

Church History

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REQUIREMENTS FOR THIS BLOCK:

1. **Read all the material** for this block.
2. **Look up and read all the verses** in the material as you read through the material.
3. **Fill in the answers** to your **STUDY QUESTIONS** ahead of time so you will be better prepared for the EXAM during the final hour.
4. **T-H-I-N-K** as you read this material. **It will be a blessing to you.**
 It will also change your life.

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A QUICK OVERVIEW:

I. THE PERIOD OF ESTABLISHMENT.

A. D. 30 - 100

II. THE PERIOD OF APOSTASY.

A. D. 100 - 313

III. THE PERIOD OF OBSCURITY.

A. D. 313 - 1638

IV. THE PERIOD OF TOLERANCE.

A. D. 1638 - present

I. THE PERIOD OF ESTABLISHMENT 30 - 100 A. D.

"When the fullness of time was come, God sent forth His Son." Gal. 4:4

Preparations for Christ's coming were not only Jewish, but Roman and Greek as well.

Roman Contributions:

1. A Sense of the Unity of Mankind
2. Peace
3. Roman Roads
4. The Roman Army
5. Roman Religion

Greek Contributions:

1. Universal Language
2. Greek Culture and Philosophy

Definition of Philosophy: The science which investigates the facts and principles of reality and of human nature and conduct. (Comprises logic, ethics, aesthetics, metaphysics and the theory of knowledge) IT IS MAN'S ATTEMPT TO KNOW OR FIND GOD BY HUMAN REASONING. 1 Cor. 2:14 "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

3. Greek Religion

Jewish Contributions:

1. Religion
2. Parentage
3. The Old Testament Canon

A. What is the Church?

1. *The Church is the Body of Christ (He is the head) Eph. 1:22,23; 1 Cor 12:12, 13; Col 1:18.*
2. *The Church is a mystery. Eph. 3:1-6*
Definition: A mystery is a truth formerly kept secret, but now revealed..
3. *The Church is entered into only by a supernatural birth.*

B. When did the Church Begin?

There are many opinions: in the garden, call of Moses, baptism of Christ; Pentecost. We will consider only two, and these are closely related.

1. *During the earthly ministry of Christ.*
Christ's character, work, teachings, and, above all, His death and resurrection mark the beginning of Christianity. Christ gave to His followers nearly all the elements needed for the church:
 - a. The message of Salvation: Jn. 1:29; 3:3, 14-18; Luke 9:6; etc.
 - b. The two ordinances: John 4:1, 2; Matt. 26:26-28.
 - c. The great commission: Matt. 28:19, 20.
 - d. Qualified people for membership (saved and baptized): John 4:1.
 - e. Church discipline: Matt. 18:15-20.
 - f. Basic principles of church government, independence, and democracy: Matt. 18:17, 23:8; Mark 12:17.
 - g. Officers to lead the church - the Apostles: Luke 6:13-16; 1 Cor. 12:28.The Great Commission (Matt. 28:19, 20) and Matt. 18:17 argue for a church before Pentecost
2. *At Pentecost.*
If the church was not founded here, then surely it was accredited at this time.
Act. 2:1-6
 - a. The first message, Acts 2:14-36; the results, v. 41.
 - b. The first description of the church, vv. 42-47.
 - c. The purpose of the miracles at Pentecost..
The purpose was to accredit this new

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institution, the church, to the Jews. To show them that it was from God.

1) Moses, accredited by miracles.

Ex. 4:1-9

2) Giving of the Law. Ex. 19:16 - 20:21 (esp. 19:16-20; 20:18)

3) The Tabernacle and Temple.

Ex. 40:34-35; 1 King 8:10, 11.

"For the Jews require a sign ..."

1 Cor. 1:22; John 4:48

C. The Continuance of the Church.

1. *The promise, "the gates of hell shall not prevail against it." guarantees the continual existence of His church in every age.*

a. "Unto him be glory IN THE CHURCH by Christ Jesus THROUGHOUT ALL AGES, world without end." Eph. 3:21

b. "... and, lo, I am with you always, even unto the end of the world." Matt. 29:20

2. *When the Lord organized His church, He set her in the world and she has never gone out of existence - she lives today.*

3. *Three ways of identifying a New Testament church today.*

a. Historical Perpetuity. This means tracing the history of a church back through 2,000 years to the church Christ established.

b. Doctrinal Conformity. This means comparing the doctrines of a church today with the ones in the N. T. (We call these Baptist Distinctives; they are listed in the text on page 8)

c. Spiritual Affinity. Churches after the order of the N. T. church are bound together by spiritual ties, through fellowship in a common faith and doctrinal unity.

