That immersion is a mode of baptism, not the only one.

III. Concession of Immersion, with Attempt to justify the change.
  1. By church authority.
     (1) Romanists consistently.
     (2) Protestants inconsistently.
  2. By rationalism.
     (1) Veiled.
     (2) Explicit.

CHAPTER VI.

THE ACT OF BAPTISM.

OBJECTIONS TO IMMERSION.

As we saw in the last chapter, many Pædobaptist scholars of all the leading denominations concede that immersion was the original act of baptism, and that the practice of affusion grew up after the early ages of Christian history. But it is also true that many opponents of immersion do not make any such concessions in its favor, but on the contrary maintain that their own practice is in accord with the evidence both of Scripture and history; while others, admitting that the balance of evidence is against them, yet seek to justify their practice on other grounds. Along with these more serious opponents we have to reckon with some who are not really worthy of notice. There are the flippant, whose stock in trade is ridicule. Reverence for sacred things or respect for the conscientious convictions of a great people are no part of their outfit for discussion. Then there are the ignorant, whose dogmatic partisanry makes them only pitiful in the eyes of all but those of their own kind. Narrowness, prejudice, temper, unfairness—all have marked both the opponents and the defenders of immersion. Neither party can claim entire immunity from those unhappy and culpable displays that have too often

and too sadly marred this controversy. It is far from pleasant to bring up this phase of the debate, even though only to repudiate it with pain and pass it by with contempt. The subject is too serious and too important to be abandoned to those on either side who drag it into the mire of unseemly and unchristian strife.

We must therefore give respectful attention to those who seriously bring forward objections to immersion as the exclusive and obligatory act of Christian baptism. Such opponents may for convenience and clearness be put into three general classes, though the distinction cannot be sharply drawn, since they sometimes use each other's arguments. The first group is of those who make total and strong denial of immersion as the Scriptural and primitive act of baptism, and endeavor to show that pouring or sprinkling was the true form; the second group is of those who are not quite so confident, holding that immersion was not certainly the act, but that the others may have been alternative forms and probably therefore are of equal authority; the third group is of those who admit that immersion was the Scriptural and primitive act, but hold on to sprinkling and pouring for various reasons.

In view of the evidence for immersion and the concessions of many who do not practise it, it may well seem surprising that any should be found seriously to maintain that baptize does not mean immerse, but sprinkle or pour, and that early Christian history sustains this view. Yet not a few Pædobaptist writers have displayed considerable industry and ability in defending this opinion. One

of the most notable attempts, which may be taken as a sample, is that of the Rev. J. W. Dale, a Presbyterian minister of Pennsylvania, who about the year 1870 published four stout volumes entitled respectively, "Classic," "Judaic," "Johannic," and "Christic Baptism." This elaborate work was intended to refute the little treatise of Conant on "The Meaning and Use of Baptizein," which was outlined in a former chapter. It subjected all the references to baptism that had been found to an exhaustive and painstaking review in order to show that *baptizo* does not mean immerse. The work was hailed at first as a triumphant refutation of the Baptist contention, but sound thinking and able reviews soon discredited the larger part and main point of Dr. Dale's argument, though some of his work on minor points is still used by opponents of immersion in their efforts to cast doubt on the actual meaning of *baptizo*. These attempts to break the force of that meaning in particular instances cannot in a brief review be noticed in detail, but a general consideration will be given to them at a later stage of the discussion. It is proper here to consider briefly Dr. Dale's main argument and conclusion.

The argument consists of three propositions, derived from the author's study of his data, and runs thus: I. "*Bapto* expresses a definite *act,* characterized by limitations—to dip." Under this it is maintained: 1. That *bapto* in secondary meanings means to *dye,* and from this comes the derivative *baptizo,* and not from the primary sense. 2. That therefore *bapto* expresses *action, baptizo* only con-

dition. II. "*Baptizo* in its primary use expresses condition characterized by complete intusposition, without expressing, and with absolute indifference to, the form of the act by which such intusposition is effected as also without other limitations—to merse." III. "*Baptizo* in secondary use expresses condition, the result of complete influence, effected by any possible means and in any conceivable way." Hence the conclusion that baptism is "a thoroughly-changed spiritual condition of the soul, effected by the power of the Holy Ghost. . . . . Ritually symbolized as to its soul-purification by pure water, poured or sprinkled, or otherwise suitably applied to the person. . . . . Dipping the body into the water is not, nor can it be, Christian baptism."

The force of this remarkable argument—so far as it may be allowed any force at all—lies in the first and second propositions. The vague generalization expressed in the third proposition conveys no definite meaning, and may be left out of account. Whatever it may mean is really given in the second proposition. The confusion of thought manifested in the concluding statements is painful. The spiritual intent of baptism is confounded with the act, symbol with substance; the symbolism of the *element* is emphasized to discredit that of the *action;* and the readily admitted fact that a mere *dipping* is not all of baptism is so stated as to imply that dipping cannot be the act at all! Moreover, it requires a strangely perverted logical vision to see that the conclusion has any near relation to the premises. Our examination of the argument, then, recurs to the two propositions upon which it chiefly depends.

Dr. Dale, in his first proposition, tries to establish a distinction between the uses of the root verb *bapto*, which he admits means to dip, and its derivative *baptizo* to which he denies that signification. The process is far more ingenious than sound. The first point he assumes is that *baptizo* comes from the secondary meaning of *bapto* (to dye), and not from the first (to dip). There is no sufficient evidence for this assumption. The second fallacy is even more glaring, namely, that while *bapto* describes an action, *baptizo* describes a condition. Here he arbitrarily assigns a passive signification to an active verb! For as a matter of fact *bapto* and *baptizo* both—as any other active transitive verbs—express action in the active voice and condition in the passive. It is unheard-of syntax to force a passive sense on an active verb, simply because it happens to be a derivative from another verb! In both Greek and Latin there are many such verbs, and to apply Dr. Dale's procedure to them generally would be revolutionary indeed. For though it may be true that *baptizo* (like other such derivatives, may mean to put into the condition of being dipped, that condition cannot be reached otherwise than by dipping. for then it would be some other condition! So both the active form of the verb and the real meaning involved refute the assumption of Dr. Dale that *baptizo* expresses condition only, and not action. From this it follows that Dr. Dale's second proposition is equally untenable, for that depends upon the first. Here the only important thing is that he coins a new word to describe the "condition" expressed by *baptizo*, namely, "intuspo-

sition" effected "with absolute indifference to the form of the act!" In other words baptism is the condition of being dipped without any dipping having been done in order to reach that state of intusposition! There is "absolute indifference to the form of the act" whereby the "condition" expressed by *baptizo* is attained; and this "condition," we are at last told, is "the result of complete influence, effected by any possible means, and in any conceivable way." This clumsy and circuitous attempt to get rid of any plain meaning or active sense in a perfectly clear and frequently used Greek verb only shows to what strange shifts well-meaning and learned men may be reduced when they have a thesis to maintain at all hazards.

Little attempt is made by anti-immersionists to demonstrate that *baptizo* means pour or sprinkle. They spend their main strength on the negative—the effort to prove that it does not mean immerse. But still here and there one tries to show the positive side also. This is, however, usually left to inference. For the attempt to make out two meanings —both pour and sprinkle,—in place of the one that has to be abandoned, involves yet further trouble. For the Greek, as well as other languages, has three distinct words for the three distinct acts of dipping, pouring and sprinkling, and was not compelled to use any one when either of the others was meant. So then, if immersion be disposed of one is not compelled to substitute any definite term, but contents himself with saying that any application of water to the person will do. Yet all that can be done by showing the difficulties of dipping in some cases

where *baptizo* occurs is done; and the greater convenience of pouring or sprinkling, as the case may be, is shown. But this line of reasoning is the especial favorite of the second group of anti-immersionists, whom we now must consider.

These do not risk a total, but only insist on a partial denial of immersion, attempting to prove that it was not necessary and exclusively the act of baptism in New Testament and early times, but that other actions may also have been employed. There are two parts to this argument. One is that immersion has not certainly been proved to be the exclusive act. Here the opponents give themselves the benefit of every doubt which they claim has been brought on immersion by themselves or others. They insist that in some of the cases, as Dr. Dale has shown, the circumstances would have made immersion very difficult or even impossible. Two favorite instances from the New Testament itself will suffice as illustrations of this mode of arguing the case against immersion. One is the passage in Mark 7:4, "And when they come from the market-place, except they bathe themselves, they eat not; and many other things there are which they have received to hold, washings of cups, and pots, and brasen vessels." This is quoted from the American Revision, which omits from the text after "pots," the words "and couches," which occur in many ancient manuscripts. Here there is no reference to baptism as the Christian rite, but to the ceremonial washings of the Jews, in describing which the word for baptism is twice used, namely, in "bathe themselves," and "washings." Taking no account of the

omission of "couches" in some authorities and translating literally, the expression would be: "Except they immerse themselves," and, "immersions of cups and pots and brasen vessels and couches." Here we are told that it was highly improbable that the Jewish traditionalists would go to the trouble of taking an entire bath every time they came in from the street, and that though a cup or pot might easily be dipped in a wash pan for cleansing, how could a "couch" be so managed? In regard to the first it must be said that the custom of thorough bathing was customary; ample facilities were provided for it, and Jewish purists and precisians were very strict as to their ablutions. Considering the habits of the people described, there is no improbability, but rather the contrary, that the washing mentioned was a complete bath or immersion of the person. As to the couches it must be remembered that the expression does not here mean the "bed" or pallet, but the frame on which cushions or mats could be placed, or removed at pleasure. These were light and portable, and probably easily taken to pieces for thorough cleaning. There is no impossibility of dipping here, even though it does not seem at first sight, to our ways of thinking, to have been easily done. The other passage used to throw doubt on immersion seems to have been first so used by Thomas Aquinas, and has been a prime favorite with affusionists since his time. It is the statement in regard to the baptism of the three thousand who were converted at Pentecost (Acts 2:41). Here it is alleged to be highly improbable that as many as three thousand could have been im-

mersed in Jerusalem in one day. But this objection is easily met. It is matter of certain knowledge that the water supply of Jerusalem was exceptionally great. There was no lack of sufficiency on this score. And there were a plenty of administrators to perform the baptism. In the year 1878 in the Telugu mission in India six men, working two at a time, in six hours immersed two thousand two hundred and twenty-two persons. It was clearly not impossible to baptize the three thousand at Pentecost. Other instances of like sort, both from classic and ecclesiastical sources, have been pressed by anti-immersionists to make immersion doubtful or improbable as the meaning of *baptizo;* and then the large inference is drawn that it is doubtful generally; and so other things may have been baptism; and then pouring and sprinkling were more convenient; and therefore, finally, they are just as much baptism as immersion, and probably more so!

The other part of this line of pleading has really been anticipated in what has just been said, but for completeness it must be explicitly given. That is, that while immersion may have been sometimes employed, it cannot be proved to have been the *only* form of baptism in New Testament and early Christian times. Even if some of the passages teach immersion, others make it doubtful, and therefore immersion was only one of the ways employed. Hence it is a matter of choice; and any one may use his own pleasure whether he shall be immersed or sprinkled. The same passages used to put doubt upon immersion altogether are urged under this head to show that something else may have been

or probably was sometimes the act of baptism.

From this group we naturally pass to those who concede that immersion was the original baptism, but endeavor in various ways to justify the substitution of sprinkling and pouring for the Scriptural act. There are two principal grounds on which this attempt is made: that of church authority, and that of expediency. The Romanists explicitly avow the first, and they act consistently with their view of the church in so doing. As to baptism, Christian (*Immersion,* p. 210f.) quotes Archbishop Kenrick in these terms: "The change of discipline which has taken place in regard to baptism should not surprise us, for although the Church is but the dispenser of the sacraments which her divine Spouse instituted, she rightfully exercises a discretionary power as to the manner of their administration. . . . . Immersion was well suited to the Eastern nations, whose habits and climate prepared them for it, and was therefore practised in the commencement, whenever necessity did not prevent it. Cases, which at first were exceptional, gradually multiplied, so that at length the ordinary mode of baptism was by affusion. The Church wisely sanctioned that which, although less solemn, is equally effectual." Protestants do not admit the authority of the church as against Scripture, and it is not a little surprising to find some of them inconsistently taking this Romanist ground in regard to baptism. Chief among these—of all men!—we find Calvin, who uses this language(quoted by Christian, p. 224f): "Wherefore the Church did grant liberty to herself, since the beginning, to change the rites

somewhat, excepting the substance. It is of no consequence at all whether the person that is baptized is totally immersed, or whether he is merely sprinkled by an affusion of water. This should be a matter of choice to the churches of different regions." The debate in the Westminster Assembly, when immersion was by one vote defeated as an alternative form of baptism, shows that the (Presbyterian) "Church" was thus exercising her "liberty" to change the law of her Lord!

But this is really only a mode of purely rationalistic reasoning; and this, more or less veiled, is not uncommon among the Protestant opponents of immersion. As, for example, those who say that the quantity of water is a matter of indifference; the essential thing is water, and however this may be applied, it signifies the thing intended in Scripture; and if this is done in the name of the Trinity according to the formula prescribed, it is satisfactory. This is a very common objection. It is often popularly stated in some such phases as "a drop is as good as an ocean." But when we come to the real heart of the matter we have to say that the act as well as the element is symbolical; for Paul, in Rom. 6:1-4, distinctly declares that baptism is symbolically a burial and resurrection, and many Pædobaptists admit that the symbolism of the ordinance has been destroyed by departing from the scriptural practice. Besides that, there lurks here an illusive and rationalistic fallacy. They say, regardless of the plain teachings of the Scripture, We interpret it to mean certain things, and act accordingly. The Bible says immerse, but we think that immersion is

not necessary, since water is the main thing.

Still others take the view that after all baptism is only a ceremony, not essential to salvation, and that to insist upon the letter of the law is not necessary. Baptism is a form, not substance. There are many who urge this kind of argument; but a little consideration shows how futile it is. The same method of reasoning applied to the Lord's Supper would destroy utterly the symbolism of that sacred ordinance. If bread and wine are not essential, then water, coffee or some other liquid might be substituted for wine, and some vegetable or other substance for bread, in the celebration of the Supper. It is amazing that in the face of the plain command any should desire, on the plea that strict obedience may not be essential to salvation, to depart from the clear teachings of our Lord. Have we a right to change the Lord's ordinances because he has not seen fit to hang our salvation upon them? Shall our obedience to the commands of our Saviour be put upon the ground of our securing salvation; or of gratitude to him for his work in our behalf? If it be the will of the Master that in becoming members of his churches on earth we should set forth that fact in the ordinance of baptism, by immersion of the body in water, is it right that we should say something else will do?

Finally, there is another class of objectors who push still further this kind of reasoning. They are well exemplified in the late Dean Stanley from whose discussion of baptism in his *Christian Institutions* the following sentences are quoted: "Speaking generally, the Christian civilized world has decided

against it [that is, immersion]. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a larger change even than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper in the bread without the wine. For whilst that was a change which did not affect the thing that was signified, the change from immersion to sprinkling has set aside the most of the apostolic expressions regarding baptism, and has altered the very meaning of the word. But whereas the withholding of the cup produced the long and sanguinary war of Bohemia, and has been one of the standing grievances of the Protestants against the Roman Catholic Church, the withdrawal of the ancient rite of immersion, decided by the usage of the whole ancient church to be essential to the sacrament of baptism, has been, with the exception of the insurrection of the Anabaptists of Muenster,* conceded almost without a struggle. The whole transaction shows the wisdom of refraining from the enforcement of the customs of other regions and other climates on unwilling recipients. It shows how the spirit which lives and moves in human society can override even the most sacred ordinances. It remains an instructive example of the facility and silence with which, in matters of form, even the widest changes can be effected without any serious

* This was not the cause of the Münster troubles. The learned Dean was unhappily here inaccurate.

loss to Christian truth, and with great advantage to Christian solemnity and edification. The substitution of sprinkling for immersion must to many at the time, as to the Baptists now, have seemed the greatest and most dangerous innovation. Now, by most Catholics and most Protestants, it is regarded almost as a second nature."

This statement has been quoted at length and without omissions, in order that the position assumed may be squarely and fairly considered. Here is a learned and candid man, who distinctly and without reserve admits that immersion was the New Testament baptism and the practice of Christian people for centuries, and yet he justifies the change which has taken place from the plain command of the Bible. On what ground? On the ground of convenience. It is more convenient in cold countries to practise sprinkling and pouring than it is to practise immersion, therefore, wherever it is more convenient to do something other than what the Lord prescribed, according to the logic of the eminent Dean, we are at liberty to do it. But this amazing line of reasoning does not stop here. It is justified further on the ground of common sense; in other words, our common sense is a higher authority in deciding matters of religious service than the teaching of God as revealed in his Word. This is the barest kind of rationalism. What becomes of the divine authority of the Scriptures if such reasoning as this is to be applied to their clear and admitted deliverances on an important point of Christion practice? When we are ready to deny the Bible as the Word of God we may accept the Dean's

conclusions, but not until then. And still further the Dean says that this is an illustration of "how the spirit that lives and moves in human society can override even the most sacred ordinances." In other words, the spirit of progress manifest in human society is the highest law. Here the doctrine of evolution is applied to Christian institutions with startling boldness, and the whole basis of Christian conduct is to be regulated by the spirit of progress in civilization. If this kind of reasoning be admitted in the case of an ordinance it may be in other things of which the Scriptures teach, and we thereby elevate the doctrine of evolution as the law of all Christian practice instead of the Word of God.

Upon a fair and candid review of the whole series of objections, which have been here only slightly sketched, it does not seem that any of them ought to be sufficient to set aside the plain teachings of the Word of God, as brought out by the meaning of the word baptize, the historic practice of many Christians and the admissions of many learned Pædobaptist writers, to the effect that the only proper baptism is the immersion of the body of the believer in water into the name of the Holy Trinity —the Father, the Son and the Holy Spirit. It seems in fact that this whole set of objections, first and last, was made to order. The change in the practice of the Christian world gave rise to the arguments to justify it,—the arguments did not give rise to the change.

OUTLINE OF CHAPTER VII.

THE AGENT IN BAPTISM; SCRIPTURE AND HISTORY.

I. The Scripture Data.
  1. The Gospels.
    (1) John the Baptist.
    (2) Our Lord.
    (3) The Disciples.
  2. The Acts.
    (1) Some references to John's baptism.
    (2) Cases of Christian baptism.
  3. The Epistles.
  4. The inferences.
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CHAPTER VII.

THE AGENT IN BAPTISM.

IN SCRIPTURE AND HISTORY.

HAVING considered the obligation of performing and receiving baptism as an ordinance of Christ, and having studied the nature of the act required, we now proceed to discuss the agent, or "administrator," of this solemn rite. Upon whom devolves the duty of immersing, in the name of the Holy Trinity, those who come as candidates for this Christian ceremony? Are any qualifications required in the performer of the act of baptism, or may anybody perform it at will? If qualifications are required, what are they and by whom determined? Does the lack of requisite qualification impair the validity of the act? If so, to what extent? These questions make clear the main points of discussion concerning the agent in baptism, and they also show that the subject is one of both interest and difficulty. The interest arises in part from the fact that the subject has occasioned one of the historic controversies on baptism, and remains one of no little practical importance to the Baptist churches of to-day. Space forbids a complete study of the subject in all its details, but it is not impossible to present the main issues involved; and this we shall do by looking at the subject from the

points of view of Scripture, history, and the Baptist problem of the present. In this chapter we study the scriptural and historical aspects of the subject.

As always, so here our prime effort, and in some sort our chief difficulty, is to derive what light we can from the Scriptures. But in the nature of things not much light can be expected on the details of modern ecclesiastical questions from the data given in the New Testament. The most we can hope to do is to show what general principles are there laid down or certainly implied, and draw such warrantable inferences as we may from the facts discovered.

In the Gospels there are some references to John the Baptist, to our Lord himself, and to the disciples, as performing baptism, or enjoining its performance. From these we must infer what we may as to the qualifications of the agent. John's baptism, of course, has only illustrative value for our present purpose as it was only introductory to properly Christian baptism. But so far as his baptism bears on our present subject at all it shows that he personally performed the rite, and that he claimed direct divine authority for so doing. The first inference appears both from his being called "the baptizer," and from the descriptions of his work. The second is distinctly stated by himself in John 1:30-33, where he refers to "him who sent me to baptize with water." This claim is fortified by the implied endorsement of our Lord in Matt. 21:24ff, and by his having accepted baptism at John's hands. As the beginner of the rite John

most probably was not himself a baptized person. But he was distinctly an authorized agent in performing his rite upon others.

In regard to our Lord himself there are two statements that bear on the discussion, that in John 3:22, and that in John 4:1-2, where it is said "that he made and baptized more disciples than John, though Jesus himself baptized not, but his disciples." Here it is distinctly declared that Jesus did not personally perform the act, but along with that it is equally certain that his disciples did so by his command and as his authorized agents. It is implied that they themselves were baptized, either by John as the beginner, or by some disciple of Jesus. Whether this work of baptizing went on throughout Christ's ministry is not said; nor whether any other authorization of his disciples was given. All that can be said from this one instance is that the baptizing of Christ's disciples as agents was distinctly by his authority, and not on their own initiative.

Neither in the instructions to the Twelve (Matt. 10), nor in those to the Seventy (Luke 10:1-18) is there a word about baptizing. Yet it is not to be certainly inferred from this silence that it was not a part of their mission. For this may be perhaps inferred from the passage in John just adduced, and from the Commission in Matt. 28:19. Here indeed we have the enduring authority for baptism as an ordinance for all time. But it is remarkable that the agent is not specially mentioned, nor is there any definite implication of ecclesiastical or even apostolic authority. "Go ye," says our Lord. And who are meant by "ye"? Evidently it was not ex-

clusively the Apostles, nor can we make sure it was the collective group regarded as a church. There is no mention or even hint of an organization here. Whatever we may think on that point must be an inference from other things along with the Commission, and not from the brief language if the Commission itself. Yet two things do stand out in that great charge with strong distinctness: (1) That those charged with the making and baptizing of disciples were themselves disciples, and therefore baptized; and (2) that they were to act as under the authority of Christ. Unauthorized and unbaptized agents of baptism cannot be fairly inferred from the Commission any more than distinct church authority or ordained ministers.

The baptisms mentioned in the book of Acts do not give much information as to the agent. A few passages refer to John's baptism (Acts 1:5; 11:16; 19:1-7), and in such a way as to imply his own agency in the act, unless the last one be an exception. Here—the case of the twelve men at Ephesus—some interpreters think the implication is that "John's baptism" must refer to the act of some who claimed to be his disciples or representatives, rather than to his own. But the inference either way cannot be clear. More interesting for the present discussion is the fact that these twelve men did not present a satisfactory baptism to the brethren, and they were thereupon "baptized into the name of the Lord Jesus," notwithstanding the fact that they had to their credit an immersion which they called "John's baptism," and with which they were apparently themselves well enough satisfied. This procedure

was at the instance and by the authority of Paul, though it is not said that he performed the act; but it is rather intimated that he did not. The invalidating defect in the immersion which these men had previously received was not that of an unauthorized administrator—that not being in question—but clearly that of ignorance on their part of fundamental truth which they should have known as necessary to an intelligent reception of baptism. The only point here is that the action of Paul in this case gives warrant for the rejection of an immersion not found satisfactory, and the performance of a true one in such case.

Besides this remedying of a defective baptism there are cases of regular Christian baptism mentioned in the book of Acts which give a little light on the question of the agent. In case of the three thousand at Pentecost (Acts 1:41) nothing is said about the agents. The baptism of the Samaritans (including Simon Magus) upon the preaching of Philip (8:12-16) may have been at the hands of Philip himself, but this while likely cannot be certainly inferred. But the baptism of the Ethiopian treasurer certainly was Philip's action (8:38). It is remarkable that this is the only one of the cases mentioned in Acts where the agent is named. Philip was evidently himself a disciple, and therefore presumably himself baptized. That he had some authority for his action is clear. The Lord sent him on this particular mission. Whether he had any general authority from Christ directly or only indirectly through the Jerusalem church, we cannot certainly say. It is as vain to infer that he was

only a "deacon" and therefore not "an ordained minister," as that he was a "general evangelist" with no special authority from any church. Conjectures such as these, made with an eye to modern conditions, have no value. We simply do not know as to the details. That he was a man of influence in the church at Jerusalem and a recognized evangelist and preacher is certainly known. And these facts are sufficient to teach us that he was no unbaptized and irresponsible man baptizing others on his own motion, and without reference to any authority human or divine. In Paul's case (9:10-18; 22:16) the agent was probably though not certainly Ananias, who is distinctly called "a certain disciple"—with what that implies—and was sent by direct command of the Lord to encourage Saul of Tarsus at his conversion. If we cannot infer that Ananias was "an ordained minister" of the church at Damascus, or anywhere else; we are equally forbidden to infer that he was an unbaptized individual acting on his own initiative. In case of Cornelius and his family the authority of Peter (10:47,48) is directly affirmed, though the actual agent is not mentioned. But it is clear that these converts were not immersed by unimmersed and unauthorized persons. In the cases of Lydia (16:15) and the jailor (vs. 33) the presence of Paul gives authority, and the probability is that either he or Silas performed the act.

In the Epistles there are but few references to baptism, and only one that bears upon the question of the agent. This is 1 Cor. 1:13-17, where Paul speaks of his having baptized Crispus and Gaius and a few others. But it appears from this that the

great majority of the Corinthian Christians had been baptized by others than Paul. By whom it is of course impossible to say. Paul adds here that Christ had sent him "not to baptize, but to preach the gospel." This language has sometimes been made to mean that the Apostle had a slight opinion of baptism, but surely in the light of Rom. 6:1-4 and other passages from his writings such an interpretation is wide of the mark. The connection here shows that the Corinthians were making too much of the person who had baptized them, as a matter of personal and partisan loyalty, and Paul most earnestly rebukes such a misuse. The person of the agent was far less important than baptism itself, and even baptism was less important as an apostolic function than the proclamation of the gospel. The teaching of the passage is that one must not make too much of the person by whom he has been baptized. So that as to the official character of the agent here little or nothing can be inferred.

What conclusions then shall we draw from all these passages as to the qualifications of the performer of baptism? At most only two: (1) That in every case the agent was himself a baptized believer. This is distinctly implied in most cases and is generally to be understood in all, except of course in that of John the Baptist, who as the introducer of the rite may not himself have been previously baptized. (2) The other inference is that the agent acted under some kind of authority. He was not an irresponsible individual acting on his own impulses or those of the recipient of the rite, but in some way was an authorized representative of Christ

and the community of believers; for he was performing an act whose only significance was derived from the command of Christ, and from the collective life of his people. Otherwise the rite would have been meaningless. We must suppose some sort of authority behind the act to give it dignity and meaning as the religious rite of a definite body of people and not the mere dipping of one by another. Certainly in the passages considered there is nothing to forbid, we may rather say everything to confirm, this general inference for the possession of some sort of authority by the agent in baptism.

The evident difficulty is in determining how the authority was conferred and recognized. Do the instances mentioned give us any light on this point? Three things are here to be borne in mind: (a) The divine authority lies back of all, and this was made plain generally in the Commisison, and particularly in the case of John the Baptist (John 1:30 ff.), and sometimes in other cases, as the early disciples (John 4:1,2), Philip (Acts 8:28,36,38), and probably Ananias (Acts 9:10,11,18). (b) The authority of an Apostle is stated or distinctly implied in some cases, as in that of Cornelius (Acts 10:48), and the twelve men at Ephesus (19:1-7). (c) The difficult question remains, In the absence of direct divine or apostolic authority how was the general divine authority for the performance of baptism received, understood and exercised by the human agent? Here is the knot of the whole question, and here we have no clear light but are shut up to inferences which, it must be confessed, are somewhat remote and general. One of three theories is to be chosen, accord-

ing to the greater probabilities. The first is that the Apostles appointed official men who should carry on baptism and other official acts by performing them themselves and appointing others to keep up the official succession to the end of time. This is the theory of "apostolic succession," which, whatever may be said for its historic continuity, breaks down at precisely the needy point, namely, the Scripture basis. The trouble is not so much with the historic links of the chain as with the staple which should fasten it to the Scriptures. The second theory is that nothing more than the general divine authority expressed in the Commission was wanted; that any believer who might make disciples of others was by the Commission also authorized to baptize them in the name of the Trinity. But this is far from satisfactory; for it leaves out of account the community of believers who are certainly concerned in the proper performance of the rite, and does not sufficiently safeguard the rite itself from whimsical and irresponsible administration. The third theory is the best, namely, that to the community of believers rather than to the individual believer was committed the keeping of all the Christian traditions (1 Cor. 11:2; 1 Tim. 3:15), including the proper observance of baptism and the Supper. This view of the matter is confirmed not only by the general truth that any community must naturally have authority to regulate rites and ceremonies prerequisite to admission into its membership, but also by the particular fact that to the churches rather than to an official class or to individual believers the preservation and perpetuation

of Christian truth and practice are committed. Taken in connection with what the Scriptures teach as to the functions of the churches in regard to all the institutions of Christ, as the earthly representatives and guardians of his truth and commands, it is surely safer to infer that baptism is to be performed under the secondary and derivative authority of the churches acting for Christ, rather than left to the individual agent and recipient to celebrate as they may see fit.

We turn now to the historical developments of the question concerning the agent, or administrator, in baptism. Our sketch must needs be brief, but the main points of interest may at least be outlined. More detailed information must be sought in the Church Histories, special treatises and articles on baptism, etc. There is in the Herzog Encyclopedia a good article (*Ketzertaufe*) by Steitz, which has been of special service in the preparation of the following sketch.

Baptism administered by heretics and schismatics early provoked a controversy destined to be long and fierce. The question was whether those who had been baptized by persons outside the church could be regarded as really baptized at all, and so be received without a repetition of the ceremony. In the early stags of the controversy the general opinion seems to have been adverse to the recognition and acceptance of such baptisms. Thus Clement of Alexandria (*Stromata*, I., 375, as cited by Steitz) declares that such baptism was "not proper and genuine water," that is use of water for baptism. And Tertullian (*De Baptismo*, c. 15) argued that

heretics could not give what they did not have, that is, true baptism, which belonged to the church alone, and further that the confession of a heretic at baptism was not of the same God and Christ as that of the orthodox.

But it appears that from the first there was not unanimity among the teachers if the church, and later, during the third century, the controversy waxed warm and came to a head in the dispute between Cyprian, of Carthage, and Stephen, bishop of Rome. In the voluminous correspondence of Cyprian this matter occupies considerable space, a number of letters being devoted to it. (See the original letters in Migne's *Patrologia Latina;* translations in Oxford edit. of the Fathers, and the *Christian Literature* series). Eusebius also gives some account of the controversy in his famous *Church History*, Book VII., ch. 2,3,9. Cyprian stoutly maintained the strict opinion and developed with great acuteness and vigor the view formerly advocated by Tertullian; fortifying his argument by his well-known views upon the unity of the church. Since the church is one, and but one, it is impossible that any so-called baptism performed without its official sanction could be a real baptism. On this point Cyprian had the support of Firmilian, bishop of Caesarea in Cappadocia, in the East, and of a large following in North Africa. On the other hand Dionysius of Alexandria, while somewhat wavering in opinion, wrote to Stephen, of Rome, a letter (Euseb., *H. E.,* Bk. VII., c. 2-9) in which he declared that the ancient practice had been to receive into the church any who came from any heresy what-

ever with a baptism, by "imposition of the hands and prayer." This view Stephen upheld with all his might, and the controversy raged between him and Cyprian till both suffered martyrdom. Stephen's opinion was that the administrator did not count for anything, the act was the thing, and when once performed needed no repetition. It could be accepted and validated by the repentance of the convert and the confirmation of the bishop. He seems to have adopted this view largely to facilitate the return of heretics to the true church. This became the Roman opinion and practice, and gained on the other so much that it was endorsed by the Council of Nicaea in 325, and the Synod of Carthage in 348.

During the progress of this controversy in the third century it is of interest to remember that the Novatians, among the heretics, maintained for their side similar strict opinions as those of Cyprian for the church. They held that baptisms performed in the church could not pass with them, but that those who joined their sect must be baptized by their own officials. This contention was subsequently made also by the Donatists, against whom the great Augustine took up the gage of combat early in the fourth century, and won the day for the Roman view.

The controversy between Augustine and the Donatists was very important. Newman says (*Anti-paedobaptism,* p. 19): "The Donatists added to the disciplinary code of the Montanists and Novatians the dogma that the validity of the ordinances, especially baptism, depends on the character of the administrator." Augustine against these es-

tablished the Catholic practice of receiving heretical baptisms after confirmation as valid. His position is thus concisely set forth by Steitz: The ground thought rests on the objectivity of baptism, which in its working, as independent of the quality of both administrator and recipient, is conditioned solely upon the understanding of the latter. If he receives it as a sinner or heretic it does him no good, but if he renounces his sin or heresy, then grace works through the act already received and effects his salvation. Baptism was regarded as a sort of indelible stamp which might be put upon the recipient by any one at all, but would be a real token of salvation only within the church. The heretical outsider, or the lapsed member might thus have the stamp without the reality which it properly signified.

During the Middle Ages the status of the question in the Roman Church remained as it had been fixed by the practice of Stephen and the logic of Augustine. There was only restatement and elaboration of the established Roman theory. Steitz quotes Peter the Lombard as endorsing Augustine's views and saying: "From these it is clearly gathered that even those who have been baptized by heretics, just so the mark of Christ has been preserved, are not to be rebaptized, but only to be reconciled by the imposition of the hand, that they may receive the Holy Spirit, and in token of their complete renunciation of the heretics." Thomas Aquinas and other schoolmen, with characteristic subtlety, were accustomed to distinguish between the mere act (*sacramentum*), which might be performed by any one, and the

sacramental effect (*res sacramenti*), which was conditioned on penitence and confirmation.

In regard to the mediaeval heretics, while it seems probable that some still maintained the old Novatian and Donatist views, the authorities consulted for this study give no definite information.

During the Reformation period (1517-1648) new phases of the question necessarily arise. In the Catholic church, however, the question was settled, and the Council of Trent only put its seal upon the long established principles: that the administrator counted for little or nothing; the act itself was important; and the views and status of the recipient were the main thing. Thus if one had been baptized by any administrator whatever and came into the church, his own conversion healed whatever irregularity existed so far as he was concerned, and the imposition of hands in confirmation validated the baptism on the part of the church. This remains the modern Catholic view, so that sometimes in emergency cases baptism even by women has been accepted.

Among the Reformers Luther held (according to Steitz) that Augustine's opinion was correct, so that baptism even at the hands of Catholics could be accepted, saying to the Anabaptists: "Put off error (i. e., of doctrine or life) and the act remains all right without renewal." Of course if he would accept a baptism that had been performed in the Catholic church he would take any performed in another communion. These, however, were emergency cases. Luther probably held that the regular performance by a recognized minister in the constituted

church was the better way. Certainly this was Calvin's opinion. For he says (*Inst. Theol.*, Bk. IV., ch. XV., sec. 20): "It is not right for private persons to take upon themselves the administration of baptism; for this, as well as the administration of the Lord's Supper, is a part of the public ministry of the church." He goes on to dispute the validity of baptism by laymen and women, and argues from the Commission that "Christ constitutes the same persons preachers of the gospel and administrators of baptism," and "whoever baptizes without a legitimate call intrudes into another person's office." Yet in case of necessity he seems to have admitted (according to Steitz, p. 659) that a baptism might be accepted which had been performed by a minister of another communion, provided there was a protest, expressed or implied, against the irregularity.

The views of the Anabaptists of this period on the agent in baptism are difficult to get at and were probably not uniform. In regard to those of Switzerland, Schaff (*Church Hist.*, VII., p. 78) says: "Any one could administer the ordinance upon penitent believers who desired it." But this probably means that they did not consider an ordained officer necessary, for their distinctive practice of giving baptism to believers, no matter whether baptized in infancy or not, made any reference to the administrator in those cases superfluous. What they would have done or did actually practise in cases of believers baptized by others than themselves does not appear.

The English Baptists toward the end of this

great transition epoch present an interesting study in connection with the agent in baptism. A confession of faith put forth by a body of them in 1643 says: "The person designated by Christ to dispense baptism, the Scriptures hold forth to be a disciple; it being nowhere tied to a particular church officer, or person extraordinarily sent—the commission enjoining administration being to them as considered disciples, being men able to preach the gospel." This language, fairly understood, only means that an ordained minister was not then considered necessary; it does not say or imply what the framers thought as to a baptism performed by any other than a "disciple," and it is not clear whether they meant by this to include other than "disciples" of their own sort. Yet it cannot be positively affirmed that they would not have included under the term Christians of any evangelical faith who were "able to preach the gospel." More to the point is the incident related by Crosby in his *History of the English Baptists* (Vol. I., p. 96 ff. See also Whitsitt's *A Question in Baptist History*). Some who had adopted Baptist views and had never been immersed were troubled as to what they should do, and sentiment was divided. Some held that they might immerse themselves and thus start again an ordinance which had passed out of use in its proper form; others maintained that believers taking each other into covenant relation as a church could begin anew the scriptural act of baptism without seeking to get into any supposed and doubtful line of succession from ancient times. Others felt that this was not sufficient, and while the

line of succession could not certainly be proved, it was their duty to find, if possible, some who had practised immersion before them, in the hope that these might have received it from others before them; and that they should go thus as far as possible toward securing the proper baptismal succession; and inasmuch as they heard that some in Holland had so practised baptism, they despatched Richard Blount to Holland to receive immersion at their hands and bring it to England. It thus appears that at least this group of early English Baptists felt that immersion in the agent himself was essential to a regular scriptural baptism, and they practised accordingly. About the same time Roger Williams was having trouble on the subject in this country. He had become convinced that the immersion of a beliver on confession of faith was the only true baptism, and wishing for himself and others to be scripturally baptized he could find no baptized person to perform the act. He therefore baptized Ezekiel Holliman and in turn received baptism at his hands. He soon became dissatisfied with this and left the little church he had founded, remaining the rest of his life without church connection, in his own phrase, "a seeker." He believed that the true line of succession was lost and could not be found, so that a real scriptural baptism could not now be had. Thus already in early English and American Baptist history the problem of the suitable agent in baptism had arisen and was causing trouble.

This brings us to the modern period (1648 till now), in which we find conditions and opinions to

be very much as determined by previous historical developments. Thus in the Roman Church the canons of the Council of Trent, allowing heretical and other irregular baptisms, are still the law.

Protestant Pædobaptists still hold substantially the views of the Reformers. Thus for the Lutherans Knapp (*Christian Theology*, p. 487) says that ordinarily baptism should be administered by teachers of the church, but they have "no exclusive right to it," and "in case of necessity, and when no teachers can be obtained, baptism may be administered by any Christian, and is valid if it be performed according to the institution of Christ." For the Presbyterians, Hodge (*Syst. Theol.*, Vol. III., p. 514) says: "Lutherans and Reformed agree in teaching, first, that the efficacy of the sacraments does not depend on anything in him who administers them; and second, that as the ministry of the Word and sacraments are united in the Scriptures, it is a matter of order and propriety that the sacraments should be administered by those only who have been duly called and appointed to the service." He quotes the Westminster Confession to the effect that "neither of which (the ordinances) may be dispensed by any but by a minister of the Word lawfully ordained." But in discussing the validity of the sacraments (p. 523 ff.) Hodge holds that, though irregular, baptisms performed by other than duly ordained ministers are not invalid, if both the form and the intention of agent and recipient are correct according to the Scriptures. In the English Church, opinion has been somewhat divided. Some, especially of the High-church party, hold essentially Augus-

tine's view, that baptism once performed, no matter by whom, puts a sort of indelible stamp on the recipient and needs no repeating, but only confirmation to validate it. (See the articles on Baptism and on Lay-Baptism in Blunt's *Dict. of Doctrinal and Historical Theol.*) This of course is to be understood of emergency cases, the regular performance by an ordained priest of the Church of England is the desirable thing. But some Episcopalians do not admit lay and dissenters' baptisms, insisting that there should be repetition of the act by a regularly ordained priest of the Church. This view is ably defended by Waterland in his *Letters on Lay Baptism* (*Works,* Vol. VI.). For cases of uncertainty a rubric of the Prayer-book provides, directing the priest to say, "If thou be not already baptized, I baptize thee, etc." The Methodist view may be found in McClintock and Strong's Encyclopaedia in the article on *Lay Baptism,* and in Dr. T. O. Summers' treatise on *Baptism.* It is substantially that of other Pædobaptists, namely, that the regular order requires the performance at the hands of an ordained minister, but "in case of necessity baptism may be performed by any Christian, and is valid if performed according to Christ's order in Matt. 28:19."

Among Baptists the question has assumed a different phase because of their rejection of infant baptism and of any other act than immersion as the true scriptural baptism. We have seen that the early English and American Baptists had trouble on this point, and it has since remained a difficult question, which is deferred to the next chapter.

OUTLINE OF CHAPTER VIII.

THE BAPTIST PROBLEM OF THE AGENT IN BAPTISM.

I. The Problem Stated.
  1. Why a problem.
  2. Elements of the problem.

II. Solutions Proposed.
  1. The strict view.
    (1) As to qualifications.
      (a) A believer.
      (b) Baptized (immersed).
      (c) Acting under authority of a church.
    (2) As to validity. Lack of these invalidates.
    (3) Difficulties of this view.
  2. The liberal view.
    (1) As to qualification.
      (a) A Christian sufficient.
      (b) No church authority required.
    (2) As to validity.
      (a) Depends on recipient, not agent.
      (b) Pædobaptist immersions valid.
    (3) Difficulties of this view.
  3. The conservative view.
    (1) Prefers in main the strict view.
    (2) Argues from good order and expediency.
    (3) Emphasizes the liberty of each church.

CHAPTER VIII.

THE AGENT IN BAPTISM.

THE BAPTIST PROBLEM.

BAPTISTS have never been able to reach an agreement among themselves on the question of the agent, or administrator, of baptism. Immersions received at the hands of other than Baptist ministers have received the name of "alien immersions," and the question of the validity of these for admission into a Baptist church has been considerably debated. The literature of the controversy is to be sought mostly in newspaper and magazine articles. One little book, *Pedobaptist and Campbellite Immersions*, by A. C. Dayton, was published some years ago, and has recently been reprinted. In 1903 a debate was held in the First Baptist church of Sumter, South Carolina, between the pastor, Dr. C. C. Brown, and Dr. J. J. Porter, of Missouri, and the speeches were subsequently published under the title of *The Sumter Discussion.* The literature reveals the fact that the great men of the denomination found themselves not at one on this question. Honored names appear on both sides, and they demand respect

Owing to their views as to both the act and the recipients of baptism, the position of the Baptists must of necessity be different from those of both

Catholics and Protestant Pædobaptists on the subject of the agent. For the question is not simply whether the agent must have requisite church authority, but also whether he must himself be an immersed believer. The question thus becomes a serious problem, because if involves the whole Baptist theory of the church and the ordinances: the membership, authority, officers, independency of the churches are concerned, and the act, meaning and recipients of baptism. The question cannot be decided without reference to all these things. Further, the rule of faith and practice is involved, for it is the avowed and earnest purpose of Baptists to seek the solution of all such questions in the Bible; and as we have seen, the teaching of Scripture is not very clear on this particular point, being chiefly a matter of inference. As a consequence there has always been and there remains great diversity of opinion among Baptists on this question. In view of all this it is well to have the elements of the problem clearly outlined. There are two main questions to be considered: (1) What constitutes a properly qualified agent for the performance of Christian baptism? (2) Does the agent's lack of proper qualification invalidate the act? It is evident that if agreement could be reached on these questions, the practical difficulties would take care of themselves. But it is precisely the practical difficulties that have arisen which make it necessary to raise these theoretical questions. The practical side of the problem has been well stated by Dayton (*Pedobaptist Immersions*, Chap. 1) as follows: "It is whether a person who has been immersed upon

profession of his faith by a Pædobaptist minister, acting in behalf of a Pædobaptist church, and who thereafter shall apply for admission as a member of a Baptist church, shall by that church be regarded as having been truly baptized, or not baptized at all? If he has been baptized, the ordinance must not be repeated; for Christ requires but one baptism. If not baptized, the ordinance must be administered, for Christ requires that every member of his church shall have been baptized. Here, then, is the point which the church must determine: Was that immersion a true baptism, according to the Scriptures, or was it not? Upon her decision of this question her action in regard to his reception will depend." At once we see that the question recurs to the qualification of the agent, and to the validity of his performance.

The solutions proposed for this problem must next engage our attention, and these may be for convenience called respectively (and respectfully) the strict, the liberal, and the conservative views of the subject.

Those Baptists who maintain the strict view of the question before us hold, in answer to the first inquiry, that the proper scriptural qualifications of an agent in baptism are three: First, he must be a believer; second, an immersed believer; third, acting for and under authority of a New Testament church or churches, which now means Baptist churches. Let us examine these qualifications. As to the first, there is little dispute; for, with the exception of emergency cases among the Catholics—and even there not without question—practical unanimity

exists among Christians of all names and periods. All parties practically agree that no one but a professing Christian should be considered a proper agent in baptism. If it turns out that the agent was a hypocrite at the time, or ceased to profess Christianity afterwards, this is universally and correctly held not to invalidate the act performed and accepted, by all interested at the time, as done in good faith and with intent to do the Lord's will. Those who defend the strict Baptist view add further that the agent was acting as the authorized official of a church or a sisterhood of churches, and therefore the act is officially valid. Of course nobody would deliberately choose an unbeliever or hypocrite to perform the act of baptism. The difficulty here is common to all theories and is answered practically in the same way by all parties.

The second qualification is that the agent shall be an immersed believer. Here, leaving out the Catholics, the disputants divide into three groups. The majority of Pædobaptists, judging from their writings, would say a "baptized believer," not specifying what act is baptism. Some Baptists and some Pædobaptists would not require any baptism at all, and this leaves the strict Baptist as the sole defender of immersion as requisite. But he has a good word to say for himself and needs nobody's sympathy in his supposed isolation. For certainly every case of Christian baptism mentioned in the Scriptures either plainly indicates or necessarily implies the previous baptism of the agent; and the general sentiment of the Christian world and the testimony of Christian history are on his side. For these re-

quire baptism as a requisite in the agent, and a Baptist cannot admit that anything but immersion is baptism.

The third qualification is that the agent must act under the authority of a scriptural church. This at once raises the question as to what is a true church, and whether one not constituted on New Testament principles can give authority for the performance of the Christian ordinances—at least for those churches that *are* conformed to scriptural teachings. On this point the strict Baptist is practically alone. For the Catholic position is that no church authority is requisite, and the Pædobaptist bodies generally regard each other as churches, and the liberal Baptist—strange to say—finds himself in the company of the Catholic. But in spite of all this the strict Baptist not only holds his position, but considers this the main point in his contention. The logic of his situation is simply this: Besides the supreme authority of Christ as expressed in the Commission, which all parties equally admit and claim, there must be some secondary and visible authority on earth for the regulation of baptism as of other Christian institutions. Irresponsible and indiscriminate performance of the ordinances by individuals acting only upon their own initiative, was not contemplated in the arrangements of our Lord and his inspired Apostles. Both the teachings of Scripture and the judgment of reason favor the opinion that there must be some responsible visible institution for the maintenance and proper ob servance of the distinctively Christian practices. Here common judgment is again practically one in

saying that the church is that institution. But here, too, alas! there comes to view that age-long diversity among Christians as to what is the true church. There is liberty for all, and so each body must decide that question for itself without imposing its decisions on others. In the exercise of this hard-won right Baptists have decided for themselves what is a true church, and are trying faithfully to live up to their convictions, as we have seen in our previous studies. If, then, the church is to regulate and authorize (under Christ, as interpreter and executive of his will) the performance of the ordinances, and the Baptist view of the church is the correct and scriptural one, it follows that for Baptists the authority to baptize must come from a Baptist church. This is all that the strict Baptist contends for in this connection. He does not deny the natural right of other Christians to call themselves churches and to practise and authorize their modes of observing the ordinances; nor does he seek otherwise than by example and persuasion to urge on others his own views of truth and practice. The sum of his contention, then, regarding the qualifications of the agent in baptism is the threefold statement that such an agent must be an immersed believer acting upon the authority of a Baptist church.

The other inquiry is now to be considered, namely, Does the lack of qualification in the agent invalidate his baptisms? Or, to put it differently, Must an agent have all these qualifications in order that his immersions may be accepted by Baptists as real Christian baptisms? or may some be spared; and if so, which? Those who hold the strict theory do

not hesitate to answer these questions. They say that the absence of qualification in the agent does invalidate the immersions he performs; that not one of the qualifications can be spared; and that no immersion except one performed by an agent thus qualified should be received as satisfactory by a Baptist church. All persons who come as applicants for membership with immersions performed by unqualified agents should be baptized in the regular way before being received into fellowship. This is not *re*-baptism in any proper sense, for the former immersion was not a true baptism. The candidate will indeed have been immersed twice, but baptized only once.

This theory has its difficulties. One is that it has only scant scriptural support; some would say none at all. But our survey of the Scriptures has shown that some reasons can be urged from them in behalf of the requirements that a baptizer should be himself baptized and have some authority—inferentially that of a church—behind him.

A second difficulty, of which a great deal has been made by opponents, is that the theory, to be strictly logical, requires a line of baptized agents back to the Apostles, and that no such line has been, or can be, made out; that it is absurd for a Baptist to reject Apostolic succession in bishops, and then contend for a baptismal succession through what he calls "church perpetuity." Opponents further allege that a man cannot ordinarily be sure more than a few links back from himself that there has not been a break in the line, and to say nothing of the lack of historical evidence for unbroken con-

tinuity from the days of the Apostles, this alone would render it doubtful whether any one has been regularly baptized. If there is a flaw anywhere it invalidates all the baptisms that follow it. There is undoubted force in this objection, and the upholders of the strict theory have tried in various ways to meet it. Some urge the indications of a true church succession and claim it as perhaps an unproved, but also not *dis*proved, probability in view of the promise of Christ in Matt. 16:18. But the main contention is that the authority of a church now ostensibly organized according to the Scriptures is the principal warrant for performing the ordinance, and where this authority has been given, the recipient may feel easy in his mind as to having received a proper baptism. Others plead the necessities of the case and say that if it became necessary at some point for the true people of Christ to start afresh with the warrant of Scripture for their institutions, when they had actually conformed their churches to the Word of God, that suffices till it may be necessary again; meantime it is not required or proper to make an emergency where it does not exist, and accept baptisms without proper authorization. Here are churches, organized as nearly as possible according to the principles of Scripture; it is not necessary to consider their near or remote origin. As scriptural churches they are the proper depositaries and guardians of Christ's truth and ordinances. But in granting the requisite authority to perform baptism these churches still must be guided by the other two principles, which require that an agent must be a believer and himself bap-

tized. Again, it is urged that the doubt in this case is only parallel to that in regard to the character of the agent. Nobody can be sure that the man who baptizes him is not a false agent with forged credentials, but he is acting as the authorized agent of a scripturally constituted church, and his act is held to be valid.

A third difficulty in the way of the strict view is that it would logically require Baptist churches to disfellowship each other on this question, if pushed to its extreme consequences. But there the upholders of the theory simply deny. They contend as earnestly as any other Baptists for the sovereignty (under Christ) and independency of the churches. No one has put this more strongly than Dayton himself, who says (*Paedobaptist Immersions,* p. 115): "We hope and trust it will be no cause of non-fellowship between brethren or churches. And we also agree with him (Dr. John L. Waller) most perfectly in the opinion that it is a question of church duty, which must in each case be decided by the church to which application may be made to receive such a baptism; and that from the decision of that church there can be no appeal to any earthly tribunal." He elsewhere (p. 235) describes the receiving of improper baptisms as an error which does not destroy the true scriptural character of the church or give ground for withholding fellowship from it.

We come now to consider the liberal Baptist view —which has been so demominated out of respect for those who hold it, and not at all as implying that the others are illiberal. On the first query as to the qualifications of the agent the liberal view is

that the general qualification of being a Christian is sufficient. It is indeed desirable, for regularity and order, that the accredited ministers of each denomination should administer the ordinance of baptism, but it cannot be maintained that this is an indispensable requisite. If a man is a Christian and immerses a candidate at his request in the manner required by the Commission, it is not wise or tenable to insist on any other qualification. Thus Dr. Francis Wayland (quoted by Dayton, p. 18) says: "It is convenient, as a matter of church order, that there should be some general rule, and that this rite should be administered by a clergyman, and it would naturally be performed by one who had himself been baptized by immersion. But if these things be absent, from necessity or ignorance, they alter not the fact that the person who has been immersed on profession of faith is, as I understand it, a baptized believer." And in regard to the authority to baptize, Dr. W. B. Johnson said (Dayton, p. 19): "Whoever is authorized to preach is authorized to baptize—the latter being the minor work. I therefore receive those who are recognized as preachers by Episcopalians, Presbyterians, Methodists, and all orthodox bodies of believers, as preachers of the gospel, and receiving them in this relation, I receive them as baptizers."

As to the validity of immersions performed by Pædobaptists, this of course follows. They may be accepted by Baptist churches without question, no repetition of the ceremony being necessary. This view is defended on the principle that the validity of baptism does not at all depend on the agent, but

wholly on the candidate and the form. If it be an immersion on profession of faith, sincerely done as unto the Lord and with intention to do what he requires, that makes it a valid baptism, without any reference whatever to the agent. This view has been stated by Dr. A. H. Strong in his *Systematic Theology* (p. 532) in the following terms: "As the profession of a spiritual change already wrought, baptism is primarily the act, not of the administrator, but of the person baptized. Upon the person newly regenerate the command of Christ first terminates; only upon his giving evidence of the change within him does it become the duty of the church to see that he has opportunity to follow Christ in baptism. Since baptism is primarily the act of the convert, no lack of qualification on the part of the administrator invalidates the baptism, so long as the proper outward act is performed, with intent on the part of the person baptized to express the fact of a preceding spiritual renewal." "If baptism be primarily the act of the administrator or of the church then invalidity in the administrator or the church renders the ordinance itself invalid. But if baptism be primarily the act of the person baptized, an act which it is the church's business simply to scrutinize and further, then nothing but the absence of immersion, or of an intent to profess faith in Christ, can invalidate the ordinance."

The difficulties in the way of this view have been in a measure stated in discussion of the strict theory, but they may be briefly recalled in this connection. The first objection is that it goes against the two inferences from Scripture; that the agent

should be himself immersed, and act under authority. So far as these inferences are entitled to any weight, they make directly against the liberal theory.

A second difficulty is that this theory is denominationally inconsistent. This point is strongly argued by Porter in the *Sumter Discussion,* mentioned above. If it is worth while to contend at all for the Baptist views of the nature of a true church and of the act and meaning of baptism, it is worth while to contend that the performance of the latter be committed to those and those only who will perform it in accordance with those views. All, expressly or virtually, admit that this is ordinarily best. Let each denomination—Baptists especially—do its own baptizing in its own way; it is more fitting and consistent all around. The completeness and coherency of the Baptist system as a whole demand the regulation of baptism as well as other parts of church order. There is no propriety nor need to send outside our own ranks to have the Lord's sacred ordinances performed for us by unbaptized and unauthorized, or doubtfully authorized, agents.

The third, and perhaps strongest, objection is that this theory of the agent does not sufficiently safeguard the proper observance of the ordinance. It is too sacred and important a matter to leave to the conscience of the candidate alone, so that if he is satisfied with his immersion by an unbaptized person the Baptist churches ought to be. As well say that if a person, who does not know any better, is satisfied with sprinkling or pouring for baptism and refuses to be immersed, then a Baptist church

ought to take him in without any baptism at all! To this the theory under review logically tends, and some who call themselves Baptists have already reached that stage. But of course the defenders of this view are not ready yet, for the most part, to accept this outcome of their opinions.

It remains to state the theory which has been called in deference to those who hold it, the conservative view. But as the main points of the controversy have all been exhibited, it will not be necessary to repeat them at this point. Suffice it to say that those Baptists who defend this view agree in the main with those who hold the strict theory, but not so confidently, nor for exactly the same reasons. They do not emphasize the same points in the argument, and some they do not accede to at all. For example, the conservatives do not care for the principle of so-called "succession", or "church perpetuity", or think it necessary to either side of the argument to put any stress upon it. Thus Dr. A. M. Poindexter (quoted in *Sumter Discussion,* p. 126) says: "I do not think it can be proven as yet—whatever future researches may bring to light—that such a succession exists. I believe that in any case of necessity, believers having the word of God for their guide, may commence a church organization and administration of ordinances, and that such church ordinances would be valid to all intents and purposes." But to create such necessity, where it does not exist, would be irregular and of questionable validity.

Further, those of this way of thinking,—while most of them accept the probabilities of the

Scripture inference in favor of immersion and authority in the agent,—put the stress rather on the propriety and expediency of rejecting all irregular baptisms, as of doubtful validity. The best way to be sure about baptism is to have it done by one who has been himself immersed on profession of faith, and acts under the authority of a properly constituted church.

Finally, those of the conservative opinion emphasize, where the strict brethren simply admit, the perfect liberty and indispensable duty of each church to settle this matter according to its own convictions of scriptural requirement and denominational propriety. The question of receiving irregular immersions as baptism is not to be made a test of denominational fellowship. In case a church receives a member on an irregular immersion, and gives him a letter of dismission to a church that for itself refuses such immersions, the second church should receive the member without question; leaving the responsibility for the error with the sister sovereign that has already passed on the case. If a church is divided in sentiment, the matter should be decided by majority vote and the minority acquiesce; for the occasion is not one of such magnitude as to require separation.

How far it may be right to go in tolerating irregularity in confessedly peculiar and exceptional cases is always a difficult question to determine. And it is the part of both prudence and charity to be not censorious of those who may see reason to admit exceptions from the regular order where it seems to us best not to admit them. On the other hand, it

is both unwise and dangerous to elevate exceptions into rules, and to harden into accepted practice what is confessedly a departure from regularity. Upon the whole, the weight of argument, and the consistency of Baptist church order seem to lie against the propriety of accepting any of these so-called "alien immersions." But where churches insist upon receiving them they have an undoubted right to decide the doubtful question for themselves.

OUTLINE OF CHAPTER IX.

THE RECIPIENTS OF BAPTISM.

THE SCRIPTURE TEACHING.

I. The Old Testament.
  1. In itself; no light.
    (1) No direct mention of baptism.
    (2) No prophecy.
  2. In light of New Testament; alleged.
    (1) The covenant of circumcision.
    (2) Relation of church to children.

II. The New Testament.
  1. Descriptions of the act of baptism.
    (1) John's baptism. All adults.
    (2) Christian baptism. All adults.
  2. Teaching of baptism.
    (1) As a duty. Implies adults.
    (2) As doctrine. Implies adults.

CHAPTER IX.

THE RECIPIENTS OF BAPTISM.

THE SCRIPTURE TEACHINGS.

WHO ought to be baptized? What must be the age, character, professions, state of mind, or any other qualifying conditions necessary for those who are to receive the ordinance of baptism? Certainly this is a matter of the utmost importance, and it has been a living question from the dawn of Christianity until now. The Baptists have a right to be deeply interested in all that pertains to this question; for around it center some of the most interesting events of their history, and with it is wrapped up one of the most characteristic and distinctive tenets of their belief. In the present chapter we are to study the teachings of Scripture on the point. In the two following chapters the question will be considered from the historical and argumentative point of view. The present treatment is designed to be chiefly inductive. Let us make careful and candid examination of all that bears upon the subject in the Bible. Those who have argued for and against infant baptism have thoroughly covered the ground and drawn into the controversy every passage of Scripture in the Old and New Testaments, that could even remotely be supposed to bear upon the decision of the question.

Does the Old Testament give any light as to the recipients of baptism? This might seem a strange inquiry to make, inasmuch as baptism is clearly a New Testament observance and a rite distinctive of the Christian dispensation. The exigencies of the controversy, however, have compelled the advocates of infant baptism to resort to the Old Testament for help in maintaining their theory, and they thus make it incumbent on the student to inquire whether the Old Testament properly understood sheds any light at all upon the subject. There are two ways of considering the relation of the Old Testament to this matter. One is, whether the Old Testament in itself gives any hint as to baptism and its recipients; and the other is, whether the Old Testament as interpreted by the New reveals anything on the point in hand.

Looking at the first inquiry we should say that the ancient Scriptures contain nothing whatever directly bearing on the subject of baptism. There is no reference to this distinctive Christian observance. What is prescribed in the Mosaic law in regard to the ceremonial washings of the priests and Levites has of course nothing to do with Christian baptism; neither can Naaman, the Syrian leper, be regarded as a case in point, since his bathing in the Jordan is in no sense parallel with baptism under the new dispensation; nor is there any prophecy which foreshadows or anticipates the New Testament ordinance. For those sometimes adduced (as Isa. 1:16; 52:15) are, when properly understood, wide of the mark. But while this may be granted, the question is put upon us whether in the light of the New Testa-

ment the Old Testament may not give some teaching as to the proper recipients of baptism. Is there not something which bears indirectly upon the matter? The advocates of Paedobaptism have endeavored very strenuously throughout the whole controversy to find in the Old Testament some such allusions; but the chief contention is that baptism has come in the room of circumcision under the Old Covenant. So far as this is an argument for infant baptism it will be fully considered in a future chapter. We are here concerned simply with the facts. It is admitted even by its most strenuous supporters to be only an inferential argument. There is nothing which directly says that baptism is the Christian equivalent for the Jewish circumcision; but Paul's remarks in Col. 2:11,12 about the "circumcision not made with hands," and then immediately about "having been buried with him in baptism," are often quoted as giving at least indirect hint of such substitution. All that can be fairly deduced from the passage is that there was a suggestion or association of ideas in the Apostle's mind between the external rites which he mentions; but to quote this passage as proof of an exact correspondence of Christian baptism with Jewish circumcision is taking unwarrantable liberties in interpretation. It is at the very best only a remote inference which connects the recipients of baptism under the new dispensation with the recipients of circumcision under the covenant with Abraham. We may, therefore, leave the Old Testament and turn our attention to the teachings of the New Testament on the subject.

The best way to arrive at the New Testament

doctrine is to study every passage where baptism is mentioned, to omit those in which there is no reference to the persons baptized, and then to give careful consideration to all that may directly or remotely have any bearing upon the question of the recipients of the ordinance. We may pursue this inquiry in two branches by giving our attention first to those passages in which there are recorded facts in regard to the baptized, or where baptism is mentioned or described as an action; and then to those in which baptism is taught as a doctrine or enjoined as a duty.

We proceed then to consider the passages of the New Testament which describe baptism as a fact. Let us first notice those which speak of John's baptism. In the third chapter of Luke, there are parallel accounts concerning the baptism of John, and besides these a brief mention in John 3:23. So far as these passages bear on the recipients of baptism all may be summed up in Matthew's words (3:6): "They were baptized of him in the river Jordan, confessing their sins." The whole description is such as to indicate that the act was performed upon those of mature age who were conscious of an inward change and made outward profession of new spiritual experiences and purposes. That this opinion is accepted by the vast majority, if not all, of the commentators and students is plain enough. It may be well, however, to quote a few authorities adduced by Ingham.* Burkitt says: "John admitted these persons to baptism upon their confession of sin, and promise of amendment." Dr. Whitby comments on Matt. 3:6: "The baptism then used by John and

*Subjects of Baptism, p. 7 f.

Christ's disciples was only the baptism of repentance,and faith in the Messiah which was for to come, of both which infants were incapable." Matthew Henry remarks: "Those who received his doctrine and submitted to his discipline were baptized of him in Jordan, thereby professing their repentance, their belief that the kingdom of the Messiah was at hand." Dean Alford in his comment on Matt. 3:6 says: " 'Confessing their sins,'—from the form of expression this does not seem to have been merely showing a contrite spirit, confessing themselves sinners, but a particular and individual confession; not, however, made privately to John, but before the people."

A further reference to John's baptism is found in Luke 7:29, where our Lord in speaking of John says: "And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John." Here those who were baptized by John are described as "justifying God," clearly implying maturity of age and judgment and a new religious life. Another mention of John's baptism is in Acts 11:16, where Peter in giving account to the brethren at Jerusalem concerning the conversation of Cornelius and his people says: "And I remember the words of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when they learned these things, they held their peace." Here there is no direct allusion to the recipients of baptism, but the implication is, by way of parallel, that they were those who

were capable of conscious spiritual change and profession. In Acts 13:24, Paul in preaching in the synagogue at Antioch in Pisidia speaks of John's baptism thus: "When John had first preached before his coming the baptism of repentance to all the people of Israel." Paul here understands that John's baptism was a baptism which required repentance on the part of those who were subjected to it; and the same thing appears from Acts 19:4, "And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him," that is, on Jesus. Here Paul not only asserts repentance as a condition of John's baptism, but faith also in the Christ who was then at hand. It thus appears that all the passages which describe the baptism of John indicate that the persons who received that ceremony at his hand were persons of sufficient maturity at least to undergo the spiritual change characterized by repentance and faith, and to make open profession of the same. We do not here enter into the debated question whether John's baptism was Christian baptism, but so far as the act and recipients were concerned there is no reason to consider them essentially different.

We pass on now to those passages which refer to Christian baptism, and the first is John 3:22, where it is said: "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them and baptized." Here nothing is specially said of the recipients, but the passage is interesting as being the first mention in the Scripture of our Lord's baptizing and of his disciples

doing the same. The next passage is more to our purpose, John 4:1, 2: "When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples) he left Judaea, and departed again into Galilee." On this Ingham remarks (*Subjects of Baptism,* p. 19) "Here notice three facts: 1. Persons baptized are desiginated disciples. We never read of disciples of Christ in Holy Writ in application to infants, or in application to those who make, or have made, no profession of faith in Christ. 2. Christ is said to make as well as to baptize disciples. 3. The record gives the priority to the making of disciples over that of baptizing them. 'Jesus made and baptized,'&c. I mention not this priority as a proof, but simply as a corroboration of the truth of our sentiments. From the whole we learn that this baptism encourages only the baptism of professing believers."

There are several descriptions of Christian baptism in the Acts. The first is the notable passage in chapter 2:41: "They then that received his word were baptized, and there were added unto them that day about three thousand souls." The record goes on to describe the character of those who were thus baptized, and says: "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." This description certainly indicates that the recipients of the ordinance were those who could believe the testimony of the Apostles and act upon it. In Acts 8:12 concerning the results of Philip's preaching in Samaria

we read that "when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Here they are described particularly as grown people, "men and women," and as having believed the good tidings. In regard to the baptism of the eunuch in the same chapter, verses 36, 38, omitting verse 37 as not genuine, the description is such as to indicate belief on the part of the eunuch before he was baptized. In Acts 9:18 we have the description of the baptism of Saul of Tarsus, and to this he himself makes a touching allusion in Acts 22:16. Certainly he was converted and professed his faith before he was baptized. This is also true in the case of Cornelius mentioned in the tenth chapter of Acts, especially verses 44, 48. Here it is said that the Holy Ghost fell on those who heard the word, and they spoke with tongues and magnified God, and then Peter said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we. And he commanded them to be baptized in the name of Jesus Christ." Certainly here faith and a spiritual change of a very marked sort take place before baptism and the baptism was grounded distinctly and emphatically upon the reality of such spiritual renewal. In Acts 16:14, 15 we have the case of the baptism of Lydia and her household. As to Lydia the matter is without dispute, for it is clear that she had received spiritual renewal before baptism. In regard to her household, which is sometimes assumed to imply the probability of infant baptism, more will be said later, only it may be remarked here in passing that

there is no direct mention of infants, and the implication from the general course of the narrative is that those who were baptized had repented and believed. The same thing may be said concerning the jailer whose case is mentioned in Acts 16:33, 34. He and his household were baptized, but it is distinctly said that he "rejoiced with all his house having believed in God," and we safely infer that those who were included in the baptism were likewise included in the rejoicing and believing. In Acts 18:8 we have the statement, "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." It is not said here that Crispus was baptized, but Paul mentions the fact in 1 Cor. 1:14 that he himself baptized Crispus, but it is said that all of Crispus' family believed with him, and we are to understand of course either that those who were capable of believing believed, or that all were so capable. Concerning the Corinthians, however, it is distinctly stated that after hearing and believing they were baptized. Next we have the case of the twelve persons mentioned in the nineteenth chapter of Acts who had formerly received John's baptism, but now it is said of them in the fifth verse that "when they had heard this, they were baptized into the name of the Lord Jesus," that is, when they had heard Paul's explanation concerning baptism and its requirements. In 1 Cor. 1:14-16 says 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 baptized also the household of

Stephanas; besides, I know not whether I baptized any other." Concerning Crispus, as we have already seen, it is said that he and his household believed, and if this Gaius is the same one who exercised hospitality towards the saints, and is mentioned with commendation both by Paul and John, he is known to have been an earnest believer. In regard to the household of Stephanas, Paul speaks of them in 1 Cor. 16:15 as being "the first fruits of Achaia, and that they have set themselves to minister to the saints," where it is clear that they were persons who were capable of service.

These are all the descriptions of the act of baptism that we find in the New Testament. In three cases household baptisms are mentioned,—Lydia, the jailer and Stephanas. It will be shown when we come to consider the arguments for infant baptism that these do not constitute exceptions to what all the others indicate, viz., that the recipients of baptism in every instance were those who were capable of making, and did actually make, profession of repentance and faith, or performed other such mental and spiritual actions as indicate some maturity of life and judgment. The only case among all these where there is not something in the context or elsewhere which distinctly implies some spiritual change or action in the recipient of baptism is that of the household of Lydia. On this Ingham (p. 80) wisely remarks: "If the commission of the Saviour could be construed to allow of any baptism but that of believers, and if the records respecting the baptized households of Scripture supply evidence that infants and little children be-

longed to those households, something more plausible than all now in existence might be pleaded in favor of the baptizing of infants; but if in every instance save one where a baptism is recorded, the faith or professed faith of the baptized can be proved, and if there is no proof in this one instance that any other than believers were baptized, it is surely fair in destitution of all evidence to the contrary, to conclude that this baptism was like the rest." So far then as appears from the descriptions of the act of baptism in the New Testament, what is commonly known as believers' baptism is substantiated by an exhaustive induction of all the instances mentioned.

We pass now to another class of passages, namely, those in which baptism is set forth as a duty or doctrine; and the first of these to be noticed is the commission of our Lord in Matt. 28:19: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I command you." Here evidently the command is to make disciples, and then to baptize. It is possible, of course, to interpret the baptizing and making disciples as simultaneous acts, and if there were any compelling reason why this should be done, it might be admitted, but in the absence of any such reason, the order in which the words stand must be accepted as that intended by the Lord; for it is the natural, intelligible and grammatical order in which the actions described should come. The whole order of thought is exceedingly instructive,—first make disciples, that

is, induce to repentance and faith, then baptize upon a profession of such faith, then teach the baptized all the ordinances and commandments of the Lord. Here certainly there is no lack of clearness, and any tampering with this easily understood arrangement of the terms is perilous. We should compare here the account of the commission given in Mark 16:16. Textual critics do not now usually admit the genuineness if this passage, but even if it is not accepted, it at least shows how a very early writer understood the teachings of our Lord: "He that believeth and is baptized shall be saved," where belief is spoken of as coming before baptism. Along with this we should notice the passage in Acts 2:38, where Peter, addressing himself to those who had expressed compunction for their sins, says: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." These persons felt conviction of sin,—they were "pricked in their hearts." They came asking what they must do, and Peter's first command was to repent, which of course here implies faith, the whole process of spiritual renewal, so far as it is the human duty; and then to be baptized. So then in the passages which enjoin baptism as a duty we find the same thing true as in those which describe it as an act. Those who are urged to be baptized are believers, and believers only.

Now there are a few passages which speak of baptism as a doctrine, or somewhat in a doctrinal way, and upon examination it will be found that these will support the induction already made. In the beautiful passage concerning baptism in Rom.

6:1-4 it is clearly spoken of as the act of Christian believers who were buried with Christ through their baptism into death, and were raised up from that death that they might walk in newness of life. They were united with him in the likeness of his death that they might be also in that of his resurrection, and so they are described as true Christians who had submitted to this ordinance as a token of their new life and purpose toward the Lord Jesus. The same thing is true in Col. 2:12, where Christians are described as having been buried with Christ in baptism and raised up with him through faith in the working of God. So is it with the difficult passage in I. Pet. 3:21, where occurs the language, "After a true likeness doth now save you, even baptism." While there is some difficulty in interpreting the word "save," still the persons involved in the baptism and the saving are impliedly at least those in whom the spiritual change requisite to baptism has occurred, because the baptism is described as "not the putting away the filth of the flesh, but the interrogation of a good conscience toward God." Evidently, therefore, it is the act of one who is capable of repentance and faith.

So far as the New Testament evidence is concerned this survey covers the ground in regard to the recipients of baptism. Only a few passages have been omitted, which do not seem to have any bearing upon the question. It may be asked, Why take up all these passages, as all will admit in the cases mentioned that there was believers' baptism, and nobody denies the duty of believers' baptism now? The answer is that we simply wish to discover from

New Testament teaching and practice who are the proper recipients of baptism. What does the student of these passages learn as to the age, character and profession of those who were baptized? In all these cases the only possible exception is the household of Lydia; but as we have seen this does not really constitute an exception. We reach the conclusion, therefore, that in no case was there any baptism except of those who gave evidence and made profession of a change of heart and of repentance toward God and faith in the Lord Jesus Christ. Besides this, the general tenor of the New Testament teaching and the character of the New Testament dispensation, insisting as they do upon individual spiritual acts, are opposed to the baptism of any others than those who are capable of faith in the Lord and obedience to the gospel requirements. The Pædobaptists admit, of course, that the baptism of believers is taught in the New Testament; but they assert along with that the baptism of the children of believers and others. In the light of the Scriptures examined we have to say that, if in all cases believers' baptism is taught and nothing else is clearly taught, or positively enjoined, it is necessary to conclude that there can be no valid baptism without the personal, voluntary repentance and faith of the recipient.

OUTLINE OF CHAPTER X.

RECIPIENTS OF BAPTISM.

HISTORICAL SKETCH.

I. The Obscure Period, A. D. 70-253.
  1. Some disputed statements.
  2. Probable origin.

II. Period of Prevalence; 253-1523.
  1. Cyprian to Peter of Bruys; 253-1104.
    (1) Growth and prevalence.
    (2) Some opposition.
  2. Petrobrusians to Anabaptists; 1104-1523.
    (1) Catholic practice well established.
    (2) Growth of anti-pædobaptism.

III. The Anabaptist Controversy; 1523-1689.
  1. In Switzerland; rise and persecution.
  2. In Germany and Holland.
  3. In England. Persecution till 1689.

IV. The Modern Situation; 1689 to present time.
  1. Great growth of Baptists, and other opponents of infant baptism.
  2. Spread of Baptist principles among Pædobaptist denominations.
  3. Continuance of Pædobaptism.

CHAPTER X.

THE RECIPIENTS OF BAPTISM.

HISTORICAL SKETCH.

WHEN we leave the plain precedents and declarations of the Scripture and betake ourselves to history, we find through the long centuries which have followed the close of the New Testament canon a varied and interesting course of events in regard to the recipients of baptism. As we saw in the chapter on the baptismal controversies, this topic occupied much attention among the contestants in the theological arena. Infant baptism has not lacked learned and earnest investigators on both sides, who have traversed every inch of ground on the disputed field. From the close of the New Testament canon to the time of Cyprian, Bishop of Carthage (A. D. 70-253), may be called the obscure period in the history of this subject. From the time of Cyprian on to the outbreak of the Anabaptist controversies during the Reformation (A. D. 253-1523), may be regarded as the period of the growth and general prevalence of infant baptism. The stormy epoch of the Reformation, during which the struggles and persecutions of the Anabaptists took place, down to the Act of Toleration under William and Mary in England, when persecution of the Anabaptists ceased (1523-1689), might well be characterized as

the period of the Anabaptist controversy. And the modern period of division and debate without persecution may be considered as prevailing from 1689 until the present time.

We take up first the obscure period. The earliest undisputed reference to infant baptism in the writings of the Fathers is found in a letter of Cyprian, of date about the year 253. This, therefore, is taken as a good ending place for the obscure period. In regard to the time from the days of the Apostles to the middle of the third century, what is to be said? Evidently infant baptism had its origin within this period; for we find it a well-understood practice, at least in North Africa, at the date above given. But no man can say just when, where or how the practice arose; nor are we prepared to affirm just how widely it may have been prevalent. On all these questions men are likely to differ according as they favor or disapprove the doctrine of infant baptism. A leading authority for Pædobaptists is the learned and useful work of Wall, *The History Infant Baptism.** Following him comes the great work of Joseph Bingham, commonly known as *Bingham's Antiquities.* On the other side *Gale's Reflections* upon Wall's History was the work of a brilliant and scholarly young Baptist minister. It subjects Wall's conclusions to a severe review. Robinson's *History of Baptism* likewise contains much that is useful, and Ingham on *The*

* The edition used and quoted in this discussion is that of the Rev. Henry Cotton, which contains, besides the original history, Gale's *Reflections* and Dr. Wall's *Defense*, published in four volumes at Oxford.

Subjects of Baptism has reviewed with great force the Pædobaptist arguments from history. Wall and Bingham with their followers endeavored to show as early an origin for infant baptism as possible within this period, but some Pædobaptist scholars refuse to follow these authorities in their interpretation. Among these may be reckoned Dean Stanley, who in his *Christian Institutions* (pp. 23,24) says: "In the apostolic age and in the three centuries which followed, it is evident that as a general rule those who came to baptism came in full age of their own deliberate choice. We find a few cases of the baptism of children. In the third century we find one case of the baptism of infants." This one case is doubtless the one referred to in the letter of Cyprian already mentioned. Professor A. V. G. Allen (*Christian Institutions*, p. 406f.) says: "It is possible that infant baptism was practised to some extent from the first, or even that it was administered by the Apostles. But there is no demonstrative evidence on this point to which we can appeal. That the prevailing custom in the early church was adult baptism is admitted." The opponents of infant baptism have little or no difficulty in showing that the passages from the Fathers relied on to prove the very early origin of pædobaptism are at least very doubtful for the practice, if they may not be interpreted as being against it. A few of these disputed passages from the Fathers are now to be considered. Bingham's argument† is about as follows: That Clement of Rome "while he does not directly mention infant baptism yet says a thing

† Antiq., b. xi, c. iv, §§ 5-12.

that by consequence proves it; for he makes infants liable to original sin, which in effect is to say that they have need of baptism to purge them from it." This is a large assumption, truly. He brings in a similar argument from the *Shepherd of Hermas*, that because the author teaches the necessity of baptism to salvation, he therefore teaches infant baptism. Again, Bingham argues from Justin Martyr's saying that there were persons in his time "seventy years of age who had been disciples from their infancy." But observe here that he puts an interpretation upon Justin's words which they will not bear. Justin says that these had been "discipled unto Christ from children." The word used in the Greek is παῖς —the phrase is, ἐκ παίδων— from the time they were boys. The word, as is well known, does not mean a babe, but a boy. There is another word, the diminutive from the same root, which indicates a child or babe; and besides that, the expression that they were "made disciples to Christ" involves previous instruction. The argument is, therefore, overstrained. Bingham further argues from the *Clementine Recognitions* (a work which is certainly of a later date), to the same effect, that since this author is "an asserter of the general necessity of baptism to salvation he must be an asserter of infant baptism." He again argues from Irenæus (A. D. 176, *Against Heresies*) on the same general line, namely, that he teaches baptismal salvation, and especially in the passage where he speaks of Christ as being the Saviour for all by having been himself at every age (*infans, parvulus, puer, juvenis*), the Saviour of all who are born again (*renascuntur*). This being

"born again" he makes refer to baptism. This is possible, but all scholars do not agree with this interpretation, and it is a forced inference to make it teach infant baptism. Again, from the well known passage in Tertullian (*De Baptismo*) Bingham, followed by Schaff, argues that Tertullian in opposing pædobaptism indicates that this was the practice of the church, but most historians of to-day draw a contrary inference. Besides, Robinson* shows that Tertullian was probably not speaking of infants, but of children, who, he argued, were too young to be baptized. Finally, Bingham quotes several passages from Origen in which that author is quoted as saying that infants were baptized, and that the church received this practice as a tradition from the Apostles; but these passages are not found in the Greek text of Origen, but only in Rufinus' Latin version. It is doubtful, therefore, if Origen ever said that at all, and if he did, the passages are not clear enough to prove much. This seems to be about all that Wall and Bingham are able to adduce from the ancient Fathers prior to the time of Cyprian. Their deductions have been ably reviewed by Gale, Robinson and Ingham, to whom the student is referred for a full and complete discussion of the matter. Ingham† sums up by saying: "Before Cyprian we have evidence that little children were baptized, but no record of the baptism of infants, and not a single statement from which the existence of such practice can be certainly proved."

* History of Baptism, chapter 21.

† Subjects of Baptism, p. 470.

If we raise the question as to the origin of the practice, it will be answered differently according to the point of view. The advocate of infant baptism will say that because it is found so early it must come from the Apostles or from the apostolic age. The opponent will answer, There is no trace of it in the New Testament, nor in the earliest Christian literature; therefore, it must have originated later. Both admit that baptism was regarded by the early Christian Fathers as essential to salvation. Wall and Bingham argue from this that the Fathers taught and practised infant baptism.* Other Pædobaptists,† however, consider that this belief in the efficacy of baptism was the reason, or one of the reasons, for the origin of the practice. This was the opinion of older scholars also,‡ though Bingham speaks slightingly of their views. Baptist writers have not been slow to seize this vantage ground and to allege, with excellent reason, that we have in this early error as to the saving efficacy of baptism the most probable source of the practice of infant baptism. The case is well put by Newman:‖ "When Christians had come to believe that water baptism possessed magical efficacy, and that all man-

* By implication in Wall's first pages, and directly by Bingham twice, b. 11, c. 4, §§ 6, 8.

† Stanley, Christian Institutions, p. 24, and Steitz in Herzog, Vol. xv, p. 222, who says: "Das Dogma von der Notwendigkeit der Taufe zur Seligkeit hatte die Kindertaufe zu seiner unvermeidlichen Konsequenz,"—the dogma of the necessity of baptism to salvation had infant baptism for its inevitable consequence.

‡ Salmasius and Suicer, as adduced by Bingham, l. c., § 5.

‖ History of Antipædobaptism, p. 8.

kind were so involved in sin that no salvation was possible apart from baptism, it was inevitable that infant baptism should be introduced. The widespread prevalence of infant lustrations among Pagans made the introduction of infant baptism easy and natural. At first it would be confined to infants in danger of death; but when the idea had taken firm hold on the Christian consciousness that it was the necessary means of securing cleansing from hereditary sin, its progress could not fail to be rapid."

We pass now to the second period, that of the growth and prevalence of infant baptism, extending from the middle of the third century to the Reformation; or, to be more exact, from 253 to 1523. We may fairly say that from the time of Cyprian on to the Reformation the general practice of Christians as represented in the Catholic Church was that of infant baptism; yet this is not by any means saying that the practice was universal. Not even all Catholics, particularly in the early part of this time, practised it, and there was some opposition to it among the sects. This opposition becomes more evident towards the Reformation; and came to the full in the glorious work of the Anabaptists of that era. We may, therefore, fittingly close the period with the rise of the Swiss Anabaptists which may be taken to begin about the year 1523.* It will be convenient to subdivide this long period into two shorter ones, taking the beginning of the twelfth century as the dividing line, that is, from Cyprian's time (253) to that of Peter de Bruys (1104).

* Cf. Newman, p. 88.

The letter of Cyprian to Fidus, of date probably the year 253, has a distinct and undisputed reference to infant baptism. The letter is fully quoted by Wall.* A certain Fidus, otherwise unknown, wrote a letter to the bishop of Carthage inquiring whether it was right to baptize an infant before it was eight days old. To this inquiry Cyprian replies at some length, stating that sixty-six bishops in council agreed with him as to the point involved. His decision was that the eight-day requirement, suggested by the rite of circumcision, was not necessary in the case of infants, but the sooner they were baptized the better. Other citations from Cyprian are given to show that the practice was prevalent in his time, at least so far as regards North Africa, where he lived.

Wall gives a decree of the Council of Elvira, or Eliberis, in Spain, about the year 305, in regard to taking back persons who had strayed from the Catholic churches, and as infants are mentioned in this connection, it is supposed that they had been baptized. The inference, however, is somewhat doubtful. The same is true of the Council of Neocæsarea in 314, but Baptist writers consider this to be against the practice. Gregory Nazianzen, about 360, preached a sermon on baptism in which in several places he speaks of the baptism of infants. He believed they should be baptized in case of danger of death, but otherwise they would better "wait till they were three years old, and could say some words of the creed." This passage plainly shows a transition state—that the practice was not

* Vol. 1, page 125 f.

fully and finally settled. This is confirmed by the fact that we know of some who were children of Christian parents, and yet were not baptized in infancy. Ambrose, Bishop if Milan, mentions in one instance *parvuli* who were baptized, but this expression does not necessarily mean infants. It means "little ones," and may be infants or children of a larger growth. Concerning Chrysostom, Wall† says: "As for the passages in his genuine works, he has not many on this subject: for orators love only such subjects as may be adorned with flowers of rhetoric." Still Chrysostom's mention of the matter is such as to show that it was well understood in the great preacher's time. It also appears from the works of Jerome and Augustine that the practice was well established in their days, but was not universal, since these Fathers were not themselves baptized until maturity of life. Wall quotes passages from Bishop Leo I. of Rome, about 440, in which the question concerning those who had been carried away captive in early life and were now restored, is discussed. The question was whether, if they could not remember their baptism and no record of it had been preserved, they should be baptized. Leo decided that they should now be baptized lest their salvation should be endangered for the lack of baptism. This shows that the practice was current in his time. Many other such passages have been collected by Wall and others, and they show that infant baptism did prevail to a very large extent through all this period.

† Vol. 1, page 227.

But was it universal? Dean Stanley* says: "Even amongst Christian households the instances of Chrysostom, Gregory Nazianzen, Basil, Ephrem of Edessa, Augustine, Ambrose, are decisive proofs that it was not only not obligatory but not usual. All these distinguished personages had Christian parents and yet were not baptized until they reached maturity." Wall's labored attempt to break the force of this point is not successful.

Were there not also some sects during this time who opposed infant baptism? This is a difficult question. Wall denies that the Donatists, Paulicians, and others opposed infant baptism. Newman† admits that there is no evidence to show that any of these mediæval sects before the twelfth century opposed infant baptism. Other Baptist writers, however, find more or less of resemblance to Baptist principles among them, including opposition to infant baptism.‡ Concerning the Donatists Newman says: "The Donatists seem to have laid even greater stress than did the Catholics of the time on infant baptism; and so intense was their belief in the necessity of baptism to salvation that in their view Christ himself needed to be baptized in order to secure the remission of hereditary sins." He further thinks that while Vigilantius was more evangelical than the Donatists, he too, did not reject infant baptism, and this was also the case with the British, Irish and Scotch evangelical movements within this period. We may say, therefore, that between the

* Christian Institulions, p. 24.

† Page 18 f.

‡ As Cramp, Jarrel, Armitage and others.

fifth and the twelfth centuries the evidence for the prevalence of infant baptism is very strong, while that for the existence of any who opposed the practice is confessedly scanty, if it is to be found at all. Yet it is hard to believe that even in such dark times there were none to uphold the true scriptural doctrine on this point; while the rise of opposition to infant baptism in the early part of the twelfth century seems presumptive evidence that, though the opposition was weak and unrecorded, it had not wholly died out; for Newman himself says (p. 34): "It is by no means certain that no evangelical life existed in Southern France before the appearance of Peter," that is, Peter de Bruys. He goes on to mention some similar movements to that of Peter which broke out about this time in another part of France, in the Netherlands, and in the Rhine Provinces. It is difficult to account for this sudden rise of Antipædobaptism in several different quarters unless there had been something to prepare the way for it.

But leaving this doubtful time, we come now to the twelfth century, and take up the period from the rise of the Petrobrusians in 1104 to that of the Swiss Anabaptists about the year 1523.

Whatever uncertainties may encompass the age before the twelfth century we have definite and unmistakable evidence of the rejection of infant baptism by many from this time on. The practice of the Roman Church may be regarded as finally settled; and it is not necessary to claim that all the heretics who, for one cause or another, opposed Rome in this time, rejected the article of her creed which relates

to infant baptism. But admitting infant baptism to be the general practice, we must take account of the growing and formidable opposition to it, based on the Word of God, which we meet from the twelfth century forward. In 1104 Peter de Bruys appeared in Southern France, near the borders of Switzerland. He preached pure evangelical doctrine, and opposed infant baptism. About the same time came also Henry of Lausanne, in Switzerland, near the scene of Peter's work. He was no doubt a disciple of Peter. This man had a large following and excited the hostility of the Roman authorities. Concerning Peter, Wall writes:* "Then at the year 1146, Peter, abbot of Clugny, writing against one Peter Bruis and one Henry, his disciple, and their associates charges them with six errors: the first of which was their denial of infant baptism." Again (p. 273) he says: "I take this Peter Bruis (or Bruce perhaps his name was) and Henry to be the first Antipædobaptist preachers that ever set up a church or society of men holding that opinion against infant baptism, and rebaptized such as had been baptized in infancy." He then proceeds in a slighting way to give the history of them, so far as it has been recorded. It is thus clear that these two men and their followers preached the pure gospel, rejected infant baptism, and set up churches. Contemporary with these, Newman, mentions a reformer named Tanchelm who worked in the Netherlands; also one Eudo, who labored in the French province of Breton; also a similar movement in the Rhine Provinces; also the career of Arnold of Brescia in North Italy.

* Vol. ii, p. 256.

It is probable that all these rejected infant baptism, and that they had a considerable following among the people, though they were persecuted by the Roman Catholics. Newman devotes a chapter to the Waldenses and related parties. From all accounts it appears that there were differences among them at different times and places in regard to the practice of infant baptism—some rejected it and some practised it. The same thing may be said of other sects and reformers—they were not quite clear in their practice. In regard to the state of things in the British Isles, Newman says (p.55): "Lollardism was the forerunner of all that was best in the English Puritanism, from which, in an important sense, modern Baptists have derived their origin. But we have searched in vain for any satisfactory proof that it embodies distinctively Baptist principles and practices. We find views of truth that would seem logically to involve the Baptist position, but alas! men are not always logical. It is possible, nay, probable, that some of the mediæval British evangelicals rejected infant baptism and insisted on believers' baptism, but adequate proof has not yet been presented."

These various movements prepared the way for the powerful influence of the Anabaptists about the Reformation. Among the people, in various lands, there was the preparation of evangelical thinking and practice, and when once the opposition to Rome became pronounced and irrevocable these sentiments found bold expression and a large following in the much maligned but glorious work of the Anabaptists of the Reformation.

This brings us, then, to consider the period of the Anabaptist controversy, which may be estimated to extend from the beginning of the Swiss Anabaptist movement, about the year 1523, and to conclude with the adoption of the Act of Toleration under William and Mary in 1689. It was to be expected that so great a movement as the Reformation would be accompanied by errors and excesses such as those which occured at Zwickau under the leadership of Thomas Muenzer and Nicholas Storch, together with the horrors of the Peasants' War. It is not fair to hold the Anabaptists responsible for either of these movements, and the follies of the Zwickau prophets ought not to be charged to the principles and persons represented in the uprising of the peasantry. Probably some Anabaptists were concerned in both movements, but their leaders were not, nor can they as a body be held justly responsible for these irregularities. Neither Muenzer nor Storch was, properly speaking an Anabaptist at all. Newman says (p. 88): "A radical movement of a widely different type we meet in Switzerland from 1523 onward." This was the beginning of the Anabaptist controversy in that country. It will be proper to consider briefly the progress of the Anabaptists in Switzerland, in Germany and Holland, and in England.

We accordingly begin with the movement in Switzerland. Balthasar Huebmaier was pastor in the German town of Waldshut, then belonging to the Austrian province just across the Rhine from the Canton of Aargau in Switzerland, and in the neighborhood of Schaffhausen and Zurich. Huebmaier was a man of excellent learning, with clear percep-

tions of Scripture teaching, and ready and formidable in debate. He had disputations on the subject of infant baptism with Zwingli in May and October of 1523. Associated with Huebmaier were Conrad Grebel, Felix Mantz and others. These were men of education, ability, zeal and piety. They clearly saw that the Scriptures contained no warrant for the practice of infant baptism, and by teaching among the people and debating with the leaders of the Reformation in Switzerland they endeavored in the fear of God to set forth the New Testament truth on this subject. For a time they had great success. Multitudes of people were led to embrace views in opposition to the practice of infant baptism. Zwingli, however, and the secular authorities became alarmed at the growth of the Anabaptists' principles, especially as, among some of them, these were associated with what they considered radical and dangerous political measures, and like Luther, Zwingli drew back. At first he came very near accepting the Anabaptist position, admitting that there was no sufficient Scripture for infant baptism; but he was as much of a political as religious reformer, and fearing for the foundations of good order if the Reformation went too fast, he began to look for Scripture justification of infant baptism, finding it, as Pædobaptists have ever since done, in the Abrahamic covenant and in the household baptisms mentioned in the book of Acts. Difference led to disputation, disputation to feeling, and feeling to persecution. When Zwingli and the secular authorities came out in opposition, persecution of the Anabaptists began, and they henceforth encountered

overwhelming difficulties. They were hunted, imprisoned, almost starved, and some of them, even women, were drowned. The persecution had its desired effect. The movement was stamped out in Switzerland. It is regrettable to say that Huebmaier in a moment of weakness recanted, and was spared at this time only to suffer martyrdom under new circumstances and in a new place at a later time. As is the case so often in persecution, the persecuted sect dispersed, and scattered their views abroad, and it was as true of the Swiss Anabaptists as of the martyrs of the early days that their blood was the seed of the church. We cannot here trace the progress of the Anabaptists in the rest of Europe. Some were found even in Poland and in Italy, but it is necessary to take note of the extension of the movement in Germany and Holland.

The influence of Huebmaier and of the other Swiss Anabaptists was profound. The leaven spread into Silesia and the Tyrol, to some extent in Austria, in Bohemia and Moravia and others of the German provinces. On his banishment from Waldshut, Huebmaier went to Moravia, where he did a noble work and spread the gospel as he understood it with zeal. He was detained in prison for a long time and was then martyred by burning at Vienna, in March, 1528. His motto was: "Truth is immortal." His name should live among all who love the truth of God and detest persecution.