D. The Mission of the Church.

- TO SPREAD THE GOSPEL OVER THE EARTH. Matt. 28:19, 20; Acts 1:8.

1. *The Church in Jerusalem. Acts 1 to 7.*

a. After the ascension of Christ there were 120 members. Act. 1:15

b. Three thousand were added to this number on the Day of Pentecost. Acts 2:41

c. We have a record of 5,000 more being added to this church. Acts 4:4

d. Various estimates have placed the membership of this first church at Jerusalem from 25,000 to 50,000 - a very large church.

e. We can assume from the account in the Book of Acts that James the Less (the son of Alphaeus) was probably the pastor of this church.

f. The church is still within Judaism and persecution is from the Jews.

Acts. 4:1-3, 18; 5:17, 18; 6:8-15; 7:57-60.

g. Peter is prominent.

2. *The Gospel spreads to Judea and Samaria. Acts 8 to 12.*

a. Christianity is carried to other races.

The Samaritans - Philip, one of the deacons of the church at Jerusalem preached at Samaria. Many were saved and baptized thus forming a church at Samaria. 8:5-12.

An Ethiopian (Negro) - History reveals the beginning of a church in Ethiopia which started with the returning eunuch who had been baptized by Philip.

Acts 8:26-40.

The Gentiles, Cornelius - Acts 10

b. Persecution from the Jews scattered the Christians from Jerusalem. Acts 8:1; 12:1-4. At first they preached only to the Jews (11:19); then to the Greeks (11:20).

c. Peter is still prominent.

3. *Paul and his missionary journeys. Acts 13 to 28.*

a. Commissioned by the Antioch church. Acts 13:1-4

b. Churches started around the Mediterranean Sea area (Asia Minor, Macedonia, Greece, Italy).

c. Jerusalem Conference (after the first missionary journey). Report to the church (Acts 14:27)

First Church Council (Acts 15:1-33) Gentiles declared not under the law.

d. Paul persecuted by Jews (13:45), and gentiles (13:50), and both (14:19), etc.

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- e. Other Missionaries - Barnabas, 13:2; Timothy, 16:1-3; Silas, 15:40, Luke, etc. Other Apostles are also going as missionaries. Tradition says Thomas went to India.
- f. The whole world is reached. Col. 1:5-8, 23; Acts 21:27, 28
- g. Paul, travelling ever westward, finally reaches Rome. Acts. 27:1-ff. (Clement says Paul reached Spain).

E. Christianity in the Roman Empire

Rome was founded 753 B. C.

Subdued Italy 343 - 272

Subdued Carthage (No. Africa) 264 - 246

Subdued Greece and Asia Minor 215 - 146

Subdued Spain, Gaul (France, Belgium) Briton (So. Britain), Tueton (Germany) 133 - 31

The Twelve Caesars (Family name of Gaius Julius Caesar. "Caesar" afterwards used as a title given to the Roman Emperor, still later, to any emperor.)

1. *Julius Caesar, 46 - 44 B. C.*
Lord of the Roman World.
2. *Augustus, 31 B. C. to 14 A. D.*
In his reign CHRIST was born.
3. *Tiberius, 12 - 37 A. D.*
In his reign CHRIST was crucified.
4. *Caligula, 37 - 41 A. D.*
Insane part of his reign. Demanded worship of his horse.
5. *Claudius, 41 - 54 A. D.*
Enforced peace. Banned Jews from Rome
6. *Nero, 54 - 68 A. D.*
Persecuted Christians, executed Paul.
7. *Galba, 68 - 69 A. D.*
8. *Otho, 69 A. D.*
9. *Vitellius, 69 A. D.*
10. *Vespasian, 69 - 79 A. D.*
Jerusalem destroyed, Jerusalem church scattered (70 A. D.)
11. *Titus, 79 - 81 A. D.*
12. *Domitian, 81 - 96 A. D.*
Persecuted Christians and all who would not worship the emperor. He banished John.