The Anabaptists were charged with the excesses of the "mad men of Muenster" under John of Leyden and his associates. As in the case of Muenzer, this was an unjust accusation, though no doubt some per-

sons who held Anabaptist views were mixed up with the Muenster affair. Professor Vedder, in his *Short History* of the Baptists, quotes the striking testimony of Fuesslin, an impartial German scholar, who speaking of the Anabaptists says: "There were those among them who held strange doctrines, but this cannot be said of the whole sect. If we should attribute to every sect whatever senseless doctrines two or three fanciful fellows have taught, there is no one in the world to whom we could not ascribe the most abominable errors." There were in Moravia about the middle of the sixteenth century seventy Anabaptist churches. They had spread into other provinces also, and were men much esteemed for their character and good works. "Fifty years later, however, persecution had done its work only too well, and early in the seventeenth century we find the Anabaptists disappear from the history of Germany."

In Holland, however, the case was somewhat different. Under the wise and mild leadership of Menno Simons, who labored chiefly in Friesland and the adjoining regions,the Anabaptists of Holland flourished, though often persecuted. Menno differed widely in character from the German fanatics of his neighborhood. He had no complicity whatever with the Muenster doings, and yet even in Holland his people were persecuted. From other countries they came into Holland, and from Holland some went over into England. There must have been considerable interchange of movement among them. Persecution abounded everywhere.

Turning our attention now to England we find that

at an early date Anabaptists appear there. Wall* quotes from a quaint old chronicler the following language concerning the time of Edward VI.: "At the same time the Anabaptists, who had kept themselves unto themselves in the late King's time [Henry VIII.], began to look abroad and to disperse their dotages; for the preventing of which mischief before it grew unto a head, some of the chiefs of them were convented." Wall also mentions (p. 314) that about the sixteenth year of Queen Elizabeth a congregation of Dutch Antipædobaptists was discovered without Aldgate in London, twenty-seven of whom were taken and imprisoned, and two were burned at Smithfield. The celebrated Foxe, the author of the *Book of Martyrs*, interceded with the Queen to spare the lives of these two and not disgrace Protestantism by burning them, but Elizabeth was determined to stamp out the Anabaptist heresy. Wall further adds (p. 315): "At what time it began to be embraced by any English, I do not find it easy to discover. But it is plain that no very considerable number in England were of this persuasion till about sixty years ago." From the time of Wall's writing this would bring the date back to about 1640.

The Anabaptists had great growth during Cromwell's time. The same author mentions that in his time "this opinion increased mightily; many owning it out of conscience (we must in charity judge) as thinking it to be the truth; but many also for advantage." He goes on further to say that the number of Anabaptists had considerably increased

* Vol. ii., p. 311.

about the time of the restoration of Charles II., but that on the setting up again of the English Church, numbers who had restrained their children from baptism brought them now to the churches to be baptized.

Some Anabaptists from Holland early in the sixteenth century made their way to England, and at the beginning of the seventeenth century (1611) we find a church in London which opposed infant baptism. This church is sometimes considered to have been a regular Baptist church, but there is some doubt of its full acceptance of all the principles which Baptists now hold. The sentiment grew, however, until in 1644 there were seven Baptist churches in and near London; and in 1689, as was mentioned in a former chapter, one hundred churches were represented in the assembly which put forth the Confession of Faith. During all this time they suffered great persecutions in England.

Cromwell protected the Baptists. He was himself an Independent in his religious views, favoring neither episcopacy nor presbytery. Among his officers there were Baptists. Some of his views, however, were distasteful to many of that body, and while he did not persecute or allow others to persecute them, they were not always in favor. They were again persecuted both under Charles II. and James II. After the Revolution of 1688, the dethronement and banishment of James and accession of William and Mary, in the next year (1689), under the Act of Toleration, religious persecution ceased in England. This may, therefore, be taken as an appropriate close for the period of the Anabaptist controversy.

The last period proposed for this discussion might be characterized as "the modern situation," extending from the year 1689 to the present time. Macaulay* gives a full and interesting account of the famous Act of Toleration. He shows that, while the severe statutes passed from the accession of Elizabeth to the Revolution were not repealed, they were considerably relaxed. "It was provided that every dissenting minister should, before he exercised the function, profess under his hand his belief in the Articles of the Church of England, with a few exceptions. The propositions to which he was not required to assent were these: that the Church has power to regulate ceremonies; that the doctrines set forth in the Book of Homilies are sound; and that there is nothing superstitious or idolatrous in the ordination service. If he declared himself a Baptist, he was also excused from affirming that the baptism of infants is a laudable practice. But, unless his conscience suffered him to subscribe thirty-four of the thirty-nine Articles, and the greater part of two other Articles, he could not preach without incurring all the punishments which the Cavaliers, in the day of their power and their vengeance, had devised for the tormenting and ruining of schismatical teachers." Many Baptists could without scruple sign the thirty-nine Articles with the exception of four or five, because they are notoriously Calvinistic in tone, and almost any evangelical minister might sign them. Of course a Baptist would make exception with reference to the doctrines con-

* In the eleventh chapter of his History of England, Harpers' Edition, Vol. iii, p. 74 f.

cerning the church and the ordinances—the rest he could swallow. In this way the Baptists finally secured toleration in England.

Let us notice now the growth of the Baptists since the Act of Toleration. Vedder says that they did not grow as fast after persecution ceased as before; that they could not stand prosperity as well as adversity, but still they grew in England, and to some extent in other lands during the latter part of the seventeenth and early part of the eighteenth centuries. But their most marvelous growth has been in our own liberty-loving land since the War of Independence. They have grown to be a great people in this country, and have extended their principles far and wide. Other and similar sects derived from, or akin to, the Baptists have also spread here, and the number of bodies of Christians professing Anti-pædobaptist sentiments is considerable. Through their missionary operations at home and abroad they have extended these sentiments over the wide world, and in all lands to-day the principle of believers' baptism is not without advocacy. Scarcely anything in the spread of religious views is more remarkable than the triumphant extension, since the close of the Anabaptist persecutions, of the principles for which many of those noble people suffered and died.

Besides the remarkable growth of the Baptists and other bodies which deny Pædobaptism, we should also take account of the extension of these principles among denominations professedly Pædobaptist. Many members of Pædobaptist churches, finding no Scripture for infant baptism, refuse or

neglect to have their children sprinkled. Statistics are hard to get and are to some extent unreliable, and it would not be just to claim too much. Still, unless observation is wonderfully at fault, the facts are as stated. By family ties, mistaken opposition to "Baptist bigotry" and "close communion," persons who really hold Baptist sentiments often prefer to remain in the Pædobaptist denominations. More than forty years ago the Rev. Thomas F. Curtis published his notable book on the *Progress of Baptist Principles,* and he pointed out even then a marked decline in the practice of infant baptism among the Pædobaptist denominations in this country. Ministers and assemblies of the various churches took notice of this falling off and endeavored to stir up their people to continue in the ways of their fathers. The Episcopal and Lutheran churches have perhaps maintained the practice with more tenacity than the Presbyterians, Methodists and Congregationalists.

In 1882 Mr., now Professor, H. C. Vedder, published in the *Baptist Review* an article in which he showed that in the fifty years previous the proportion of infant baptisms to communicants among the Episcopalians of this country had decreased from one in seven to one in eleven; among the Reformed, from one in twelve to one in twenty; among the Presbyterians, from one in fifteen to one in thirty-three; among the Methodists, from one in twenty-two to one in twenty-nine; among the Congregationalists, from one in fifty to one in seventy-seven.* There is no doubt still further decline in the

* See Strong's Systematic Theology, p. 537.

practice. Attention is often called to it in the Pædobaptist papers.

Let us notice in conclusion the continuance of Pædobaptism. Though the Baptists and their views have had a great growth in the last two hundred years, yet it is still true that the number of those who practise infant baptism is enormously great. The ancient churches, both the Greek and the Roman, still observe the rite, believing that baptism is essential to salvation, and that infants ought to receive it. State churches in Germany and England maintain the practice with all the power which these organizations have, and the Reformed or Calvinistic churches in Europe have also continued with great conservatism to observe the baptism of infants. In this country also Protestant Pædobaptists abound. The Congregationalists fail to cast off this error, though many of their people do not practise it. The Episcopalians and Methodists brought it from the Church of England, endeared by the tenderest associations, and the sturdy Presbyterian stock, mostly from Scotland, where the hard-headed John Knox had deeply impressed the views which he had received from Calvin, have maintained their traditional practice with great tenacity. The Lutherans, who have come over in large numbers from the Fatherland, have come thoroughly imbued with the custom which prevailed in their old home. It has been, and is still, argued with great learning and ability by Pædobaptist preachers and theological professors, and although many of these admit the inadequacy of the Scripture proof, yet so strong is the influence of association and tradition that they

have been led to defend and retain the doctrine. It is really wonderful how an error so often exposed, and so utterly unfounded in Scripture and reason, should be so persistent.

OUTLINE OF CHAPTER XI.

ARGUMENTS FOR AND AGAINST INFANT BAPTISM.

I. Arguments for Infant Baptism.
  1. From Scripture.
    (1) The covenant of circumcision.
    (2) Household baptisms.
    (3) Relation of the church to children.
  2. From history.
    (1) Early rise.
    (2) Long continuance.
  3. From church authority.
  4. From the efficacy of baptism.
  5. From established custom.
  6. From sentiment.

II. Arguments against Infant Baptism.
  1. Not proven by its advocates.
    (1) Proof inadequate.
    (2) Disagreements among advocates.
  2. Unsupported by Scripture.
    (1) Unscriptural.
    (2) Anti-scriptural.
  3. Objectionable on other grounds.
    (1) Lowers the authority of Scripture.
    (2) Fosters other errors about baptism.
    (3) Weakens distinction between church and world.
    (4) Makes improper distinction between church members and communicants.
    (5) Helps the error of church and state.

CHAPTER XI.

THE RECIPIENTS OF BAPTISM.

ARGUMENTS FOR AND AGAINST INFANT BAPTISM.

HAVING studied the Scripture teachings as to the recipients of baptism, and having followed through history the progress of Christian opinion and practice regarding this matter, we are now prepared to give specific attention to the arguments which are commonly advanced for and against the doctrine of infant baptism.

One of the most remarkable phenomena in the history of this controversy is the diversity which exists among Pædobaptists themselves as to the grounds and defences of their position. It would be interesting to a Baptist to overhear, being himself only a spectator and not a participant, a symposium on infant baptism between well-informed disputants representing, respectively, the Romanists, the Episcopalians, the Presbyterians, the Congregationalists, the Lutherans and the Methodists. The listener would be surprised, and if the matter were not so serious, amused, by the inconsistent and even contradictory grounds upon which the practice common to all these was based and defended; yet they would sometimes use each other's arguments. The Catholic defender of church authority would borrow the Lutheran argument from sentiment, and

the Methodist would joyfully appropriate the Calvinistic view of the Abrahamic covenant, so far as it suited his purpose. In such a confusion exact classification of the arguments is difficult, but we may describe them according as they are drawn from Scripture, from history, from Church authority, from the efficacy of baptism, from custom, and from sentiment.*

The argument from Scripture is usually presented by the advocates of the practice in a three-fold form, viz., the Abrahamic covenant of circumcision, the household baptisms, and the relation of the church to the children of believers and others. We accordingly take up first the argument from the covenant of circumcision. It will be impossible here to discuss this argument in all its details. A summary of it is presented from the Presbyterian point of view by Dr. Charles Hodge.† It will be well to state the argument exactly in Dr. Hodge's words, by quoting the headings or propositions under which it is more fully unfolded. Before stating his propositions, he says: "In order to justify the baptism of infants, we must attain and authenticate such an idea of the church as that it shall include the children of

* The arguments for infant baptism have been very satisfactorily reviewd by many Baptists, both English and American. One of the best discussions, both for candor and ability, is that given by Dr. John L. Dagg in his *Church Order*, p. 144 f. There is also the outline of an excellent discussion in Dr. A. H. Strong's *Theology*, p. 534 f. The exhaustive and able work of Ingham on the *Subjects of Baptism* has already been often noticed. One of the clearest and best discussions is given by Dr. W. C. Wilkinson—*The Baptist Principle.*

† *Systematic Theology*; Vol. III., p. 547.

believing parents." It is scarcely necessary to remark that thus the distinguished author begins by begging the question, and it may also be said that Pædobaptists have no trouble in "attaining" this idea; the trouble with them is to "authenticate" it. We shall follow the great theologian, then, in his endeavor to authenticate what he has already attained. His propositions are as follows: "(1) The visible church is a divine institution. (2) The visible church does not consist exclusively of the regenerate. (3) The commonwealth of Israel was the church. (4) The church under the new dispensation is identical with that under the old. (5) The terms of admission into the church before the advent were the same that are required for admission into the Christian church. (6) Infants were members of the church under the Old Testament economy. (7) There is nothing in the New Testament which justifies the exclusion of the children of believers from membership in the church. (8) Children need, and are capable of receiving, the benefits of redemption." This argument is likewise held by the Methodists.* It may be found succinctly stated in Rosser on Baptism (p. 227) in the following propositions: "(1) The church in all ages is under the same great covenant of grace, though it may be under different dispensations. (2) Hence the seal of every dispensation is the seal of the general covenant of grace. (3) Therefore baptism, the seal of the covenant under the Christian dispensation is substituted for circumcision, the seal of the covenant

* Cf. Dr. T. O. Summers, *Systematic Theology*, Vol. II, p. 392 ff.

under the Jewish dispensation. (4) Hence infants ought to be baptized."† In these propositions of Dr. Hodge and Dr. Rosser the inconclusiveness of the argument is apparent. The conclusion does not follow from the premises, even if the premises be admitted. There is much irrelevant reasoning under each proposition, and the propositions themselves are not logically stated. The force of the argument (if it has any) lies in two great assumptions which are laid down as premises: (a) That the Hebrew theocracy under Abraham and Moses was "identical with the Christian church," (Hodge). (b) That baptism under the second took the place of circumcision under the first. We deny both premises. How any man can read the New Testament and assert that the Jewish nation, which he chooses to *call* the church, was "identical" with the Christian church, is a marvel. If the Scriptures teach anything concerning the Christian church, they teach that it was a new thing altogether, that the old covenant had passed away and this was a new institution—a new dispensation. Of course, some things were the same. God was the same, God's grace the same, God's general dealings with the people the same; but the institutions themselves were certainly not "identical." If the Jewish commonwealth under the old dispensation was "identical" with the church under the new dispensation, Peter and Paul might as well have remained under the old. They both had received

† The Episcopalians also sometimes use this argument, as Hodges on *Infant Baptism*, chaps. v., vi. It is also urged, though not extensively, by the Lutherans, as Dr. C. P. Krauth in his *Conservative Reformation and its Theology*, p. 577.

the sign of circumcision and were, therefore, membrs of the church, according to Hodge. Where was the need, then, for the Apostle Paul to be baptized and come into the Christian church? Did he not write concerning himself: "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless?" Why should he, after such perfect submission under the old covenant, find it necessary to add: "Howbeit what things were gain to me, these have I counted loss for Christ?" Again, we read that the Apostle, presumably after Timothy's conversion and baptism, took that young man and circumcised him; while on the contrary, he refused to circumcise Titus, who was a Gentile. If circumcision and baptism meant the same thing, or one was substituted for the other, it is hard to understand the actions and language of the Apostle Paul. Moreover, in announcing the coming dispensation John the Baptist distinctly proclaims: "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father." Could he thus have spoken if the covenant with Abraham, sealed by circumcision, was all-sufficient, and identical with the new? In whatever sense it may be true that the Old Testament economy, or the commonwealth of Israel, or the descendants of Abraham, represent God's people in the earth, it is only a huge assumption to say that these were "identical with the Christian church" under the new dispensation.

Pædobaptists say that circumcision was no longer necessary because baptism was put in its place; but we deny this premise also. The only passage which lends any countenance to this theory is Col. 2:11,12: "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." But there is no mention here of any *substitution* of baptism for circumcision.

But suppose we grant the two premises that the Jewish commonwealth is identical with the Christian church, and that baptism came in the room of circumcision, do the advocates of infant baptism then follow their own theory? No; for they do not restrict baptism to male children, nor do they extend it to the servants of the household, both of which were required, or customary, in regard to circumcision. Dr. Wayland* points out that baptism must be substituted for circumcision either physically or spiritually, and says: "If it be said that baptism takes the place of circumcision in the physical sense, then religion comes by hereditary descent." But as this will not be admitted, he goes on to say: "If, however, it be said that baptism takes the place of circumcision in the spiritual sense, then hereditary descent is thrown out of the question. Abraham is a type of a believer. Every true believer is a child

* *Principles and Practices of the Baptists*, p. 96. See also Wilkinson, *The Baptist Principle*, p. 232, for a clear and vigorous presentation of the same point.

of Abraham, and is for this cause entitled to baptism,—'If ye be Christ's then are ye Abraham's seed, and heirs according to the promise.' To this doctrine we do not object. It is what we believe, though we suppose ourselves to have a much more direct way of arriving at the same conclusion."

We take up, in the second place, the argument from the household baptisms of the New Testament. Though the preceding argument be the main reliance of many Pædobaptists, they endeavor to fortify it by appealing to the cases of household baptism mentioned in the Acts and the Epistles. There are only three of these,—that of Lydia, Acts 16:15; that of the Philippian jailer, Acts 16:33, and that of Stephanas, 1 Cor. 1:16. Pædobaptists differ as to the use they make of this argument. Lutheran commentators, as Meyer for instance, see no trace of infant baptism in these passages, and the Lutheran theologians do not seem to press the point. Dr. Hodge only brings it in incidentally in his seventh proposition, "that there is nothing in the New Testament which justifies the exclusion of the children of believers from membership in the church." He declares that the burden of proof rests on those who deny this proposition (a very convenient way to settle this, surely); for the relation of the children to the Old Testament church was that of membership, and as a matter of course the Apostles in baptizing would act on the princple to which they had always been accustomed. "When under the Old Testament a parent [proselyted, he must mean, of course] joined the congregation of the Lord he brought his minor children with him; when, there-

fore, the Apostles baptized the head of the family it was a matter of course that they should baptize his infant children. We accordingly find several cases of such household baptism recorded in the Acts and the Epistles." So while Dr. Hodge uses this argument as corroborative, as fitting in with the conception of the Abrahamic covenant, he yet commits himself to the opinion that these household baptisms support infant baptism. He tries to explain the fewness of the instances on account of the brevity of the history. Dr. Summers, on the contrary, places this first among his arguments. He says (*Systematic Theology*, p. 384): "That the baptism of young children was practised by the church from the beginning is easily shown. It is not said, indeed, in so many words in the New Testament that the Apostles baptized young children. There was no occasion to say this any more than there was occasion to say that they administered the Lord's Supper to women; but both are implied in what is said. When Paul baptized Stephanas and Lydia he baptized also their families." Dr. Summers goes on to make distinction between "family" (οἶκος) and "household" (οἰκία) and maintains accordingly that in each case it was the "family," that is, the children who were baptized; and that it was only the "household," including the servants, of Stephanas, who "were addicted to the ministry of the saints;" besides, he declares that "this was said six or eight years later." Thus he tries to break the force of the statement in regard to the household of Stephanas. This reasoning is more shrewd than solid; for the distinction between household and family is unwarranted. Liddell and

Scott do not recognize any such distinction in classical Greek; nor does Cremer's Lexicon of the New Testament. More distinctly does Thayer's Lexicon say: "In the sense of family, οἶκος and οἰκία are alike employed." Again, "In the New Testament, although the words at times appear to be used with some discrimination; yet other passages seem to show that no distinction can be insisted upon." Besides, the assumption that the description of Stephanas' household as serving the saints was said six or eight years after their baptism, is no argument, for we do not know when they began their service, even if we were sure that the statement was made some years afterwards. Hodges likewise* from the Episcopal side makes much of this argument from the supposed distinction of household and family.

Let us consider the value of this reasoning from the household. The most that can be said for it is that, if infant baptism could be otherwise proved to have been the practice of the Apostles, these passages could be interpreted to coincide with that view; but of direct proof they offer nothing. This is conceded by all. On the contrary, if believers' baptism be proved to have been the practice of the Apostles, these passages confirm that view, because in two out of the three, expressions in the context or elsewhere imply belief on the part of those who received baptism. Some Pædobaptists attempt to evade, or explain away, these expressions, but this is such evident special pleading that it fails to convince. Dr. Bushnell in one of his sermons on

* *Infant Baptism*, p. 214.

Christian Nurture says that the fact that no children are mentioned in the household of Stephanas proves more for infant baptism than it does against it because it recognizes the solidarity of the family, so to speak, and that infant baptism is based upon the "organic relation between parents and children." This attempt to extract an argument for infant baptism out of the silence concerning infancy in the passages adduced reminds one of the famous philosopher who proposed to extract sunshine from potatoes; and it is about as successful. In the remaining passage, that concerning Lydia, the natural implication is in the same direction, that is, baptism as an act is always so described elsewhere of believers that when it is said that the household or family of Lydia was baptized, it means either that actually all of them believed, or that all of them who were capable of belief believed and were baptized. When you say that the family of your friend on your departure walked out with you as far as the gate, you mean either that all actually walked out with you, or that those who could walk accompanied you. If there was an infant in the cradle the description would not necessarily include him, though expressed in general terms.

Next we take up the relation of Christianity to children. This is not so much one definite argument, as it is a collection of various ones. It is not urged by all Pædobaptists in the same way. With the Presbyterians, as before, all goes back to the Abrahamic covenant. This includes the children, or posterity, both adults and infants, of Abraham; and so the covenant of God with the church includes

believers and their children, and since admission into the old covenant was by circumcision, so is it into the new covenant by baptism; therefore, the children of believers should be baptized. Other Pædobaptists. however, do not insist that one or both parents must be members of the church in order that the infants may be baptized; holding that the relation of the church to children is also direct, as well as through the parents, and therefore, children should be received by baptism into the church, as members under its fostering care. Among the Catholics, Episcopalians and Lutherans the rite of confirmation, when the child reaches the age of discretion, completes the baptism and makes the child, now as a grown person, a full member, or communicant. In the Presbyterian church, according to Dr. Shedd:* "The baptism of the infant of a believer supposes the actual or prospective operation of the regenerating Spirit in order to the efficacy of the rite. Infant baptism does not confer the regenerating Spirit, but is a sign that he either has been, or will be, conferred in accordance with the divine promise in the covenant of grace. The actual conferring of the Spirit may be prior to baptism, or in the act itself, or subsequent to it." He further says (p. 576) of the children of believers: "They are church members by reason of their birth from believing parents, and it has been truly said that the question that confronts them at the period of discretion is not, Will you join the visible church? but, Will you go out of it?" He adds that baptism is accordingly the *infallible* sign of regeneration when the

* *Dogmatic Theology*, Vol. ii., p. 575.

child dies in infancy, but only the *probable* sign when he lives to years of discretion.

Passing over other differences among the Pædobaptists themselves we can only say that this general matter of the relation of the church to children, which entitles them to be baptized and received into its bosom, is argued by an appeal to various Scriptures: (a) Matt. 19:13-15, with the parallel passages in Mark and Luke. This is the record concerning the bringing of little children to our Lord for his blessing, and his saying: "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." But surely the baptism of infants is the remotest kind of remote inference from this passage. There is not a word here of baptism, neither does our Lord say that the kingdom of heaven consists of *these*, as children, but of *such as these*, who through regeneration and faith (Comp. Matt. 18:2-4) become like them. (b) Pædobaptists also adduce in this connection the Commission (Matt. 28:19). They interpret our Lord's command here as if it were to "make disciples of all nations by baptizing them," that is, Incorporate into the church by baptism all nations, including the children. Dr. Summers remarks that to the Jew this language would have been necessarily so understood , and suggests, as a parallel case, that if our Lord had said, "Proselyte all nations to Judaism by circumcising them, a Jew would have understood it as applying necessarily to the children." But there is here a fallacy. To proselyte by circumcision would necessarily have been understood as applying to the male infants, because all that we know about circum-

cision was to that effect. But to make disciples by baptizing (even supposing this to be the correct rendering, which it is not) would necessarily imply that they should be made disciples and baptized in the way those terms are properly understood. To make a disciple of a man involves teaching and baptizing him according to New Testament principles and practice, and therefore was meant for one who had believed. It is assuming the point at issue to say that "make disciples by baptizing" involves the baptizing of infants. Besides, proselyting by circumcision was not a spiritual act, but a national one; whereas, baptism follows upon, and is involved in, the spiritual action of the recipient. Another objection to this interpretation is that it proves too much. If we interpret it "make disciples by baptizing," it would lead us to do as the Roman Catholics have sometimes done, perform the rite of baptism in the name of the Trinity, and make men Christians without their own consent! (c) Another passage quoted is Acts 2:38,39 where Peter, addressing the multitude at Jerusalem, says: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins;and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." On this Hodges (p. 209 f.) remarks: "Here children are expressly named with their parents and by a Jew addressing Jews, who had always been accustomed to have their children under the covenant with themselves . . . . . It is not at all wonderful that persons brought up under

Antipædobaptist influences should at first be disposed to refer the words of the Apostle Peter to posterity grown up, because they look at it with entirely different feelings and different views from a Jew." There are three objections to the Pædobaptist interpretation of this passage: (1) The requirement in verse 38 presupposes repentance and faith. "Repent ye, and be baptized," says Peter. (2) Naturally posterity is meant, "Unto you and your children," that is, to you and those who come after you. If not, those who are "afar off" must be baptized too, because the promise is also to them. (3) But if children are meant, it easily might mean whenever they become capable of exercising the faith upon which the act of baptism is presupposed. The promise of an inheritance made to a child awaits fulfillment until the child is of age. (d) The famous passage in I. Cor. 7:12-14 is also adduced in this connection: "If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy." This is considered to mean that the expression "holy" here applied to the children involves church membership, and therefore baptim. If this were so, then the unbelieving husband, or wife, is also "sanctified," and therefore a church member, and therefore to be baptized! (e) Another passage assumed to imply infant church membership, and therefore infant baptism, is

Eph. 6:1: "Children, obey your parents in the Lord: for this is right." It is said that children are here addressed as church members along with other church members. Well, if this is true, infants are not in question, but those children who are capable of appreciating an appeal of this sort. If they were old enough to be reasoned with in this fashion, they were old enough to repent and be baptized. But in the Christian families, that is, those which were predominantly Christian, here addressed and advised, it is not necessary to suppose that all were Christians. The domestic duties outlined throughout this whole passage applied to all to whom they were appropriate.

We now consider the argument from history. In confirmation of their practice Pædobaptists are accustomed to appeal to history. This reasoning has two elements, namely, the early rise, and the continuous existence, of the practice. In regard to the early rise of infant baptism again two points are insisted upon. The first is that the origin, being very early indeed, was probably apostolic; which is assumed, and said to be proved, from patristic testimony. In the chapter devoted to the historic outline of the subject this matter has already been discussed, and need not here be fully treated. The best that can be said is that the practice was probably in existence in the time of Tertullian, say about 160. But this is somewhat doubtful, because Tertullian's reference was not certainly to infants. As was remarked before, the first really undisputed reference to the existence of infant baptism is in the letter of Cyprian, in 253. Of course, it existed earlier than this letter, for it is

here spoken of as a thing commonly understood, at least in North Africa. But all attempts to demonstrate its apostolic, or even sub-apostolic origin have failed; so that its rise cannot be put on historic grounds earlier than the second century, or even the third, and it was clearly then not a universal practice.

The other point is that the earliest undisputed mention of infant baptism affords a strong inference back to the Apostles. Dr. Wall* taking Cyprian's date and estimating that some of the Apostles were living in the year 100, thus put the argument: "If we look back from his time to the space that had passed we must conclude that it was easy then to know the practice of Christians in the Apostles' days; for some of these sixty-six bishops must be thought to be at this time seventy or eighty years old themselves, which reaches to half the space, and at that time when they were infants, there must have been several alive that were born within the Apostles' age, and such could not be ignorant whether infants were baptized in that age when themselves were infants." But this is very precarious reasoning. It contains too many assumptions, and at best affords no evidence of infant baptism in the New Testament. It is not 150 years since the Revolutionary War in this country, and yet, traditional stories of events that might have occurred then are now dubious and discarded unless authenticated in contemporary records. Inferences from A. D. 250 back to the Apostles, therefore, cannot be admitted. There is much better inference for baptismal regeneration,

* Vol. i., p. 136.

because the traces of that error appear much earlier than do the indications of infant baptism. The earliest Fathers clearly teach baptismal regeneration. Have we not a right, therefore, to say that they knew what the Apostles taught in regard to baptismal regeneration, and thus trace it back to the New Testament? Again, there is just as good, if not better, inference for trine immersion. Fathers as early as this, or earlier, mentioned trine immersion. Have we not as good reason, therefore, to believe that the Apostles taught trine immersion? So clearly was this point seen by the Rev. James Chrystal that in his *Modes of Baptism* he argues that trine immersion ought to be restored on the same grounds that infant baptism should be practised. Furthermore, there is just as much argument for infant communion on this ground as there is for infant baptism. Those, therefore, who practise infant baptism by virtue of this argument must, to be consistent, approve of baptismal regeneration and practise trine immersion and infant communion.

The other branch of this historical argument is that since this practice began so early, and continued so long among Christian people, it must have some foundation in truth, and ought not to be abandoned without the best reason. But this might be said of a great many errors. No one would admit the validity of such reasoning without having some interest in it. On the whole, the historic argument is well enough for Catholics, but is entirely out of place for Protestants. Its inferential value is all that is in its favor. And the inference from history is as much against infant baptism as for it. Some Pædobap-

tists have admitted this. The great historian Neander said: "That it at first became recognized as an apostolic tradition in the course of the third century, is evidence rather against, than for, the admission of the apostolic origin; especially since, in the spirit of the age when Christianity appeared, there were many elements which must have been favorable to the introduction of infant baptism."*

We take up now the argument from church authority. This is the Catholic argument. It was very well stated by Dr. Döllinger in his *First Age of the Church* (p. 319): "There is no proof, or hint, in the New Testament that the Apostles baptized infants, or ordered them to be baptized." He goes on to say concerning Christ: "But so far as we know he left no command about it. It was one of those many things his church was to learn in her gradual development through the Paraclete whom he had given." Gibbons, in his *Faith of our Fathers*, uses the same argument, but tries to support the assumption of his church in this regard by Scripture and tradition as coinciding with her judgment in the case. Protestant Pædobaptists do not admit this argument. They deny the Roman claims, and we join them in the denial. We maintain that the Scriptures are the only rule.

We pass on now to note the argument from the efficacy of baptism. This is rejected by the Presbyterians and Methodists. It is dallied with by the Episcopalians and Lutherans, but stated in the baldest form by the Roman Catholics. Dr. Wall in

* Howell, *Evils of Infant Baptism*, p. 29.

his summing up† decidedly leans in that way, and so do high churchmen generally. Dr. Krauth for the Lutherans‡ tries to explain that the phrase in the Augsburg Confession, that "baptism is necessary to salvation," does not mean *essential to* salvation as absolutely and unconditionally necessary, but may admit of exceptions. This is like the language of the Catechism of the Anglican Church on the subject, which says that baptism is "generally necessary to salvation." Whatever these dubious phrases may mean, the Pædobaptists use the importance of baptism to salvation as an argument for infant baptism. It remains for the Romanists with their logical consistency to state the argument in its undisguised form. Thus, Gibbons* says: "Original sin, as Saint Paul has told us, is universal. Every child is, therefore, defiled at his birth with the taint of Adam's disobedience. Now the Scripture says that nothing defiled can enter the kingdom of heaven; hence, baptism, which washes away original sin, is as essential for the infant as for the full grown man in order to attain the kingdom of heaven." We join the Methodists and Presbyterians in repudiating this doctrine; and would like to remind our Episcopalian and Lutheran friends that the Disciples, commonly called Campbellites, who like them use very strong and dubious language as to the relation of baptism to the forgiveness of sin, and therefore to salvation, do not find their doctrine an argument for infant baptism.

† Vol. ii., p. 495 f.

‡ *The Conservative Reformation and its Theology*, p. 557 f.

* *Faith of Our Fathers*, p. 311.

Another argument is that from established custom. This is, that infant baptism is of such long standing among Christians as to have a certain presumption in its favor. There are two ways of looking at this. According to Whately the burden of proof is placed on the opponents of infant baptism, and if they do not succeed in showing it to be wrong it must be allowed to stand, as an ancient custom with the probabilities in its favor. Dr. Carson in his book on baptism clearly shows that Dr. Whately's treatment of presumption and the burden of proof was altogether wrong. But this is really no argument at all. It is only an attempt to evade argument, as Carson has shown. The other way of regarding the appeal to custom is that of Dean Stanley, who simply takes the position that a long standing custom may outweigh Scripture; for after frankly admitting that infant baptism, in part at least, arose from the superstitious belief in the efficacy of baptism, he goes on‡ to say that there is a better side to the growth of this practice, "which if it did not mingle in its origin is at least the cause of its continuance." Here he speaks of the Christian household and the family relation, the union of family life under Christian auspices, and so on; and then declares that another reason is found in the character of the children, saying that infant baptism is thus the recognition of the good that there is in the human soul, and adds further: "The substitution of infant baptism for adult baptism, like the change from immersion to sprinkling is a triumph of Christian charity. It exemplifies at the first beginning of life that divine grace which

‡ *Christian Institutions*, p. 20.

hopes all things, believes all things, endures all things. In each such little child our Saviour saw, and we may see, the promise of a glorious future." But there is no real argument in all this. It is only a feeble attempt to justify a long-established practice. There is nothing in any of it about baptism as an ordinance. It is pure rationalism.

Lastly, we mention the argument from sentiment. Nearly all the other arguments appeal to sentiment for their reinforcement. Thus Stanley, as just pointed out, puts the sentimental plea on the ground of what is good in the child—leans strongly to the Pelagian doctrine of the innocence of children when born. Gibbons, on the contrary, puts it on the ground of the original sin and certain damnation of the child. He goes on to compare the Baptist to the woman before Solomon, who was willing that the living child should be divided, and the Catholic Church to the real mother, who was willing to let the other have the child just so its life might be spared! The Presbyterians and Methodists put it on the tender relation which the church should have toward the children, on the sense of parental responsibility, on the probable and supposed benefit of baptism, and still others on the beauty of it as a ceremony of consecration to the Lord. Here perhaps may also be reckoned the novel and peculiar theory advanced by Horace Bushnell in his famous sermons on *Christian Nurture,* and elaborated more fully in his defence of these discourses. His theory was that what he calls "explosive conversions," that is, sudden conversions, are all wrong; that the child of Christian parents has a certain "organic relation" to them

whereby it receives attraction at least towards a Christian life, and the child must therefore grow up into Christianity, and that baptism should accordingly be given to it as a sort of pledge, or at least expectation that the child would become a Christian. This view was not acceptable to the Congregationalists generally, and was answered by Dr. Tyler.* The theory has no value except as showing the fruitage of a very original mind that saw the weakness of infant baptism as it was usually advocated, and set forth a line of defence which could support the author in the traditional practice of his people. All these various arguments which appeal to sentiment rather than to the declarations of the Scripture are of little worth. We insist that the Word of God alone must decide a question of this sort.

We pass on now to consider the arguments against infant baptism. There is no need to discuss these at length, for they have been in a measure anticipated in the review of the arguments for the practice, but it is well to state positively the objections which lie against the usage, with some additions:

1. Infant baptism is not proven by its advocates. The proof adduced is inadequate when each separate part of it is tested, as has been shown. The Pædobaptists fail to agree among themselves as to the grounds, both of the origin and the continuance of the practice. Thus in a measure one condemns another. There is endless confusion and inconsistency among those who argue for it. This was admitted by Dr. Bushnell, who says in the work above

* It is also ably reviewed in Curtis' *Progress of Baptist Principles*. p. 246 ff.

referred to: "No settled opinion on the subject of infant baptism and of Christian nurture has ever been attained to. Between the standard Protestant writers themselves there has been no agreement. What is the covenant? What meaning and force has it? Here we have never agreed, and do not now. The Baptists have pushed us for an answer. We have given them many answers, but never any single answer in which we could agree among ourselves."

2. Infant baptism is not supported by the Scriptures. It is both unscriptural and anti-scriptural. It is unscriptural because there is no proof in the Scriptures for it,—there is no statement, no example, no requirement. This the Pædobaptists themselves admit. It is an inference to them, and because they would have it so, it seems a good inference. To us it seems a very attenuated one. But it is also anti-scriptural, being opposed to the clear teachings of the Word, both example and precept. It is out of tune with the great doctrine of regeneration by the Holy Spirit, with that of justification by faith alone, with that of the duty of repentance toward God and faith in the Lord Jesus Christ, with that of the individual responsibility of each soul for its actions. Again, it is contrary to the general trend of Scripture teachings and to the character of New Testament religion. So far is the New Testament dispensation from being a continuance of the Old that it is distinctly said to be new and different. It is no longer a nation, a theocratic commonwealth, but a spiritual Israel. It is no longer limited to the natural descendants of Abraham, but is at the same time both extended and limited to the spiritual des-

cendants of Abraham as "the father of the faithful," that is, of true believers.

3. Infant baptism is objectionable on other grounds.* The following points may be made against the practice: (1) It tends to lower the authority of Scripture by inducing misinterpretation and sustaining an unscriptural theory (Hodge and Summers); by elevating the authority of the church and of tradition (the Catholics, Wall and others), and even by wholly disregarding the Scriptures and setting up custom as a triumph over Scripture (Stanley). (2) It fosters grave errors in regard to baptism. Being itself a formidable error, it helps others. Of these, baptismal regeneration and infant baptism go hand in hand. The Catholics are logical enough to recognize and accept the connection. Some of the Protestants are equivocal on the subject. The Lutheran Confession and the Anglican Catechism teach baptismal regeneration. Their theologians attempt to explain it away, but the people under the Catholic and Episcopal teachings often feel baptism to be essential to salvation. Instances occur when mothers in the case of ill infants who have not been baptized send for a minister in terrible fear least the little one should be lost for lack of baptism. It would make the ordinance merely the ceremony of consecrating an unconscious person; instead of the self-dedication of a true penitent, as was intended. Again, it helps on the unscriptural change

* The objections have been well stated by Dr. Howell in his *Evils of Infant Baptism*, and also by Dr. A. H. Strong, in his *Systematic Theology*, p. 537 f.

as to the act, because in the case of infants, pouring and sprinkling are more convenient than immersion, which is the true scriptural action; and finally it induces the neglect of the ordinance, or the substitution of something else, on the part of its proper subjects. (3) Infant baptism tends to obliterate the distinction between the church and the world. It is sad enough in all denominations to see how thin is the wall of separation which divides the people of God from those who are without; but especially does this appear in churches which sanction the idea that conversion in mature life is not required,—that baptism in infancy makes one a Christian. This is true more especially of the Lutheran and Episcopal churches, but in other Pædobaptist churches it leads even such men as Hodge and Summers to emphasize the fact that not all church members are actually regenerated, and so excuse a deplorable fact by using it as an argument for an unscriptural doctrine. (4) Infant baptism makes an improper distinction between church members and communicants, involving thus the celebration of the other ordinance. Of course sometimes persons who are members of the church might well be suspended or restrained, because of glaring inconsistencies of life, from participating in the Lord's Supper, but this is quite a different thing from having a whole class of church members who are not permitted to partake of the Lord's Supper. Either it debars those who are theoretically qualified in that they have been baptized and are members of the church, or it admits those who are spiritually unqualified because they are baptized without having been converted. (5) Infant

baptism goes hand in hand with the error of church and state. This objection is forcibly presented by Dr. Howell.* He quotes an English advocate of infant baptism as saying : "A national church must, therefore, be a Pædobaptist church. Indeed, those who aim at a national church must have some principle upon which the whole of its inhabitants must be placed within its pale. This, infant baptism alone renders possible." This puts the case squarely and candidly. If a citizen of the state must be a church member, birth and baptism must be near to each other. So these two errors aid each other,— they are mutually supported. In this country, where no state church is tolerated, there is less of pædobaptism even among Protestants than is the case where there is union between church and state, which goes to show the natural sympathy between these two unscriptural practices.

* *Evils of Infant Baptism*, p. 12.

OUTLINE OF CHAPTER XII.

THE SIGNIFICANCE OF BAPTISM.

I. The Baptist View.
  1. Not spiritually efficacious.
    (1) Neither in itself.
    (2) Nor instrumentally.
  2. Symbolic.
    (1) In the element, water.
    (2) In the act, burial and resurrection.
  3. Declarative; of faith and purpose.

II. The Opposing Views.
  1. Romanist. Baptism necessary to salvation.
  2. Anglican. Language means that, but is sometimes explained away.
  3. Lutheran. Like Anglican.
  4. Presbyterian. Rejects baptismal regeneration, but teaches "sign and seal."
  5. Methodist. Rejects baptismal regeneration.
  6. "Campbellite." Baptism for remission of sins. Some differences among them.

CHAPTER XII.

THE SIGNIFICANCE OF BAPTISM.

HAVING discussed the act, the agent, and the recipients of baptism, we bring next under consideration the significance of the ordinance. Various terms have been employed to set forth what is intended, such as the "design," "necessity," "efficacy;" and as setting forth some particular part of the general meaning of the ordinance each one of these terms is used, but none of them is broad enough. "Significance" seems to be the best, as it can be made to include the others. For clearness and definiteness of treatment it will be well to state the Baptist view, and then discuss the opposing views.

The Baptist view of the significance of baptism has the advantage of being clear, straightforward, selfconsistent and scriptural. According to it, the act of baptism is not spiritually efficacious in any sense, but is symbolical and declarative. Let us treat these points separately.

The first element of this statement is that the act of baptism is not spiritually efficacious. By this is meant that certainly not the mere act itself, even when faithfully performed and conscientiously accepted, administers or causes any spiritual grace; but Baptists go further and deny that the act of baptism is such a channel or instrument of divine efficacy as that God regenerates and forgives in or

through baptism, when he does not regenerate or forgive without it. In other words, baptism does not effect any spiritual change in the recipient, but simply sets forth the change which has already been effected by the Spirit of God. This change is described on the divine side in the words regeneration, and forgiveness of sins; on the human side in the words repentance, and faith. Now baptism does not in any way produce these spiritual effects.

The Baptists assert that baptism is a symbolical action; that the experiences of grace are outwardly signified in the act of baptism, and this in two ways: both by the element, water; and by the act itself, which is picturesque. The element, water, in which the complete immersion of the believer takes place, symbolizes purification. The act thus sets forth by an external material sign an inward spiritual fact, that is, the cleansing of the soul from sin.

It is in this symbolic sense that the six passages of Scripture commonly involved in this controversy are understood by the Baptists. It is worthy of remark that of these six passages of Scripture, three definitely refer to baptism and three probably refer to it. The first is John 3:5, where in the conversation with Nicodemus our Lord said: "Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Here we maintain that the symbolic meaning of the expression is to be taken. A man is born of the Spirit spiritually, and of the water only symbolically. Regeneration is effected by the Spirit of God, it is typified or set forth by baptism. All this has been said on the supposition that the

passage refers to baptism. Most commentators agree that it does, though there is some room for difference of opinion, and some have held that baptism is not intended here at all.

The next passage is Acts 2:38, where baptism is distinctly mentioned. Peter said to the conscience-stricken inquirers: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." The expression, "unto the remission of your sins," may be joined with the total conception of "repent ye and be baptized," or being joined with "be baptized" only, it may be interpreted symbolically, as baptism is the express token, given by God, of repentance. The next passage is Acts 22:16, where Paul is describing how Ananias came to him after his conversion and said: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name." Here again the symbolic meaning of baptism as the sign of a removal of sin, is to be understood. Next, in Eph. 5:26, we have a passage which probably, though not certainly, refers to baptism, where in speaking of the church the Apostle says of Christ "that he might sanctify it, having cleansed it by the washing of water with the Word." Here the expression in the original is "laver," the same that is used in the passage in Titus soon to be noticed,—"by the laver of water." This may be interpreted as being only a symbolic reference to cleansing, but there is no need to deny its reference to baptism as setting forth the manner in which the people of God were sanctified. It is as if they were inwardly washed and were

cleansed, as is outwardly signified in the act of baptism. Next is the similar passage in Titus 3:5, where baptism is spoken of as "the washing (or laver) of regeneration, and renewing of the Holy Ghost." Here again, some deny the reference to baptism, but we need not hold that. Finally, we have the famous passage in I. Pet. 3:21 where it is said: "Which also after a true likeness doth now save you, even baptism." The Apostle is very particular here to say "after a true likeness;" and there can be no question that he does not refer to salvation by the mere act of baptism, but only to the symbolism by which salvation is represented in baptism.

Of course it is possible to insist on the literal sense of all these passages, but they are just as easily and far better understood in a symbolical sense. The language of Scripture abounds in figures. We have reason everywhere to apply the resemblance of natural things to spiritual things. And the fact that the Bible teaches the necessity of regeneration apart from any external rite or ceremony ought to make it plain that these passages are properly understood in the figurative way. Observe that in every one of these passages some accompanying phrase is added, lest the mere external act should be conceived of as effecting the change instead of only symbolizing the change. Dr. Hovey in the appendix to his *Commentary on John* (p. 423) says: "According to the teaching of John, of Christ and of his Apostles, the function of baptism is not to originate the new life of faith, but to represent the origin of it."

The act of baptism itself, being a kind of burial

and resurrection, symbolizes the burial and resurrection of Christ, and our death to sin and resurrection to a new life. This teaching is involved in Rom. 6:4, "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life;" and the parallel passage in Col. 2:12, "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." To interpret these passages to mean a literal burial and resurrection would of course be absurd. Why then should the literal meaning of baptismal regeneration be forced into it? It is a symbolical death, burial and resurrection that are described, and a symbolical action, therefore, by which they are set forth. So much for the symbolical significance of baptism.

Further, the ordinance of baptism is a declarative rite. It is a solemn voluntary act, performed after the manner prescribed by the Lord. The baptism of a believer is the declaration of his faith in the Triune God. As God at the baptism of Jesus manifested himself in the trinity of his being, so did Christ enjoin (Matt. 28:19) that baptism should be "into the name of the Father and of the Son and of the Holy Spirit." Thus, there is set forth the general belief in God as a loving and forgiving Father (John 3:16); as the atoning Saviour (John 3:16, and many others); as a regenerating, comforting and sanctifying Spirit (John 3:5,8; 14:16; Rom. 8:17). This faith more particularly involves the following things: (a) Experience; that is, repentance, the

personal acceptance of Christ (Matt. 3:5,12; Acts 19:1-7; Rom. 6:3); (b) Obedience; that is, submission out of love and gratitude to the positive command of the Lord (Matt. 28:19; John 14:15); (c) Consecration; that is, devoted allegiance and service to the Lord (Matt. 28:19; Rom. 6:1-4, Gal. 3:27; Col. 2:12; 3:1). Thus, to sum up, we may say that according to the Scriptures the act of baptism does not work any spiritual change in the recipient, but is symbolical or figurative of his regeneration by the Spirit of God, and declarative of his faith in God and purpose to serve him through Jesus Christ the Lord.

This view of the significance of baptism is presented in a number of Baptist books; and particularly with admirable force and clearness by Dr. H. H. Tucker in his sermon on "Baptism in the Christian System" in the volume entitled *The Old Theology Restated.* There is also a book on the *Design of Baptism*, by the late Dr. J. A. Kirtley; and good treatment in Dagg, Strong and others.

When we come to consider the opposing views, we shall have to say that these have the disadvantage of being obscure, confusing, inconsistent and unscriptural. According to these the act of baptism is in part symbolical and declarative, but is also efficacious in some spiritual sense or senses. Here is the knot of difficulty. For just how far and in what exact sense or senses baptism is held to be spiritually efficacious, these views do not make clear.

We notice first the Roman Catholic position. This assigns a saving efficacy to the ordinances in general. The Council of Trent distinctly declared

(*Session* vii., *Canon* 8): "If any one saith that by the said sacraments of the New Law grace is not conferred through the act performed (*ex opere operato*), but that faith alone in the divine promise suffices for the obtaining of grace, let him be anathema." Hence, Romanists hold that baptism is essential to salvation and actually effects it in the recipient; yet when pinned to the logical consequence of this position they will try to explain it away. Mœhler, for example,* on the doctrine of the Catholics regarding the sacraments in general says: "As regards the mode in which the sacraments confer upon us sancitifying grace, the Catholic Church teaches that they work in us by means of their character as an institution prepared by Christ,† as an instrument for our salvation; that is to say, the sacraments convey the divine power merited for us by Christ, which cannot be produced by any human disposition, by any spiritual effort or condition, but is absolutely for Christ's sake conferred by God through their means." Again, Mœhler‡ in contrasting the difference between the Catholic and Lutheran positions on baptism, thus expresses the Roman doctrine: "According to the Catholic doctrine, original sin in children, in adults original sin together with actual sins, is by the due reception of baptism removed. . . . . So that the believer having become a member of Christ walketh no more according to the flesh, but interiorly quickened by the divine Spirit showeth himself a new man."

* *Symbolism*, Sec. 28.

† It is thus that he explains the phrase *ex opere operato*.

‡ *Symbolism*, Sec. 32, on Baptism and Penance.

We come now to consider the Anglican doctrine of baptism. The general doctrine of the efficacy of the sacraments as set forth in the Thirty-nine Articles of the English Church is as follows (Article XXV.): "The sacraments ordained by Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will toward us, by the which he doth work invisibly, and doth not only quicken, but also strengthen and confirm our faith in him." Of baptism, Article XXVII. says that "it is not only the sign of profession, but it is also the sign of regeneration, or new birth, whereby as by an instrument they that receive baptism rightly are grafted into the church; the promises of our forgiveness of sin and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed; faith is confirmed and grace increased by virtue of prayer unto God." This language is general, vague and diplomatic as to the real efficacy of baptism. The doctrine is more plainly brought out in the Anglican Catechism, where to the question, "Who gave you this name?" the answer is, "My sponsors in my baptism, wherein I was made a member of Christ, the child of God and an inheritor of the kingdom of heaven." The answer to the question concerning the number of the sacraments is, "The only, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord." While the language of the Catechism is thus more explicit than that of the Articles, it still admits of being explained away when one insists that it teaches baptismal regeneration. If you say that the prayer

book teaches that baptism is necessary to salvation, you will be asked to define "necessary," and your attention will be called to the qualifying word, "generally." If you say that the candidate for confirmation declares that in baptism he was made a "member of Christ, a child of God, and an inheritor of the kingdom of heaven," reply may be made that this is said only of connection with the church, and symbolically; and so it goes.

No doubt one of the best expositions of the doctrine of the Anglican Church on this relation of baptism to regeneration is found in the discussion of Waterland on Titus 3:4-6*. He takes the position that our Lord in John 3:5, and Paul in this passage in Titus, mean the same thing, and goes on to say: "The general doctrine both of our Lord and Saint Paul in those texts is that water applied outwardly to the body, together with the grace of the Spirit applied inwardly to the soul, regenerate a man, or in other words, the Holy Spirit in and by the use of water baptism causes the new birth." "Every one must be born of water and the Spirit, not once by the water and once of the Spirit, so as to make two new births, or to be regenerated again and again, but be once new born to both, once born of the Spirit in or by water; while the Spirit primarily or effectually, and the water secondarily or instrumentally, concur to one and the same birth, ordinarily the result of both in virtue of the divine appointment." Waterland goes on to instance the four cases of adults, infants, apostates and hypocrites, and the effect of baptism upon each class:

* Waterland's Works, Oxford edition, Vol. IV. 427 f.

(a) In regard to adults repentance and faith are required, "but according to the ordinary rule faith and regeneration were to be perfected by baptism both in the making regeneration and the giving of a title to salvation." (b) In regard to infants the position is that they are indeed in baptism regenerated and made Christians, and that afterwards, if they show any signs of spiritual life, their case is like those who fall away and who only need to be renewed. (c) In case of those who fall away after they have once been "savingly regenerated" it is not that there was never any new birth, but only the loss of health (p. 441). "If such persons fall away by desertion and disobedience, still their baptismal regeneration and their covenant state abide and stand; but without their saving effect for the time being." (d) In "case of those who receive baptism (like Simon Magus, suppose) in hypocrisy, or impentience, have these been regenerated, born of the Spirit?" To this question he makes answer, "That is a point which I apprehend can never be affirmed or denied absolutely, but with proper distinctions." The Holy Spirit "some way or other has an hand in every true and valid baptism;" as he "sanctifies the waters of baptism, giving them an outward and relative holiness; so he consecrates the persons also in an outward and relative sense;" and thus "they must be supposed to have pardon and grace and all gospel privileges conditionally made over to them, though not yet actually applied by reason of their disqualifications;" but if they repent, "their regeneration begun in baptism and left unfinished comes at last to be complete." Such is the Anglican doc-

trine as expounded by one of the ablest and clearest theologians of that school. It is assuredly neither scriptural nor clear.

The next position to be discussed is that of the Lutheran Church. This does not materially differ from the Anglican view. The statement of the Augsburg Confession is more explicit than that of the Thirty-nine Articles. It is as follows (Article IX.): "Of baptism they teach that it is necessary to salvation, and that by baptism the grace of God is offered; and that children are to be baptized, who by baptism being offered to God, are received into God's favor. They condemn the Anabaptists who allow not the baptism of children, and affirm that children are saved without baptism." This language literally interpreted is plain enough, but the Lutheran theologians explain it away somewhat (as the Catholics and Anglicans do) when its literal and logical meaning is pressed upon them. Thus Dr. Krauth* in commenting on the words, "He that believeth and is baptized shall be saved," says: "We are not to separate what God hath joined together. Who shall be saved? (1) He only that believeth. That is decisive against the idea that the sacraments operate apart from the spiritual state of the recipient. It is the deathblow to formalism; the deathblow to Rome and to Oxford [High Church Anglicanism]. We are justified by faith. That is written with a sunbeam in the words, 'he that believeth . . . shall be saved.' But is that all the Saviour said? No! He adds, 'And IS BAPTIZED, shall be saved.' Who dares read a NOT in the words and make our Saviour say, 'He

* *Conservative Reformation and its Theology*, p. 553.

that believeth and is NOT baptized shall be saved?" But the man who says that baptism is in no sense necessary to salvation does contradict the words of our Lord." In explaining (p. 557 f.) what the Augsburg Confession means by "necessary to salvation," he says. "It is necessary to determine what the Confessors meant," that is, to explain their statement so as to make "necessary" mean only "conditionally necessary" and not "absolutely essential." Baptism is not water baptism only, but involves the presence of the word and the Spirit, so that there may be baptism without regeneration; also there may sometimes by the sovereign mercy of God be regeneration without baptism, but the "ordinary rule" is that baptism is necessary. Now in regard to faith being necessary to salvation, in the case of adults it is clear; but in the case of infants the view of the Lutherans is necessarily confused and contradictory. Their great doctrine of justification by faith forces them to the conclusion that infants in baptism exercise faith. This absurd position is boldly stated by some of the Lutheran theologians as quoted by Hodge,* but is rather indefinitely and vaguely put by Dr. Krauth in the following language†: "This grace [presumably saving grace,—salvation] is *offered* whenever baptism is administered, and is *actually conferred* by the Holy Spirit whenever the individual receiving it does not present in himself a conscious voluntary barrier to its efficacy. This barrier, in the case of an individual personally responsible, is unbelief. In the case of

* *Systematic Theology*, Vol. III., p. 608.

† *Conservative Reformation and its Theology*, p. 439.

an infant there is no conscious voluntary barrier, and there is a divinely wrought receptivity of grace. The objector says an infant cannot voluntarily receive the grace; therefore, grace is not given. We reverse the proposition and reply, The infant cannot voluntarily reject grace; therefore, the grace is given." To such impalpable dust as this is the grand "article of a standing or falling church" reduced under the upper and nether millstones of infant baptism and baptismal regeneration!

The Presbyterian or Reformed view of the efficacy of baptism is set forth at length by Dr. Charles Hodge in his *Systematic Theology*, Vol. iii., pp. 579-604. With this Presbyterian denial of baptismal regeneration, and with much of the reasoning by which it is supported, Baptists can heartily agree. But when Dr. Hodge states positively the Presbyterian position as to the efficacy or meaning of baptism, we are able to agree with him only up to a certain point. His doctrine is that baptism "is in one sense the condition of salvation," that is, it "is the necessity of precept and not that of means." This we can understand and accept in the sense that baptism is necessary to obedience. "Baptism does not make a man a Christian,—it is the appointed means of avowing that he is a Christian." "Baptism is a duty." This he argues from the command of Christ, from the conduct of the Apostles, from the uniform practice of Christians in all ages, and from its manifold advantages. So far, with some exceptions as to details, we may agree. Next he argues that baptism is a "means of grace." This he states in three points, with the first of which, on

our own understanding of the terms, we may agree, but dissent from the other two: (1) "It is a sign." If this is equivalent only to what we hold as to the symbolic teaching of baptism, we may accept it. (2) "Baptism is a seal or pledge." The Scriptures do not so declare. This is only an inference. We may say that the proper performance of baptism is, or should be, an impressive reminder of God's gracious promises; but where is it taught that God himself seals those promises in baptism? (3) "Baptism is, however, not only a sign and seal, it is also a means of grace, because in it the blessings which it signifies are conveyed, and the promises of which it is the seal are assured or fulfilled to those who are baptized, provided they believe." Here we part company; for if the words "conveyed" and "fulfilled" mean what they ordinarily mean in common speech, this doctrine is not essentially different from the Anglican and Lutheran view, which Dr. Hodge has elsewhere refuted. Baptism, according to Dr. Hodge, is a sign of regeneration. If the thing signified, that is, regeneration, is "conveyed" in baptism, wherein does this differ from the Anglican doctrine? Baptism is a "seal or pledge" of the promise of salvation. If this promise of salvation is "fulfilled" in the act of baptism, wherein is this different from the Lutheran position? Nor is the matter helped by inserting the saving clause, "provided they believe;" for the Anglicans and Lutherans both make faith in the recipient the condition of the efficacy of the rite. In the case of infants, as we have seen, the Anglican supposes their faith by the representative faith of their sponsors; the Lutheran, by boldly affirming

that somehow they have faith; but the Presbyterian is not so fortunate as either of the others. Hear Dr. Hodge: "But if the saving benefits are suspended on the condition of faith in the recipient, what benefit can there be in the baptism of infants?" To a Baptist this seems a very pertinent question, but we must not in fairness omit to give Dr. Hodge's answer to it: (1) "That it is the command of God." But where is the proof of this assertion? (2) "Infants are the objects of Christ's redemption,—they are capable of receiving all its benefits." Even if this be true (as in a general sense it may be of the first clause, and in a qualified presumptive sense of the second) the question is, What has it to do with baptism? Are all who are the "objects of Christ's redemption," and "capable of receiving all its benefits," therefore and without anything else to be baptized? Not if we read the Scriptures aright.

We are to observe next the doctrine of the Methodists on this point. The sixteenth Article of the Methodist Church on the sacraments is in the first paragraph almost exactly the same as the corresponding one of the Anglican Church, from which it was derived. That on baptism (Article 17) says: "Baptism is not only a sign of profession, a mark of difference whereby Christians are distinguished from others that are not baptized, but it is also of regeneration, or the new birth. The baptism of young children is to be retained in the church." The forms and prayers prescribed at the administration of baptism do not throw much light upon the subject. The congregation are exhorted to pray "that God will grant to these persons (or to these children

in case of infants) what by nature they cannot have, that they may be baptized with water and the Holy Ghost and received into Christ's holy church, and be made lively members of the same." This language might seem to imply the doctrine of baptismal regeneration, or the engrafting into the church, and is only a slightly modified form of that of the Anglican Church. But the Methodist theologians repudiate the doctrine of baptismal regeneration, and do not claim even that baptism is "a means of grace" in the Presbyterian sense. Their position, therefore, as to the significance of baptism is very near that of the Baptists; that it is simply a symbolical and declarative ordinance; for thus we interpret the language of their Article that "baptism is a sign of regeneration and profession."*

It remains for us to consider the view of baptism held by that body of Christians who call themselves the Disciples of Christ, or Christians, but are known in common speech as Campbellites. This term is not here used with any disrespect, but simply for definiteness.

The literature of the Campbellite controversy is considerable. It has been published in many newspaper and magazine articles, in debates between disputants, and in other treatises on all the points in dispute, including that of the significance of baptism. A recent book on this topic is by Mr. L. B. Wilkes, and entitled "The Designs of Christian Baptism." The purpose of the author in giving the subject a plural form is indicated on pages 12, 32 and 34 of the book. He holds that there are several

* Cf. Summers' *Systematic Theology*, Vol. ii., p. 354-356.

designs in baptism and not one only. His language at page 32 is as follows: "Baptism was no doubt put into the remedial system for a reason or reasons. Indeed it is plainly taught in the Bible that there are two designs; one as a mere ordinance, or as a condition in order to a specified end. In this case it is for remission of sins. Besides this it is a sign or symbol. As a symbol it does (and it was so intended to do) declare a burial and a resurrection. As a mere ordinance or condition no other outward and formal thing would have served the purpose as well as the thing selected. As a teaching or declaratory symbol nothing else than baptism would have been so sufficient." In this introductory statement we observe that in part what has been laid down as the Baptist view is accepted, and the difference lies in the addition wherein baptism is said to be designed also as a "condition precedent to the remission of sins." The general statement of Mr. Wilkes' position is found on pages 13 and 14 of the Introduction: "The reader is requested to note carefully and to bear in mind constantly that I do not hold, and that I do not attempt in the following pages to prove, that baptism has any virtue in itself to take away sins. God only has power on earth to forgive sins; therefore, when I say that baptism is for remission of sins I do not mean that *it* does the forgiving, but that God forgives the sinner's sins in it, or that God has put baptism as a condition precedent to the remission of sins." Another statement is made on page 57: "What is the meaning of the proposition, Baptism is for the remission of sins? I mean by it, (1) That God has a law for the for-

giveness of sins; (2) That the sinner who is responsible for compliance with the law is not pardoned till he complies; (3) That baptism is in this law of God. I mean to assert that the predicate of the proposition is, by the will of God, so related to the subject that it must be affirmed of it, and not denied. I mean that remission of sins is conditioned in the law of God upon being baptized. I mean that one of the purposes or designs of being baptized is remission of sins." It must be said of Mr. Wilkes' book in general that its tone is that of a sincere and candid man and not of a rancorous controversialist. At the same time his explanations are scarcely sufficient; for the logical consequences of the positions taken must be insisted on; yet it is fair to accept his statement that the Disciples do not usually teach that baptism alone, or by itself, accomplishes salvation. They are in this precisely upon the same platform with the Lutherans and Anglicans who insist that faith and repentance are necessary along with baptism.

The position of Mr. Alexander Campbell himself on the significance of baptism may be gathered from his book on *Baptism,* and from the *Debate with Rice,* and his other works. At page 249 of the work on Baptism, in speaking of John's baptism for the remission of sins, Mr. Campbell says: "Nor is it only casually intimated that New Testament baptism was ordained for this purpose; for it is the only purpose for which it was ordained, whether in the hands of John, or of the twelve Apostles. . . . . It was not *a* baptism, but *the baptism of repentance.* It was not for remission of sins, but for *the* remis-

sion of sins. The fixtures of language could not more safely secure the intention of the institution. It was not because your sins had been remitted, but it is for and in order to the remission of sins."

In the report of the debate of Mr. Campbell with the Rev. N. L. Rice (p. 436), in comparing Peter's language at Pentecost with that in the Gospel of Mark, "he that believeth and is baptized," we have the following: "Now the salvation of the soul being distinguished from the salvation of the body, and from the eternal salvation of the whole man, must simply indicate the remission of sin, its guilt and its pollution. And so it would seem that Peter and Mark must have been guided by the same Spirit in expressing the mind of Christ under the remedial economy, the latter by connecting it with salvation, and the other with the remission of sins. This harmonizing of the two witnesses teaches the true doctrine of Christianity, to-wit: that a saved man is one whose sins are pardoned. To say, then, that a sinner is saved, is equivalent to saying that he is pardoned. He that is pardoned, is saved, and he that is saved, is pardoned."

It is true that Mr. Campbell's language in some other of his writings appears to deny the necessary connection between remission and salvation, and that he is not always clear upon the point. That of his apologist and disciple, Mr. Lard, in his *Review* of Jeter's *Campbellism Examined* is more explicit. On page 183 Mr. Lard says: "Mr. Jeter maintains that a person's sins are remitted the instant he becomes a penitent believer, and consequently before and without baptism. From this we dissent. We

believe that a sinner, though a believer, is still required to repent and be baptized in order to the remission of his sins, and consequently, that they are not remitted before and without baptism." Further, on page 185 he says: "Where salvation is promised to a person, or affirmed of him on certain named conditions, though it may depend on more conditions than those named, it can never depend on less." Further, he says: "It follows that, although salvation, or which is the same thing, remission of sins, may depend on more than belief and baptism, the two named conditions, it can never depend on less." In speaking of Peter's exhortation in Acts 2:38, on page 193, Mr. Lard further says: "Now we affirm that this passage teaches that baptism with repentance . . . is necessary to remission of sins; that it makes remission depend on baptism in precisely the same sense in which it makes it depend on repentance, and that a connection is thus established between them of a nature so permanent that remission is in all cases, previous exceptions aside, consequent on baptism and never precedes it."

Now as Mr. Lard in the previous quotation has made remission and salvation synonymous terms, he appears distinctly to teach that baptism is necessary to salvation. Mr. Campbell, while his language strictly interpreted means that, yet qualifies it in other passages; while Mr. Wilkes denies this conclusion, though admitting that some of his people taught or implied it. It will be very hard for a person who teaches that "baptism is a condition precedent to the remission of sins" not also to teach that it is a condition precedent to salvation. And

the explanation that baptism itself does not accomplish this, but is only the necessary instrument through which God accomplishes it, is the same explanation which the Roman, Anglican and Lutheran theologians all make when pressed in the same way.

We may perhaps sum up by saying that there seem to be three classes among the Disciples: (a) Some, as Mr. Lard, who really believe that baptism and regeneration are the same thing, and that remission of sins, or salvation, is actually received in baptism, and not until the person is baptized. (b) Some who are not clear in their minds and not exact in their language, who seem to hold one way at one time and another at another, or who, like Mr. Wilkes, teach that baptism is symbolical and declarative, but is also a condition precedent to remission of sins. (c) Some perhaps who hold with the Baptists that regeneration is the act of the Holy Spirit; that repentance and faith come before baptism, and that salvation is dependent on these, and not in any sense on the external act, which is only symbolical of the change effected by the Holy Spirit, but is necessary to a complete obedience to Christ, and is an outward profession of faith and loyalty to him.

OUTLINE OF CHAPTER XIII.

THE LORD'S SUPPER IN SCRIPTURE.

I. Passages Describing the Institution of the Rite.
  1. Comparison and study.
    (1) Relation to Passover.
    (2) Meaning.
    (3) Perpetuity.
  2. Inferences, as to frequency, participants, etc.

II. Passages containing allusion or mention.
  1. Doubtful allusions. Several passages.
  2. Undoubted mention.
    (1) Survey and study.
    (2) Inferences.
      (a) As to participants.
      (b) As to observance.
      (c) As to meaning.

CHAPTER XIII.

THE LORD'S SUPPER IN SCRIPTURE.

Our study brings us now to the other great ordinance of the Christian religion. Sometimes this is spoken of as the "communion." As this name refers only to a subordinate and incidental part of the observance, namely, the common participation of those who observe the rite, it is not a fortunate or properly descriptive term. It is true the term is found in I. Cor. 10:16, "The bread which we break, is it not a communion of the body of Christ?" But the Revised Version gives it in the margin more correctly "participation in the body of Christ," and the word does not refer to the fellowship of the brethren, but to communion with Christ; so that the name "communion" is based upon a mistake, and is not a desirable term. Another name that has been given to it is the "eucharist." This comes from the fact that our Lord "gave thanks," and the Greek verb describing that act is the word from which "eucharist" is derived. Afterwards in early Christian history the bread and wine came to be regarded as thank offerings, and so the name "eucharist" was held to be appropriate on that ground also, but this was clearly an unscriptural usage; so that the expression "eucharist" is open to some objection. Neither one of these designations is used in Scripture, and can be justified only by remote inference

from Scripture. They are, therefore unnecessary and somewhat misleading terms, and there is no good reason why they should be used. As to the Catholic terms of "mass," "elevation of the host," "unbloody sacrifice"—these are far out of the range of scriptural or appropriate designations. They rest upon churchly and not upon Biblical usage. One of the names by which the Scriptures refer to the rite, "the breaking of bread," found in Acts 2:42 and in 20:7, though used by some, has never been generally appropriated by the churches. The proper designation, therefore, for this sacred ordinance is that which is used by the apostle Paul (I. Cor. 11:20), "The Lord's Supper."

In studying the Lord's Supper, we shall do well to pursue the same course as in regard to the subjects considered hitherto; that is, to investigate the Scripture teachings, the developments of history, and the views and practices of the churches of to-day. And in this way the three principal topics connected with the Lord's Supper will be brought out, namely, the Meaning, the Participants, the Observance. This chapter deals with the scriptural teaching, and its purpose is to present with care all in the New Testament that bears on the Lord's Supper, deriving such inferences and applications as appear to be justified by the meaning of the passages themselves and by the general harmony of revealed truth. The order observed is first to consider the Scriptures which describe the institution of the Supper; then those in which it is brought up either by direct mention or remoter allusion.

The Scriptures in which the institution of the Sup-

per is described are Matt. 26:26-29; Mark 14:22-25; Luke 22:17-20, and I. Cor. 11:23-26. Of these accounts, those in Matthew and Mark are almost exactly alike, and that given in Luke is almost the same as the one which we find in Paul's letter to the church at Corinth. Dr. Broadus, in agreement with Godet and others, thinks that the striking expression of Paul in I. Cor. 11:23, "For I received of the Lord that which also I delivered unto you," means that our Lord himself gave to Paul this account of the institution of the Supper. Whether it was in the vision which he had in the temple, or in some other special revelation, we cannot know.

We first notice the relation of the Lord's Supper to the Pasover meal. As a devout Israelite, and in accordance with the habit of his life in regard to such things, our Lord would celebrate the Passover. It was customary for the people to arrange themselves in companies of between ten and twenty to keep the feast as a family. It was, threfore, perfectly natural that our Lord and the twelve Apostles should constitute such a company. It was also customary that persons living in Jerusalem should permit those companies to have rooms to meet in without charge. Thus Jesus sent Peter and John to arrange for the celebration at the house of some one in Jerusalem. The name of the man is not given. They were told to go into the city and follow a man whom they should meet bearing a pitcher of water to the home, and request the use of a room for the Master and his disciples. The two disciples went as they were instructed, made all the necessary arrangements, including no doubt the slaying of the

lamb at the temple and the preparation for the feast at the designated house. The bread, the wine, the bitter herbs and the other things customary were all provided. At the appointed time our Lord and the ten others arrived to join these two, and the feast proceeded probably in the usual order. Jesus presided and acted as the host, or father of the family. We need not follow the usual details of the Passover feast. Some of the Commentaries and Lives of Christ explain these details.* Toward the close of the Passover feast proper, and doubtless after the traitor Judas had left the company,† our Lord institutes the Memorial Supper. He did not use the whole meal, and probably not any part of the usual Paschal feast. It is rather to be supposed that he added this to the rest—only used the bread and wine which were before him. Some think, however, that he used a part of the regular Passover feast. Be this as it may, he now takes a loaf and blesses it, and with this act enters upon what is distinctive, and intended to be perpetual, in the Christian observance.‡

Let us now consider the meaning of the action and of the emblems which our Lord employed. Matthew says that he "blessed" the loaf. Luke says he "gave thanks," as also Paul. It may be the same act differently described: that the blessing included the giving of thanks, or that he actually did both.

* Cf. Life of Christ by Andrews, Farrar, Edersheim, and the Commentaries, Broadus on Matthew, Godet on Luke, Bliss on Luke, and others.

† Cf. Broadus' comment *in loco.*

‡ Cf. Andrews' *Life of Christ*, p. 488.

As Dr. Broadus explains, "to bless the loaf is of course to invoke God's blessing upon it, to ask that God will make it a means of blessing to those who partake." He also "brake it." This was for the purpose of distributing it among the disciples that all might partake. The idea that the act of breaking was also typical of the sufferings of Christ, the slaying of his body, is derived from the reading, "broken for you," in I. Cor. 11:24. The best authorities, however, omit "broken" in that passage; so that it is not wise to use the expression, especially to insist upon it as a part of the emblematic significance of the loaf. Then he said, "Take, eat; this is my body." Of course, this language is figurative; equivalent to saying, This represents my body, is a token of my body; and it is strange that any other interpretation could ever have been put upon it. We shall see hereafter that some insist on the literal meaning, but the figurative language here is in perfect harmony with that which our Lord often uses in other connections; as in John 10:7,9, he says: "I am the door;" in 14:6, "I am the way;" in 15:1, "I am the true vine;" and more to the point still, in 6:35, "I am the bread of life." In these passages we do not think of making a literal interpretation. The figurative meaning is too evident for the other to be thought of; so here we must interpret his words to mean, This represents, stands for, is a picture, emblem, token of my body. Paul adds the words, "which is for you," and some of the authorities add in Luke's account, "which is given for you," but this reading is somewhat uncertain. This means that the body is for your benefit,—it is used, slain for your

salvation. And then, in the added words, "This do in remembrance of me," our Lord enjoins upon his disciples that they should use this token in remembrance of his sufferings on their behalf. The language may also contain reference to what he had said of himself in John 6:35, "I am the bread of life." If we accept the reading in Luke, "which is given (or being given) for you," the meaning is that he was the bread of their life, the sustaining spiritual force of their life, in process of being offered up as a sacrifice to God on their behalf. Dr. Bliss says the "body" is probably used here by figure, (as in Rom. 12:1, "Present your bodies a living sacrifice,") for his person, himself. Even now while he speaks, he is being given up to unspeakable sorrow to work out their salvation, and this bread which he holds in his hands and distributes among them is the token of his sacrifice on their behalf.

Next he took the cup and gave thanks, and blessed it in like manner as the bread, and passed it on to them that they all might drink of it. It was, in accordance with the usual custom, a light wine, probably mingled with water. In giving them this he calls their attention also to the symbolism involved, "This is my blood of the covenant." It was customary in ancient times to seal covenants with the shedding of blood. The covenant between God and his people at Sinai was ratified by sprinkling the book with the blood of the sacrificed victims. The blood was the token of the life, and the shedding of the blood was the life spent, or poured out, or given up; and so here the blood is shed "for many for the remission of sins," that is, for the remission,

or pardon of the sins of many. Many would enjoy the forgiveness and putting away of their sins because of the shedding of his blood, or the giving up of his life, which is here typified by this poured out wine. In the record of Luke and Paul the covenant thus ratified is described as "new." In Jeremiah 31:31-34, God had promised to "make a new covenant with the house of Israel," and this was to be not like the old covenant, but inward, spiritual, written on their hearts, and was to involve the full forgiveness of their sins. It may be that our Lord refers to this prophecy, and is fulfilling it.

In regard to the perpetuity of the observance, there is some indication in the various passages. According to Matthew our Lord said, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." The language thus points forward to the final consummation of his kingdom in glory, and the implication is that they were to keep on observing the Supper in his absence until he should come again. Though this is not definitely brought out in Matthew's record, it is made clear in the language of Paul, who adds (I Cor. 11:26): "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." The command of the Lord that it should all be done in remembrance of him likewise indicates the perpetuation of the ordinance through the frequent repetition of its observance.

Besides these more direct and clear teachings, there are some inferences which we may draw from these passages. From the silence as to details, we

may infer that these would be left to the pious discretion of those who were to observe the ordinance. It is not specified how often the memorial should be celebrated. Paul simply says: "As often as ye eat this bread . . " Whether it was to be observed as the closing part of the Passover meal among Jewish Christians, or was to be among any Christians connected with a social meal, is not said.

Nothing is commanded here as to the posture of the participants, or the place of observance; nor does it necessarily follow that the bread should be unleavened bread, as that is not commanded, being simply a custom connected with the Passover. The preference for unleavened bread, however, is natural, and there is nothing against it. Nor is there anything said in regard to the character of the wine that should be used. Sanctified good taste would surely prefer a very light wine. It seems to have been the custom at the Passover to mingle the wine with water.

Another inference is, that from the withdrawal of Judas and the presence thus of none but true disciples, only real Christians, the baptized, the members of the Lord's own flock, should participate in this observance. This is merely suggested, but is confirmed by the general teachings of Scripture. So much for the passages which describe the institution of the rite. There are others which allude to it, and these will now claim our attention.

We first notice some where the allusion is improbable, or at best extremely doubtful. One is the passage in John 6:48-58, where our Lord in discoursing with the multitude in the synagogue at

Capernaum, having spoken of himself as the bread of life, goes on to say: "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life." Some have seen here a prophetic allusion to the institution of the Supper which was afterwards to take place. Others hold that the eating and drinking here referred to is a continuous process, and is, therefore, not properly to be understood of the Supper, but of daily spiritual communion with Christ; and this, upon the whole, is the preferable view.

Another passage sometimes supposed to imply the Lord's Supper is Acts 27:35, where after the long fast on board ship the Apostle Paul persuades his fellow-voyagers to eat,—"And when he had said this and had taken bread, he gave thanks to God in the presence of all, and he brake it and began to eat." There is no reason to see any reference here to the Lord's Supper,—it is simply a breaking of bread and the asking of God's blessing upon it.

Another supposed allusion to the Supper is in Hebrews 13:10, "We have an altar, whereof they have no right to eat which serve the tabernacle." The passage is somewhat difficult, but the more probable interpretation of the "altar" is that it does not refer to the table of the Lord, but either to the Lord himself (Speaker's Commentary), or to the cross on which he was crucified (Dr. Kendrick, in American Commentary).

There are some other passages, however, that have plainer allusion, and the probable mention becomes almost certain. The first of these is found in Acts

2:42, "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers;" and in verse 46, "And day by day, continuing steadfastly, with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favor with all the people." The forty-sixth verse perhaps does not so certainly as the other refer to the Lord's Supper, though this is the common opinion among interpreters. It says, "breaking bread at home," as the Revised Version has it, though the rendering of King James is also permissible, "from house to house." Neander, as referred to by Hackett on the passage, thinks that this language indicates a division of the disciples in Jerusalem into a number of small companies which met in different houses for worship, and that in connection with the family or social meal the Lord's Supper was commonly observed.

There is also no sufficient reason to doubt the reference to the Supper in Acts 20:7, "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." After the uproar at Ephesus, Paul went to Macedonia, and thence returning into Asia Minor, he and his companions remained a week at Troas, and while there the occurrence narrated took place. We should observe that the Revised Version gives the correct text here, "we were gathered together," instead of "the disciples were gathered together." Of course the "we" includes the disciples, the resident ones, probably, with

the visitors, comprising Paul and his associates. The question has sometimes been raised whether there was a church at Troas or not. We can only say that most probably there was, but if not the presence of the Apostle Paul gave all necessary authority for the observance. An interesting thing here is that this observance occurs on the first day of the week in connection with what seems to have been the habitual worship, as if the celebration gave both name and purpose to the assembling for worship.

There are two highly important passages in Paul's first letter to the church at Corinth, where there is direct mention of the Lord's Supper, and appropriate instructions are given in regard to its suitable observance. The first one is 1 Cor. 10:16,17, and is as follows: "The cup of blessing which we bless, is it not a communion (margin, participation) of the blood of Christ? The bread which we break, is it not a communion (or participation) of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread." The whole context here is important to understand the words. The Apostle has been arguing against the propriety of eating meat which had been offered to idols. There was danger that those who did so might be led into idolatry, by association of ideas. He contrasts their celebration of the Lord's Supper with the heathen idolatrous feasts. This brings him to speak of both the cup and the bread. Here a communion or fellowship occurs, but as has been remarked, it does not seem to mean the fellowship with one another, but the participation of the body and blood of Christ, as he himself means in the

passage in the sixth chapter of John, which was discussed elsewhere; that this body and blood of his were symbolized in the elements of the Lord's Supper. The partaking of them was thus the portraiture, or representation of a spiritual partaking of him. This is put in contrast with the communion with demons, "Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and the table of demons." The Lord's Supper is here emphasized as a distinctive service of the Christian religion, and its true spiritual nature is very earnestly insisted upon. The passage contains a warning that those who partake should be exceedingly circumspect. A worldly or idolatrous life is wholly inconsistent with a proper participation in the Lord's Supper; indeed this would be impossible, if there were real communion with him, such as is indicated in the text.,

The other passage is I. Cor. 11:17-34. In studying it we should remember that Paul was writing to correct certain grave errors both of doctrine and of conduct into which some of the Christians at Corinth had fallen, and among these was the way in which they celebrated the Lord's Supper. The Apostle tells them that when they come together for worship, so great was their disorder that it was not possible to eat the Lord's Supper in any proper way; for in their eating one would take before another his own supper, and while one would be hungry, another would sometimes be drunken. This indicates that they observed it as a social meal, or in connection with a social meal, and that their festivity was more secular than spiritual, virtually destroying the ordi-

nance. He sharply reproves them for this disorder, and then gives his account of how our Lord instituted the Supper.

He then makes, in the 27th verse, the solemn statement, "Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord." In making a riotous banquet in connection with the Lord's Supper, these Corinthians did away with its real purpose. The prime object of the Supper being to recall the loving sacrifice of Christ, any celebration of it which does not have that, and that supremely, in view is an unworthy one. He who takes the Lord's Supper for personal gratification, or for any other reason than devoutly and gratefully to remember the Lord, eats and drinks unworthily; so the Apostle exhorts that a man should examine himself as to his motives for so doing; for he who eats unworthily, eats and drinks condemnation, or judgment, upon himself; that is, he who eats or drinks for the gratification of bodily appetite, or for pride and riotous indulgence, or for any other evil motive, rather than for the purpose of remembering the Lord's loving work, brings condemnation on himself, incurs the displeasure of the Lord. Now this is made perfectly plain by the explanatory clause, "not discerning the Lord's body." He eats unworthily who does not see in the bread which he eats an emblem of the Lord's body given for him. This is the evident meaning of the passage as a whole. More particularly let us examine the expression, "Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of

the body and the blood of the Lord." Notice here, as a matter of simple grammar, that the word "unworthily" does not and cannot describe the person who eats and drinks, but describes the act of eating and drinking. This will be plainer if we adopt the rendering of the American revisers, "in an unworthy manner;" so what the Apostle means is that he is guilty who celebrates the Supper in an unworthy manner, that is, in a manner out of keeping with the solemn and blessed meaning of the ordinance. It refers, therefore, only remotely and secondarily to the state of the person who partakes, and not at all to his feelings of personal unworthiness in the sight of God.

The other part of the verse also calls for explanation. What is meant by the expression, "guilty of the body and the blood of the Lord"? The word "guilty" is used in three ways: (1) In regard to the crime committed, as guilty of murder, theft, or anything of that sort. This is the common, and with us, the almost exclusive use of the term. (2) But in the New Testament we find that it is sometimes used with reference to the punishment to be inflicted, as "guilty of death," that is guilty enough to be put to death (Matt. 26:66). (3) Again, it is used in regard to the thing or person sinned against, as in the expression "guilty of the whole law," that is, of breaking the law (Jas. 2:10). This last is of course the meaning here. The one who eats and drinks unworthily is guilty in regard to the body and blood of the Lord,—he has sinned in not perceiving and appreciatiing this ordinance in its true and solemn significance of setting forth the

sacrificed body and the shed blood of his Lord and Redeemer. In this connection we should recall the remarkable passage in Jude 12, where even worse conduct is rebuked, and evil intruders are called "spots (or hidden rocks) in your love-feasts;" but the reference is not certainly to the Lord's Supper.

It remains for us to consider some inferences which may be drawn from the passages we have studied. In regard to the participants it is clear that only baptized believers were intended to take part in this observance. The reference is clearly to the meeting together of the church at Corinth for the purpose of worship, and in connection with that the celebration of the Supper of the Lord. It is true, as we have seen, that they held it in connection with the social meal, at which some disorders were unhappily indulged in; but still they are addressed as Christians, who ought to turn away from their inconsistencies and celebrate the memorial ordinance with entire propriety.

In regard to the observance of the Supper, some of the details are to be noted. The place is indicated to have been different from their own homes; for the Apostle asks: "What, have ye not houses to eat and drink in?" There must have been, therefore, some common place of meeting where they met for worship and the observance of the Lord's Supper. This appears also in the use of the upper room at Troas, where the disciples met together.

In regard to the frequency of the observance, we have various indications. In Acts 2:42,46, it seems to have been every day. At Troas it appears to have been every week—on the Lord's day,—the first day

of the week. At Corinth there is no note as to the frequency. As to the manner of the observance, in Acts 2:46 it seems to have been in their homes, and possibly in connection with domestic worship, others being gathered in. At Troas the indications are that "breaking bread" was a part of the regular worship; for in connection with it Paul went on with his preaching far into the night. The passages impress us with the importance of seemliness and devoutness in the observance of this sacred rite.

The inference as to the meaning of the ordinance is very clear and definite. It is distinctly and pre-eminently a memorial observance in regard to the great sacrifice of Christ, the atoning work of the Redeemer. Other things may be subsidiary to this, as worship and fellowship, but this is the main thing. Any other use of this observance would be to some extent, and more or less according to circumstances, unworthy. In all cases we must "discern the body," that is, we must perceive the right meaning of the ordinance, and keep it in the spirit of that sacred intent.

OUTLINE OF CHAPTER XIV.

THE LORD'S SUPPER IN HISTORY.

I. The Meaning.
  1. Memorial and symbolic. Never wholly lost sight of.
  2. Sacrificial.
    (1) Origin and growth.
    (2) Catholic developments.
      (a) Adoration of the host.
      (b) Masses for the dead.
  3. Doctrine of the Real Presence.
    (1) Patristic views.
    (2) Mediaeval Catholic doctrine.
    (3) Ideas in the Greek Church.
  4. Efficacy. Compare views on baptism.

II. The Participants.
  1. The usual practice.
    (1) The baptized only.
    (2) Good standing also required.
  2. The English Baptist exception.
    (1) Early Baptist practice no exception.
    (2) Rise of open communion.

III. The Observance.
  1. Worship. Development of ritual.
  2. Frequency. Practice varied.
  3. Some details.
    (1) Love feasts.
    (2) Posture, etc.
    (3) Withholding wine from laity.

CHAPTER XIV.

THE LORD'S SUPPER IN HISTORY.

As IN case of the twin ordinance of baptism, there have been interesting historical developments in the belief and practice of Christians in regard to the Lord's Supper. Some of these customs have fallen out of use, others have persisted, and survive in various forms among the different divisions of professed Christians. Along with this progresss of views and observance there has been the inevitable accompaniment of controversy. It is sad that the most sacred rite of the Christian religion should have been, and should continue to be, the subject of angry polemics among those who, in this holy ordinance, profess to commemorate the dying love of their common Redeemer and Lord. Yet we should not forget that the very importance and sacredness of the rite led to earnest attack upon errors regarding it. No elaborate account of these controversies will here be attempted. The student is referred to works on Christian Archæology, Church History, and Systematic Theology for more complete discussion.* The plan of treatment will be, not to divide into periods as before, but to present the matter rather by subjects, as the belief and practice of Christians developed through the centuries, and as they present

* The practices of the first four or five centuries are well described in Bingham's *Antiquites*, b. xv. See also Stanley's *Christian Institutions*, and the Church Histories.

themselves to day. In this chapter we study the history, touching upon the Meaning, the Participant, and the Observance of the Supper, through the centuries.

The meaning of the Supper, as unfolded and exemplified in history presents a subject which ought to be carefully studied, both for its inherent interest and for its momentous effect upon the external character of Christianity, as shown in the various churches and organizations. Theories of the meaning cluster around three essential points: the memorial and symbolic character of the ordinance, the sacrifical conception of it, and the doctrine of the real presence of Christ in the consecrated elements.

In respect to the first of these, let it be said that the symbolic and memorial character of the ordinance has never been wholly lost sight of. The changes have been made in the way of additions to this scriptural idea, and of perversion of it. They have not amounted to a denial of the original and scriptural intent of the rite. Well may we say with Stanley:* "That so fragile an ordinance should have survived so many shocks, so many superstitions, so many centuries, is in itself a proof of the immense vitality of the religion which it represents, of the prophetic foresight of its Founder." In it, through many strange lands and places and times; through many hurtful errors and surprising misconceptions and unauthorized additions; through many variously organized assemblies of those who professed Christ as their Saviour; through all the noisy din of unseemly disputation and strife, the immortal words of

* *Christian Institutions*, Harper's edition, p. 59.

our Lord are heard: "This is my body which is for you; . . . This is my blood which was shed for the remission of sins; . . This do in remembrance of me."

The sacrificial conception of the Supper early came to be held in the Catholic Church, and has been a very presistent and harmful addition to the true scriptural idea. Many Protestants—Lutherans and Anglicans, and even some Presbyterians—hold, to a greater or less extent, that the idea of a sacrifice or offering to God is contained in the Lord's Supper. They consider it the fulfillment of the type contained in the Passover lamb, and with that comes also the notion of offering ourselves to God in the observance of the ordinance. There is not, however, any scriptural warrant for even this simplest form of the sacrificial conception of the Supper. It is a symbolic memorial of the great sacrifice of Christ, but is not itself such a sacrifice or offering to God. Somehow in the early centuries men began so to regard it.* At first it was the idea of a thank-offering with which the name of eucharist, derived from our Lord's giving thanks and blessing the cup, was in natural harmony; for the word also denotes a thank-offering. It was the custom among the early Christians† to bring thank-offerings to the altar in connection with the celebration of the Supper. From these offerings gifts were made to the poor, and also the bread and wine used in the Supper were selected. Out of these thank-offerings came also the idea of offering up one-

* Cf. Schaff's *Church History*, Vol. ii., p. 245 f.

† Cf. Bingham's *Antiquities*, b. xv., ch. ii., §§ 1, 2, 5; ch. iii. §§ 9, 11.

self, that of renewed consecration. Now, when once this idea of the Supper—as a sacrifice or offering—was introduced, along with its development there was corresponding growth in the belief of a real presence of Christ in the elements; and thus the notion that the Supper was a repetition of Christ's sacrifice of himself took firm and final hold of the Catholic mind.* It was designated the "unbloody sacrifice," and a pious Catholic was led to believe that in the "sacrifice of the mass," as it came to be called, our Lord was actually offered up for him as a sacrifice for sin. From this followed two other very hurtful errors. One was what is known as the "adoration of the host," and the other the celebration of "masses for the dead."

The word "host" is not at all connected with the ordinary English word for an army, but is derived from the Latin word *hostia*—a victim, an animal sacrificed. The consecrated wafer being regarded as the actual Christ, was looked upon as the sacred victim, or offering; and hence, when this was elevated or lifted up in the hands of the priest, he held in his hands Christ himself, who, as being thus present, was regarded as the object of legitimate worship. This is what is meant by the elevation and adoration of the host.

The English word "mass," and the German *messe*, are corruptions in popular speech of the Latin *missa*, by which name the service is always called in the Roman Church. Now, this word *missa* is derived from a practice in the worship of the early church.

* Cf. Schaff, *Church History*, Vol. iii., p. 504; also Vol. iv., pp. 397, 398.

At a certain point unbelievers were requested to withdraw, that is, the general congregation was sent away, or in Latin, *missa est.* At another stage the catechumens and penitents likewise retired, and to the Supper itself only baptized believers were allowed to remain, all others having been dismissed. From this dismission, the service in which believers only participated came to be called *missa fidelium,* or the "*missa* of the faithful"; and then by pre-eminence the celebration of the Lord's Supper came to be called *missa,* or mass.

Celebrating masses for the dead grew out of one of the prayers that was offered in consecrating the holy elements. It was customary for the worshipers when they made their offerings at the altar, to pray not only for themselves, but for the whole church universal, both believers on earth and those who had departed. These prayers for the dead arose very early in Christian history. It was thought that the sacrifice of Christ being offered again every time the mass was celebrated would avail to help the souls of departed saints; and out of this notion have come all the errors concerning purgatory and masses.*

The next important error, which went hand in hand with the former, is the doctrine of the real presence of Christ in the consecrated elements. Very soon the notion obtained that in the bread and wine used in the commemorative Supper, the body and blood of Christ were not only symbolized, but were in some sense actually present. As early as the time of Ignatius, Justin Martyr and Irenæus germs of this doctrine begin to appear. The Council of Trent

* Schaff, *Church History.* Vol. iv., p. 398.

declared that the church of God had always from the beginning held this view, seeing in these somewhat mystic and vague statements of the early Fathers a positive declaration of the later dogma of transubstantiation.* But while it may be granted that these writers held mystical views of the saving efficacy of the eucharist, and that their utterances lean in the direction of the real presence, it cannot be held that their views were clear. Cyril of Jerusalem makes use of such language as the following: "Under the type of the wine is given to thee the blood; that thou mayest be a partaker of the body and blood of Christ and of one body and blood with him." "After the invocation of the Holy Ghost, the bread of the Eucharist is no longer bread, but the body of Christ."† Gregory of Nyssa, and even Chrysostom, though in his peculiar rhetorical fashion, likewise leaned to this view. Bingham quotes the prayer of offering as given in the *Apostolic Constitutions,* but this was a later work containing how much of earlier liturgical forms it is impossible to say.‡ The language of the petition is: "And we beseech thee to look propitiously upon these gifts here set before thee, and to accept them favorably to the honor of thy Christ, and to send thy Holy Spirit upon this sacrifice, the Spirit that is witness of the suffering of the Lord Jesus, that it may make this bread become the body of Christ; that they who partake of it may be confirmed in godliness and obtain remission of sins."

* Cf. Schaff's *Church History*, Vol. iii., p. 492 f.

† Quoted by Schaff, l. c.

‡ Cf. Bingham, b. xv., ch. iii., § 11.

This idea kept gaining ground through the centuries, that somehow the body and blood of the Lord were really in the bread and wine, and that thus he was actually offered anew in sacrifice and actually partaken of by the participants in the Supper.