F. Christianity Separated from Judaism.

1. *Judaism a "legal" religion within Roman Empire.*
 - a. In Acts. 18:12-16 Gallio was saying, "I can't tell Christianity from Judaism". This continued from 51 - 64 A. D.
 - b. In 64 A. D. Nero burned Rome and blamed the Christians (they were distinguishable from Judaism by then.)
2. *Council at Jerusalem*
(Acts 15) 48 or 49 A. D. The liberation of Christianity from ceremonial Jewish law made a further division.
3. *Siege of Jerusalem by Titus in 70 A. D. destroyed the temple and the city and caused the church to flee.*
The church leadership moved to other cities, as Antioch, Ephesus, Rome.
4. *Jews excommunicate all deviants and put a curse on all who follow the Nazarene (wide difference between Jew and Christian now).*

G. Heresy During New Testament Days

1. *Judaism - legalism (Acts 15) circumcision necessary, keeping the law (Gal. 1:6-9). Peter argues against it (Acts 15:7-11) James decides (Acts 15:13, 19). Paul later refutes in Gal. 2:16; 3:24.*
2. *The Lord's Supper perverted,*
1 Cor. 11:17-22, 33, 34.
3. *Bodily resurrection denied.*
(It is past - 2 Tim. 2:18. It is at hand - 2 Thess. 2:2).
4. *False teachers,*
2 Peter 2:1; 1 John 4:1 - spirit of antichrist, 1 John 4:3.
5. *Gnosticism - present in Colosse by 64 A. D.*
 - a. A dual philosophy - spirit is good, matter is evil.
 - b. Christ only a celestial being (Paul refutes in Col. 1:19; 2:9).
 - c. Salvation comes by ascetic acts of bodily denial (Paul refutes in Col. 2:14-17, 20-23).
 - d. Angels should be worshipped (Paul refutes in Col. 2:8, 18, 19).

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e. Special knowledge or "gnosis" was necessary and only revealed to the elite. Paul refutes with a statement of Christ's position as Creator and Redeemer in Col. 1:13-20.

This heresy continued to plague the church for many years.

II. THE PERIOD OF APOSTASY

100 - 313 A. D.

A. Rulers of the Roman Empire during this time.

The Five Able Emperors (Persecution was local and sporadic until 250 with Decius)

1. *Nerva, 96 - 98 A. D.*

2. *Trajan, 98 - 117 .*

One of the best emperors but persecuted Christians.

3. *Hadrian, 117 - 138.*

Persecuted Christians. Was last to be called Caesar.

4. *Antonius Pius, 138 - 161.*

The noblest of emperors, the golden age of Rome's glory. He persecuted Christians.

5. *Marcus Aurelius, 161 - 180.*

Persecuted Christians, blaming them for all calamities and natural disasters.

Decline and Fall of Roman Empire .

180 - 476 A. D.

(192 - 284 "Barrack Emperors" appointed by the army. They were not able leaders and a period of civil war and widespread internal disaster followed.)

6. *Septimius Severus, 193 - 211.*

Persecuted Christians.

7. *Caracalla, 211 - 217.*

Tolerated Christians.

8. *Elagabalus, 218 - 222.*

Tolerated Christians.

9. *Alexander Severus, 222 - 235.*

Favorable to Christians.

10. *Maximin, 235 - 238.*

Persecuted Christians.

11. *Phillips, 244 - 241.*

Very favorable to Christians.

12. *Decius 249 - 251.*

Persecuted Christians.

13. *Gallus, 251 - 253.*

14. *Valerian, 253 - 260.*

Persecuted Christians

15. *Galienus, 260 - 268.*

Favored Christians.

16. *Aurelian, 270 - 275.*

Persecuted Christians.

17. *Diocletian, 284 - 305.*

Persecuted Christians furiously, declared himself a god.

18. *Constantine, 306 - 337.*

Professed Christianity and commanded everyone to do so.

19. *Julian, 361 - 363.*

The Apostate, sought to restore Paganism.

20. *Jovian, 363 - 364.*

Re-established the Christian faith.

21. *Theodosius, 378 - 395.*

Made Christianity the state religion, compulsory by law.

B. The Age of the Church Fathers -

95 - 150 A. D.

1. *Name - "Father" given to bishops, especially in the West, to express affectionate loyalty.*

These men were also called the Apostolic Fathers.