In the ninth century the two leading views, one of a spiritual presence, the other of a "real," or material, presence, resulted in controversy.* In the language of Dr. Schaff: "Paschasius Radbertus (from 800 to about 865), a well-known, devout and superstitious monk, and afterwards abbot of Corbie, or Corvey, in France, is the first who clearly taught the doctrine of transubstantiation, as then believed by many and afterwards adopted by the Roman Catholic Church. He wrote a book 'on the Body and Blood of the Lord,' composed for his disciple Placidus, of New Corbie, in the year 831, and afterwards re-edited it in a more popular form, and dedicated it to the Emperor, Charles the Bald, as a Christmas gift (844). He did not employ the term transubstantiation, which came not into use until two centuries later, but he taught the thing, viz., 'that the substance of bread and wine is *effectually changed* into the flesh and blood of Christ'; so that after priestly consecration there is 'nothing else in the eucharist but the flesh and blood of Christ, although the *figure* of bread and wine remain to the senses of sight, touch and taste.'" He defended his theory by the usual arguments, from the Scripture, and also from tradition; but he had as an opponent Ratramnus, who was also a monk at Corbie. He, according

* Schaff, Vol. iv., p. 544 f.

to Schaff, was the first to give the symbolical theory a scientific expression, and he defended this against the book of Radbert; and it is also said that John Scotus Erigena, a famous theologian, took a hand in this controversy and opposed the view of Radbert. On the other hand, Radbert's doctrine was espoused by Hincmar of Rheims, by Haimo of Halberstadt, and other leading Catholic teachers. In the eleventh century the doctrine of a symbolic or spiritual presence was reasserted by Berengar. He was a very able thinker. He denied the doctrine of Radbert, and upheld the scriptural and symbolical meaning of the ordinance. He was opposed by Lanfranc, the famous abbot of Bec, in Normandy, and afterwards Archishop of Canterbury under William the Conqueror. Berengar and his doctrine were also condemned by the celebrated Hildebrand, who was now Pope Gregory VII. This decided the Roman Catholic doctrine in favor of transubstantiation, as it was afterwards affirmed by the Council of Trent.

The Greek Church held to the doctrine of the real presence, not in the definite form brought out in the mediaeval debates in which Radbert and Berengar figured, and as afterwards defined in the Tridentine formula, but rather in the vague, indefinite and mystical language of the early Fathers. This Church also accepted the sacrificial idea, the adoration of the host, and prayers for the dead.

At the time of the Reformation, as was the case with so many other doctrines and practices, various views were held concerning the Lord's Supper. The Reformers differed widely, both from the Catholic doctrine and among themselves. Luther rejected the

mass and other errors connected with it; but in regard to the meaning of the Supper his view differed only slightly from that of Rome. He maintained that the real body and blood of the Lord were still present with the elements, though these were not changed into the body of Christ. Zwingli held that the bread and wine were only emblems of the body and blood of Christ. Calvin's position was rather peculiar. He did not agree exactly either with Zwingli or Luther, holding a sort of compromise view between the two. He taught a real dynamical presence of Christ, though regarding his glorified body as being in heaven, and not actually present in the elements. The notion is that Christ is in some special spiritual way present at the Supper and bestows grace upon the believer as he receives the tokens of his body and blood; while to an unbeliever these are only bread and wine. The Anabaptists coincided rather with the Zwinglian idea of the symbolic and commemorative teaching of the ordinance. It does not appear that their views on this subject were the occasion of any special conflicts, since many of the Reformers themselves sympathized with the Zwinglian doctrine. Hübmaier's teaching, according to Newman,* sets forth that the Supper is "a public sign and testimony of the love through which Christians oblige themselves before the church, just as they together break the bread and drink the cup, so also to give up their lives and their blood for each other, and this according to the example of Christ whose suffering they memorialize in the breaking of the bread. Bread and wine are not the body

* *History of Antipœdobaptism*, p. 178.

and blood of Christ, but mere memorials of the suffering and death of Christ for the remission of our sin,—the greatest sign of his love that he has left us."

Along with the doctrine of the real presence of Christ was naturally discussed the efficacy of the ordinance of the Supper. This point need not detain us long, as the general efficacy of the sacraments was discussed in connection with baptism; and making the necessary changes, the doctrines apply to the ordinance of the Lord's Supper. Thus the Catholics maintained that the ordinance is spiritually efficacious, and to partake of the actual body and blood of Christ brings, *ex opere operato,* by virtue of the act itself, certain spiritual blessings to the participant; not regeneration, as this has been provided for in baptism, but remission of sin and spiritual support, sanctification and blessing. Naturally the Lutheran and High Church doctrine inclines in the same way, while the Reformed opinion is that, as in the case of baptism, the Lord's Supper is a "sign and seal" of the blessing set forth in the symbols, and in some sense likewise "conveys and fulfills" these blessings to the worthy participant. The Zwinglian doctrine was much more simple, though Zwingli also inclined to the "sign and seal" idea. The simplest view concerning the efficacy of the rite was that held by some Zwinglians and the Anabaptists, that it was merely a symbol or token of our Lord's death, and was spiritually efficacious only as an act of obedience and worship, and not in any miraculous way.

We now take up the topic of the participants in the ordinance. These were only the baptized, and this

from the very earliest history. In the New Testament this was evidently the case. According to Bingham* this was the practice of the church in the earlier centuries. The catechumens and penitents were dismissed, and only baptized believers, in full fellowship remained to the eucharist. Though heretics and schismatics were not permitted to partake, infants were admitted as soon as baptized and ever afterwards, until debarred by sins committed as they grew up. Infant communion continued to be the practice of the Roman Church for several centuries, but was finally discarded. The Council of Trent forbade infant communion, but with a clause refusing to condemn the practice of the ancient church. The Greek Church continues the practice. It is a logical consequence of infant baptism, which this venerable body alone of all Pædobaptists is consistent enough to maintain. In the case of communicants who could not be present on account of sickness, or other providential hindrances, a deacon was despatched with the elements, that these believers might receive them at their homes.† Of these, the sick, and martyrs under sentence of death, were especially considered. From this arose what the Romanists styled the "sacrament of extreme unction," the practice of anointing the sick with oil, derived from the well known direction in the Epistle of James. The communicants were expected to prepare for the celebration of the eucharist. Baptism and its accompanying obligations of repentance, faith and the presumable regenerate life, were understood in every case.

* *Antiquities*, b. xv., ch. iv., § 1 i.

† Cf. Bingham, l. c., §§ 8, 9.

All crimes, and many other sins, debarred even the baptized from the eucharist. Before communicating they had to do penance, and this is the origin of confession before mass—it was originally the preparation for taking part in the Lord's Supper.

These principles of both a baptismal and religious preparation for the ordinance continued through the Middle Ages and thus it appears that baptism and good standing in the church have always been generally recognized as prerequisite to communion. Dr. Wall the famous historian of infant baptism, somewhere asserts that among all the heresies that have come up, none were ever found to teach that the unbaptized might partake of the Lord's Supper. This distinction was reserved for the open communion Baptists, who have lived and flourished since Dr. Wall wrote. There is no reason to suppose that any of the sects before the Reformation, which more or less resemble the Baptists of to-day, ever practised anything of the kind. The Anabaptists of the Reformation time believed that the Lord's Supper should be restricted to the baptized. Professor Vedder* mentions a confession of faith which was put forth by some of the Swiss Anabaptists at a little village near Schaffhausen in the year 1512, and says: "It teaches the baptism of believers only, and breaking the bread by those alone who have been baptized; and inculcates a pure church discipline." In regard to the later practice of the Baptists Vedder also says:† "One of the most important revolutions in the practice of the English Baptist churches was the

* *Short History of the Baptists*, pp. 84, 85.

† *Short History*, p. 143

change from strict to open communion." The change was made about the time of John Bunyan, and was largely due to his influence; but even then it was by no means generally accepted. Early in the nineteenth century the powerful influence of Robert Hall, aided by the sentiment of union among Dissenters, led large numbers of English Baptists to practise open communion.

We proceed now to study the history of the observance of the Supper. From the earliest times, dating back even to the little band at Troas, who came together on the first day of the week to break bread, we find that the celebration of the ordinance was intimately connected with public worship. The eucharist was regarded as the highest act of worship. The first suggestions that we have of a liturgy are in connection with it and baptism. It was part of the early social worship, of the Sunday worship, and of the special worship of feast days. In one way or another this has been a notable part of its history in all sects and through all controversies. Bingham, in the fifteenth book of his *Antiquities*, gives accounts of the worship associated with the eucharist in the early churches. He quotes from a canon of the Council of Laodicea, as follows: "After the homily of the Bishop, first the prayer of the catechumens is to be made, and after the catechumens are gone forth, then the prayer for the penitents; and when they have received their benediction by imposition of hands and are withdrawn, then the three prayers of the faithful are to be made, the first of which is to be performed in silence, the second and third by the bidding [that is, of the deacon]; after

this the kiss of peace is to be given, the presbyters saluting the bishop." In Justin Martyr's time the deacons distributed both elements to all, beginning with the bishops, but later the bishop, or presbyter, began the distribution. The people received in these early times, both the bread and the cup and each distinctly and not mixed, as became the custom in the Greek Church; the people all standing or kneeling, never sitting. There was no elevation of the host for adoration for many ages, before about the twelfth or thirteenth century. The service closed by a form of words from the deacon, to which the worshipers responded, "Amen." Sometimes Psalms were sung by the choir while the service was going on. In later tims there was sometimes afterwards a short service of dismissal. From these early ceremonies the elaborate ritual of the Roman Church was subsequently developed. In the Episcopal and Lutheran Churches many of these forms of service were retained, and are still retained. The Reformed churches, hating the abuses that had grown up, reverted to a much simpler method of worship, in which they had the entire sympathy of the Anabaptists and other evangelical sects.

In regard to the frequency of the celebration of the Supper, something must be said. According to the accounts in the Book of Acts it seems to have been celebrated sometimes daily, sometimes weekly. So in the early church, for the first three centuries, according to Bingham, the people were expected to come every Lord's day, sometimes every day, though many neglected to come. Later the councils required the people (the priests communicating

every day) to come at least three times a year,—at Christmas, Pentecost and Easter. Of course masses were celebrated more frequently. But afterwards by the Lateran Council only one day in the year was required, that was Easter, when the people must come for confession. Thus the Catholic practice, from being a daily observance on the part of the people, has come to be that only an annual participation is required; whereas, the priests are expected to communicate every day, and oftener as they may be required to celebrate masses. In other churches the celebration of the Supper has varied greatly as to time.

There are various details of more or less interest connected with the observance of the Lord's Supper. In early times there was an *agapé,* or love feast, connected with it. In the Corinthian church it seems that the celebration of the ordinance followed this feast. There is mention of love-feasts also in Jude 12. This custom was retained for many centuries, but abuses grew up around it, and it was abandoned probably as early as the fourth century. Sometimes the elements were kept over in what was called a *sacrarium,* either for subsequent use, or to send to the sick. This custom became subject to abuses, and was somewhat debated. One of the most singular customs was that which grew up in the Roman Church of withholding the wine from the laity. This practice is peculiar to Rome. Various reasons have been assigned for it. One was that the bread only could be conveniently carried home from the public celebration for the family communion. Another was that in giving children wine they were sometimes in-

toxicated. Another was that the wine being regarded as the actual blood of the Lord after consecration, fear was felt that some of it might be carelessly spilled. But the real reason probably was to increase the dignity and power of the priesthood by making this distinction. In the thirteenth century the custom was established and justified by the idea that the consecrated bread, being the actual body, must contain the blood also. This doctrine was much resisted by the sects, and was one of the controversies that helped on the Reformation. It occasioned great disputes within the Roman Church and led to a war in Bohemia in the fourteenth century, because the people protested against being so deprived. This also was a part of the contention of the famous Bohemian reformer John Huss, who suffered at the stake in the fifteenth century.

OUTLINE OF CHAPTER XV.

THE LORD'S SUPPER IN MODERN OPINION AND PRACTICE.

I. The Meaning. Four theories.
  1. The Catholic Doctrine; transubstantiation.
    (1) Statement.
    (2) Objections.
  2. The Lutheran Doctrine; consubstantiation.
    (2) Statement.
    (2) Defence and difficulties.
  3. The Calvinian Doctrine; dynamic presence.
    Lacks clearness.
  4. Zwinglian Doctrine; memorial and symbolic.
    Generally accepted among evangelicals.

II. The Participants.
  1. Pædobaptist views.
    (1) Majority restrict.
    (2) Some exceptions.
  2. Baptist views.
    (1) Open communionists.
    (2) Close communionists.

III. The Observance.
  1. Preparation.
  2. Worship.
  3. Frequency.
  4. Details.

CHAPTER XV.

THE LORD'S SUPPER IN MODERN OPINION AND PRACTICE.

HAVING passed under review the principal historical developments in regard to the ordinance of the Lord's Supper, we now proceed to consider the state of modern opinion and practice in regard to the rite. We shall pursue the same course as in regard to the history, remarking upon the meaning, participants and observance of the ordinance, as these are now exemplified among the principal denominations of Christians.

In regard to the meaning, history has shown how the four leading theories grew up, but it is better now to state them in the language of the various creeds and some of the best theologians of the different denominations.

(1) The Roman doctrine. This is commonly called transubstantiation, from the idea that the substance of the bread and wine is changed over into the actual body and blood of Christ. It was fully developed and stated in the Decrees and Canons of the Council of Trent.* In the thirteenth session of the Council, held October 11th, 1551, the "Decree concerning the Most Holy Sacrament of the Eucharist" was adopted, and the canons condemnatory of the opposing views were added. This decree is too long to quote entire, but the sense is brought out

* Cf. Schaff's *Creeds of Christendom*, Vol. ii., p. 126 f.

perhaps as well as in any other place in the statement of chapter iv., which is as follows: "And because that Christ our Redeemer declared that which he offered under the species [appearance] of bread to be truly his own body, therefore, has it ever been the firm belief in the Church of God, and this holy Synod doth now declare it anew, that by the consecration of the bread and of the wine a conversion is made of the whole substance of the bread into the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood: which conversion is by the Holy Catholic Church suitably and properly called transubstantiation." The canons following proceed to condemn those who deny any of the doctrines set forth in the various chapters of the decree. The first canon is as follows: "If any one denieth that in the sacrament of the most holy Eucharist are contained truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ, but saith that he is therein as a sign, or a figure, or in virtue; let him be anathema." This doctrine is expounded by Mœhler in the thirty-fourth section of his *Symbolism*, where he speaks of it as being "a matter of so much difficulty to Protestants to form a clear conception of this dogma." We might answer that it is not a difficulty in *understanding* what the Tridentine theologians have so clearly and forcibly expressed, but the difficulty lies in *believing* their forbidding and unscriptural doctrine with its consequences.

The objections to the doctrine scarcely need to be more than briefly stated. (a) It is unscriptural,

founded on an enforced literal interpretation of what was clearly figurative language in our Lord's institution of the rite. (b) It is absurd and preposterous that a priest should change a bit of wafer into the actual body and blood, soul and divinity, of the Lord Jesus Christ, without a stupendous miracle; and we have no right to assume by any promise of Scripture that such a miracle as this would be wrought for such a purpose. (c) It is repulsive that a priest, oftentimes unfit, should be the agent through whom so great a miracle should be wrought, or should be the ministrant of such holy things as the "body and blood, soul and divinity'" of the God-man himself. (d) It virtually defeats the true design of the Supper as a memorial ordinance, making it a sacrifice, and elevating a piece of wafer as an object of worship, and even as a propitiation for the dead. Of course the Romanist does his best to meet these objections by denying them every one and asserting the contrary.

(2) The Lutheran doctrine. This commonly goes under the name of consubstantiation. The following is the language of the Augsburg Confession, Article X.: "Of the Supper of the Lord they teach that the body and blood of Christ are truly present and are there communicated to those that eat in the Lord's Supper." The German edition adds after the words, "are truly present," the phrase, "under the form of bread and wine." In Luther's small catechism to the question, "What is the sacrament of the altar?" the answer is, "It is the true body and blood of our Lord Jesus under the bread and wine, given unto us as Christians to eat and to drink as it was instituted

by Christ himself." In Article VII. of the Formula of Concord the doctrine is more fully explained in contrast with the teachings of the Catholic and Reformed churches. Under the affirmative statement of the doctrine it is said: "We believe, teach and confess that in the Lord's Supper the body and blood of Christ are truly and substantially present, and that they are truly distributed and taken together with the bread and wine."* Putting together the different prepositions used in these statements a condensed popular statement of the Lutheran belief is that the actual body and blood of the Lord are received "in, with, and under " the bread and wine. The Lutheran doctrine is fully discussed by Dr. Krauth.† In stating the theory of the "true presence," he says: "We oppose the true presence: (1) To the Zwinglian theory, that the presence of those objects is simply ideal,—a presence to our memory or contemplation. (2) To the theory set forth by Bucer in the Tetrapolitan Confession, further elaborated by Calvin, and now generally known as the Calvinistic, to-wit: that the body and blood are present in efficacy through the working of the Holy Spirit in the believing elect." Dr. Krauth's arguments for this doctrine of the real presence are: (a) It is demanded by the types of the Old Testament concerning Christ as the true Paschal Lamb. As the lamb was partaken of so must he be, and as he suffered in his humanity as a lamb, so must he in his humanity, that is, body, be partaken of. (b) The types of the sacrifices in general require this, because these were offered to

* Cf. Schaff's *Creeds of Christendom*, Vol. iii., pp. 13, 90, 135.

† *Conservative Reformation and its Theology*, p. 535 ff.

God and also partaken of by the offerer; so here in the eucharistic elements Christ is offered to God and must be partaken of by the offerer, but he cannot be partaken of unless he is present. (c) The words of institution, "This is my body," "This is my blood," must be taken literally and not figuratively. This last he elaborates by the following line of thought: The Eucharist is a supper, therefore the language must be literal. The Lord did not offer to the disciples the symbols of food, but something real. It is a testament or will. Now a will must contain something real and not simply a symbol. And it is a covenant, and therefore, must convey real things, and not simply symbols of things. The fallacy in this mode of argumentation is apparent. To say that the fact of its being a supper requires that the language be literal simply assumes the point at issue; and the other two statements regarding the testament and the covenant amount to the same thing; and the answer is that it is a spiritual testament betokened by symbols. Our Lord did not bequeath to his disciples the actual bread and wine which they then and there consumed; nor did he covenant to provide for their physical necessities through life in these elements.

As to the mode of the Lord's presence in the eucharist there seems to be some difference of opinion. Luther taught, and high Lutherans accept, the omnipresence, or *ubiquity*, of Christ's body by virtue of the communication of his divine and human attributes; but others try to evade this logical consequence of their doctrine. They say that this is a mystery comparable to that of the Trinity,

that is, God is both one and three; so Christ's body may be in heaven and on earth at the same time, but in different senses. The decisive objection to this doctrine is that the arguments urged in support of it are unsatisfactory, not to say incomprehensible. Moreover, it is unscriptural, as the Catholic doctrine is, and it involves the subject of the Lord's Supper in unnecessary mysteries with impossible explanations.

(3) The Calvinistic doctrine. The doctrine of the Reformed churches, as distinguished from the Lutheran at the time of the Reformation, was divided between the views held by Calvin and those held by Zwingli, and consequently in the Presbyterian churches, generally, there remains something of wavering between the views held by these two reformers. It is proper, therefore, to distinguish between the Calvinian and Zwinglian conceptions of the Supper. A full discussion of the Reformed opinions will be found in Hodge's *Systematic Theology* (Vol. iii., p. 611 ff.). A good statement of Calvin's view is found on p. 628, and is as follows: "While Calvin denied the real presence of the body and blood of Christ in the eucharist, in the sense in which that presence was asserted by Romanists and Lutherans; yet he affirmed that they were dynamically present. The sun is in the heaven, but his light and heat are present on the earth; so the body of Christ is in heaven, but from that glorified body there radiates an influence other than the influence of the Spirit (although through his agency) of which believers, in the Lord's Supper, are the recipients. In this way they receive the body and

blood of Christ, or their substance or life-giving power." He held, therefore, that there was something not only supernatural, but truly miraculous in this divine presence. Thus it appears that Calvin in his rather dubious and vague doctrine maintained somehow a "real presence," but as it were from a distance. This opinion mediates between the Lutheran and Zwinglian views. It is probably held still by some Presbyterians and Episcopalians. Its lack of definiteness as well as soundness does not recommend it to general acceptance.

(4) The Zwinglian doctrine. This is the simplest, and to the thinking of evangelical Christians generally, the most sound and scriptural of all the views presented. According to its teaching the bread and wine are only symbols of the body and blood of Christ, which were offered up as a sacrifice for our sins. In participation they remind the true believer of the actual offering of Christ as a sacrifice for the sins of mankind. They impress upon him the lesson of that death, and are blessed to him as he participates, just as any other act of worship and obedience is blessed. There is no miracle, no real presence of the actual body and blood of Christ; but it is wholly a symbolical and memorial observance, wherein, in outward tokens devised by the Lord himself, the atoning power, the gracious love, the unspeakable blessing of his sacrifice on behalf of sinning humanity are visibly, tenderly and impressively proclaimed. This view may be found set forth in the Helvetic Confessions, first and second, and also in the Heidelberg catechism.* In the

*Cf. Schaff's *Creeds of Christendom*, Vol. iii., pp. 225, 291, 332.

Heidelberg catechism, in answer to question 78, "Do the bread and wine become the real body and blood of Christ?" the doctrine is given in these words: "No. But as the water in baptism is not changed into the blood of Christ, nor becomes the washing away of sins itself, being only the divine token or assurance thereto; so also in the Lord's Supper, the sacred bread does not become the body of Christ; though agreeably to the nature and usage of sacraments it is called the body of Christ."

With some differences as to details the majority of evangelical Christians subscribe to this doctrine, as being the one evidently intended to be set forth in the holy Scriptures. In the English Church opinions vary between the Lutheran, the Calvinian and the Zwinglian doctrines. An account of these differences within the Anglican body is found in Stanley's *Christian Institutions.** The wavering of the English Protestants is admirably described. Under Edward VI. the Zwinglian view was uppermost, and this was shared by such men as Cranmer and Ridley. Elizabeth, however, inclined toward the doctrine of the real presence, and in her time and under her influence the Lutheran view was somewhat in the predominance. In later times, the extreme Ritualists have inclined almost to the Catholic views, while the Low Church and Broad Church parties held fast to the Zwinglian doctrine. Individuals within the pale of that body may believe much as they please. The language of the Article is so diplomatic as to permit of either the High Church or Low Church interpretation. Among

* *Christian Institutions*, Harper's edition, p. 88 f.

the Presbyterians, as has been before stated, there is some wavering between the Calvinian and Zwinglian statements, though it is common among them, as in the case of baptism, to assert that the Lord's Supper is a "sign and seal" of the blessings typified in the symbols, and in a certain sense those blessings are actually conveyed to the worshiper, as he partakes, in such a way as they would not be conveyed under other circumstances. The Zwinglian view is held generally by the Methodists.* In its simplest form it was, as we saw, adopted or acquiesced in by the Anabaptists, and is to-day held by the Baptists. They do not lay any stress on the "sign and seal" idea of the ordinance, but only upon the symbolic representation of the body and blood of Christ in the elements of the Supper and urge its memorial character as its main and indispensable feature: "This do in remembrance of me."

In regard to the participants of the ordinance of the Supper, we have seen that in early times, the Middle Ages, at the Reformation, and until the seventeenth century among a few English Baptists, the overwhelming consensus of opinion among Christians of every name was that participation in this most holy rite should be restricted to such believers as had been baptized and were in presumably good standing with their churches. What is the state of that question to-day?

Among Pædobaptists the majority seem still to favor this restriction. But this fact is apt to be lost sight of because they commonly regard any so-

*As shown in Dr. Summers' *Systematic Theology*, Vol. II., p. 406 f.

called "mode" of baptism as satisfactory, and look upon almost any respectable body of professing Christians as a church of Christ. Consequently they do not regard inter-communion with each other as any infraction of the principle of restriction. Their invitation to partake of the Supper proceeds upon the supposition that only those who are considered baptized and in proper standing as members of some Christian church will accept it. On this point Dr. T. O. Summers, speaking for Methodists (*Syst. Theol.*, Vol. II., p. 409) says: "Most certainly baptism is a prerequisite for communion; as the Lord's Supper is a church ordinance designed for the members of the church, and none are members who are not baptized. But there may be exceptions." No doubt Pædobaptists generally would accept this language without any modification, except in the second statement, as their own. But that second statement, as to exceptional cases, might be disputed. Dr. Summers proceeds to explain his own meaning by specifying such accepted believers as have not yet submitted to baptism, but in their hearts truly love the Lord. But even this is distinctly exceptional.

Among Baptists there is a minority who favor and practise what is called "open communion," that is, the unrestricted participation in the ordinance by any professing Christian whether baptized and in church fellowship or not. It will be observed that the Baptist who thus reasons occupies very different ground from the Pædobaptist with whom he participates. For the Baptist cannot regard the Pædobaptist as baptized, unless he has been immersed;

nor as being in a properly constituted church, since these must be composed of baptized believers. Thus in partaking of the Supper together both parties are departing from their principles. They are acting from a commendable sentiment, perhaps, but not with logical consistency in either case. Each repudiates the ground on which the other acts.

On the other hand those Baptists who practise what is popularly but inaccurately known as "close communion," are simply acting in accordance with wellnigh universal Christian opinion, and refusing to compromise this principle for sentiment. The principle is that three things are requisite to a scriptural and proper participation in the Lord's Supper, namely, belief, baptism, and good standing as a church member. All will agree on the first. Most Christians agree on the second and third. So do the Baptists. But in their opinion no one is baptized without immersion, nor is a proper church member without connection with a church of the baptized. Furthermore, the Supper was not intended to be a test of Christian love and fellowship, but a memorial of the Lord. It was not intended to show how much we love each other, but how much we love him. Moreover, if the principles laid down in another part of this treatise, regarding the relation of the church to the ordinances, be correct, it is the duty of the church to safeguard the ordinance by every proper restriction, even if this should seem to work a hardship at times. If it be urged that sectarian divisions among Christians were not contemplated in the New Testament, and therefore they should be disregarded in the in-

terests of Christian sentiment, it may be asked, Who are responsible for maintaining these divisions? Those who practise what the Scriptures teach as to the act and recipients of baptism, or those who depart from scriptural teaching on these points? Which party ought to give way? A Baptist cannot have but one answer to that question. This is the essential point in the whole Baptist contention for restricted communion. Being a church ordinance it requires in the participant regular church membership. Regular church membership is either actually of the individual local church, or reasonably certified as being in some other local church organized according to the gospel order. Beyond these limits an invitation to participate in the Supper of the Lord should not go.

This position, therefore, restricts the observance from immersed Pædobaptists, who though presumably believers, having been irregularly immersed, are not in proper fellowship and relation with a true New Testament church. It also restricts it from former Baptists, presumably converted, and certainly baptized, who are not now in regular fellowship with properly constituted churches of our Lord. It also restricts it from the Disciples, and other bodies of immersed believers who hold views, not slightly different on matters of detail, but fundamentally different as to the nature and design of the ordinance of baptism, and who, therefore, cannot be considered to walk clearly and consistently after the gospel order.

Some matters connected with the observance of the ordinance remain to be briefly discussed.

Preparation for participating in the Supper is required or customary among some of the denominations. As historically developed among the Catholics this must be by penance and confession, and various other ways. The Protestant denominations, many of them, have special seasons of preparation before the Lord's Supper. Among the Methodists and Presbyterians this is not uncommon. Some Baptist churches also have "covenant meetings," or other special services preparatory to the observance.

In regard to the worship connected with the service, there is of course a very wide difference among professing Christians. The Roman Catholics and High Church people generally, have a very elaborate worship; and in the Episcopal and Lutheran churches, especially at the season of Easter, there is often a good deal of ritual connected with it. Among other denominations, the services are usually very simple, and are commonly held in connection with the regular morning worship; some Baptist churches have a special time appointed for the celebration of the Lord's Supper, and in connection with it a simple service of prayer and praise and reading of Scripture. There is much to commend this kind of observance; for often at the close of the morning service, the performance of this solemn rite is hurried through without sufficient solemnity or impressiveness.

As would be expected, there is great variety in regard to the frequency of the observance. The Disciples observe the Supper every Lord's day in connection with the morning service. The Romanists, as we have seen, going to the other extreme, require it

of the people only once a year, at Easter, though they encourage them to come oftener. The priests are expected to communicate every day; and besides there are private masses. Between the weekly and annual observance, there is almost every variety. Some denominations celebrate twice a year, a large number every quarter, and perhaps a greater number still, once a month. Baptist churches usually vary between the quarterly and monthly observance.

Some details remain to be noticed. The use of unleavened bread is insisted upon by some churches, while others do not consider that necessary, not regarding the use of the unleavened bread in the Passover feast as a binding precedent. Some also use what is called "unfermented" wine, and some temperance extremists are even disposed to insist upon this as necessary; others, however, do not consider it a matter of essential importance, while, as making use of the juice of the grape, it may be allowable. In recent years the custom of having what is known as the "individual cup" has arisen, but this seems an unscriptural and useless innovation. The common cup seemed to be a part of the observance originally, and to be involved somewhat in the symbolism of the ordinance. In regard to posture, there is some variety. In some of the denominations the communicants go forward and kneel at the so-called altar, while the elements are distributed by the appointed authority; some sit around the table in companies; others occupy their seats and the elements are distributed by the deacons. In some churches the communicants are requested to come forward or sit together, in others they are served by the deacons as

they sit in their places without the dismissal of the congregation. It seems desirable that the communicants should sit together, and there is no good reason why the congregation should not be dismissed, leaving for this sacred observance only those who are properly qualified to take part in it. It is usual to have a collection for the poor in connection with the service, sometimes to have the covenant read, to have prayers before the distribution of each element, and at the close to sing a hymn and depart. Of course there is differenc as to the management of all these details. "But let all things be done decently and in order."

PART THIRD.

OUTLINE OF CHAPTER I.

THE CHURCH AS A WORKING FORCE.

I. Its Character as a Unit of Power.
  1. It reaches individuals.
    (1) Seeking the one among many.
    (2) Receiving the one out of many.
  2. It is itself a unit.
  3. It co-operates with other units.
    (1) Respects individualism.
    (2) Develops a social unit.
    (3) Admits co-operation.

II. Its Divine and Human Relations.
  1. Relation to God.
    (1) Charter relation.
    (2) Personal relation.
    (3) Instrumental relation.
  2. Relation to man.
    (1) He needs what the church has.
    (2) The church has what he needs.

III. Equipment for Service.
  1. Location and environment.
  2. Character.
    (1) Membership.
    (2) Corporate life.
  3. Organization.
    (1) Departments.
    (2) Officers.
    (3) Committees.
    (4) Appliances.

PART THIRD.

WORK AND WORSHIP OF THE CHURCHES.

CHAPTER I.

THE CHURCH AS A WORKING FORCE IN SOCIETY AND THE KINGDOM.

Before undertaking to set forth the different phases and methods of church work, and discussing the various details which belong to that part of its life, we should pay some attention to the sphere and the demand for the labors of the church. At the outset we may say broadly that the church has a work to do in this world for God and man, or under God for man. The worship and the ordinances of the church emphasize activity toward God, while its beneficent enterprises set forth activity toward man; hence, the sphere of the church's work is human society. Some would call this one hemisphere of the church's work, and the phrase is not unsuitable. Others speak of it as the neglected hemisphere of the church's work. This, no doubt, is the exaggerated statement of overzealous reformers who are prone to look only at one side of the subject at a time, and who seem to underrate both the actual achievements of the past and the earnest efforts of the present.

Some churches doubtless underrate activity in comparison with creed, but the very vantage ground from which the reforming critic thunders his anathemas against listless orthodoxy has been gained and is now held by the earnest workers of the church. It has taken all the Christian advance of the past to awaken in our times the great interest which is now manifested in questions of social reform. No thoughtful student of history ought to question that the church has been a very important factor in the development of civilization, and if this had been the neglected hemisphere in all the past there would not, and could not, be now among Christian people as much intense and earnest interest as there is in social improvement. Still no one can claim that the church is entirely fulfilling her mission in these regards. Not enough is doing for the help of humanity; but it is a gross exaggeration to speak as though Christian people and Christian churches were oblivious and inactive in the matter of human improvement. At any rate, whether sphere or hemisphere, whether unduly neglected or not, human society in its need and trouble is the field where the churches of the Lord must labor.

The kingdom of God, introduced and established by Christ and his Apostles, has been for these nineteen centuries the greatest power on earth for human good. The principles of Christianity, infused and potent in the progress of mankind, have wrought wondrous help in the midst of human sin and suffering. More wonderful seem the effects achieved when we sadly reflect that at every stage of progress the work of the kingdom has itself been hindered

and marred by human fault and perversion. Sin has mingled with its own antidote and neutralized the healing virtue. Selfishness and greed have invaded the ranks of the saints and hindered the triumphs of the cross. These are sad admissions, but history and candor require them of us. Yet, make all allowance, deduct all errors, condone no crimes, palliate no faults, and it still abides true that the leaven of the kingdom of God has been and still is at work in this world for the uplifting and help of sinning and suffering humanity. The terms "church" and "kingdom" are not synonymous. For evidently the local church is not as broad as the kingdom; and the universal church while coterminous with the kingdom, is not identical with it; the kingdom is the reign of God in the lives of his people and through them in the world, the general church is the "ideal assembly" of all true believers. While the persons and principles involved are the same, the conceptions under which these are embraced are different. Yet the relations of church and kingdom are necessarily close. The effective instrument for carrying on the kingdom in this world is the church. Most Christians agree to this, but they differ as to what is the church. Having beforehand, in the discussion of church polity, deduced what is the New Testament conception of the church, it only remains for us here to show how the local church is the divinely appointed means for extending the kingdom of Christ.

We are to consider the church in its character as a unit of power. The unity of the church universal in the Protestant sense is not here under discus-

sion, because the church universal is not an organization, but an ideal assembly. The unit of power in the earthly manifestation of the kingdom of God is, therefore, not an aggregation of churches, or individuals, nor is it any centralized authority delegated by God to man, nor is it the individual Christian turned loose by himself in the world. It is the local church, a body of true believers in Christ, baptized upon profession of their faith, organized upon New Testament principles, and located in some community of mankind. Here is centralized and rendered effective the divinely appointed power for human good.

One of the first things to strike us in the work of the church as a unit of force is the fact that it reaches the individual. The mass of men is of course made up of individuals, and the church's work on the mass is, therefore, through the individual. Mr. Benjamin Kidd, in his striking book, *Social Evolution* (p. 264), declares that the social progress of mankind is due to the subordination of the interests of the individual to the larger interests of society, and proceeds to say: "The manner in which apparently this result is being attained in human society is by the slow evolution in the race of that type of individual character through which this subordination can be most effectively secured. This type appears to be what would be described in popular language as the religious character. The winning races have been those in which, other things being equal, this character has been most fully developed." If this theory be sound, then the work of the church in reaching and improving individual

character, is the strongest sort of contribution to the onward progress of the race in all social good.

In its ministries both stated and special, the church seeks the one among many; and in the personal efforts of its members the church makes for human souls one by one. Under its Master's lead it recognizes the worth of the individual soul and goes out to that. It leaves the ninety-and-nine and seeks the sheep that is lost. Not the masses as such, but the individual souls who make the masses, are the objects of the church's high and holy mission. The church receives the one out of many. If true to its divine charter, and submissive to the divine teaching, it requires of those who would enter its sacred fold individual repentance, individual faith, individual baptism. All these are evidences and tokens of individual regeneration. The church does not do wholesale work, but receives its members one by one as they are being saved.

But while the church thus individualizes in its efforts to reach men, it is itself a definite unit composed of individuals who are, according to best knowledge and belief, regenerated souls. The church bcomes a combination. It is an organized, unified society. It thus welds into an organ, or instrument for service, the separate personalities of its members with all their Christian energies and opportunities. As such a unit it is responsible to Christ as its head, and to him alone. We therefore repudiate all hierarchical establishments; for Christ has appointed no vicegerent on earth. We reject union with the state; for Christ alone is lawgiver and leader over his churches. We oppose control by

secularism; for Christ alone is the final authority and giver of life above the church. Must then each separate church remain a disjointed and separate unit? No; it must co-operate with other like units.

Being one thing it can unite with other like organizations for various purposes which affect the kingdom of God, and the churches, and the welfare of mankind in general. This is all that is needed if wisely managed, and is all that the New Testament seems to require. To seek to weld the churches themselves into higher units of power, into combinations where the local church is overwhelmed and merged into some grand centralized body, has no scriptural warrant; but on the other hand, there is no law against union, against co-operation.

This view of the local church, which was developed and justified in our former studies, is surely a very inspiring one. It respects human individualism. It looks upon each human soul as having a value and a power in itself. It authorizes and develops a social unit under the highest sanction, namely, that of God himself. It admits of co-operation to any extent not contrary to Scripture teachings or principles, and as far as need and convenience may require, for the very best ends. Such is the character of the church as a unit of force for accomplishing the divine purposes of good to man. And this brings us to consider the relation of the church to God and man.

The church's relation to God may be expressed in several ways. There is what might be called its *charter* relation, that is to say, the local church of the New Testament is distinctly a divine institution.

We hold firmly that Christ, the divine Son and Saviour, is the true Founder, the Lord and Head of the churches. They have no right to exist except by his authority; and his word is their constitution. The local church is not the product of human thought, the slow evolution of religious feeling and intellect. It is the result of divine command and appointment. The church is not a mere club brought into being by virtue of the human social instinct. If this is true, the church has no more divine warrant than any other club or corporation; and there are many who wish us to believe just this thing. We decline to follow their teaching, but rather accept as true and final the doctrine that God through Christ has established by direct appointment these associations of his own people.

Then there is what might be called the *personal* relation of the churches to God. The heavenly Father exercises a real and distinct oversight of the church. It is near to him. It is his Zion, the apple of his eye, graven on the palms of his hands. On the other hand, worship and ordinances, while of divine apopintment, are also expressive of the church's sense of personal nearness to God. It is in the solemn act of worship and conscious obedience to his own injunctions, that she sings to her Lord: "Lift up your heads, O ye gates, And be ye lift up ye everlasting doors; and the King of glory shall come in."

Again, there is what might be called the *instrumental* relation of the church to God. The church is in the divine hand a means for reaching man with the overtures of the gospel and with the means of

grace, that is, it is God's way of calling and saving men, and then of training them for the duties of earth and the glories of heaven.

We turn now to the consideration of the church in its relation to man. It will be the work of the following chapters to describe the various methods of the church's beneficent labor among men. Here it is necessary only to recall a few general truths. Man needs just the help that the church was intended to bring. Spiritual health, the soul's cleansing and uplifting, is the greatest need of mankind. There are doubtless enough in the world to deny this. Some who call themselves advanced thinkers, and even some Christians under their leading, will tell us that other things are needed more than soul-saving. It is easy to make light of the spiritual, but after all, sometimes even in the midst of harsh materialism and boastful rationalism, men deeply feel their need of a help which these cannot give. The unintentional appeal of man's sad state is to the church a loud and imperative call. And where he fails to perceive and to feel his spiritual needs, it is the church's duty constantly to endeavor to awaken within him such a sense. For the church has just what man most needs. This is but another way of stating what has already been said. In scriptural language we say that the church is the pillar and ground of the truth; by virtue of her charge she is the depositary of the divine word, the dispenser of the blessings of God to man. Her resources are not within herself except as put there by the divine hand. "Freely ye have received, freely give," was the Lord's word to his disciples as he

sent them forth. The church's heavy responsibility is here apparent, and likewise her duty to hold fast to the intention of her Lord, and not lower herself to become a mere social club, or guild for humanitarian reform.

With such principles and purposes the church has a glorious mission in this world, and we must now give attention to its equipment for the service which it has to perform. Considering each local church as an instrument in God's hands for doing good to man, we must take thought of some conditions which help to decide the character and extent of the service to be rendered.

The matter of location and environment is obviously one of considerable importance. It is very unwise to impose exactly the same kind of work upon all churches without regard to their location. Plain as this is on a moment's reflection, it yet needs emphasis. A country church, a village church, a town church, a city church, all necessarily differ from each other in their methods of work. So also location in a particular section of the country, in a particular quarter of a town, or ward of a city, will often make different ways of work desirable. The density and the character of the population in the immediate vicinity of the church are forces of vast moment in influencing both methods and results. The leaders in churches, both pastors and laymen, must pay attention to these things, or they will not make their churches reach the highest efficiency. Men must not be impatient if they find work slower in a sparsely settled country than it is in a crowded city. Men must not be disappointed if they find

progress more difficult in some quarters of the city, and amid certain kinds of population, than it is in more favored localities. Methods of reaching the people which would be successful in some quarters would not only be unsuccessful in others, but might even be ridiculous.

Another element in determining the nature and quality of the church's work is the church's own character; for as men differ from each other in character so do churches. Each one has characteristics peculiarly its own which enter into and shape its activity. For instance, there is the membership;—the number, wealth, social position, intelligence, piety and permanence of the members must all be reckoned with. Then there is what might be called the corporate life of the church. Here we must take account of its history, its creed, customs and associations. A wise pastor will faithfully study all these matters with a view to successful leadership of his people.

Still another element in the church's equipment for service is that of its interior organization; the different departments of the church's life and work. Here belong its meetings for worship, both the stated Sunday services and the mid-week prayer-meeting, and in addition such special services as may from time to time be appointed. The business meetings also ought to be so managed as to induce the attendance of a larger number of the members, and to secure their more intelligent interest in all that concerns the church. This is one of the serious problems of our present-day church life. Various devices might be tried, as that of combining some worship

with the business, or of making the business meetings come less often, quarterly instead of monthly. Some churches have tried putting the business meeting on Sunday; but this would scarcely commend itself as a desirable arrangement, unless under pressure of circumstances.

Other meetings for social intercourse, should also be held. The social department of the church's life can by no means be safely neglected. Of course, there is danger here of allowing these meetings to become mere festivities, and of ministering to the inordinate craving for amusement which characterizes our age; but wisely managed, the social meetings of the church are a great help to its spiritual life. It is of the utmost importance that the members in the different walks of life should not only become acquainted with each other, but should feel a real personal interest in each other's welfare.

Other departments of the church's life are the various societies which labor for certain definite ends, commonly for the raising of funds for the special objects for which they are organized. And there are useful societies for visiting and working, apart from the merely financial objects. Care should be taken that these societies be recognized as departments of the church's work, and not independent organizations pursuing their own policies. In addition to these there are also the schools,—the Sunday-school in the home church, and others. Some churches also have industrial schools and day-schools, and some even night-schools, for teaching those who have to work in the day. These may be made valuable adjuncts to the church's life. Then

there are the missions and the charities which occupy the attention of the church to a greater or less extent. These departments of the church's work, some of them essential to its organization, are of the utmost importance; and it is easy to see that according to the size and location of the church various others may be added as the necessities and opportunities of any given field may require.

In regard to the officers of the church, something must be said. They are essential to the complete organization of a church. The pastor and deacons, who are the scriptural officers, should of course be wisely chosen. One of the most essential things to the efficiency, purity and strength of a church is the character of its officers. Great care should be taken to see that these shall be tried and well known before they are inducted into office. A man ought not to be appointed deacon of a church because of his wealth, nor because of his poverty, nor because of his kinsfolk, nor for any other reason than that he will make a capable and useful officer. Some churches elect their deacons for a term of years, others for life or good behavior. Each plan has its advantages and its disadvantages; and no rule can be laid down for all churches. One of the most important officers in the church is that of clerk, and one of the most difficult to fill acceptably. A man who has capacity and liking for details, who will take pride in keeping his records neatly, who will keep himself informed as to the membership and will attend the business meetings promptly, is a very desirable helper in any church. Too often this office is turned over to some young man without

much experience of denominational or church life with the idea of complimenting him into taking some active interest in the church work. This is a mistake. A man without experience is not likely to know how to keep properly the records, or to attend to the various duties of a church clerk. Frequent changes in this office are undesirable, and when a church once gets hold of a really good clerk it ought by all means to retain his services as long as possible.

In addition to the officers of the church there are the committees. Some of these are standing committees appointed for a year and charged with various parts of the church affairs, and some are only temporary, appointed for certain definite purposes immediately in view. Some are elective, but most commonly they are appointed by the pastor. It requires knowledge of men and tact on the part of the pastor to make proper selection of the committees. Two things he has to watch carefully. One is to get suitable persons to serve, and this is the main thing. Places upon important committees should not be compliments and favors. A pastor will soon learn that in order to get committee work done he must get willing workers to do it. The other point to be guarded is that he should secure sufficient variety in the composition of his committees. To appoint the same man over and over again on different committees is not best. The work should be distributed among the members as far as possible; and yet, this matter will often be in conflict with the other.

Along with the organization of a church may be

mentioned the various appliances by which it carries on its labors. The church should have suitable buildings, rooms, furniture, and other appointments by which most suitably its work may be conducted. Churches with many departments and appliances have acquired the name of "institutional." The phrase is not happy. It does not accurately describe any church to speak of it as an "institutional church;" for as a matter of fact all churches are institutional,—they have institutions; and it is simply a question of more or less, and what kinds, of institutions. Benches and stoves, Sunday-schools and libraries, hymn-books, organs, choirs—all these may be called institutions, and the churches which have them are, therefore, institutional churches; so the phrase is too vague to be apt. Another objection is that it seems to imply a sort of conscious superiority on the part of those churches which take unto themselves this high-sounding name. Now the kind and number of departments and methods and appliances which a church may adopt in the furtherance of its work will depend very largely, as we have seen, upon its character, location and material; so that what might be good in one place would not be desirable in another. Moreover, it is not wise for a church to multiply these things. Too much machinery will undoubtedly keep up a lively rattle, but it may not be a very effective working force after all. In fact the multiplication of agencies will easily interfere with real spiritual power; and merely humanitarian and social activity is sure to obscure too much the proper spiritual work of the churches. Upon the whole it is not safe to condemn utterly all

these appliances which many of our modern city churches are adopting, and yet they need not be regarded as essential to the life of a church, or even to its efficiency. The extremes of this movement are likely to pass away, and whatever is desirable in it will remain. One thing should be repeated as worthy of special emphasis, namely, that the same kind of "institutions" are not equally suitable to all churches; though all may learn much by studying the spirit and methods of each other.

OUTLINE OF CHAPTER II.

THE CHURCH WORKING FOR ITSELF.

I. Increase.
  1. Material.
    (1) Children of its members.
    (2) Persons outside its own families.
  2. Methods.
    (1) Regular services.
    (2) Special efforts.
    (3) Personal work of pastor and members.
  3. Some dangers.

II. Culture.
  1. Elements.
    (1) Piety.
    (2) Intelligence.
    (3) Liberality.
    (4) Activity.
  2. Means. Correspond with the foregoing.

III. Discipline. Dealing with offences.
  1. Kinds of offences.
    (1) Personal wrongs.
    (2) Errors of doctrine.
    (3) Contumacy.
    (4) Immorality.
  2. Treatment of offences.
    (1) Sympathetic.
    (2) Corrective.
    (3) Penal.
  3. Some important details.
    (1) Duty of initiative.
    (2) Mode of procedure.

CHAPTER II.

THE CHURCH WORKING FOR ITSELF.

One of the most important works of the church is the edifying of itself. It owes duties to mankind and to God that it can by no means decline, but these do not require that it should be anything else than keenly alive to its own prosperity and growth. The interests of the church are so bound up in its work outside of itself that the two sets of activities are often inseparable in fact, though they are separable in thought, and to some extent in nature. In considering the edification of the church, therefore, let us by no means deem this to be the only, or even the most important, part of the church's work, but only that which logically comes first when we begin to discuss the various activities of a body of Christians. Any instrument must be prepared for its work. The teacher, helper, or leader of others must be qualified for his task. So must the church be adapted and trained for its own proper work in the world. It is evident that no small part of the church's task is the promotion of its own efficiency as a unit of force for the moral and spiritual good of mankind. The main points to be considered in the work of the church for itself are the increase, the culture, and the discipline of its members.

The primary duty of the church is to grow. Under ordinary circumstances we may say that a church

has no right not to grow. The loss of members is constant, by death, removal and exclusion. Besides repairing the loss, there ought to be, if possible, net increase from year to year in the body of the church's membership.

Where is the church to look for the material to work into its membership? This depends very much upon the location of the church, the density of the population in its neighborhood, and various other conditions. The ordinary sources of a church's increase are two, and the church is unfortunate which has to depend upon either of these alone. They supplement each other. These sources are the children of its members, and the outside world.

The bringing into the church of the children out of its own families is a matter of vital importance. Baptists repudiate utterly the idea that the children of church members by virtue of such parentage are members of the church, and, therefore, should be baptized. They also believe it is a wholly unscriptural notion that children may be trained into regeneration; but we may reject these two errors with all our might, and yet emphasize the importance of child-training and the duty of earnestly seeking the children. It is a mournful thing to see the children of church members grow up outside of the church, and turn away from it. For every reason it is imperative that wise and continuous efforts should be made to win the children to the church. The Sunday-school is an important means to this end, but it should not be the only one. Parents have here a duty which they cannot without fault, and serious fault, turn over to any others. The older members of the

church should also have an eye to other people's children as well as their own. Sometimes the friendly word of a neighbor may have more effect upon a child than the familiar appeals of the parent. And as for the pastor, he who does not win and hold the affections of the children in his congregation may be said without exaggeration to be cutting off the right arm of his power.

By removals and changes it sometimes happens that churches have to depend almost entirely on what might be called this natural increase. The sparseness of the population around it and the lack of outside material may cause this, but in such cases the growth is very slow, in fact there is likely to be retrograde rather than advance. Many of the older churches are simply holding on to life in this way. The church, therefore, must look to persons outside of its own families for another stream of supply. This is equally important. New blood should be infused into the church life. Actual increase in most cases depends upon this assimilation of new material. Besides, the extending of the power and usefulness of the church requires activity "toward them that are without." Most important, too, is this to the development of the church's interest in men. The church that confines its efforts simply to the children of its own members will naturally contract and lose interest in humanity at large, and tend toward formality and exclusiveness. The church which fails to recruit from the outside world will sooner or later literally dry up.

As to the methods to be pursued in reaching out for members some things must be said. A church

ought to use all good methods and not to depend exclusively on any one. Variety in its plans is desirable, and yet the conservatism which holds on to old methods is by no means to be despised. A suitable mingling of the two would be the ideal. The regular institutions of the church could, and should, all be made to serve this end. There is great need of conviction and work in this direction. Sad it is when the Sunday worship, prayer-meetings, or any other services of the church should be regarded as inadequate, and should be allowed to become unfruitful in winning souls. If pastors and people believed and expected that the regular services of the church might in God's hands be used for the immediate salvation of sinners, it would be an immense gain over some of our accepted methods.

This does not mean, however, that special efforts should never be made. It is right that sometimes the church members should turn aside from their daily toils and have a season of continuous worship. There is no good reason why services should not be held daily, or even twice a day, for some short season; nor is it altogether objectionable that evangelists should come and stir the church, as the pastor oftentimes cannot, into quickened activity, and the community into a deeper interest in religion; but the greatest care is needed in the conduct of these special efforts, for they are easily abused, and many evils have afflicted our churches in their depending upon evangelists and protracted meetings for the increase of their members. That church which waits twelve months or two years until an evangelist comes around with sensational methods

and sharp scolding to arouse them into activity, and make them "rescue the perishing," has far departed from the scriptural standard and model. Baptists often condemn the ritualistic observance of Lent, and do they not too often wait for the annual protracted meeting to feel a fresh interest in religion, and to make efforts for a season that ought to have been made all the time for the salvation of the world? Special efforts may occasionally be necessary and desirable, but habitual dependence upon them is deplorable.

After all, the best of all methods for increasing the membership of a church is faithful, personal work on the part of both pastor and people. Nothing can excuse the neglect of personal work on the part of the pastor, and surely there is no work of his which will so amply reward his efforts as this. What is the example of Jesus himself? It is true he preached in the crowded synagogues and under the blue heavens to the great multitudes which thronged him, but he did not neglect the inquiring ruler who came by night, or the sinful woman whom he chanced to meet at the well. But while the pastor's duty here is indispensable, it is very wrong for the church members to feel and act as if they had hired the pastor to do all this kind of work for them. A large share of it should be his; that is, it is right that he should do more of it than any other individual member of his church, partly from his office, and partly because he is released from worldly care in order that he may give himself more particularly to spiritual work. But the church is culpable that turns this work over entirely to the pastor, yet he on his

part must teach, by precept and example, the church members how to do personal work.

There are some dangers to be considered in regard to the increase of members. It is easy to make mistakes, and many of our churches fall into grievous errors on this score. There is such a thing as increasing the membership without increasing the spirituality. There is danger of putting an undue estimate upon mere members. Counting is one of the devil's substitutes for converting. The evangelist who wishes to advertise himself does it by telling how many converts he had in his last meeting. The pastor who is on the lookout for "fresh fields and pastures new" will have himself heralded in the denominational press, sometimes by his friends, and sometimes, alas, by his own effrontery, boasting of the number added to the church in his last pastorate. This is one of the sad curiosities of modern Christian life. What zeal there is for the multiplication table as a test of spiritual power! It seems sometimes as if we had all gone mad on the subject of statistics. It is a mournful thing when size comes to be a substitute for power. Our churches seem to have forgotten the ancient Scripture which tells of Gideon's band.

Another danger which besets us in regard to the increase of membership, and grows out of the undue estimate of numbers, is that of haste and lack of care in receiving members into the churches. It is true that there are two sides to this matter, and many of our best leaders insist that in the Scripture baptism follows immediately upon profession, and that we have no right to expect a new convert to be

acquainted with the *minutiae* of the theological catechism. This contention cannot be ignored, and in many cases it is right that confession should be immediately followed by baptism; but on the other hand the haste in crowding children into the church, when they have apparently only been moved by childish impulses, and the quickness with which untried strangers are accepted have often proved a snare and a trial. No rule of universal application could be made on this delicate and difficult matter; yet if there were more care in receiving members it is evident that there would be less need for exclusions, and the danger of crowding the church with unspiritual elements would be lessened.

Another great part of the church's duty to itself is the culture of its members. The admission of a new member into the church is somewhat like the coming of a new member into a family. When by conversion it is as if by birth, and when by letter it is as if by adoption or marriage. Now, whenever a new member arrives in a home, every member of the houshold, and the family as a whole, owes, and usually gives something to the new-comer in the way of care and training; but in churches too often a new member gets in and nobody takes any particular pains to tell him anything he should know. And so in many ways the culture of its membership is a sadly neglected feature of the church's work.

It is well to consider briefly some elements of this culture. In what should church members be trained? In general, the effort of the church should be the constant development of its members into a larger and richer spiritual life; and this will include sev-

eral particulars. There is piety, the right attitude of the soul, the cultivation of religious principles and sentiments, the development of faith and feeling toward God. This is essential, indispensable. It should not degenerate into mere pietism and morbidness and constant effort to produce frames of mind, but there should be on the part of church members diligent attention to the cultivation of a humble piety, both in themselves and in their fellow members. Again, there should be development of intelligence in the religious life. A Christian may be none the less pious for knowing a few things. Sound intelligence and wide information on religious matters are greatly to be desired among our membership. Ignorance and narrow-mindedness are the bane of many churches. There should be effort on the part of the pastor and of the better informed members of the church to diffuse religious intelligence. There are many ways in which this may be done, in the dissemination of tracts, religious literature, taking of papers, inducing the people to read some books; and certainly the pastor ought to see to it that the people under his ministry should not only grow in piety, but also in knowledge. The pastor's work is not simply to stir the emotions of the people, but he should give them something to awaken thought.

Another element of culture, which is so often insisted upon that it requires no extensive treatment, is that of liberality. It goes without saying that churches should be trained in the grace of giving; in fact, it seems sometimes that, comparatively speaking, undue emphasis is placed upon this. There

is a tendency to regard liberality as the chief test of spiritual life. Often a church is estimated by the amount of money it raises for religious objects rather than by the piety and intelligence of its members. These all go together, it is true, but there is trace now and then of a disposition to consider liberality as the main thing in church development. The Apostle Paul did not think so. He mentions a good many other things and then says, "This grace also."

Another element of culture is activity, constant activity, in all phases of the church's work. One is tempted to think that there is some danger here, too. All noise is not activity. A great many people and churches are more fussy than fruitful. See that battalion of troops as they parade; they file and countermarch and wheel and go through the manual of arms; now and then, while the drum beats and the fife blows, they "mark time." Are not some of our churches simply on dress-parade, marking time instead of marching? Banners and trumpets, drums and noise—but where are the battles and victories? There is surely plenty to do without taking it out in make-believe. One of the crying needs of the times is a real, genuine Christian activity. True, works do not save the worker, it is rather the saved who work; but the work of the saved may be the salvation of the unsaved.

We pass on to notice some of the means of culture, and these naturally correspond to the elements which have just been pointed out. For the culture of piety, apart from the constant duty of personal devotion, we should not fail to emphasize the im-

portance and value of public worship. We must cease to regard worship as entertainment. We must regard it as an indispensable means in developing the spiritual life of the worshiper. Then there should be instruction, to increase the intelligence of the people. The pastor should preach instructively, and the Sunday-school should be a means of imparting knowledge. By way of developing liberality the churches should be encouarged to adopt plans of systematic giving. There is great force and power in system, yet no system should be iron-clad. There must be impulsive, as well as systematic giving. The matter is analogous to that of prayer. We ought to have stated seasons of prayer, but it would be a great injury to the spiritual life to confine the soul's seeking after God to any special hour in the day; and so in giving to God's cause, to reduce it all to rule and to leave no place for a spontaneous outburst of generosity is a great mistake.

The matter of personal work must again be mentioned. There is great need that the members should exercise themselves in actually seeking the lost. A readiness to seek and a skillfulness in winning souls unto Christ is surely one of the most important elements in Christian training.

Let us now give consideration to the vital matter of discipline. This properly includes what has been said before under the head of culture; for the kind of training just described is a part of discipline, and is sometimes called formative discipline to distinguish it from corrective discipline, of which it is now the purpose to treat. Ordinarily we think of this last when we speak of discipline, and so the

term, in accordance with popular usage, will be used in this narrow sense. It is apparent that it is a very important duty of the church to exercise a wise, prompt and kind corrective discipline. One of the great lacks of our modern church life is found just here. It may be that our fathers were too strict, and that they excluded persons from fellowship, or laid them under church censure for comparatively trivial faults, but there seems little reason to doubt that we have gone too far to the other extreme, and our churches to-day are by no means sufficiently alive to the importance of a careful discipline.

We should take account of the kinds of offences which fall under the discipline of the church, and among these we mention first private or personal wrongs. These may, as a last resort, be made matters of church discipline according to the teachings of our Lord in Matt. 18:15-17. He there enjoins that if two brethren have a difference they should endeavor to settle it between themselves alone; failing that, in presence of others; and if that does not succeed, then the aggrieved party should "tell it to the church." It would greatly promote the peace and harmony of our churches if, with strict adherence to the Lord's command, both as to spirit and letter, this process were pursued. Yet we must bear in mind that it would be exceedingly unfortunate for the peace of the church if every little personal difference between members should be made a matter of church intervention. It is distinctly only as a last resort, when other methods have been tried and have failed, that cases like this should be brought to the attention of the church.

Another class of offences is that of errors in doctrine. This is a matter of exceeding delicacy. How far and on what points members should exercise freedom of judgment in regard to the doctrines of the Bible and the accepted standards of the church, depends greatly upon the circumstances. Of course there are certain great fundamental doctrines which ought to be upheld by all means, and from which departures should be carefully watched. If a member ceases to believe in the divinity of Christ, in the inspiration of the Scripture, in the need of the atonement, or if he should go entirely astray as to the denominational view of the ordinances, it would be the church's duty to withdraw fellowship; but there are certain minor details of doctrine where, in accordance with our views of the rights of the individual conscience, the church might well allow some latitude. In truth, it is very difficult to draw the line in regard to such vagaries, and each church will have to settle such questions in accordance with its traditions, and the views of the majority of its members. Should any church, however, grow so lax as to tolerate differences in fundamental doctrines, it will be the duty of its sister churches to withdraw associational fellowship, and not make the denomination as a whole responsible for corruption in doctrine. Great care and wisdom are needed in the exercise of discipline on account of doctrinal aberrations. Men who honestly differ as to some doctrines of the church, but are pure in life and honest in purpose, ought not to be dealt with as if they were criminals. They should be reasoned with

lovingly, and if they cannot be convinced, then they should be kindly, though firmly, excluded.

Another class of cases, less deserving of tenderness, is that which would fall under the head of contumacy. Church members sometimes grow obstinate and perverse under the treatment of the church for doctrinal or moral errors. Most commonly cases of this kind go in company with other errors. No member of a church has the right to defy its authority, or to refuse obedience to its reasonable requirements. If a member is cited to appear before a church to show cause why he should not be excluded, or dealt with in any other way, and should then refuse to attend, it would certainly be the church's duty to deal with that brother. There is no good reason why a church member should not be willing to answer all the demands of the church upon him, and to give satisfaction where there is any doubt concerning his doctrinal or moral soundness. Refusal to heed the just requirements of the church is itself a grave offense, and repeated, obstinate refusal should of course be managed with a firm hand.

But the most serious cases, and those which most frequently occur, are breaches of the moral law. Here again, however, there arises difficulty. The grosser crimes and sins, of course, carry their own condemnation, but there is a wide range all the way from comparatively venial faults up to the gross sins, and just where an inconsistency shades off into a positive fault, or where a fault descends into a gross immorality, are hard questions to decide. There is great need of wisdom and patience in at-

tending to such cases. But because it is sometimes difficult to decide whether a departure from strict Christian propriety is of sufficient magnitude to demand discipline, is no reason why the grosser and more pronounced deflections from Christian propriety should not be summarily and vigorously dealt with. There can be no question that a sound and vigorous discipline upon admitted sins and improprieties is a great need in our day.

The treatment of these various kinds of offences will naturally vary according to the kind and the degree of the offence committed. There are three grades of treatment for offences against the church: the sympathetic, corrective and penal.

Sympathetic treatment of offenses finds its scriptural justification most plainly and directly in Gal. 6:1, 2: "Brethren, even if a man be overtaken in any trespass, ye which are spiritual restore such a one in the spirit of meekness, looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." This teaches us that there should be mutual care and love among the members of the church in matters of offence. Sometimes the treatment should proceed from the church as a whole through its committees or pastor, but generally this kind of treatment of effences should come from the pastor and the private members unofficially. Of course there is such a thing as going so far with this sympathetic treatment as to condone offences which ought to be punished, and no general rule can be made in such cases; but there can be no doubt that a kindly, sympathetic warning from some sincere and godly

member of the church would go far toward preventing the first departures from Christian rectitude.

There is need to be on guard against censoriousness in approaching those who have sinned; and where the person, especially a young man, has been overtaken in some temptation, the first offence ought to be treated with great consideration and loving care. Many a person has been driven away who might have been reclaimed and comforted by the right kind of sympathetic treatment.

There is also the kind of treatment which may be called corrective. It is more severe than the preceding, being demanded by more glaring faults, or by the repetition of those which have once been tenderly dealt with. Admonition and rstoration are a part of corrective discipline. It would often be well for the church to admonish a member whose conduct was not satisfactory. Sometimes this admonition might be administered by a letter from the church, or by a visit from the pastor, not only as a shepherd looking after a lost sheep, but as an overseer instructed to admonish. It would often have a good effect on the erring member, instead of going in a merely friendly way, to go rather by the authority and vote of the church, and admonish him that he was not living as a Christian ought to live. Sometimes the admonition might be borne by a commitee, as is often the case in dealing with offenders. This corrective discipline is too much neglected. It would be well to exercise more of it and let people understand that discipline does not always and only mean exclusion from the church.

There is still another kind of discipline, for more

aggravated cases, which may be called penal, being an infliction of punishment upon the offender. Certainly the church has a right to impose penalities upon those who depart in doctrine or morals from her accepted standards. There are two classes of penalties. In the olden times our fathers used censure and suspension. A brother was sometims publicly censured. The pastor or some other brother was sometimes instructed to call the name of the offender before the whole congregation, and to censure him soundly for dereliction of duty. Sometimes also for some offenses persons were suspended from the rights of the church for a season— suspended from the observance of the Lord's Supper, or from right of voting. These ways of inflicting discipline have for the most part fallen out of use. It is a question well worthy of consideration whether they should not be restored. It would have a wholesome effect upon Christians who are inclined to be lax, and likewise upon the world who watch so closely, and would enable them to understand that there are grades in the discipline of the church; not that every trivial offence called for exclusion, but that every offence would be noticed and visited with its appropriate penalty. If the members of the church and others were taught by the church itself to see and know that exclusion is the last thing to be tried, when all other measures have failed, the prejudices against discipline would be very largely removed; so that the church might freely exercise a milder infliction of penalties, and at the same time formal exclusion would become a greater terror, and would have a greater dignity. But at last in some cases there must

be exclusion by formal vote of the church. The name for this action is sometimes varied according to the gravity of the offence, as "dropping from the roll", "withdrawing fellowship", "turning out of the church," and "expulsion;" but "exclusion" covers all cases, and the act amounts to that, whatever name be given to it.

An important question arises as to whose duty it is to take the initiative in the matter of discipline. It was a common feeling among our fathers, and no doubt is still in many parts of the country, that it is the right or duty of any member to prefer charges in the church against any who have been known to be guilty of un-Christian conduct; and this right may by no means be abridged or withheld. At the same time it is well that the deacons, or in some cases a standing committee on discipline, should have the special oversight of the matter, keeping the eye upon the members and noticing the first faults as they come under their observation. In final action, of course, the church alone is to exercise discipline. It must be done by church authority. The pastor's relation to discipline is one of greater delicacy and difficulty. He ought not weakly to tolerate sins and inconsistencies in his flock; yet if he is a rigid disciplinarian, or makes himself busy in looking out for cases, he is sure to render himself obnoxious to many good people, and to run the risk of being a mere censor. He should not be wholly inactive on the one hand, nor officious on the other. Hardly any part of the pastor's work demands so much of delicacy, tact, courage and firmness as the discipline of his church.

The mode of procedure in cases of discipline requires a few words. The simplest way is to have all cases come through the deacons or discipline committee, the church accepting or rejecting their report as may be best. Another way is for a member to report another and have the case referred to a special committee to report at some future meeting. Sometimes in specially difficult cases this is best. In very aggravated cases where the offence is greater and the evidence very plain, it is not necessary to wait and summon the offender, but the church may take summary action. Yet in general it is best to give every offender a chance to be heard in his own defence. In such cases, unless the offence is very grave, the church often has the privilege of restoring a penitent in the spirit of meekness, upon his confession and promise of amendment. On the other hand, it is sometimes necessary to inflict penalty, notwithstanding confession, for the good name of the church, and give restoration after an interval, in case of confession then being made.

In case where a member reports himself and desires either forgiveness or exclusion, the church will act as each case requires. But it is usually best to refer such cases to the stated or a special committee, or sometimes to the pastor. Sometimes a member without accusing himself of any act requiring discipline, simply requests the withdrawal of fellowship, that he may retire from membership. The propriety of granting such a request has been often denied, the current saying being that there are only two ways of getting out of the church—death or exclusion. But surely if one wishes voluntarily to leave a church he

ought to have the privilege, just the same as for coming in. A man cannot be forced to incriminate himself in order to withdraw from a church. But in these cases the church ought always to proceed with caution, and carefully investigate the facts before granting such a request. It has a right to know the reasons actuating a member in asking for withdrawal, and of guiding its action accordingly.

OUTLINE OF CHAPTER III.

THE EVANGELISTIC WORK OF THE CHURCH.

I. The Work Defined and Valued.
   1. What is evangelization? Simply giving the gospel to the lost.
   2. Relative importance of this work.
      (1) In light of Scripture.
      (2) In light of history.
      (3) In light of comparison.

II. The Field Surveyed.
   1. The immediate environment.
   2. The region, or city; District of City Missions.
   3. The State; State Missions.
   4. The country at large; Home Missions.
   5. The world; Foreign Missions.

III. The Methods Employed.
   1. Work of individual members.
   2. Corporate church action.
   3. Co-operation with other churches. Boards, Societies, for the various kinds of missions.

CHAPTER III.

THE EVANGELISTIC WORK OF THE CHURCH. SOUL WINNING AND MISSIONS.

HAVING discussed the church as a working force for human welfare, and its primary duty to maintain its own life and efficiency as an instrument for reaching good ends, we turn now to consider the principal lines of the church's activity for objects beyond itself. That it should expect and enjoy blessings upon itself in such ministration to others, is both natural and right, since it does not selfishly work for this as an end. The main work of the church for mankind may be included under two great departments—Evangelistic and Humanitarian. The first includes soul winning and missions; the second, education, charity, and reform. We begin with the evangelistic work.

We should first define and value this work. What is evangelization, and how much is it worth? It is simply giving the gospel of Christ to mankind. Faith, worship, service the church owes to God, preservation and growth it owes to itself, and knowledge of the glad tidings of salvation by Jesus Christ is owes to mankind. Upon what principle does the church work in giving the gospel to mankind? Why should it busy itself with the proclamation of the Saviour's presence and power to help? The fundamental principle upon which the church acts in evangeliza-

tion is that which recognizes in their necessary relations the three following truths: (1) That man is by nature sinful and thereby in danger of eternal ruin. This is not a popular doctrine. Man is ever prone to think the Scripture representation of his faults is exaggerated, if not positively incorrect. The ruin of character here, and the awful destiny of unrepented sin in the world to come, are sound scriptural teachings, and the church cannot afford to plant itself upon any other foundation. She must have a just and lively recognition of the sinfulness and danger of mankind. (2) The gospel is the only means of salvation. In some quarters this is beginning to be an unpopular doctrine also. Some are even hinting, if not directly teaching, that the kind of religion existing in any nation is the best for that nation. The church which acts on so loose a theory of her mission as this is not a gospel church. If our Lord did not mean exactly what he said when he declared, "No man cometh unto the Father but by me," the church's mission in this world is a mistake and will be a failure. We must remember the strong teaching of the apostle Peter when he said, "There is none other name given under heaven among men whereby we must be saved." The naturalistic interpretation of the religious instinct in man on the evolutionary basis looks upon Christianity simply as a development of human thought, denying that it is a divine and special revelation; and, therefore, this habit of mind has no sympathy with the church's belief that the gospel is the only remedy for sin. (3) To complete the triangle of truths, the church must recognize in itself the divinely appointed instrument

for bringing the gospel to men. If she turns it over to individuals, or looks upon herself simply as a social club, she has again mistaken her mission. The church is the divinely appointed intermediary between Christ and the suffering world. It is her business to sit at his feet and learn of him, and to teach the world to do likewise. It is her duty and privilege to reach out and uplift those who need her gracious ministries. In the proper relation of these three truths to each other, and upon the practical recognition of them as a basis of all endeavors, the church sees her duty and her opportunity.

Let us ask, What is the relative importance of evangelization? The church has other things to do. She must worship God. She must reach out the hand of benevolence and helpful ministry to the poor, the sick and the needy; and there are many other ways in which the church should exercise itself. But in comparing the other activities of the church with her duty to give the gospel to mankind, what place should this have in the estimation of Christians? No thoughtful reader of the Bible can doubt that it teaches man's needs, Christ's sufficiency, and the church's instrumentality. It puts the first emphasis upon the spiritual work of the church. It is true that our Lord healed the sick and helped the needy. It is true that James bids us visit the fatherless and the widows, and to keep ourselves unspotted from the world, and these duties need not be neglected. But surely the Bible makes it clear that the church's prime mission to mankind is that of a spiritual helper.

Again, if we look at the matter in the light of

Christian history we shall undoubtedly find that all along its pathway those churches which have paid the most attention to the spiritual needs of mankind have been the most growing and influential among the bodies of Christians. The best Christian thought harmonizes with the scriptural view. The great revivals in all Christian ages have proceeded upon a recognition of the spiritual needs of man and of the duty of the church to minister to those wants. Whenever the church has become secularized, or her energies have been dissipated in other channels, however worthy, she has languished and suffered; but wherever she has been faithful to the great truths of which we have been speaking, she has clearly apprehended the doctrine of the Scriptures, and has gone forward in strength and usefulness.

Again, in the light of candid comparsion, giving due estimate to all the kinds of activity in which the church may be engaged, there ought not to be any doubt that her spiritual mission is primary; for this work of the church is for man as a sinner, the other activities of the church are for him chiefly as a sufferer. This work is for his soul and for his eternal interests, the others are for the mind and body and his earthly interests. This has primary concern with his relations to his God, the other with his relations to his fellow-men. The conclusion is evident, the greater includes the less, the spiritual is more important than the physical. Certainly all this does not demand that evangelization should be the church's only work. Other works are good and profoundly important, but they should be recognized as inferior, and should be made subordinate to the one

grand mission of the church in the world to minister to the sin-sick and suffering souls of mankind.

Attention has already been called to human society as the great general sphere of the church's work, but it is necessary at this point more particularly to survey the field of her distinctively evangelistic labors. For clearness of thinking and convenience of effort this great work of soul winning and missions may be put into five great departments or concentric circles of influence, including each other successively. These are: the imediate environment of the church, and then the four sorts of missions: district (or city), state, home and foreign.

We notice first the immediate environment in which the church is placed, the people who can be directly reached by its labors. By no means must the larger spheres of the church's work conduce to the neglect of this. The church that has great interest in the Hottentots, the Chinese and the Patagonians, but cannot see the heathen at its doors, is making a great mistake. The churches must not overlook the demands of those around them, and while they cannot wait to evangelize every locality before reaching out, yet they must not neglect their immediate local work. There are, generally speaking, two methods of reaching the immediate locality of the church. One is by the attraction of the people in various ways to the regular and special services of the church. There is a vast amount of cheap, tawdry, offensive advertising, sensational preaching, and catchy announcements. These may indeed attract the curosity of the vulgar, but they ought not to be depended upon as the principal means of call-

ing and winning the masses to attendance at the church. The other way is more aggressive, more direct, more outgoing, that is, that the church should seek the people and bring the gospel to them, both to families and to individuals. The church must not simply ring its bell and play its organ and expect the people to come, but the pastor, the committees, and above all the individual members of the church, must all reach out and visit the sick, the poor, the stranger, and go out in the highways and the hedges and even compel them to come in.

Then there are the various spheres of evangelistic effort known comprehensively as Missions, and of these first City, or District Missions. This field is that of the city, town or region in which the church is situated. Here the church must reach out just beyond itself. It must seek to evangelize those who may not be expected to enter its own precincts or to become members of its corporate body. In reaching a district that lies around the church a combination of the direct and co-operative methods must be used. There is a direct work of the church for the outlying districts around it. Frequently churches have Sunday-schools and preaching places in certain localities, not immediately in contact with it, but near enough for the members to take active part. This is done both in towns and in the country, though, as is natural, more largely in the town than in the country regions. But besides these direct means the churches should also use the plan of co-operative effort, that is, several churches might unite in the support of a missionary or evangelist or colporter, or might work together in sending out bands

of their active members in loving co-operation for good among the unreached masses in their common territory. There is difficulty sometimes in securing the proper co-operation and in securing the service of the best men for this work; but still it is feasible and has been done, and is now carried on with excellent results by many churches.

Next above district missions we have in the United States, and peculiar to our own country, growing out of our territorial divisions, a field of effort which we are in the habit of denominating State Missions. The churches in any one State unite in convention, raise means, appoint committees and employ missionaries to reach the communities that have not been fully or properly evangelized. The way in which this work is carried on is very familiar. The churches send messengers to the associations, or to the convention within the State. These messengers appoint some board or committee that employs an agent who gives his time to the personal supervision of the work as far as possible, securing means and appointing men who shall labor in certain localities.

Extending beyond the confines of the State there are many parts of our county where the State organizations are too feeble to do much toward supplying the religious destitution which prevails in the newer States; and sometimes in the older ones there are large tracts of country more or less thinly inhabited where religious influence is very scanty and churches are almost unknown. It is usual for us to speak of this field as that of Home Missions. The term, however, is inaptly chosen. Some persons who

are not accustomed to read the papers, or attend the denominational meetings, frequently need to be informed that "home missions" does not mean missions just around the home, but really far beyond their home. Some confuse State Missions with Home Missions and some even District Missions with Home Missions. Really what we call Home Missions are national missions. There is a great need for this work. The Home Mission Board of the Southern Baptist Convention, and the American Baptist Home Mission Society have done a great and glorious work in sending out missionaries and colporters into the newer States of the South and West; and among the negroes of the South. Since the Civil War our country has received into its broad bosom a wonderfully large and varied stream of immigration. All peoples, nations and languages are represented in our land. The great duty of evangelizing these, of giving them the pure word of God, rests upon the churches of Christ. And then it is appalling to think how many of our American people have grown up in almost heathenish ignorance of the first principles of the doctrine of Christ. There are vast tracts of our great country not yet evangelized, and many homes and communities fearfully destitute of the privileges of the gospel.

And lastly, we touch the great field of Foreign Missions. These are missions in all lands, among all peoples, the world over. Here one would like to venture upon a change of designation. There is something repellant in the word "foreign." If we could get our churches to feel that not so much "foreign" missions, but *world-wide* missions is the

object of their endeavors, it would perhaps have a more inspiring and enlightening effect. The object of World-wide Missions, as explained in its name, is to fill the whole world with the knowledge of God. It is a great thing that none are so weak, so needy in themselves, so poor, that they cannot have a part in sending the gospel of Christ all the world over. It is passing strange and culpable that our churches should not feel the grandeur and importance of this work—that a pastor should fail to arouse the people to assist in so world-wide and glorious a work as this.

The methods employed by the church in prosecuting its evangelistic work must now engage our attention. In a former chapter the church was studied as a working unit combining in itself individual Christians and co-operating in large organizations with other churches. We must now apply this principle to evangelization, and so we shall see that the church works partly through its individual members, partly by itself in what may be called corporate activity, and partly by co-operation with other churches.

In prosecuting its work of giving the gospel to the lost through the agency of its own members individually and separately, the church has a great mission, and is doing a work of unspeakable value to mankind. Several times already the great duty and privilege of personal work has been insisted upon, and all the members of the church should feel the burden of this obligation resting upon them. Now this work of reaching souls with the gospel message is naturally done from the church point of view, and

while the church member works with the high purpose to save a soul from death, he also is influenced by the desire to add a member to his church. Of course this may degenerate into objectionable proselytism; but if the man really believes in his church as the right one, he cannot be indifferent on the point of inducing others to join it. Unseemly rivalry with other churches and underhand means to gain members at their expense are certainly unworthy of Christians, but a fair, open and honest effort to induce men, first to become Christians, and then to unite with the church which the worker loves, is not only right but an incumbent duty. In addition to these personal efforts of the individual members of the church they also take part in its evangelistic work by contributing money. Each one ought to have his part in this department of the church's labor. No church ought to be satisfied until every member, who is at all able to do it, contributes something for the spread of the gospel at home and abroad. Of course the church is the channel through which these individual gifts are bestowed. It usually collects and applies the gifts of the individual members to the larger organizations and their committees for giving the gospel to the heathen, as well as to the unbelievers nearer our doors. Thus the church works through the members and in a measure directs their activities.

Yet there are some things which the church as such, that is, in its corporate life and activity as an instrument for service, must do to promote its work of evangelization. One of these is in providing houses of worship and other institutions which are proper

to the church's work in making known the gospel to mankind. Every church ought to be a beacon light for good in the community in which it is situated; and most of the property and appliances of the church may be made to serve this glorious end. In its worship the church should also have evangelism in view. This will be discussed in the chapters on worship, and need not here be anticipated; yet it is not inappropriate here to say that worship which does not win and impress the world for Christ is mistaken, if not positively wrong. Another way in which the church evangelizes is by supporting the preacher who proclaims the truth, the pastor who goes among the people dispensing the bread of life. The pastor ought not be allowed by his church to be so taken up with secular duties as to omit or neglect looking out, as a watchman on the walls of Zion, for the souls of the people. One of the mistakes of our modern church life is to crowd the busy pastor with so many matters of detail in the administration of general interests that he shall neglect the great duty of looking out for the spiritual interests of individuals. Sometimes it is well for the church, when it is able to do so, to provide those who shall assist the pastor in the spiritual work of the church. And sometimes individual churches may have representatives on some Mission field. And this brings us to consider another way in which the church evangelizes, that is, by co-operation with others.

Under the sanction and sometimes by the express authority of the local churches organizations are formed to promote mission work at home or abroad. The history and growth of these co-operative church

bodies is one of great interest. The church's part in this work is done by collecting funds, by creating interest, and by appointing messengers and directing the work committed to them. All these methods of work are quite familiar and scarcely need anything more than a suggestive touch. There are Boards or Committees for District and City Missions, Conventions and General Associations with their Boards for State Missions and Colportage, and Societies and Conventions with their Boards for Foreign Missions.

And so from its own immediate environment the local church may reach out to the end of the earth in its efforts to send the message of salvation by Christ to all the earth. Some of the large and wealthy churches are well able to support one or more misionaries on the foreign field, and some are actually doing so.

Of course, it is better that they should co-operate with the denominational boards and societies, and not send out their own missionaries independently; for there is no need of departing from the established denominational methods of the churches, and each church would do better to keep itself in touch with the denominational, missionary and general spirit of the churches. For it is not likely that much is gained in the way of economy or efficiency by independent missions; yet, if a church chooses to send out its own missionaries to a certain field and support them there by direct contributions, there is no law to prevent it from doing so, and many blessed results may follow.

There are various methods of arousing and

sustaining missionary interest among the members of the churches. Sometimes societies are formed within the church, mission bands among the children, women's societies and missionary circles. There ought to be stated and special meetings held in the churches in behalf of missions. There is no reason why a pastor should not several times a year, depending upon the frequency of his services, have a special day for missionary information. It is not always necessary or wise that a collection should be taken, but that the meeting should be a missionary meeting. Besides this, at least once a month, the regular prayer meeting of the church should be devoted to missions. The monthly Concert of Prayer for missions that our grandfathers held was a blessed institution, and it is a pity that it has been allowed to lapse. At these meetings information can be given, prayers made, and the great motives for missionary efforts constantly enforced.

In all this work of evangelization, from the local out to the world-wide, the church should seek the influence and guidance of the Holy Spirit. No man who is at the head of a church for leadership, however small that church may be, is out of contact with the great purposes of God for the redemption of mankind. Whoever can lead and develop the activities of a church in promoting the cause of Christ on earth, and winning the souls of men at home or abroad is engaged in a blessed and glorious work. Far beyond any human computation is the value to mankind of the evangelizing work of the local church.

OUTLINE OF CHAPTER IV.

THE HUMANITARIAN WORK OF THE CHURCH.

I Education.
  1. Historical view.
    (1) Ancient and mediaeval times.
    (2) Modern times
  2. Denominational schools.
    (1) History.
    (2) Kinds.
    (3) Problems.
  3. Relation of Baptist churches to their schools.
    (1) Establishment.
    (2) Maintenance.
    (3) Control.

II. Charity.
  1. Historical view.
    (1) Ancient and mediaeval times.
    (2) Modern times.
  2. Relation of the church to charity.
    (1) Its own poor.
    (2) Denominational charities.
    (3) Public charities.

III. Reform.
  1. Modern reform movements.
  2. Relation of the churches to reform.
    (1) Negative.
    (2) Positive.

CHAPTER IV.

THE HUMANITARIAN WORK OF THE CHURCH.

EDUCATION—CHARITY—REFORM.

THIS is a vast subject, and it would require volumes to treat it adequately; but in reviewing the work of the churches it is necessary to take some account of their humanitarian enterprises, though it must be done in a brief and unsatisfactory manner. The subject is itself one of very great and increasing interest. It is greatly to be desired that the pastors and the members of the churches should have intelligent convictions as to the line of duty which the churches should take in the matter of education, charity, and reform.

We begin with education. The vital relation of the churches to human culture appears in the very nature of Christianity as a system of thought and as a moral power, and is shown in its actual history as unfolded in the course of time.

In regard to the times before the Reformation, Mr.C. L. Brace says:* "The Christian Church from the very first centuries naturally connected itself with the school." Councils and synods at various dates passed canons upon the subject of education. The council which met at Rome in the year 826 "ordered three kinds of schools to be formed in all

* *Gesta Christi*, p. 218.

Christendom. Firstly, episcopal schools in towns; secondly, village schools, and, thirdly, wherever necessary." Charlemagne took great interest in education. In the eighth century he established grammar schools all over his empire, and adopted the principle of compulsory education, requiring the children of rich and poor alike to attend the schools. It is well known that the monasteries in the Dark Ages were sometimes the only places of culture. To the quiet cell of many a monk learning fled, and in these retreats flourished in the times of ignorance and barbarism. During the Middle Ages many of the great universities had their origin, and these were for the most part founded and maintained by distinctively Christian influences. The character of education was, of course, defective when judged by modern standards, and the quality of the religion which found expression in these schools was not such as Protestants would now be willing to accept; but the general truth is apparent that Catholic Christianity favored education, and that a large proportion of the culture of the world was allied with Christianity as it was understoood and interpreted in the Roman Catholic Church.

Since the Reformation the Catholic Church has continued in all lands its work of education. One of its most important and powerful means of sustaining itself is its great system of schools. Nor have the Protestants failed to recognize education as an essential part of church work. Luther and Calvin both favored public schools under the state-church system. Thus the public schools of Europe have, by means of the different governments, come

more directly under church influence than is the case in the United States. In the universities also this is true. Not only are theological faculties a part of the state establishments, but the church through government is largely influential in the management the universities. In addition to these great governmental institutions there have been various denominational schools, especially in England, supported as among us by the voluntary contributions and endowments of the different Christian sects.

In our country there is a very different situation in regard to the relation of the Christian denominations to education. Owing to the separation of church and state, the great multiplication and rivalry of the sects, the rapid development of the country, the vast increase of the population, and in general the peculiarities of our civilization, a widely different state of affairs exists. Here, as elsewhere, we have our own problems to meet without much help from the traditions and precedents of the Old World. Denominational and state schools co-exist in our country, from the academy up to the university. The general government maintains military and naval academies, but no great university. The various States have different kinds of educational establishments. On the whole American Christianity has shown itself decidedly spmpathetic with education, and American education has been predominantly under Christian influence.

The denominational schools in the United States have a very interesting and important history. The two oldest colleges established in America, viz.: Harvard in 1636-9, and William and Mary in Vir-

ginia, in 1693, grew, as was natural, out of the state-church arrangements then existing in their respective commonwealths. The States of Massachusetts and Virginia have made appropriations from time to time to these ancient institutions, but on the breaking up of the state-church in these old commonwealths religious sentiments did not wholly lose their control of the colleges. Harvard was captured by the Unitarians in 1805, and while it is undenominational it still is decidedly Unitarian in its management and sentiments. William and Mary, while never controlled by any one denomination, has been, as was natural, rather more closely connected with the Episcopal church than with any other denomination. Leaving out these two ancient colleges, most of the others have been distinctively and avowedly denominational from the very beginning, though there has been more or less admixture of local and civil control in their management. Every important sect in the United States, and many of the smaller ones, has its own school or schools, commonly one, but sometimes several in each State. In their struggles, their undue multiplication, their rivalries and quarrels, their rise and fall, and their substantial achievements as well, these denominational schools are a remarkable phenomenon in the history of our country.

First of all, there is the academy or high school. There are many such schools under denominational control, and more of this sort are needed as feeders to the higher institutions. Many denominations have bestirred themselves to establish colleges rather prematurely, and have absorbed their means and

efforts in trying to build up stronger institutions than they could manage, to the neglect of primary and secondary schools. Next come the colleges. These are for the different sexes. Sometimes the colleges for males and females are located in the same town. In recent years the question of co-education has received much attention, and for the sake of economical management and better facilities for girls many of the denominational schools have become co-educational. There are undoubted advantages in co-education, and undoubted disadvantages also. Among our people some prefer co-education, and some the separate education of the sexes, and there should be schools to meet both these demands. Next comes the university. Not many of these are needed. Many so called universities have named themselves in advance of their actual achievements. It is desirable, however, to have a few real universities under denominational control. Next comes the theological seminary. Of these, two sorts must be recognized. Sometimes the theological department of a university gives a good course of theological instruction, and such an arrangement, where there is large endownment, might be desirable for the sake of unity of management and for the contact of young men with each other in preparation for the various pursuits and callings of life. On the other hand, the separate theological seminary, based upon the whole denominational foundation and confining itself strictly to theological education, has numerous advantages. In this matter, as in regard to co-education, there is room for both kinds, and it is likely that there will be both kinds of theological schools.

Mention might be made here also of technical schools, though few if any of these are especially denominational. If there must be schools of technology there is no good reason why these also should not be included under denominational control, both in the way of being departments of the universities and of having a separate existence of their own.

Some serious problems confront the denominational school at present. Many dispute their necessity. It is natural for those who are opposed, or indifferent, to Christianity, to look upon the state as the only proper authority in education and to disparage the reasons for having denominational colleges; and it must be admitted also that some Christians are not thoroughly satisfied that it is the duty of the different sects, at so great an expenditure of money and energy, to maintain denominational schools parallel with the state schools. Some say there is no need for the denominational schools since the state is richer than any one denomination, and has the power and resources to establish schools of better grade. Others urge that it would be better for all the people to unite on their colleges and universities than to be divided out among so many struggling institutions. There is undoubted force in these views. But on the other hand, many are profoundly convinced that there is still a place and a need for the distinctively denominational school. This grows out of the reason for the existence of the denominations themselves. Waiving the question, which has been discussed elsewhere, of organic Christian union, we may safely assume that different denominations of Christians will exist as long as

men do not think the same way upon religious problems and duties. Each denomination, if true to its beliefs, has every reason for maintaining itself. So the question of denominational enterprises thus becomes wrapped up with the separate existence of each sect. No iron-clad rule can be laid down in regard to this matter, but upon the whole it is certainly desirable that in imparting knowledge the Christian churches should have some schools which they can control, and where their own tenets shall at least be respected and explained, if not distinctly taught. Besides all this, and what is far more important, the Christian school, is needed as a wholesome check and influence upon other schools and upon the progress of thought and culture within human society. There is danger always that the public schools, being undenominational, may be un-Christian, if not anti-Christian. But as long as the denominational schools exist, the state and other non-Christian schools cannot afford to be distinctly anti-Christian.

Another serious question which confronts the denominational college is in regard to its relations and rivalries. Schools of the same denomination, if there be more than one or two in the State, will often be thrown into undesirable rivalry with each other. Then again, the schools of the different denominations competing for the undenominational patronage may sometimes intensify rather than allay sectarian prejudice and conflicts. But there is every reason that the different denominational schools in the State should have sacred regard to each other's interests, and work along in friendly

co-operation, rather than in sinful and useless competition. A more serious difficulty, however, is the question as to the relation the denominational school should sustain to the state institutions, and the inevitable rivalries growing out of these relations. Mutual jealousies and friction over patronage, with resultant unfriendly criticisms too often occur. There should rather be sympathy, co-operation, mutual respect. Granting that both state and church must educate, and that state and church must be separate, then both kinds of schools must exist. As things are in the United States the only distinctly Christian education in this country must be under denominational auspices. It would be a calamity past computation for Christianity to leave to wholly secular influences the education of our youth. Other problems of the denominational schools in general may be quite as well discussed under the relation of the Baptist churches to their schools, a topic which we now take up.

Baptists have no need to apologize for their relations to education in this country. No doubt many mistakes have been made. There have been resulting losses and disasters. Some schools have gone down and have been forgotten, others have been badly located, wretchedly equipped, made too pretentious; and various other wrong things have happened; but granting all these things there is no good reason why Baptists should mournfully charge themselves with any pre-eminence of failure and mistake in these respects. The truth is that the Baptists of this country hold an honorable place along with the other Christian denominations in the

establishment and maintenance of schools of many kinds. The proper relation of the Baptist churches to their schools is a question of very great importance, and it has several branches, which may be called those of foundation, maintenance, and control.

First of all, there is the question of foundation. There are three ways in which Baptist schools have commonly been founded, but often these three have been variously combined with each other: (1) There is the foundation by the denominational assemblies, or bodies. Sometimes State Conventions and Associations have taken up the question of education, and by concerted action and appeal to the people have established, endowed and maintained the various schools. This, as in the case of missions and charities, is the principle of co-operation; the representatives of the church coming together in some stated or special convention have seen fit to establish the schools. (2) Local enterprise. It has not infrequently happened that some town or place would take the initiative in establishing a school and would then make certain proposals to the denomination to adopt the school as its own, to patronize it, and to assist in its further endowment and enlargement. This method has sometimes had its difficulties, leading to the unnecessary multiplication of schools, and to various controversies and competitions in their establishment and maintenance. (3) Individual endowments. It has also been common for benevolent individuals to give large sums for the establishment of denominational schools. Sometimes these schools have been ade-

quately endowed by their patrons, but quite as often their funds have needed supplementing by other gifts, either local or general.

In regard to the founding of aditional Baptist institutions there are grave questions for the future to determine. How many more there should be; whether it would not be better to weed out some of the weaker ones and concentrate forces upon some of the stronger; whether we have not gone too fast in establishing denominational schools; are all questions of importance. It is no easy matter to found and maintain a well-equipped school. Hasty enterprises of this sort may well be regarded with suspicion and caution. Probably, as in the past, there will be, and can be, no settled policy as to the initiative, but wisdom and consideration are greatly needed in the founding of schools.

Next to be considered is the problem of maintenance, and this involves endowment, enlargement, and patronage. No school can now maintain itself and successfully compete with others without some endowment. The schools which derive their income in part from invested funds have a great advantage over those which have to depend exclusively upon patronage. They can make the instruction cheaper, and if not cheaper, they can give a higher grade of instruction at the same cost to the student. While free tuition is perhaps not desirable, while there ought to be some income from patronage, still the need of liberal endowments is most keenly felt, and there will be need of increasing gifts for this great purpose. Popular subscriptions have been the principal dependence in the past, and these will still

be needed, but after all the main dependence in the future must be upon large individual gifts. Popular subscriptions are too uncertain, too expensive and difficult to raise to meet with undivided approval. It may not be possible to get entirely away from this method; besides it gives opportunity to many small givers to become interested in the endowment of the college, and this is well; so upon the whole we must look to both popular subscriptions and large personal donations for the endowment of our Baptist schools.

Another matter under the head of maintenance is that of enlargement. This should be accepted as a constant demand, and not as an affliction. The school that is worth establishing and endowing is worth enlargement. In the nature of things there cannot be any fixed limit to the enlargement of a school. It is exactly parallel to the enlargement of a business. A prosperous business man always wants to enlarge his operations, and so a prosperous college naturally extends its departments, widens its course of instruction; and then to enlarge its capacity demands an increase in its teaching force. There is always room for improvement in a Baptist college. The churches need to realize this. Many of our people seem to think that after they have once contributed to the establishment of a college it is positive impudence in the college authorities to ask for more; but the necessity of enlarged life demands a continual appeal to the benevolence of the churches and of individuals.