2. *Who were they? - Writers of Christian literature who followed the Apostles.*

Most of them were church leaders.

3. *The writings - Obviously inferior to the writings of the Apostles.*

Many were "spiritual babes" with doctrinal problems. They wrote with no authority. However, their writings are very interesting and provide us with a link between the N. T. period and the latter part of the 4th century. They quoted heavily from the Old and New Testaments. The edification of the Church stands out as the major objective of their writings. Their writings are still available today.

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4. List of the Apostolic Fathers

- a. Clement of Rome, (30 - 100). Wrote the Epistle of Clement to the church of the Corinthians, or 1 Clement about 97 A. D. This book is the earliest of Christian writings outside the books of the N. T. and holds the most prominent place among the writers of the Church Fathers because of it. Clement uses the pagan myth of the Phoenix as an illustration of the resurrection and gives an exalted position of the bishop or elder in the church.
- b. Ignatius, (67 - 115). A pupil of John, and bishop (pastor) of Antioch. Wrote 7 letters about 110 A. D. to Ephesus, Smyrna, the Trallians, Magnesians, Philadelphians and others. His letters warn against the heresies of Gnosticism and Doceticism (Christ is a purely spiritual being with no material body. Only a phantom suffered on the cross). His letters show that one elder (pastor) in each church had become a monarchical bishop to whom fellow elders were obedient. Still no evidence that the bishop of Rome was superior to other bishops.
- c. Polycarp, (69 - 156). A pupil of John, and bishop (pastor) of Smyrna. He wrote to the Philippians about 110
- d. Papias, (70 - 155). He was probably a pupil of John and bishop (pastor) of Hierapolis. He wrote "Interpretations of the Sayings of the Lord" to record the "exact words of Jesus" as given to him by the elders (older Christians who had known the Apostles). Written about 150 A. D.
- e. Hermas, wrote "The Shepherd of Hermas" between 100 and 140 A. D. This work abounds in visions and allegory (like Pilgrim's Progress by Paul Bunyon)
- f. Anonymous writings: Pseudo-Barnabas (between 70-120); the Didache, or "The Teachings of the Twelve Apostles" (between 70 and 165) not found until 1875. 2 Clement, (to the Corinthians)

written around 150, but not by Clement - a sermon.

These writers do believe, they are orthodox, but not theological. Many are already fuzzy on salvation, with the doctrine of works coming in. They are never really sure of forgiveness of sins. They don't have the tremendous sense of acceptance with God that you have in N. T. writings. Instead, moralisms, "let's be good," "let's work harder," "let's fast," etc. Many believed baptism was necessary for salvation. It washed away past sins, but you must be good to take care of present sins.

C. The Age of the Apologists - 125 - 190 A. D.

1. *Purpose: To defend Christianity to those outside the church (to the lost).*
2. *Needed because of:*
 - a. Jewish legalism - argued that Christians had a wrong conception of the O. T.
 - b. Government persecutions - Pagans hated Christians for their abominations (accused of child eating, unnatural sexual intercourse) called them atheists because they had no idols.
3. *List of Apologists:*
 - a. Justin Martyr, (100 - 165). He wrote his first Apology to the Emperor Antoninus Pius about 150 and his second to the senate and Roman people. His third, to the Jews, is called "Dialogue with Trypho."
 - b. Tatian, (110 - 172). He was a pupil of Justin Martyr, he wrote to the Greeks that Christianity is superior on the basis of doctrine, morality and antiquity. He also wrote a harmony of the 4 gospels around 150 called "Diatesseron".
 - c. Athenagoras. He was a professor at Athens and wrote "Supplication for the Christians" about 177 to the emperor, Marcus Aurelius.
 - d. Theophilus, of Antioch wrote "Apology to Autolytus" about 180.
 - e. Tertullian, (160 - 220) of Carthage: "The father of Latin Christianity." He was a

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Roman lawyer and wrote "Apologeticum" to the Roman governor of his province, to answer charges of disloyalty. He was the first to use the word "Trinity".

Many of the Apologists were not very good theologians, they made Christ UNDER God, as a second God. Many believed baptism washes away sins. What did they do? They explained Christianity to the lost. They were trying to get legal status from Rome, so the persecutions would stop.