Still another matter in regard to the maintenance of the colleges is that of patronage. Very delicate

and difficult questions arise in regard to this subject. The general proposition may be laid down, that Baptist people ought to patronize Baptist schools. Other things being equal it would seem to be clearly the duty of Baptist families to send their children to those schools which have been established and maintained by their own denomination. But many exceptional cases occur, and there cannot be any unbending law to compel Baptists to send their children to the denominational schools. Often there are questions of locality and of personal preferences which constitute just and reasonable grounds for a different choice.

The problem of control is also one of serious importance. It is a live question, and one that needs especial and delicate attention. First of all let us say that there should be control. What is the use of calling a school Baptist when the denomination has no control of it? In some way or other the people who have established the school, and in whose name it is conducted, should be able to make their views respected, and their controlling influence felt in its management. This is simple justice as well as enlightened policy; but when we come to consider the nature and extent of that control and influence, we shall have to admit that these may greatly vary. Local necessities sometimes require that others who have been interested in the founding and maintenance of the college should have a voice in its management. But as long as a school bears the Baptist name and appeals to the denominational patronage, it has no right to surrender utterly to local influence the control of the college. Again,

there may be some provisions in the wills and charters by which institutions have been established that must be respected so as to limit or define the nature and extent of the denominational control. It is not possible here to give this matter very extended consideration. Circumstances will largely direct and shape the policy of the denomination in securing and holding its control over the institutions which bear its name.

In general, the most feasible and satisfactory method by which the churches should control their schools is that the co-operative assemblies of the denomination should in some way have power over the boards and trustees. In many schools the trustees are elected annually, or at various periods, by the State conventions, or by educational conventions. Sometimes the trustees are composed of three or four classes, a certain number being elected each year so that the board is never suddenly changed. The problem is to find the medium between a stable management and a direct touch with the whole denominational life. If popular assemblies have too much influence there is danger of revolutions; and sudden changes may prove disastrous both to the patronage and to the resources of the colleges. If on the other hand the influence of the denomination is too remote, and the corporation perpetuates and manages itself, there is danger of its departing from the denominational standards, and of getting out of sympathy with the denominational life and thought. Boards of trustees for denominational institutions should not be wholly self-perpetuating. In cases where they fill vacancies by their own elec-

tion, these elections should be guarded either by charter regulations, or else the denominational assemblies should have the right of nomination, leaving the board to elect. Of course it need not be said that boards of trustees for denominational institutions should have no close relations with the state. This has sometimes occurred with other denominations, and has been the cause of serious friction and trouble. It does not suit the genius of Baptist institutions to have entangling alliances with the state. From education we pass on to the other two phases of the church's work for social welfare, namely, charity and reform.

Charity may be defined as the effort, more or less systematic and organized, to give relief, either temporary or permanent, to the individuals and classes of society which are in special need of help. There is a very large number of dependent and defective members of society, those who have through fault or misfortune, been cast for their support upon the help of others, and there are not a few problems connected with the giving of needed relief. It is of the utmost importance that the churches should face these problems, and should be found in the front rank in lending a hand toward the alleviation of human misery, and in bringing to bear upon the great suffering mass of humanity the gentle streams of a kindly charity, whose great source is in the sentiments inspired by the example and teachings of the Son of Man.

It is proper that we should take a look at the historical connection between Christianity and charity. It is one of the chief glories of Christianity

that in every age of its unfolding power among men it has reached out a helping hand to the help-needing class of mankind.*

In the times of the Apostles we find that they had learned the lesson from their Master, and gave much attention, both in example and precept, to the relief of the poor, the sick, the destitute. We have no reason to doubt that the teachings of the Apostles were carried on in the obscure period up to the middle of the second century; for we find in the early Fathers frequent reference to the giving of charity and the care of the poor.

One of the earliest forms which charity took was for the help of the children; and houses for the care of orphans and abandoned children were not uncommon. Widows also received especial care; and hospitals, especially for incurables, were early founded and maintained.

In the Middle Ages the various forms of charities which the church had begun in the earlier times were carried forward. The monasteries were often places of refuge for the distressed. It is true that certain fearful abuses were sometimes found in connection with these institutions, but making no excuse whatever for any wrongdoing, it remains true that the Catholic Church of the Middle Ages did a vast amount of pure and beneficent work.

In modern times Christianity has continued in the line of its earlier work in this great field. The great charities of the Roman Catholic Church have

* Books that bear on this subject are W. E. H. Lecky's *History of European Morals;* C. Schmidt's *Social Results of Early Christianity;* C. L. Brace's *Gesta Christi*, and others.

been continued, and have extended throughout the world. Of course, Protestantism could not leave this work alone to Rome. State-church institutions on the continent of Europe and in England may have had some influence in turning over to the state a larger share of charitable work. The famous Orphan House in Halle was founded by the celebrated preacher and philanthropist, A. H. Francke, in the latter part of the seventeenth century. This institution has been the model for many similar ones in the Protestant denominations. The piteous appeal of neglected and orphan children has been heard, and almost every denomination has its orphan house in most of the countries, and in the States of our Union. Along with aid for the children there has been help for the forlorn of other classes. There are homes and funds for the aged poor of both sexes, and for aged and indigent ministers. There are also a few hospitals and sanitariums under denominational management.

In the days of the early Christian emperors there was co-operation between church and state in the founding and maintenance of charitable institutions. In the Middle Ages the Church had perhaps taken the most of them under her care. Since the Reformation the various states of the civilized world, acting now under direct and now under indirect stimulus from the church, and happily imbued with Christian sentiments, have done extensive works of charity. Where there is separation of church and state, as in the case of education, there are both denominational and public institutions. The question immediately arises, as with the schools, whether

there is need for both. Some suggest that the institutions of charity should all be turned over to the state. But besides reasons of denominational policy, there is still actual room and great need for all that now exist and more besides. Nor is it wise or Christian to turn over all philanthropic work to the secular authorities; for in addition to the check on mismanagement which these church charities offer, the churches themselves need the opportunity and the stimulus for Christian giving which these institutions bring. There might be some sort of state supervision which would not interfere with individual or religious liberty, and in some places the presence of some notable public charity may well render unnecessary the establishment of any similar denominational institutions; but on the whole there seems thus far to be ample justification for the churches to go on with their charitable work, and even extend it.

Regarding the local church as an instrument of power in the promotion of all Christian enterprises, it is fitting that we should give some account of its relations to the great matter of Christian charities. The duty and the actual work of these churches in charity rests primarily, as in evanglization, upon the individual Christian. No combinations of individuals into societies or churches, nor of these into larger associations can release each separate Christian from his duty to extend help to his fellowmen who need assistance. But we are here especially concerned with the matter of charity from the church point of view, and much that is to be said will apply equally well to the duty of the individual

Christian; for in addition to personal and individual help, the church as an organization also has its work in this field, gathering up and directing each separate activity and gift on the part of its members.

The larger co-operation with other churches in general work does not relieve the local church from the duty of caring both for its own poor and for those who have no immediate claim upon its beneficence. The question of how to perform the duty is one of paramount interest and importance. There are several principles to guide us. In the first place, there must be the giving of money, or of the necessities of life; actual gifts of things that are needed, food, raiment, shelter, medicine,—all of which cost money. Whether the money itself should be given, or the things needed bought for the recipient, would depend, of course, upon the circumstances; but there must be the giving of those things which are needful for the body. "If a brother or a sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled, and yet ye give them not the things needful to the body, what doth it profit?" (James 2:15,16).

But along with this giving of necessities there must be wisdom in the giving, and in the administration of the gifts. In the sixth chapter of Acts, we find that the administration of charity occupied the attention of the Apostles when in the daily ministration of the common fund of the church at Jerusalem some widows were neglected. The Apostles desired the community to set apart seven men of good report who should be over that business. (Acts 6:1-6.) Thus suitable care was taken in the

very earliest movement of the church's charities that they should be wisely and impartially distributed. In 2 Cor. 8:16-23, Paul gives us valuable hints as to the care which should be taken in administering the fund for the necessity of the saints. He shows how Titus and other brethren were chosen by the churches to assist in the distribution of this bounty, and that he did this to avoid any criticism, "providing honest things, not only in the sight of the Lord, but also in the sight of men." Another phase of this subject, too, is presented by the Apostle in I Tim. 5:3-16, where he lays down some very sensible regulations as to the character of the persons who should receive the bounty of the church. The aged, the destitute and the worthy widows were to be accepted without hesitation, and cared for, but in cases of families who had widows among them, they were to provide for their own, the Apostle distinctly declaring that the man who provides not for his own household has denied the faith and is worse than an unbeliever. The church was not to be burdened with those who were not actually in need of its help, or who were unworthy to receive it. Again, Paul seems to have anticipated the modern tramp evil in 2 Thess. 3:10, where he declares that those who were unwilling to work, should not eat. We thus see that the duty of the churches to exercise wise care in the administration of their charities is very plain.

The deacons are usually charged with the administration of charities, and very rightly; for that seems to have been the primary intention of their office, but the pastor also will naturally be concerned in this matter; and, moreover, it should not

be confined to the pastor and deacons, but the members of the church, and the church in its official capacity, ought to exercise some care. Great delicacy is needed in the administration of charities. Sometimes persons who actually need help are too proud to ask for it, while others who do not need it, are only too forward in seeking it. To reject the unworthy and to find out the really worthy is one of the church's delicate and peculiar duties. It is not right that everybody who asks for help should receive it. Churches, as well as individual Christians, often do harm by giving to impostors who ought to be at work instead of being allowed to beg. Often it is mere sentimentality and unwillingness to look into things, which allows Christian people and churches to be careless in the distribution of alms. In modern times the Associated Charities Societies have been found very helpful both to churches and to individuals in relieving them from the incessant appeals of impostors and unworthy beggars. It is well for the pastors and some of the leading members of the churches in cities to be conected with these associations, and when applicants who are unknown present themselves as objects of aid, they should be promptly referred to the Associated Charities Society. Usually, however, the church will find among its own and well known members those who need occasional, and some who need permanent, help. In the case of the aged and the sick, there can be little question as to the church's duty; but sometimes it is necessary to withdraw help when it is found that the persons receiving it are becoming pauperized, that is, depend-

ing upon the church rather than upon their own exertions.

In addition to giving and administering the things that are necessary for the body, there must be personal contact. In the wonderful description of the Final Judgment given by our Lord in Matt. 25:34-40, there is a vision of those who come and are rewarded because they have ministered to the Lord when he was sick and in prison and distressed; and when they express their surprise, he says to them: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." No one who has ever read or heard it can ever forget the beautiful saying of the apostle James (1:27): "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Notwithstanding this classic passage, so often quoted, it yet remains deplorably true that this branch of Christian charity is greatly neglected by our churches. Too often the duty of personal visitation is relegated entirely to the pastors and the deacons, together with the women's societies or committees of the church. Yet the pastor will have the larger share of this kind of work, and he should unhestitatingly and lovingly perform his duty in this regard.

In regard to the relations which the churches sustain to the denominational charities a few words must be said. As in the case of missions and education there must be co-operation among the churches to sustain their benevolent institutions. The work is carried on in the familiar ways of

taking collections in the local churches, having the work of charity discussed in the conventions and associations, and having the institutions managed by boards, committees, managers and the like. As in the case of schools, there is need that these institutions of charity be kept in close connection with the churches, and that the churches should exercise suitable control in their management.

In addition to this support it is possible for some of the churches to have more immediate contact with special charities. This may sometimes occur in the way of sending their own needy to these institutions. Some churches may have orphans or the aged of their own membership who receive benefit from these institutions, and they have thereby personal interest in their management and success. Sometimes also some member of the local church may be connected with the board of management. And yet again, the churches which are located near any institution of charity have a peculiar privilege in connection with it. Their members may by visits and personal inspection become familiarized with the workings of the charity, or may be enabled to perform kind offices for the inmates, and in various other ways may have such local touch and sympathy as to conduce greatly to their own spiritual growth and to the good of the institution.

In addition to the denominational charities which have been mentioned, the churches may sometimes come in contact with public charities, and church-members as citizens will be interested in institutions of general public interest. It is right, therefore, to give some consideration to these.

The term "public charities" is usually restricted to those which are supported by taxation; but in the larger use of the phrase it would mean those charities in which the public generally is interested, instead of any special denomination or church, and in this larger sense it is here employed. We might classify such public charities under four leading varieties, viz., tax-supported institutions, endowed institutions, asssociated charities societies, and occasional appeals. Taking up these in their order, we notice first tax-supported institutions. There are many kinds of these,—asylums for the blind, the deaf, the insane and feeble-minded, hospitals, houses of reform, various plans for outdoor relief, that is, for bringing help to the homes of the needy instead of congregating these into houses. Some of these are upon a large scale and supported by the various States. And in addition there are county and municipal institutions, alms-houses, hospitals and local orphanages which are supported by taxation. Next, there are the endowed institutions which are semi-public. They are open to the public, and if well managed the whole people have a pride in them; yet they do not appeal either to taxation or to subscription for their support, but derive this from invested funds supplied by their founders. There are many of these in different parts of the country, and of all sorts. Some are denominational, but many are not. Usually all are open for any needy without question as to sectarian affiliation. Some mention ought to be made of the Associated Charities. These differ somewhat in the different States as to the details of organization, but the general purpose of

these societies is not directly to dispense alms, but rather to investigate cases of need and put these in connection with individual or church charities. Sometimes these societies dispense fuel and other things. They have had a very happy effect in many of our cities as regards both local impostors and the general army of tramps that infest the land. And thus, as we have seen, they may be valuable auxiliaries to the churches.

Besides these forms of charity, mention ought to be made of those appeals occasionally made, which come not to any one class, or church, or individual, but to the public at large. These are usually extraordinary needs, calamities; cases like the Charleston earthquake of 1886, the Johnstown flood of 1889, and more recently the Galveston storm, and other similar disasters. Sometimes contributions are called for by public meetings, speeches and appeals of various sorts, and the whole public is interested in these occasional demands for charity.

When we raise the question as to what is the proper relation of the churches to these public charities, the answer will vary according to the circumstances. Of course there is no organic connection. The churches have no control over public charities and no direct relation to them, as churches; but there is a sympathetic relation, which as Christian bodies they ought to feel in all institutions for the good of humanity. There ought also to be comprehension of these great works on the part of pastors, and of the more intelligent members. Besides all this, it is obvious that sometimes there may be a degree of active co-operation which will be de-

termined by the nature of the charity itself and by the circumstances of the case. Sometimes, for example, there will be call for personal interest and work on the part of the pastor and members. No one knows how much good may be done by an occasional visit from some Christian person to these institutions. Oftentimes what the inmates need more than material help is a sympathetic touch, a reminder of the promises of God, or a word or two of fervent and helpful prayer. Sometimes when public meetings, in the interest of these charities, are needed they will naturally be held in churches, and speeches and addresses be made and collections taken if called for; so that the churches have opportunity of contributing in this way to the prosperity of these institutions.

But it is not in education and charity alone that the humanitarian work of the church finds expression; for one of the most important subjects of our times is the relation which Christians and churches should have toward the numerous and various movements which fall under the general name of social reforms. That there is a widespread and deep-seated interest in the problems of human society, not even the most superficial observer of our times can fail to see. On the theoretical side the movement finds expression in the science of Sociology, on the practical side in Reforms. From both points of view it makes imperative appeal to both thoughtful pastors and intelligent laymen.

No great movement for human good ever existed without its perils; so there are dangers which the thoughtful must face in studying the current move-

ment for reform. One of these perils is that of extreme views. Another is that of complexity. There is a bewildering confusion of appeals and plans; and much careful thought is wanted.

Yet notwithstanding these difficulties, there is a blessed promise in this movement for social reform. Let us not expect too much, let us not hope for speedy results, let us be willing to labor and to wait. But there is good hope for humanity in this great quickening of human interest in the problems of mankind, and Christian people have here a duty which they cannot evade and ought lovingly and conscientiously to face, in studying this great movement and doing what they may to promote it wisely, in accordance with the principles of religion.

The name of reform is legion; yet, there are some leading varieties which by way of illustration may here be noted. There is the great temperance reform; the promotion of sobriety, the breaking up of the drink habit, the destruction of the traffic in intoxicating liquors. Then there is a great movement for social purity, the checking of vice, and the encouragement of a better sentiment in regard to chastity. Then there is the problem of the better distribution of wealth, an effort to remove in some way the grinding inequalities, the awful contrast between the too rich and the too poor. Another great movement is that for the improvement of the lower classes of mankind, the uplifting of the "submerged tenth," the cleaning out of the slums. Another vista opens before us in the way of sanitation and hygiene, the protection of the health of the community, the removal of disease and the encouragement of a

healthier condition of the bodies of men. Nor must we fail to take account of political reforms. Cleaning out the "Augean stables" of politics, more especially municipal politics, is one of the problems of the age. The misgovernment of American cities is a by-word and a reproach to our people.

An interesting subject of discussion, if there were time to pursue it at length, would be the promoters of reforms. They are a queerly assorted company,—atheists and theologians, philosophers and preachers, bookish students and clownish laborers, wild visionaries and sober thinkers, scheming politicians and eminent statesmen, learned professors and ignorant workmen, business men and tramps, millionaires and beggars—and women of every sort! The numerous reformers that assail both the difficulties of our times, and the ears of listeners willing and unwilling, are themselves marvels of the age.

Our more special subject of consideration here, however, is the relation of the churches to social reform. How are the churches concerned with these various efforts to improve the social conditions of our time? This is a perfectly natural and proper question, and our answer would be in apostolic language, "Much every way, chiefly because to them are committed the oracles of God." The Lord has concern for human good, and the churches represent him on the earth; but they need to take the greatest care and to exercise the greatest wisdom in order that they may not misrepresent him; for of this there is undeniably great danger. Our churches would make a mistake to go either to the extreme of neglect, or to that of losing their own identity, and the sight

of their own special mission, by becoming overwhelmed in matters merely social.

On the negative side we may say that the relation of the churches to reforms is not an organic one. These reforms do not correspond at every point with the proper mission of the churches, nor is it proper always for the churches to touch them at every point. It is the duty of the churches to recognize the points of contact and divergence between their work and that of the current reforms. Again, the relation is not a mutually regulative one. It is best for the churches to abstain from any attempt to control these movements. It is right, of course, that they should influence them, but the influence ought to be indirect. So is it absolutely essential to the life and well-being of the churches that they do not permit themselves to be taken in charge by any of these current reforms. It would be a mournful day for any church when it should submit itself to be regulated and controlled by those movements which have only social reform for their purpose and object. But the pastors and members of churches in their work as Christians and citizens may be intimately associated and concerned with any proper reform. For example, it would hardly be proper for a church to become a temperance society. The members and pastor of a church might easily be connected with temperance societies, and temperance societies might have an organization within the church, though there are obvious objections to this plan; but a direct contact of the church in its corporate life with any temperance reform would not commonly be advisable. The church has other things to do than to

be a temperance society, or by losing sight of its true mission to promote any other reform, however good in itself.

On the positive side there are many ways in which the churches may be related to these various causes of reform. The practical duty of a church in such cases will necessarily be largely determined by its opportunities and capacities. Some churches for various reasons have a greater call than others for work in reformatory measures; yet, in some degree, all the churches are concerned, and their general duty toward these movements may be indicated in the three words—comprehension, sympathy and effort. It is the duty of Christian people to take an intelligent interest in reformatory movements. Christians cannot afford to be ignorant of any good that is going on in their neighborhood. It is not to be expected that all the members of any church would be equally interested in such movements, and naturally the pastors themselves will differ in the amount of knowledge and interest which they have as to these matters; but upon the whole it can be safely said that the churches, through some of their representatives, should have adequate knowledge of the great movements for human good which are proceeding in the world. It might sometimes be well for certain members of a church interested in social science, or in practical social efforts to meet together, read, and have discussions regarding some of these reforms. Occasionally it would be well for the pastor to preach sermons that bear upon them. If the churches are to be connected in any wise with these modern movements of reform, it ought to be

on the basis of a clear intelligence and of as wide knowledge as possible.

There ought also to be a deep and real sympathy on the part of the churches toward all good reforms. Of course this will be limited by the extent to which any given reform is in accordance with the gospel of Christ, and sometimes also by the character and the methods of the reformers. If a given reform is in accordance with gospel teaching and precedent, and is promoted in ways that commend themselves to the conscience and intelligence of Christian people, a most earnest and thorough-going sympathy should be felt.

How far the churches should take active part in the promotion of reforms will depend upon a good many things, and their course should be guided by the principles just laid down. With a thorough understanding and ready sympathy on the part of the churches of Christ all active effort should be wisely guided. If the reform is good, and the church has opportunity to help it on, this help should be given in accordance with the church's own methods and ideals. Let it not cease to be a church, or to pursue church methods in its help toward reforms. There are many ways in which a church can help on reforms. One of the most common is that of supplying from its membership those who will take intelligent interest along with others in giving encouragement and success to these enterprises. Another way is in offering its building sometimes for the use of societies for reform. There is no reason why the anniversary of a temperance society, or of an associated charities organization, should not be

hospitably entertained by a church. Sometimes, too, occasion might arise for financial help in the way of taking up collections for the benefit of certain societies of reform.

Let it be emphasized in conclusion, that the very best way in which a church can do good in human society is to carry on its work with a high and holy consecration to its divine mission. If a church would be what it ought to be in its worship, its doctrines, its influence upon the community, in the character of its leaders and members, it will do more for human good than it will by abandoning the old-time lines upon which its activities have been laid out and turning aside into some new by-path of sensationalism and noise. The best reform which any church can seek or hope to effect is to bring individual souls into living contact with Jesus Christ.

OUTLINE OF CHAPTER V.

SCRIPTURE TEACHING AS TO WORSHIP.

I. Old Testament Worship.
  1. Survey of its history.
    (1) Earliest times.
    (2) Mosaic institutions.
    (3) The obscure period.
    (4) Flourishing period.
    (5) The divided nation.
(6) The captivity.
    (7) Post-exilian times.
  2. Inferences.
    (1) Underlying principles.
    (2) Component parts.
    (3) Character of the worshiper.
II. New Testament Worship.
  1. Its character.
    (1) Related to Old Testament and synagogue.
    (2) Exemplified in Christ.
    (3) Taught by Apostles.
  2. Its law.
    (1) Fundamentals permanent.
    (2) Spirit obligatory.
    (3) Elements remain.
    (4) Forms may vary.

CHAPTER V.

WORSHIP OF THE CHURCHES.

SCRIPTURE TEACHING.

One purpose of churches and of church life is to provide for and maintain the worship of God. Hence, in our study of Ecclesiology, or the doctrine of the church, it is important, not to say indispensable, that we take some account of worship. The subject is not commonly treated in books about the church, but in separate treatises, or in connection with other subjects, as preaching or pastoral duties. But the matter has an important relation to the church as such, as well as to preaching and the preacher, and therefore, from the church point of view, it seems desirable to consider the great duty and privilege of worship.

The primary notion of worship, involved in the word, is that of giving honor (worthship) to any person deserving it, or worthy of it, and so pre-eminently to God as entitled to all the "worship" which a creature can pay. In Latin it is called *cultus,* whence our borrowed word "cult." This comes from the verb *colere,* to care for, to respect; and hence, intensively, to regard as an object of veneration. In Greek several words are used to express the thought, of which one is λειτουργία (*liturgia*), from which comes our word "liturgy." In the Greek word the thought of service ἔργο

ergon) comes in. This was true also in the case of the Hebrew *abhodhah,* from a verb meaning to serve. To this conception corresponds the German *Gottesdienst*, service of God. These etymologies convey the true idea of worship as being reverential service toward God expressed in acts of devotion usually in an assembly, and in a place set apart for the purpose.

We need not here take account of the most general notion of worship which seems to exist among all men; nor discuss at all the various forms of worship among the heathen nations, ancient or modern. Our view is confined to the worship of Christian churches, especially Baptist churches; and so we must look for our teaching on this subject first of all to the Word of God. The main question for us is, What does the Bible teach us concerning worship? In seeking an answer to this question we are at once impressed with the fact that, along with great likeness, there is remarkable difference between the teachings of the Old and New Testaments on this subject, and so we must study them separately.

Students of Scripture are well aware that in the different periods of Old Testament history different modes of worship prevailed, and it will therefore be necessary to pay some attention to these. Let us first make a survey of the periods of worship in the Old Testament, and then draw such inferences from the descriptions and injunctions as may be helpful to us. In making this brief preliminary survey we are struck with the appearance of worship in the earliest history of the race. Let us recall the sad story of Cain and Abel, of one who offered fruits

of the ground with pride and self-righteousness, and the other who offered the more acceptable sacrifice of a slain lamb, whose shed blood probably betokened the need of giving life as atonement for sin. Let us observe the statement in Gensis 4:26, where after the notice of the birth of Enoch, it is said: "Then began men to call upon the name of Jehovah." Whatever difficulties, historical and exegetical, the language in this passage may have, it indicates with emphasis the existence in antediluvian times of a marked epoch in which man worshiped God. This dim, far-off period is further enlightened for us by the singular character of Enoch (Gen. 5:26), the one who "walked with God and was not, for God took him." Amid the corruption just before the Flood we find Noah (Gen. 6:8) a "preacher of righteousness," who found grace in the eyes of the Lord. Thus we clearly see traces of worship even in these dark and briefly noticed times preceding the great overthrow of the Flood.

Just after the Deluge we observe the sacrifice which Noah offered (Gen. 8:20), where the altar is first mentioned, though it must have been in use before. In Gen. 12:1-3 we have the mementous occasion of the call of Abraham from Ur of the Chaldees to go out from his kindred, who were idolaters, and to establish afresh the true worship of God. In obedience to this divine command the old Patriarch pursued his westward journey, and almost every time mention is made of him it is said that "he built an altar and called on the name of the Lord." When Jacob was fleeing from the wrath of his justly offended brother, he lighted upon a certain place

where, we are told, there was vouchsafed to him, conscience-stricken as he must have been, and sinning as he certainly was, a vision of the divine glory. In the morning, awaking from his dreams, with an awe and reverence that speak to the heart of every reader of the narrative, he said, "This is none other but the house of God, and this is the gate of heaven." Returning from his wanderings and sufferings, a chastened and subdued man, not now with his staff alone, but made by divine grace and blessing into two bands, he is found at the lonely ford of Jabbok wrestling all the night long with the angel of God, giving us a picture of the faithful seeker of God in prayer, that lasts through all the centuries to this day. And later we find him urging his neglectful household to put away the strange gods that were among them, and to arise and go up to Bethel, and call sincerely and powerfully once more upon the name of the true God of his father and grandfather. So we see in the patriarchal age, not very many, but marked and beautiful traces of the sincere worship paid, not to the multitudous divinities of the heathen mythology, but to the one God, Creator of heaven and earth.

Concerning the worship of the Israelites in the days of the Egyptian bondage, there are scanty, if any, traces. But we may safely infer that the true worship of God was much depressed among the downtrodden and sorely afflicted Israelites. It was perhaps injured also by contact with the peculiarly repulsive and gross idolatry of the Egyptians. Yet, we should perhaps be very far astray if we deem that the worship of the true God was wholly lost,

even in such a time as that. There were doubtless those who waited for the consolation of Israel even then, and preserved in their times the traditional worship of their fathers. Are we not safe in imagining that in the home of Amram, the brothers who were to be the future priest and lawgiver of the Israelitish race, were taught from their youth, the one in his constant abiding and the other in his occasional visits, in the parental home, something of Jehovah and his worship? When the children of Israel emerge from Egypt under the leadership of Moses, and receive at his hands the laws from God concerning their future national life and religious worship, a very different state of affairs dawns upon us.* So we come now to consider worship as it is displayed in the Mosaic institutions. The divine revelation came through Moses, and Israel was very largely occupied with the ordinances of worship. The elaborate sacrifices and offerings, the laws concerning the priesthood, the vows, the great feasts, the tabernacle with its furniture, the altars, the ark of the covenant, kept in the most holy place—all these show how large a place the worship of God occupied in the provisions of the Mosaic economy. Soon after the Exodus these institutions were established as a part of the very life of Israel, and in their main features, with seasons of neglect and revival, they held sway through all the subsequent Old Testament history.

After the death of Aaron and Moses we fall upon

* The author is greatly indebted throughout the subsequent discussion to the profound and suggestive work of Oehler, *Old Testament Theology.*

an obscure period in Israel's history, especially as regards the matter of worship. From the time of Joshua to the establishment of the kingdom under David, the notices of worship are not very frequent or full. There were some grave irregularities, as in the case of Micah and the Danites, mentioned in the seventeenth and eighteenth chapters of Judges, and some fearful abuses, as in the case of Eli's sons (2 Samuel 2:12-25), but upon the whole the indications are that the Mosaic worship was fairly well kept up. Yet there was not absolute strictness about it; for we find that Samuel, who was not a priest, though a Levite, offered sacrifices, and at other places than at the tabernacle, yet he sharply rebuked Saul for presuming to offer sacrifice contrary to law. We might say that this assumption on the part of Samuel was due to his prophetic character, or was authorized by special command or intimation from God. It was, however, exceptional.

After Samuel's time we come to the flourishing period in Israel's life and worship. With the establishment of the kingdom under David and Solomon, the worship of Jehovah took on a new phase, and had a larger place in the national life than it had probably ever held. Two things of special interest mark this period. One was the great attention given to music, both vocal and instrumental, in the worship of David's time. Numerous singers were appointed. David himself was a musician and poet of great genius. The melodies of the Psalms are set to various kinds of instruments. The trumpets, the stringed instruments, the psalteries, and possibly something akin to the pipe, were in

common use in the temple services. The other thing was the removal of the tabernacle to Jerusalem and the building and consecration of the temple of Solomon. The establishment of the temple upon Mount Zion as the central feature of national life was an event of the utmost importance, not only to Israel, but to the true worship of God in all subsequent ages. From the Acropolis at Athens a stream of culture and art has flowed in rich profusion through all civilization; from the Forum and the Capitol by the side of the Tiber, government and law have wrapped the earth in their embrace; but from the holy hill of Zion the Psalms of praise unto God, and the Law that is above all laws; yea, the excellency of God himself hath shined forth in perpetual blessing to all mankind.

After this period of glory and power, we come to the sad time of the divided nation. In Judah, with ups and downs according to the influence of the court, public worship was still maintained, but certainly not on so splendid a scale as under David and Solomon. Jeroboam, seeing the political influence which the worship at Jerusalem must exert, with shrewd instinct, but with a sinful heart that is painfully depicted in every mention of him thereafter, set up calves in Bethel and Dan, and invited the people to worship there, making priests even of the lowest of the people, and seeking to divert his subjects from the true worship at Jerusalem; for this mournful refrain describing his sin recurs again and again in the Scripture narrative, "Jeroboam the son of Nebat, which made Israel to sin." He also made high places, and provided a priesthood and sacrifices.

He undertook to sap the very foundation of the religion of the people, and to turn their hearts from the rightful worship of their fathers. However much we might sympathize with his revolt from the absurd and wicked folly of Rehoboam, we can find only condemnation for his corruption of the people.

In both parts of the divided nation during this corrupt and declining period of its history, it is interesting to note the rise and influence of the prophets. They were the preachers of their age. And in this and the following times the use of speech in teaching, exhortation and warning becomes a more important element in the religious life of the people, and probably in some connection with the worship.

This brings us to the mournful epoch of the Captivity. In the prophecies of Ezekiel and Daniel we have some references to the worship, private and perhaps also in assemblies, of the people. As to music, we have a very pathetic, and at the same time suggestive, reference in the 137th Psalm:

"By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive required of us songs,
And they that wasted us required of us mirth, saying,
Sing us one of the songs of Zion.
How shall we sing the Lord's song
In a strange land?
If I forget thee, O Jerusalem,

Let my right hand forget her cunning,
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy."

In later times, notices in the Book of Esther, though there is no direct mention either of God or of worship in the book, indicated that the Jews of the Dispersion had forms of worship, for we find that they were gathered together upon certain days, and that Esther and her companions and Mordecai were to fast before she went in to the king. Possibly the synagogue came into being during the Captivity, or at least the suggestion of it arose in the assemblies of the people during this sad time.

Coming to the post-exilian times, we have several items of great interest in regard to the worship of Israel. There was the rebuilding of the temple, and the re-establishment of the stated and local worship. In the 8th chapter of Nehemiah an important occurrence is related. The people were gathered together in one great assembly "into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra, the priest, brought the law before the congregation, both men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and women, and of those that could understand; and the ears of all the

people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood which they had made for the purpose. . . . . And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading." Here we have the reading and exposition of the law—a kind of preaching—to the assembly, a great congregation outside of the temple. Whether this was an entirely new thing, or had been begun during the experiences of the Captivity, it is impossible to say. It is commonly supposed, too, that about this time the synagogue, as a permanent institution of Judaism, was established, and that throughout the length and breadth of the land after the return from captivity these places and assemblies for worship were henceforth a permanent institution.

Passing from this hasty survey of the history of the Israelitish worship, we may proceed to draw some inferences for our own instruction. Let us try to discover the underlying principle of worship and its expression. Oehler says that worship recognizes the divine ownership, and must be the people's expression in act of that recognition; that is, worship is the act of communion between a God who has chosen a people for himself and a people who consecrate themselves to God. The outward acts of worship, prayer, sacrifice and praise are expressions of this double truth. Thus prayer and praise require a God who hears, and sacrifices require one who accepts. These acts are not mere symbols, but are also means divinely appointed by which that communion between God and man may be realized to the worshiper, though not effected as by a cause. This

seems to be the underlying principle of worship as it exists in the Old Testament economy.

We should notice also the component parts of Old Testament worship as these were finally completed after the Captivity. Gathering them up in order, we find sacrifice; and prayer, both private and public; and praise, vocal and instrumental; and reading of the law; and exhortation, either direct (prophetic) or expository and hortatory, based upon the Scriptures. All these, except sacrifice, were especially characteristic of the synagogue worship, and they are worthy of notice for the important influence which they had upon the subsequent developments of worship.

Now when we come to consider the character of this worship, we may naturally infer that it would vary with the character of the worshiper, according as that avoided or approached insincerity and formalism. There was always danger here, but these abuses were often powerfully rebuked by the prophets. Some of their sternest denunciations, as in Jeremiah and Micah, were against the insincerity and hollowness of worship. We might say that the idea of a devout and spiritual worship under the Old Dispensation was about like this: It was the act of one who deeply felt and earnestly strove to give suitable expression to three pairs of truths, namely, God's sovereignty and his dependence; God's holiness and his sinfulness; God's grace and his gratitude. And these things remain and must ever remain the basis of any true worship of the living God.

Let us now consider the worship that is unfolded to our view in the New Testament. There is no

sudden jar in passing from the worship of the Old Testament to that of the New; still less do we find any antagonism between the two. Yet there is great and marked difference which we must feel. We here consider the character of the New Testament worship; and its law, imposing obligation upon Christians, both as churches and individuals, in all times.

In discussing the character of the New Testament worship we first consider how it was related to the worship of the Old Testament and of the synagogue; for in this evidently lies both the historical and religious basis of the New Testament worship. In fact the actual worship described in the New Testament is a transition from that of the Old Testament to that of the Christian church. It is not exactly like either, and yet is vitally related to both. While the principal element in the Old Testament service is sacrifice, in the New Testament the didactic and hortatory elements are emphasized. Elaborate ritual marks that of the Old Testament, severe simplicity that of the New. The depression of the idea of sacrifice in the New Testament is due to the emphasis placed on spirituality, and also more definitely to the fact that the Fulfiller of the types and symbols of the Old Testament had now come and opened the New Dispensation, and offered himself as a sacrifice. Just after New Testament times, the destruction of the temple and the scattering of the Jews throughout all nations, historically ended the era of ritual and sacrifice. When that momentous event occurred it found the Christian church, the new spiritual Israel, substituted for the ancient theocracy, and ready for a change in the mode of worship. No doubt

also the coming of Gentile elements into the churches had influence in doing away with the notion of sacrifice; though this statement is perhaps to be qualified, when we remember that in many of the heathen religions there were also elaborate sacrifices. Yet in abandoning idolatry and realizing its degrading features, the Gentile Christian had probably come to entertain considerable repugnance toward heathen festivals and feasts. Both in Romans and in 1 Corinthians, the apostle Paul discusses the matter of eating meats that had been offered to idols, in such a way as to show that there were many who regarded this practice with abhorrence, while others looked upon it as a matter of indifference, because the idol was nothing in the world. The form of worship in the synagogues of course omitted sacrifices, as these were legally offered only at the temple. This also prepared the way for the worship of the Christian churches. The parts of the service of the synagogues were the four elements of prayer, praise, reading of the Scriptures, and exhortation; and these all easily, naturally and permanently passed on into the Christian churches and are preserved among us to this day. The first Christians were Jews, and as such they observed the sacrifices of the law until the destruction of Jerusalem; but already the Epistle to the Hebrews shows us that the great sacrifice of Christ annulled by fulfillment the older sacrifices of the Mosaic law; and of the Gentile converts, of course, no sacrifices were required. The observance of the ordinances, especially the Lord's Supper, pointed back to that great sacrifice to which the offerings under the law pointed forward, and these

simpler rites displaced the more elaborate ceremonies of the temple.

The second question in regard to the New Testament worship is, How was it exemplified in the actions and teachings of Christ? Our Lord as a worshiper would be good subject for investigation and exposition. No doubt the twelve-year-old boy engaged in the worship of the temple on his visit there with his parents. He was a frequent, doubtless an habitual, attendant at the synagogues; for we are told that "as his custom was on the Sabbath day he went into the synagogue to worship." He twice, with the fiery zeal of an old prophet cleansed the temple of unspiritual traffickers who degraded its holy precincts; yet we find him teaching the woman Samaria that particular places are not essential to spiritual worship. He paid the temple tax and at the same time declared his exemption from the claim. He preached from a passage in Isaiah in the synagogue at Nazareth, but apparently without a text in that of Capernaum; and so, on the mountain, by the sea, in his walks, in the homes of the people, sometimes to the multitudes, sometimes to a few, and sometimes even to one inquirer, we find him proclaiming the great truths which he had come into the world to establish and send on. No doubt he often prayed with others, but we know how he loved to pray alone. So he teaches his disciples to pray together, and carefully enjoins secret devotion. As to the matter of singing, who can fail to recall the closing scene at the Last Supper when "they sang a hymn and went out into the Mount of Olives"? We surely infer that our Saviour himself joined in

the song. Is it wrong to imagine that he even led it? Is it wrong to imagine something of the quality, the softness, the expressiveness of his voice as he led in sacred song? Shall not holy song be for ever sanctified to us in the thought that Jesus sang? If at the close of the Supper, may we not also infer that he sang at other times, and that with him, as with his ancestor David, it was one way in which he poured out his soul unto God? We have the strongest impression,both from his example and his teaching, that the worship which he enjoins and exemplifies should be at once genuine, simple and spiritual.

Another question of importance is, How do we find the New Testament worship set forth in the example and precepts of the Apostles? Early in the history (Acts 1:12-14) we find the little band of believers worshiping together in an upper room at Jerusalem. The distinguishing feature of this first worship was prayer and supplication, but soon (Acts 1:15-2:14) we find Peter speaking and exhorting from the Scriptures, addressing himself first to the brethren and then to the multitude. We find that they continued to worship in the temple (Acts 2:46-3:1f.), and to meet with their Jewish brethren in the synagogues (Acts 6:9) to "dispute," but no doubt to worship. It was Paul's established custom to go to the synagogues of his fellow-countrymen; and toward the close of his career he goes to Jerusalem to offer sacrifices, and is found and assaulted in the temple. But there was also other worship. Remember Lydia and the little band on the river's brink on a Sabbath morning near Philippi, where a place of prayer was, and where the Lord opened her heart that she attended

unto the things that were spoken by Paul; nor let us forget the gatherings in private houses, in upper rooms, in hired dwellings and in schools. Paul went to the "school of one Tyrannus." That might have been the first, but certainly it has not been the last time that Christian worship was conducted in a school-house.

In all this we find by statement and inference that the use of Scripture—reading, exposition, exhortation, was a part of the worship; also that prayer was; but what of singing? Nothing is said of this especially in regard to the worship, but how can we forget those songs of praise at mid-night in the inner prison at Philippi, where with lacerated backs and feet fast in the stocks, but with joyous hearts and loosened tongues, Paul and Silas sang praises unto God? We cannot doubt that what was done in the prison was a reminisence of the public worship of God. They had sung with their brethren the songs of praise connected with their worship. We cannot doubt that this was an accepted and well established part of the earliest Christian worship.

When we come to the Epistles of Paul, we find clear light. He charges Timothy as to the prayers, those of public worship (1 Tim. 2:1,2), and also as to the reading, exhortation, the teaching (1 Tim. 4:13). The reading here referred to, is very properly regarded by many commentators to be the public reading of the Scriptures in worship. In two well known passages (Eph. 5:19,20; Col. 3:16) he emphatically enjoins the worship of song: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the

Lord." Some think that Paul twice quotes hymns (Eph. 5:14):

"Awake, thou that sleepest,
And arise from the dead,
And Christ shall shine upon thee,"

and in 1. Timothy 3:16:

"He who was manifested in the flesh,
Justified in the Spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up in glory."

This may not be poetry, but the clauses have a certain relation to each other, and it is not impossible that these are fragments of early Christian hymns, which have under the Apostle's pen become part of the divinely inspired Word. So there can be no question as to what were the elements of New Testament worship; prayer, praise, reading of the Scriptures, and teaching or exhortation.

As to the observance of the ordinances, these were probably held in connection with the worship. At Troas we find that after the celebration of the Supper, which was doubtless connected with other parts of the worship, Paul preached on far into the night. In regard to baptism we do not know, but it is not unlikely that some worship was held in connection with this ordinance also.

As to the spirit of this service of worship, it is hardly necessary to adduce passages of proof; that

lies upon the surface, and yet penetrates to the bosom of it all. No reader of the New Testament can fail to mark the qualities that characterize its worship. It was sincere, reverent, devout toward God; and toward man it was eminently practical and tending to edification. Would it were ever so!

A few things must be said concerning the law of the New Testament worship. By this is meant whether the worship set forth in Scripture is still the law for Christian people and Christian churches. If this be granted, then to what extent must there be reproduction of the elements of that worship, and to what extent may additions and changes be admitted?

The fundamental principles of worship as exhibited in the Bible, bath the Old and the New Testaments, are perpetual and unchangeable. True worship must ever be based, as we saw in speaking of the Old Testament service, upon the recognition on the part of the worshipers of God's power and our dependence, of God's holiness and our sin, of God's grace and our gratitude. Nothing can disturb this sacred foundation of worship, and there can be no true worship of Almighty God without the recognition of these six respectively corresponding principles.

Likewise the spirit of scriptural worship is of perpetual obligation. Our Lord teaches us this very plainly, and as was said awhile ago, it lies upon the surface of the whole New Testament description and teaching. To be acceptable to God worship must be sincere, simple, devout and reverential.

The four great elements of worship must remain:

prayer, praise, the reading of the Scripture, and teaching or preaching. They are the well established custom of all Christian churches in all ages and countries, with occasional and eccentric exceptions. Of course in some cases one or more of these elements may be omitted according to the circumstances, and they may be variously combined, but there is no good reason for change. Whatever novelties we may introduce to render the service attractive, or to save it from being monotonous or ritualistic, they must be in the re-arrangement or combination of some or all of these four essential parts of Christian worship.

As to forms of worship, there is no New Testament rule prescribing these. There is here the greatest room for differences of opinion and practice. There has been and there continues to be every variety among the different Christian bodies. Still it hardly admits of question that elaborate ritual is contrary to the simplicity of the New Testament worship, and formalism is certainly beyond all doubt utterly opposed to its spirit. On the other hand there is no requirement demanding the extreme of bareness and the absence of all form. We ought not to forget that our Lord gave to his disciples a model of prayer, and yet in the very same connection warned them against bareness and vain repetitions. We do not know just how the first Christians worshiped, and so cannot establish a perfectly clear precedent from the New Testament in this regard, but one thing is certain, the necessities of a becoming public worship demand order and not confusion.

OUTLINE OF CHAPTER VI.

HISTORICAL SKETCH OF WORSHIP.

I. The Early Centuries, 70-590.
   1. Importance of the period.
   2. Facts as to worship.
      (1) Places.
      (2) Seasons.
      (3) Elements.
      (4) The ordinances.

II. The Middle Ages, 590-1517.
   1. Architecture.
   2. Scripture reading, and preaching.
   3. Liturgies.
   4. Music.
   5. Rites and ceremonies.
   6. Festivals.
   7. Perversions and superstitions

III. Modern Times, 1517—present time.
   1. The Greek and Roman Churches.
   2. The liturgical Protestant churches.
   3. The non-liturgical churches.

CHAPTER VI.

WORSHIP OF THE CHURCHES.
HISTORICAL SKETCH.

It is scarcely possible to overestimate the importance of the historical point of view in studying Christian worship. We cannot understand the great subject at all without some knowledge of the history. Here of course we can only take a brief and very hasty survey of the principal matters involved. Great works on Church History usually give tolerably complete accounts of the customs prevalent in each age in regard to public worship; and besides there are numerous special treatises on Christian Antiquities wherein worship finds more detailed discussion. The works of Bingham, Coleman, Riddle, Guericke and others, may be studied with profit. In addition to these there are various works devoted especially to different parts of worship, hymnology, architecture, liturgies, preaching and other matters.

For the brief outline here proposed the history of worship falls within the three large periods of church history. The Early Centuries, A. D., 70-590; the Middle Ages, 590-1517; and Modern Times, 1517 to the present time. We accordingly give our attention first to the development during the early centuries, that is, from the fall of Jerusalem in A. D. 70, to Pope Gregory the Great, in 590. The general importance and interest of this period in its bearing

on the history of the church and of the world is universally admitted; and in nothing does the great significance of the age appear more impressive than in relation to Christian worship. In A. D. 70 the temple at Jerusalem was destroyed by the victorious Romans. The Christian Jews henceforth had no more a divided worship—Christianity was all to them. The synagogues, indeed, remained, but the sacrifices were ended forever. It is fair to regard, therefore, the dispersion of the Jews after the destruction of Jerusalem as a turning point in the character and modes of Christian worship. Looking at the other terminus, A. D. 590, we find at Rome the great bishop, Gregory I. He was not only active in consolidating the power of the papacy, in settling many of the doctrines and canons of the church, but he was also very influential in fixing that elaborate liturgical worship that had been slowly growing up through the preceding centuries. Between the limits of the periods thus marked out lies a wonderful age of transition, of development, of preparation for coming ages, in regard to worship, as well as to life and doctrine in the church. About midway, that is, in the year 325, was held the Council of Nicæa. From this time Christian history, life, doctrine and worship entered upon new lines of development. When the Emperor Constantine took Christianity under the imperial protection and patronage a new era dawned upon the church and the world. It affected the life of the church in every way, and not less notably in worship than in other things. When Christianity became fashionable its worship took on a new phase. It became more worldly and less

devout, more showy and less simple, more formal and less genuine. The influences thus started have been unhappily permanent. Christian worship in the Catholic Church and in liturgical bodies has never recovered its pristine simplicity and purity. We must notice more in detail some of the elements of worship within this period.

In regard to the place of worship there is much to interest us. In apostolic times the Christians worshiped in synagogues and private houses. In times of persecution they had places of worship in fields, mountains, caves and catacombs; but these were not all. Coleman says.* "There is satisfactory evidence of the existence of such churches [he means buildings] in the latter part of the second century, and that Christians were allowed to appropriate to themselves such places of worship under the emperors from A. D. 222 to 235, and again from 260 to 300." These intervals were those in which persecution was allowed to lapse. According to Riddle† houses of worship were called by different names. He says the word *curiacon* from which, as we have seen, our English word "church" is derived, occurred first in writings of the fourth century and then in official and public documents. Correspondingly in Latin the building was called *dominicum*, both words meaning the Lord's place, or the Lord's house. Sometimes the place is called *domus Dei*, the house of God, in Latin. In Eusebius' day it was sometimes called, the "house of the church," the word *ecclesia* being confined to the assembly.

* *Primitive Christianity*, ch. xiii., § 1..

† *Christian Antiquities*, b. vi,, chap, 1,

But the word *ecclesia* soon come to denote the building as well as the assembly. There were many Christian churches in various provinces of the Roman empire during the third century. Early in the fourth century, that is, about the year 302 and following, when the Diocletian persecution broke out, many houses of worship were leveled to the ground. This shows that there had been considerable building before that time. When Constantine became emperor his encouragement of Christianity led to the rebuilding of many churches; besides that, he himself is said to have founded and constructed a great many; and some of the heathen temples were turned into churches.

In regard to the sacred seasons there was development. Sunday, "the Lord's day," so called in the book of Revelation, early became the regular day of worship. In Pliny's famous letter to Trajan, written early in the second century, concerning the Christians in Bithynia, the fact is mentioned that the Christians met *stato die*, on a stated day. No doubt this was Sunday, "the Lord's day." Justin Martyr tells us "that on Sunday all the Christians, living either in the city or country, met together. The leading presbyter, after the Scriptures had been read, addressed the congregation; then they celebrated the Lord's Supper, offered up prayer, and sent some portions of the consecrated elements to those who were sick at home." Tertullian describes the principal parts of Christian worship as "the solemnities of the Lord's day." The day was regarded as a festival. It commemorated the resurrection of our Lord from the dead, and was thus

fraught with holy joy. It was commonly called among Christians themselves "the Lord's day," in order to distinguish it ; but among the heathen it reserved its common name of Sunday. In the early ages it was never called the Sabbath, as that term was reserved for the Jewish Sabbath. Under Constantine and his successors some legal restrictions were thrown around the Lord's day, and its sanctity was preserved. Some say from this that Constantine really established the Christian Sabbath, but such an inference is wide of the mark. He only legalized under civil law what had already been established as a religious institution from apostolic times.

The other festivals of the church grew up slowly. Easter was the earliest of the church festivals, and the observance of it dated back to very ancient times. Early in the second century the time of the observance was the subject of dispute. Pentecost (Whitsunday) was the next in order. It is mentioned by Irenæus and Tertullian in the second century. The fifty days (quinquagesima) were spent as a "continuous Sunday" (Schaff.) The feast of Epiphany, (January 6th), was also of early origin, in the second or third century, and originally commemorated, as its name indicates, the appearance of the Lord in the flesh, and thence his baptism, to which other items were added later. Says Riddle (p. 656) : "The feast of the Nativity, or Christmas, was introduced during the fourth century. After the establishment of this festival a kind of system was introduced by which the different festivals of the church began to be regarded with reference to their object rather than, as formerly, to their date and

origin." Before the close of the fourth century we find a three-fold cycle of sacred seasons, by which the personal history of our Saviour was represented in a kind of chronological order. Each of the three different feasts represented some leading idea, and stood in connection with other festivals, before and after it, by way of preparation or companionship. These three principal feasts were Christmas, Easter and Whitsuntide.

The parts of worship were the four scriptural ones of prayer, praise, Scripture reading, and preaching. In the period before the Council of Nicæa the prayers were not liturgy, but mostly free; yet even in these earlier times there were germs of liturgical worship, as we see from the *Didache* and other sources. But the events of the fourth century gave wonderful impulse to this development, and forms of prayer soon came to be the established custom, and they have never been dislodged from the Greek and Roman Catholic Churches, nor from some of the Protestant bodies. It seems that the earliest form of prayer arose in the use of the Lord's Prayer. It is mentioned in the *Apostolical Constitutions*. That work cannot be placed earlier than the third century; but Tertullian, Cyprian and Origen show that the Lord's Prayer was beginning to be used as a form in their time. Up to and including the fifth century, the use of this prayer was restricted to actual communicants in the church, as it was felt that no other had a right to address God as "our Father." The earliest regular forms used in worship were ejaculatory, such as "amen;" "hallelujah;" "the Lord have mercy on us" (*Kyrie eleison*); "glory to God in the highest"

(*Gloria in excelsis*); "the Lord be with you" (*Dominus vobiscum*); "lift up your hearts" (*Sursum corda*), and others. The *Kyrie eleison* "Lord have mercy," early became a response in the church among the worshipers, and remains in both Greek and Roman churches of to-day. It was not translated into the Latin, but the Greek form was preserved somewhat corrupted, as in the case of the Hebrew, "amen," hallelujah," and "hosannah." One of the most solemn and beautiful of these early forms is the *Sursum corda*, "Lift up your hearts," addressed to the worshipers, just before the Lord's Supper, and to which the congregation responded, *Habemus ad Dominum*, "We have them toward the Lord." Cyprian is said to be the earliest writer who mentions the use of this formula in public worship, and on this account it has been commonly attributed to him as its author; but the manner in which he speaks of it in his treatise on the Lord's Prayer shows plainly that it had been introduced before his time, and was in general and well-known use when he wrote. The *Apostolical Constitutions* mention a form of prayer, first for the catechumens; then for energumens; then for the candidates for baptism, called *competentes*; then for the penitents, and finally when these all had been dismissed, the prayer for the faithful—*missa fidelium*.

Of praise, or psalmody, there was early mention, as we saw in the preceding chapter. Undoubtedly it was of Hebrew origin, from the temple and synagogue services. In the earliest ages the psalms were chanted. There were also "responses," as they were called, which were perhaps verses chanted in

unison by the people. The letter of Pliny to Trajan, before mentioned, written about the year 114, mentions a sort of antiphonal singing on the part of the Christians in Bithynia. His language is that "they sang together a hymn to Christ as to God." The word translated "together" (*invicem*), however, may also mean they sang in turn, or responsively, to each other. Riddle says: "It is remarkable that not only have no hymns of the first and second centuries come down to us, but not even the name of any hymn writer belonging to that period has been recorded." Later, however, there were both hymns and hymn writers, and the singing of hymns was a part of the worship. The heretics made hymns and endeavored to propagate their doctrines in that way. They were met in two ways. One was by composing orthodox hymns, and the other was, in some places, by wholly forbidding the use of hymns in public worship, other than the Psalms. Responsive choral singing seems to have originated in the East. It was introduced, or at least encouraged, in the West by Ambrose, the celebrated bishop of Milan, who took great interest in singing, and from whom the Ambrosian mode of singing is named. From the Latin Church there remain no hymns of an earlier date than the middle of the fourth century. Hilary of Poitiers was the first, or among the first, to compose Latin hymns; but the Roman Catholic Church, as we shall see in the next period, made wonderful strides in this department of Christian worship after it had once been introduced. Gregory the Great also, at the close of the early period, paid much attention to the psalmody of the church. The style of music

which he favored and helped on was of a more solemn and stately kind than that of Ambrose, and is called from him the Gregorian melody.

In regard to the reading of the Scriptures, this came, as we have seen, directly from the synagogue worship into the Christian churches, and has existed probably without a break from the apostolic times. And in the earliest account we have of worship after the Apostles—that of Justin Martyr in the second century—the reading of the Scriptures by an appointed reader is mentioned.

In the *Apostolic Constitutions* the reading of lessons out of the Scripture is reckoned among the chief parts of public worship. Origen also mentions the use of Scripture in public and private, and Chrysostom seemed to regard the public reading of the Scriptures as the center of the whole worship. (It may be permitted here to remark that the most eloquent preacher of ancient times, and possibly of any time, sets the modern preacher a good example in emphasizing the reading of God's word more than his own performance.) Chrysostom also indicates that the reading of the Scriptures was by regular appointment, so that certain parts were read in course and according to certain appointed divisions. We know that the division into chapters and verses arose much later; but already, probably in imitation of the custom of the synagogue, certain portions were appointed for particular times, and out of this speedily grew the habit, yet retained in the liturgical churches, of having portions of Scripture appointed for all the feast days, and even all the days of the year. In earlier times the selection was left to the

discretion of the bishop, but later it was appointed by church authority. It was the practice for both the reader and the congregation to stand during the reading of the Scripture, certainly in some places and periods. This custom still survives in places in Germany and Switzerland.

As to preaching, this consisted in the earlier times of reading a passage of Scripture and commenting upon it, and these expositions were called *homilies,* "talks," from which our word "homiletics" is derived. But the homily grew into a more orderly and set speech, and in the times of Chrysostom, following the patronage of Christianity under Constantine, the sermon blossomed out into a great oration founded, however, still upon a passage of Scripture, though the passage chosen gradually dwindled into the modern brief text.

In regard to the celebration of the ordinances, these were esteemed of especial importance in worship. There were services at baptism—prayers and some ceremonies. It is probable that the reciting of the creed originated in this way. The candidate was required to profess his faith, and it was very easy to drop into the recitation of what is known as the Apostles' Creed. Before receiving baptism, the candidate was made to turn his face to the west and to speak a form of words renouncing the devil and all his works and pomps. In connection with the celebration of the Lord's Supper, as we saw in discussing that subject, there was a very elaborate liturgy. Thus it appears that mainly in connection with the two ordinances the liturgical service of the church arose. This shows us that in the early ages

the ordinances were regarded as centers of worship, and not as mere appendages to it, as is too often the case with us.

We pass now to the worship which prevailed during the Middle Ages, that is, from 590 to 1517—from the pontificate of Gregory the Great to the outbreak under Martin Luther. The impulses given to worship in the first six centuries were carried on and perfected in the forms and ceremonies of the two great hierarchies of the East and West—the Greek and Roman churches. Developments went on in the directions marked out in the early period. There is much that appeals to reverence and devotion and to the historic and poetic sense, but much also that repels the devout worshiper and makes him yearn for the simpler and purer worship of the New Testament and of the first Christian ages. Were there none through all these long centuries who preserved the simplicity and directness of scriptural worship? Did men find God only through the complicated and elaborate ceremonies of the Roman Church? We cannot believe it. Hidden away from historic notice, we may believe that many devout souls in the quiet of their homes and hearts, and possibly in some secret assemblies in the dens and caverns of the earth, sought and found God, not through prescribed ceremonies, but as Jesus taught the Samaritan woman, "in spirit and in truth."

From the times of Gregory through the Middle Ages there was wonderful development in church architecture. Toward the close of the preceding epoch, that is, in the year 557, the emperor Justinian completed his restoration of the famous church of

St. Sophia in Constantinople. He was so charmed with the success of his undertaking that he is said to have exclaimed in gazing on the beauty of that finished work of art: "I have outdone thee, O Solomon!" He built many other churches also; but for many succeeding centuries there does not seem to have been any great development in this regard. There are few traces of church building from the fifth to the eighth centuries. Riddle states that during this period many heathen temples were turned into churches. He says further (p. 711): "During the sixth and seventh centuries many churches were erected in Italy, France, Spain, England, Scotland, Germany in the Byzantine style and taste with which these western countries had become acquainted through the instrumentality of the Goths, especially Theodoric, and which for this reason obtained the appellation of Gothic." Owing to the general expectation in the tenth century that the world would come to an end with the thousandth year after Christ, church building, as well as other things, was greatly neglected, but after that it sprang up again with renewed interest, and it is said that already in the eleventh century money to build churches was obtained from the sale of indulgences. To quote again from Riddle (p. 713): "In the thirteenth century, ecclesiastical architecture attained to the height of its perfection. After the introduction of the pointed arch, at the beginning of this period, buildings were erected which exceeded in size and architectural beauty all which had hitherto been dedicated to the service of the church. The style of architecture which ob-

tained at this time has been usually denominated Gothic, or new Gothic; but it may more properly claim the title of German, or English. It prevailed in Germany, the Netherlands, England and Denmark; and from those countries it was introduced into Italy, France and Spain. Some suppose that Saxony is the country to which its origin may be traced."

In regard to the reading of the Scriptures and preaching, something must be said. The multiplication of the manuscripts of the Scriptures and the settlement of the canon, together with the appointmen of prescribed readings in the churches, all had important relation to the reading of the Scriptures. So, too, the publication of the Vulgate, or Latin translation of the Bible, had a good deal to do with this portion of the service; but toward the latter part of the Middle Ages reading in the churches greatly declined, and the reading of the Scriptures by the people in their homes, which was so earnestly urged by Chrysostom and others, was practically unknown. It was one of the glories of the Reformation to have placed the Bible back into the hands of the people. Preaching had various fortunes. The homily early developed into the sermon, as we have seen before. The famous group of Greek preachers in the fourth and fifth centuries, with their contemporaries, Ambrose and Augustine in the West, gave great impulse to preaching, but after these there was a notable decline. There were some great preachers during the Middle Ages—some who attracted wonderful crowds. During the twelfth and thirteenth centuries preaching rose to a great

height. The preaching orders of the Franciscans and Dominicans greatly encouraged it, and some great popular preachers arose, as Antony of Padua, Berthold of Regensburg, and others.

There is not much to say in regard to the liturgical forms of the Middle Ages. They remained substantially, with various alterations and additions in detail, as Gregory left them. In the West the liturgy was in the Latin tongue, and as the people lost that language they ceased to take any active part in the worship of the church, being rather spectators than participants.

In music, there was great and wonderful development. It would take us too long to describe the growth of those mangnificent hymns of the Middle Ages, which remain the admiration of poets and Christians through all times. It is one of the most remarkable things in literature that when the Latin came to be virtually a dead language, under the influence of the Christian religion, Latin poetry, of a new and different sort from that which had existed in the classical periods blossomed out with a richness and fulness equally surprising and admirable. Some of the noblest hymns ever written were the productions of these mediæval Latin poets. What can compare with the *Dies Irae* in stately grandeur and tremendous impressiveness? What appeals to the poetic sensibility with tenderer grace than the *Stabat Mater?* What arouses the martial spirit in the church militant like the *Vexilla Regis,* or claims the abiding presence of God with such poetic fervor as the *Veni, Creator Spiritus?*

The organ seems to have come into use between

the eighth and ninth centuries. It grew out of the so-called pipe of Pan, consisting of pipes or tubes of different lengths, into which the performer blew from the top, but was gradually developed into an instrument of church music. At first the instruments were very cumbrous and hard to manage. The first one known in the West is said to have been sent by the emperor of Constantinople as a gift to Pepin, the father of Charlemagne, about the middle of the eighth century. Bells and chimes came in later. The origin of these is somewhat uncertain, but the bell which called the mediæval monk to his devotions figures largely in the romance and poetry of that strange time. In all this there was evil as well as good. Bells became connected in some way with superstitions. They were blessed, and venerated in various ways.

As to rites and ceremonies, there was a vast growth. The two original ordinances were expanded into the seven sacraments of the Roman Church, with all the ritual accompanying their solemnization. The mass and the doctrine of transubstantiation gave a mystical and awful aspect to the celebration of the Lord's Supper. The accessories of worship became more and more elaborate. There were robes, banners, images, processions, postures, genuflexions, and all such things as added their various kinds and degrees of impressiveness to the ceremonies of the church.

The festivals, as we saw in the former age, became fixed, and around each of the three principal ones there was a cluster of minor feasts. To these, numerous days were added, and the so-called "Chris-

tion year," with all its Sundays and many other days set apart for certain observances, became settled. A very important addition was the adoption of saints' days, which began in the earlier period, but was considerably extended during this, wherein particular saints were especially honored, and an interest in their petitions was sought, leading to saint worship. All these feasts and fasts had of course more or less of elaborate ritual, and have been a great element in the stated worship of the Catholic and ritualistic churches ever since those days.

In regard to some perversions and superstitions it is necessary to speak. We may trace the origins and a fair state of development in this direction far back into the former ages; but as they come to their full growth in this period and up to the Reformation, it is convenient to discuss them here. There were many of these. We may note especially the following: (a) The saving efficacy of the ordinances. This error began much earlier, but reached its full growth in the Middle Ages when the doctrine of transubstantiation was developed and fastened upon the belief of Roman Catholics. (b) The worship of the Virgin Mary, which also began in a much earlier time, together with that of the saints and martyrs, grew into fixed and final form in the Roman church during this period. (c) Besides these there was the veneration of images. This caused a great commotion in the Eastern Church. Some of the Greek emperors, especially Leo the Isaurian, were much opposed to the worship of images. The people rose in mobs and broke the images, whence is derived the word "iconoclast," that

is, image breaker. In the West, however, the worship of images caused little trouble, it grew gradually but surely. Along with that there was the veneration of relics and shrines, and going upon pilgrimages to sacred places. Many went to Palestine, and from that grew the great movement of the Crusades. (d) A word must be said also in regard to fasts, penances and various self-imposed works, with such horrors as flagellation (whipping) which arose during this period. (e) The early practice of praying for the dead became greatly developed, and was subject to fearful abuses in the masses which were celebrated in the Middle Ages. In all these things what a marked and fearful departure do we find from the beauty, simplicity, power and truth of the earliest Christian worship!

It is time for us now to consider Christian worship in modern times, that is, from the Reformation in 1517 on until the present day. It was inevitable that the Reformation, which brought such great changes in the polity and doctrines of the churches, should also affect profoundly their worship, for these things go together. The history of Christian worship since the Reformation naturally falls into three separate divisions, relating to the ancient churches, the Protestant liturgical churches, and the churches without liturgies.

The ancient churches need not concern us long, for as regards their worship they are both essentially mediæval, and no changes of note have been made in the Roman liturgy since the Council of Trent. These refer to matters of detail, which it would be useless and to a Protestant uninteresting to follow

out. The Greek Church differs from the Roman less in matters of worship than in those of doctrine and polity. It has an elaborate ritual and a vast amount of ceremony. The Roman Church preserves as a thing holy and inviolate the traditional worship, retaining even yet the Latin ritual, together with all the developments and perversions of the past. For the use of the people in this country the Missal has been translated into English, but the Latin is kept in parallel columns. The priests, of course, read the Latin, and the people follow along as well as they may with their eyes on both. There are a great many ceremonials, and the pomps and processions are numerous and imposing.

Taking up the liturgical Protestant churches, we find a number of interesting matters in regard to worship. In both Germany and England the state churches held on to many of the old religious customs, though they were greatly modified. The liturgy was retained in both these churches, but translated into the vernacular and greatly simplified. The Lutheran liturgy is less elaborate than the English. It must have been a great delight to the people of Germany, not willing to break entirely with the traditions of the past, and yet yearning for more liberty in worship, to have received the best results of the ancient liturgical service in their own tongue. This was true also of the English people. The liturgy of the English Church retained more of the Roman cast than did the Lutheran. It is even yet, though much shortened and changed in the course of years, especially here in America, an elaborately striking, solemn and beautiful service.

The language of the Prayer Book, in the English of the Elizabethan era, is itself noble and impressive. The prayers are very solemn and devout. To one who really means it, the Anglican is undoubtedly a very impressive and solemn mode of worshiping God. The Presbyterian Churches have at various times had a liturgy, though very much simpler than either the Lutheran or Anglican. Calvin had a service book in Geneva. And Knox drew up one for Scotland, but the Scotch did not fancy a ritual—the book did not suit them. The German Reformed Churches and the Huguenots in France also had a simple prescribed service.

In regard to the reading of the Scriptures and preaching, the appointed lessons for each Sunday, with selections from the Psalms, have been retained in the liturgical churches. Among the Lutherans preaching occupies a very large place, and is considered to be a very important part of the service. In the Episcopal Churches, especially where high church opinion prevails, the sermon is often reckoned a very inferior part of the service, and is treated accordingly. Yet many of the greatest preachers of all time have been connected with the Church of England; so that preaching has not been wholly neglected even by those who lay greater stress upon the service. It is very commonly the habit, particularly with the German preachers, to select their texts from the portion of Scripture assigned for the day.

In regard to music, the liturgical Protestant churches have made great contributions to sacred song, both in the way of poetry and of music. The

Christian world is forever indebted to the Lutheran and English churches for glorious hymns and tunes. Luther, as is well known, was a great singer and also a writer of hymns. In the Reformation the people also found a voice, and the hymmology of Christianity was permanently enriched and powerfully stimulated by the movement. The use of the organ was retained without scruple, and the instruments have been greatly improved within the last two or three centuries. In the English church also the service of song with the organ has occupied a large place.

The "Christian year" has been retained in both the Lutheran and English churches, though it was modified in its more objectionable features. It has very dear associations to persons brought up in the state churches. The holidays, feasts and fasts, and sacred seasons have very impressive lessons to those who appreciate them at their true religious value. To one who is unaccustomed to observe days it seems as if they were mere formalities, but doubtless to many a devout soul within the liturgical churches the sacred seasons are times of real worship and approach to God.

Lastly, many of the rites and ceremonies of the ancient times were retained, but most of the more objectionable errors of Rome were discarded; still to one who prefers a simpler mode of worship there seems to be quite enough ceremony in the worship of the Lutheran and Anglican bodies to-day.

We may now consider the churches without liturgy in the modern times. The Presbyterians for the most part rejected the liturgy; so did the Ana-

baptists, likewise the Baptists, the Methodists, the Congregationalists, and many of the smaller sects. These have endeavored to get back of all traditional developments, even those of the first centuries, to the simple, apostolical New Testament worship. Of course, they have not done so with perfect success, but in principle, and to a good degree in practice, the non-liturgical churches have done much in that direction. Yet there is great room for improvement. Following the same line of thought as under the previous discussion, we observe concerning the prayers that these are without set written forms, but none the less are they often formal, and what professes to be extempore prayer is often a medley or vain repetitions and traditional modes of expression. The prayers in our churches are intended to be free, spontaneous and devout. Would that they came more nearly realizing this excellent purpose!

In regard to the reading of the Scripture, no regular lessons are appointed. The selection is usually left to the preacher; and unhappily oftentimes this part of the service is spoiled by inapt selections on the preacher's part, by his wretched reading, and the consequent culpable inattention on the part of the people. Nowhere is a reform more imperatively demanded in our worship than in the impressiveness and spirituality which should mark the reading of God's holy word.

As respects preaching, the sermon was restored by the Reformers to its rightful place in the worship, but it easily happened that the reform went too far, and the sermon has in many churches come to be the main thing in the whole service. It has

come to be the habit of many persons to speak of the worship, or service of God's house, as "preaching," as if there was nothing else,—and too often, it must sadly be admitted, there *is* little else. There is need of thoughtful effort to bring to a suitable and proportionate place in the regard of the people the whole service of the house of God.

The subject of sacred song has had a varied experience in the non-liturgical churches. Sometimes it has been wholly rejected, and many Baptist churches in the earlier days refused to sing, and some even divided into singing and non-singing. After awhile the Psalms were allowed, and then hymns, and gradually throughout almost all churches hymns came to be freely sung. Instrumental music has likewise had a strange history. Sometimes the instrument has been fought as if it were the device of the devil; and sometimes it has been allowed. In some churches the music has been too much thought of to the exclusion of better things; in others it has been shamefully neglected. Choirs have been retained in some churches, and in some churches they, too, have been rejected. In truth, all sorts of things have happened to church music. There has not been any uniformity of practice or sentiment among the various denominations of Christians in modern times.

Finally, in regard to ceremonies in the churches that use no liturgies, these have been reduced to the New Testament minimum, that is, the observance of the two scriptural ordinances. These are usually celebrated in connection with the other services, and in a very simple manner. Sometimes they have been

made the main features of special services, and other elements of worship have been adapted to them. It is greatly to be desired that without going to anything that savors of ritualism, the two ordinances should be celebrated with more of worship, more of solemnity, more of decorum.

OUTLINE OF CHAPTER VII.

WORSHIP IN MODERN CHURCH LIFE.

I. Neglect.
  1. Causes.
    (1) Pressure of other interests.
    (2) Decline of spirituality.
  2. Remedies.
    (1) Mistaken.
    (2) Sound.

II. Faults.
  1. In estimate.
    (1) Of its true value and meaning.
    (2) Of its externals.
    (3) As compared with other things.
  2. In appliances.
    (1) Church buildings.
    (2) Other appointments.
  3. In conduct. On part of
    (1) Church.
    (2) Pastor.
    (3) Choir.

III. Value.
  1. Toward God.
  2. For the worshiper.
  3. To the unsaved.

CHAPTER VII.

WORSHIP OF THE CHURCHES.

ITS PLACE IN MODERN CHURCH LIFE.

COMPARISONS are not always safe, and it would not be wise to affirm that as compared with former times our days show either great improvement or great decline in the matter of worship. But it is at least safe to say that there never has been, and is not now as great a realization of the value and power of worship in church life as there should be. It is right, therefore, that we earnestly give some attention to this supremely important subject. We shall take some account of the neglect of worship, of some faults in its conduct, and of its true value, as these topics apply to the churches of our own times.

Whatever we may think of the causes, we cannot mistake the fact that in our modern church life there is great neglect of worship. It is not only true that the people generally do not largely attend, but the most serious and sad thing is that professing Christians are themselves conspicuously at fault in this regard, especially in respect to the evening service in the cities.

One of the principal causes, no doubt, for this neglect is the pressure of many other claims and interests in the stress and strain of modern business and social life. The pursuit of business and the

distractions of social pleasures in our time are simply appalling. The demand upon attention, upon nerve force, upon every resource for effort is overwhelming. Attention and strength are drawn away and dissipated from religious pursuits, and particularly from public worship. Along with this we must sadly note the slackening of interest in the realities of the Christian faith. Skepticism, both as to the historic foundations and as to the experimental verities of Christianity, is deeply and ruinously at work in many minds that have not definitely broken with these things, and do not wish to do it. But they are left with little real desire for spiritual things, and even less of resolute effort to seek and maintain the devout attitude of a genuine and profound faith in spiritual religion.

Of remedies sought for the neglect of worship there are many and various, but without going into details we may say in general that some are mistaken and some are sound. It is surely a mistake to resort to sensational methods to attract the people —whether professedly Christian or not. For the members of the church to need the attraction of mere novelty, and the device of excitement to bring them to the house of God for his worship, is surely wrong in principle and can only have an unhealthy reaction. Our young people especially have been too much taught that unless the services of the church minister to the craving for amusement they may be excused from attendance. And the people at large, who have a superabundance of theatres and shows to supply the demand for spectacular and emotional pleasure, surely do not need to find in the worship

of God a similar attraction. A church cannot compete with a theatre in that direction, and is despised in its failure.

The true remedy is to make the worship what it ought to be as worship. It has a place of its own to fill, a place that nothing else can fill. It offers what no other institution can offer, and here is the hiding of its power. To obscure that with unseemly attempts to rival worldly amusements in attractiveness is one of the most deplorable and ruinous of all mistakes. But this does not mean that worship cannot and must not be made attractive—surely it must be that. But that by being itself! Let it be real, uplifting of heart and mind to God, let it be true guidance and help to doubtful and distressed souls, let it be food to hungry and cheer to aspiring hearts oppressed with the strife and care of this world, and longing sometimes for the better, let worship be this and all the more than this that it is intended to be, and there will not be so much reason to complain of its neglect. We are to endeavor to point out some helps in this direction in what now follows.

We must carefully consider some of the more evident and removable faults in our worship as too often conducted to-day. The first group of these is what may be called faults of estimate; and the first point is rating worship too low.

Underestimate of worship leads to the inattention which we often observe on the part of many who do come to church—a lack of serious and reverent attention to the worship of God. It seems that various other reasons, habit, sociability or something of the kind, bring people to the church rather than a

sincere desire and purpose to worship God. This inattention is exhibited toward all parts of the service, but more especially to the reading of the Scriptures and the prayers. Singing and preaching in a measure compel attention, and even this is bestowed as often because of the merit of the performance, as because of the spiritual worship rendered to God.

On the other hand, a fault arises from an overestimate of the externals of worship. Some make the mistake of thinking that careful attention to the forms and proprieties of worship may perhaps be worship. This is a serious error and leads to ritualism. Elaborate ceremonies may attract and delight many, and they may mistake for devotion their fondness for pageantry. But aids to devotion, however elaborate, are not devotion, and they often become hindrances rather than helps. So, too, this overestimate leads to formalism. This is commonly supposed to go hand in hand with ritualism, and so it may; but alas, it can and does, exist where there is no ritual. We have a current phrase about "going through the motions" of things. It is a most mournful and fatal thing to "go though the motions" of worship without the worship. Of course this finds its extreme in the hierarchical churches, but even among those where there is no priest and no ritual, there is such a thing as having regard to the preacher and his performance rather than to the grace and glory of God.

Another fault is to have a wrong estimate of the place and the parts of worship. Many Christians have a very inadequate conception of the place which worship should hold in comparison with the other

elements of the church's life and activity. The business, social, benevolent, and even the recruiting work of the church range in their conceptions far beyond the services of prayer and praise. To some, no doubt, worship seems too sentimental, not practical enough in this tremendously practical age. To them the active work of the church, its outward evidences of life seem more important. But there is no conflict between work and worship. It is also very common to have wrong notions of the proper relation which the various parts of worship should sustain to each other and to the whole. Some persons may put emphasis too much on the services, some on the music, some on the sermon, few, if any, on the reading of the Scriptures; but all these have their proper relation to each other, and to the idea of worship as a while.

A second group of faults concerning worship is in regard to the provisions that are made for it. It is the duty of the church to provide suitable places and appliances for the orderly performance of worship; but here grievous mistakes are often made. In regard to location, for instance, many houses of worship are situated in places utterly uncongenial to quiet and devotion.

Worship has also been much hindered and injured by unsuitable architecture. There are three varieties of church buildings which ought to be avoided; the cathedral, the barn and the club-house. Many magnificent and imposing buildings are not adapted to purposes of Christian worship. They are splendid architecture, triumphant monuments to the glory of men, admirable to look upon, but poorly

appointed as places for preaching and hearing, for singing, reading and prayer.

On the other hand there is surely no need of going to the opposite extreme, and in escaping architectural excellence, to have buildings or "barns" equally ill-suited for worship without the corresponding advantage of architectural magnificence. Of course churches ought not to be built for the pride and glory of man, but neither should they be so poor and bare and unsightly in comparison with our own houses as to be an insult to the King of kings.

In undertaking, however, to hit a happy medium between the stately and pretentious cathedral on the one hand, and the unsightly and bare "barn" on the other, let us not make the mistake of falling upon the "club-house" variety of church buildings. Something is due to the dignity of worship even in the matter of architecture, and the building which does not look like anything particular in the way of a house, and whose main purposes and associations are suppers and fairs, social parties and cooking, sewing and the like, is robbed of some of its highest glories. Let the church, indeed, be a spiritual home; let it be a place where the children of God are made welcome and comfortable; but let it not become a social drawing-room, and, least of all, a kitchen. Let us remember our sad and indignant Master, with his scourge of small cords, in the temple.

Another trouble is in the matter of appointments. Worship is sometimes hindered, or even spoiled by awkward, not to say wretched, appointments. It is amazing how much unnecessary discomfort is al-

lowed to discourage the worship in some of our churches. Bad light, worse heating arrangements, and positively detestable ventilation, may be ruinous to any real worship. There is no need, or sense, in being studiously, and persistently, and obstinately uncomfortable while engaged in worship. A tortured body is not conducive to spiritual worship. It was the mistake of asceticism to think that a hair shirt, kneeling on pebbles and lacerations of the back might help a man to get close to God. Asceticism, however, was a well-meant mistake; but stupid carelessness is an unmitigated fault.

Again, a frequent hindrance is an insufficient supply of song books and other helps to the service. A bad instrument—a wheezing, discordant, blatant organ, and other trials in the conduct of music, cannot be edifying to the average worshiper. And further, the impressiveness of our services is often grievously marred by awkward arrangements for administering the ordinances. The solemnity and beauty of these are greatly impaired by lack of the proper furnishings. In regard to baptism, it is strange that Baptist churches of all others should be as negligent as they often are in providing a baptistery, suitable attire for the candidates, and other matters which are essential to the decent and comely administration of the ordinance.

A third set of faults is in regard to the conduct of worship; and these are chargeable mainly to three parties: the church, the pastor, and the choir; and responsibility rests upon them in the order given.

First of all it is the fault of the church; for surely

it is the indispensable duty of the church of our Lord Jesus to see that his worship *is* properly conducted. If the churches would take an active and intelligent interest in the regulation of their own services, things would be very different among us. Few churches, as such, take any active oversight of the worship. The whole responsibility is usually left to the pastor, to the persistence of old custom, or to the care of a few interested individuals. Active interest among all, and active management by committees, on the part of the church itself would greatly help the cause. Again, there is consequent failure to regulate the details of worship. Most of these details are proper matters for congregational action; or at least indirectly, through its officers and committees, should the church see to these things. It is the duty of the church to see that the decorum of the worship is maintained. It is all wrong for the aroused, excited preacher to have to look out for the behavior of the congregation. Details, such as the notices, the collections, and other matters which are not directly parts of worship and are often interruptions to it, should have the care and attention of the church, so that they may be attended to in the proper way and not mar the continuity and impressiveness of the service. Ushers should be appointed by the church and made to feel the responsibility of the position. Many a church suffers in the power and beauty of its service on account of the neglect of these matters of detail.

Next to the church itself, and some would even say before the church, the pastor is to blame for an improper conduct of worship. Pastors have many

faults and shortcomings, not the least of which is their failure suitably to discharge their duty as the conductors of the public worship of God's people. This comes from several things. Sometimes there is lack of conviction. Like the people, and perhaps more than the people, the pastor may look upon the sermon as the principal thing and fail to have any realization of the importance of worship as worship. Again, sometimes the pastor's fault in this matter may be bluntly charged to a lack of sense. His knowledge of the matter in hand may be painfully little. Some men know how to preach fairly well, but are very ill-informed and unintelligent in regard to the other parts of worship. They do not know how to read, that is, to read well; and as for taking any interest in the singing, that is not to be thought of. Sometimes where the preacher has some theoretical knowledge of the subject, he may be sadly wanting in the practical intelligence, tact and skill that are needed for the proper management of worship. Probably, however, the greatest fault of the pastor in this connection is a lack of purpose. Sometimes a pastor may have conviction and knowledge in regard to worship, and yet through mere indolence, or shrinking from responsibility, or dread of criticism, or something of the sort, he lets things go on in their old ruts without having a godly purpose and determination to take hold of this matter of worship and improve it, so far as in him lies.

We must not fail, however, to take into our censures that other party to the service of the church, the choir. Let it be emphatically observed that the church and pastor are both to blame for the irregu-

larities and difficulties which befall them in the matter of the choir. It is the duty of the church and the pastor by some means to control the choir. But the faults of choirs are well known, and they should be properly guarded against. The fundamental difficulty is in getting singers to realize that they have any spiritual responsibility as to the worship. This is sometimes charged to the fault of paid choirs, but the objection is superficial. It is just as true of voluntary choirs as it is of those whose services are remunerated properly, and whose time, therefore, belongs to the church. Very often unsuitable persons, for love of notoriety, or because they think they can sing, volunteer to lead the music, and a sad failure they make of it! Oftentimes the voluntary choir is more difficult to control than that which is paid. They come, or fail to come, as they feel like it, to the practice. They feel themselves greatly injured if any one makes a suggstion as to the singing. And it by no means follows that they will behave themselves. Another fault of the choir is the unsuitable selection and rendition of the music. Too often art crowds out devotion, and some choirs have been known to object to congregational singing, preferring to select such music as only they themselves can perform. And last but not least, choirs are sometimes chargeable and justly so, with bad behavior. Their inattention to other parts of the worship is notorious. The giggling and whispering choir during prayer, Scripture reading and preaching is an abomination. It is the imperative duty of the church to co-operate with the pastor in kindly, but firmly, finally and forever putting a

stop to this kind of thing. All these and other faults would be far on the way to being cured if there were on the part of pastors and people a just realization of the real worth and power of worship.

Let us turn now to discuss the value of worship in church life. There are some notable elements of power in the right conduct of worship, and they demand of every thoughtful pastor and church member earnest consideration and practical employment.

One of these elements of power is that true worship is acceptable service to God. Do we appreciate the significance of this statement, that in worship we do something which pleases God? In fact, this is the prime motive and proper characteristic of true worship, and both the ideas of service and of acceptable service are important. We must keep in mind that true worship is in all its parts real and direct service to God. There is little that we sinful mortals can do for God. Our activities are more a privilege to us than a needful means with him. The angels would and could do better service than we. Our gifts and so-called sacrifices, again, are more of a privilege on our part than needed instruments in the hand of God. The gold and the silver are his, and the cattle upon a thousand hills. Our giving does not enrich him, and our withholding does not impoverish him. He permits our service in activity and in gifts; and so far from regarding working for God and giving to God's cause as burdens, we ought to look upon them as high and holy privileges. God does not need these things at our hands; but he encourages us to believe that worship offered by devout hearts is actual service rendered to him. If

we may dare so to express it, in worship we do something for God that he cannot do for himself; and this is not true of our works.

Moreover, true spiritual worship is acceptable to God. It pleases him for his people to offer him the sacrifices of praise, and to come to him as One that heareth prayer. There can be no mistake here. We are absolutely certain of doing what God likes when we offer to him sincere and spiritual worship. Some years ago a devout and highly useful Christian physician had a little patient who was ill for a long time with typhoid fever. The child's parents were poor and somewhat uncouth, and so were unable to render suitable nursing. The good doctor not only attended the little boy, but spent hours at a time in careful nursing at his bedside. There was no question of financial remuneration, the family was too poor to give that, and the doctor did not expect it. One day, in passing the little cabin by the roadside, the doctor was hailed by the boy, who expected him to come that way, and the little fellow ran down the hill with a bag of half ripe apples in his hand, which he emptied with pride into the bottom of the doctor's buggy. The good old man, looking at his companion, with his eyes full of tears, remarked: "Gratitude, my brother, is worth more than money."* Thus to our heavenly Father grateful worship may be more than all our rich gifts or painfuly active deeds.

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* It is a pleasure to pay this simple tribute to the cherished memory of a good and much loved man—Dr. John S. Tompkins, formerly of Hollins, Va.

"Say, shall we yield him, in costly devotion,
Odors of Edom, and offerings divine?
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest or gold from the mine?"

"Vainly we offer each ample oblation,
Vainly with gifts would his favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."

Again, we should consider the power of worship as a help to the worshiper. It is one of the commonplaces of religious teaching that the services of religion are a means of grace to him who takes part in them, but we can hardly suppose that the full power of this thought is realized among our people generally. There are many ways in which worship brings a blessing upon him who offers it in spirit and in truth.

One is by quickening interest in the church in all its concerns. It is very hard for any man to keep up a real interest in his church, if he neglects or slights its worship. The active members of a church are not always devout, but the devout are nearly always active, while those who neglect worship are commonly neither devout nor active.

Another way is by strengthening and developing the Christian intelligence. One of the many needs of our complex church life is a larger Christian intelligence on the part of the members. The few who take a really intelligent interest in the affairs of the church, and of the denomination, and of the Christain world at large, are usually found among the true worshipers. We often think and speak of worship from the sentimental side, but it is not all, or only, feeling. It is a highly intellectual exercise and

a great helper to the noblest intellectual life. All the parts of worship may be instrumental in promoting the intellectual life of the people. Victor Hugo has somewhere said, with great force, that the value of prayer depends very much upon the amount of thinking that is put into it. Now, pious intelligence is a great force in the church, and needs all the encouragement and development which it can have. A droning, monotonous worship may stifle rather than kindle intellectual vigor, but a worship that calls into play the highest intellectual faculties, and at the same time lifts the devotional soul towards God, will surely be a blessing to him who offers it.

But most powerfully does the worship influence church life in the way of promoting spirituality. This is the most important point in the discussion, and is at the same time the most obvious. The worship we offer to God comes back in twofold measure as a promoter of our spiritual life and power. It is simply impossible to overestimate the power of worship as a factor in maintaining the true spiritual life of the church. We might perhaps form some faint conception of its value by imagining a state of affairs where worship is utterly wanting. A church which is truly alive to its own interests, to say nothing of higher motives, cannot afford to make little of worship, and it should by all means see that the service in every part and form shall minister to spirituality.

Another very striking and important element in the power of worship is that it may be, and often is, a means of saving souls. It is common to think

solely of the preaching in this connection, but unspeakably valuable as that is, we should not regard it as the only means of reaching the unconverted in the congregation. The prayers, the Scripture, the singing, may well be employed by the Holy Spirit as instruments of bringing salvation. Are they commonly offered to the service of God with this end in view? How differently would the preacher read his passage of Scripture if he would try to think while performing this sacred service that thereby some listening soul might be saved! How different would be the singing, both by the choir and the congregation, if all could be made to realize that thus immortal souls might be brought unto the Saviour! How different would be the tone of the language in prayer, if while we prayed we felt that thereby a sinner might be brought to the feet of Jesus! And why not these things? Why should not God use the other parts of the service just as well as the preaching in regenerating the souls of men? It surely ought to be our business to offer them to God with this end in view, and thus the whole service of God's house, while primarily worship to him, may be a means of salvation to those who look on. The apostle Paul describes such a possibility in the fourteenth chapter of 1 Corinthians where, after rebuking some disorders in worship, he says (vv. 24,25): "But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed."

As a means of bringing the unsaved and indifferent where they can hear the gospel, a real and fervent worship surpasses all other attractions. Sensational preaching, highly artistic singing, "catchy" advertising, and sundry other devices have been used for far more than they are worth to draw the multitude. Is not the drawing power of a highly devotional worship worth trying? Where there is true warmth of piety, a sound and sensible worship, a true spiritual life, people will go. Kindle a fire and the cold will come to it. Make it bright within doors, make the welcome sincere, and the outcasts will come in to be fed and blessed. The lightminded crowd is easily drawn by claptrap, and quickly dissolves when the sensation is over. But a more serious and a more steady class of people will be drawn, held and helped by a live worship. If our churches and preachers would adopt this means of attraction and give it a faithful trial, with only a moderate use of other means, there would be a great and blessed change for the better in the attendance upon worship.

It thus appears for many reasons and from many points of view that worship has a place and a power in our church life, second to nothing else in all the range of churchly activity, and for all these reasons it is greatly to be desired that new interest should be awakened in all our churches in this matter of rendering to God sincere and spiritual worship.

CONCLUSION.

In closing this study of the polity, ordinances, work and worship of the churches of our Lord, it is desirable to consider afresh the significance of the local church. It is a body of believers in Christ, baptized into his name, and consecrated to his service; independent of earthly authority, but closely related with others of like mind in promoting the great purposes of God in this world. Each local assembly of God's people is "the church of the living God, the pillar and ground of the truth." As such it is in duty bound to comprehend the divine revelation, and to hold forth through darkness and trial, through weariness and even persecution, the sacred light of God's blessed gospel. The church must obey the commands of its Lord and Master, and keep in their sweet simplicity and in their momentous import the sacred rites of Baptism and the Lord's Supper. The church by itself and in co-operation with others must work for the improvement and for the eternal salvation of mankind. It must labor to make this world better, and to make heaven sure, for all whom it can reach. The church, in its orderly assemblies week by week, or oftener if occasion demands, must lift up pure worship toward the true and living God, even the sacrifice of praise and thanksgiving. How noble a mission is that of each separate church of our Lord and Master! In view of its responsibilities and of its glorious privileges, no true church of our Lord, however obscure

and feeble it may be, can be an insignificant thing. Whether located in the crowded city, at the centers of busy life, or in the straggling suburbs; whether planted in the midst of some populous and prosperous country district, or in some far away secluded place, a true church is still "the church of the living God, the pillar and ground of the truth." It can reach the throne of grace with its prayers. It can girdle the world with its benevolence. It can remember the Lord in his ordinances. It can maintain inviolate the faith once for all delivered unto the saints. How responsible a position, how holy a privilege to be the pastor and guide of a flock of Christ! Let every man who desireth the office of a bishop remember that he desireth a good work; and may the Spirit of God rest upon him and guide him in his labors! Amen.

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[A complete bibliography of this subject would itself fill volumes. The following list does not include all the books known to the author, nor even all that have been actually used in the preparation of the work; but it is hoped it will be found sufficiently full to indicate the authorities which have been chiefly employed, and to guide students who may wish to pursue the subject further.]

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A
BIOGRAPHICAL SKETCH
OF
EDWIN CHARLES DARGAN
(1852-1930)

BY

JOHN FRANKLIN JONES

A
BIOGRAPHICAL SKETCH
OF
EDWIN CHARLES DARGAN
(1852-1930)

Edwin Charles Dargan—"minister, teacher, editor, author"—was born November 17, 1852, in Darlington County, South Carolina to John Orr Beasley and Jane Francis Lide Dargan. His father ministered at Darlington, South Carolina and was the friend of James A. Furman. His grandfather, Timothy Dargan, was also a Baptist minister. His youthful contacts with his father's circle of acquaintances gave him a knowledge of many people, some considerably important (*ESB*, Freeman).

At twenty-one, he received the M. A. degree from Furman University, Greenville, South Caroline. In 1877, he graduated from Southern Baptist Theological Seminary, then-located at Greenville. Washington University (1888), Baylor University (1904), and Lee University (1920) conferred upon him honorary doctorates respectively (*ESB*, Freeman).

Carver served as supply pastor at First Baptist Church, Wilmington, North Carolina. He was ordained in 1896 and served as pastor of four churches in Virginia: Bottetourt, Hollins; Big Lick, Roanoke; Bonsack (1877-81); and First Baptist, Petersburg (1881-87). He was pastor at Dixon, California (1887-88) and Citadel Square Baptist, Charleston, South Carolina (1888-92) (*ESB*, Freeman).
He became Professor of Homiletics at Southern Baptist Theological Seminary (1892-1907). His *History of Preaching*

(1905, volume 1) marked his acclaim as a definitive historian (*ESB*, Freeman).

In 1907, he left the seminary to become pastor at First Baptist, Macon, Georgia, and continued thereat until 1917. In 1917, he became the editorial secretary of the Baptist Sunday School Board of the Southern Baptist Convention and remained there until 1927, producing expositions for use in Sunday school. He was a member of the International Sunday School Lessons Committee (1918-28) and served as its chairman (1920-21) (*ESB*, Freeman).

Among his published works are *Notes on Colossians,* in *American Commentary* (1890); *Ecclesiology* (1897, 1905); *Doctrines of Our Faith* (1905); *Harmony Hall, Recollections of an Old Southern Home* (1912); a second volume to *History of Preaching* (1912); *Exposition of the Epistle to the Romans* (1914); *The Changeless Christ and Other Sermons* (1919); *The Art of Preaching in the Light of History* (1922); and *The Bible, Our Heritage* (1924) (*ESB*, Freeman).

He bequeathed his library to form the nucleus of a reference library, the Dargan-Carver Library, for editors and other employees in connection with the publication work of the Baptist Sunday School Board (*ESB*, Conger). Carver died October 26, 1930 at Chicago, Illinois (*ESB*, Freeman).

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