D. The Polemicists - 190 - 250 A. D.

Definition: a skilled debater or writer of polemic discussions (disputation or controversy)

1. *Purpose: To fight false doctrine within the church.*
2. *Needed because of the development of heresies.*
3. *List of Polemicists:*
 - a. Tertullian, (160 - 220). He defended the Trinity.
 - b. Iraaneus, (130 - 200). He wrote against Gnosticism.
 - c. Origen, (185 - 254). He wrote "Hexapla", a comparison of Hebrew and Greek texts to determine the correct texts. 2/3rds of the N. T. is quoted in his writings. He began the allegorical (symbolical, having another meaning as a parable or fable) interpretation of the Scriptures. A brilliant man, he was the head of a university at 18.
 - d. Clement of Alexandria, (150 - 204). Head of the school in Alexandria.
 - e. Cyprian, (200+ - 258). He wrote against the Novatists.

E. Development of Theology. - 150 to 300 A. D.

(Needed because of heresy.)

The progress of error during the first 300 years.

1. *In the first two centuries the individual churches rapidly multiplied and some of them grew very large. Jerusalem may have had up to 50,000 members.*

These large churches had several preachers or elders (or bishops, or pastors - all mean the same office)

2. *Some of the bishops or pastors began to assume authority not given them in the N.T.*
 - a. They began to claim authority over other and smaller churches.
 - b. Here began what resulted in an entire change from the original democratic policy and government of the early churches.
 - c. This was the beginning of different orders or ranks in the ministry that led up to the erroneous system practiced by Methodists, Episcopalians, Catholics, etc.
3. *Also in the first two centuries the idea of "baptismal regeneration" began to spread in some churches.*
 - a. Because of the stress the Bible places upon Baptism and the Christian's duty concerning it, some were quick to assume it must have something to do with salvation.
 - b. This error concerning Baptism made necessary other errors.
 - 1) Since baptism was accepted as essential to salvation, it naturally became necessary to baptize babies to assure their salvation.
 - 2) At the beginning of these errors even babies were baptized by immersion.
4. *Thus we see that during the first 300 years three important and vital changes from the teachings of Christ and His apostles had their beginnings.*
 - a. The change from the democratic idea of church government to clergy rule. This error also resulted in one church assuming authority over another.
 - b. The change from the Bible teaching of salvation to a belief in "baptismal regeneration."
 - c. The change from "believer's baptism" to "infant baptism."
5. *Dr. J. M. Carroll, Baptist historian, states that the two errors of baptismal regeneration and infant baptism have caused the shedding of more Christian blood than all other errors combined.*

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He says over 50,000,000 Christians died martyr deaths because of their rejection of these two errors.

6. *It is to be remembered that these errors and changes from N. T. teachings were not all made in a day, nor even within a year.*

They came about slowly and NEVER WITHIN ALL CHURCHES. Some of the churches vigorously repudiated these errors.

- a. In 251 A. D. the loyal churches declared nonfellowship with those churches which accepted and practiced these errors.
- b. In this age as in every age, there were those churches that clung to the doctrines and practices held by Baptists today.
- c. In the majority of instances the churches of these first three centuries maintained their doctrines and practices in purity.

7. *Legalistic Heresies*

Jews within the church - Ebionites (Judiazers)

8. *Philosophical Heresies*

More Gentiles than Jews were won to Christ. Many were influenced by Greek Philosophy.

- a. Gnosticism (already explained)
 - 1) Docetism - a type of Gnosticism (already explained)
 - 2) Marcion - formed his own canon to promote Gnostic view. He rejected the O. T. and all of the N. T. except Paul and Luke.
- b. Manicheanism (Mani - 216 - 275) Christ 2 people (dualism) divine and human.
- c. Neoplatonism - all emotions, feelings.

9. *Theological Heresies.*

- a. Montanism
- b. Monarchianism - stressed the unity of God. Not all the truth was in the independent churches only, and not all error was in the "catholic" churches only. They all had many problems in trying to figure out the Trinity. Some stressed one over the other, making them not all equal.

III. THE PERIOD OF OBSCURITY -

A. D. 313 - 1638.

A. Development of the Canon.

Definition: A list or catalogue (of books) accepted as true, a critical standard. The collection or list of books which are received as genuine and inspired Holy Scriptures.

QUESTIONS:

1. *Why don't we accept the 14 apocryphal books of the Old Testament as the Roman Catholics do?*
 - a. We accept the Jewish canon and the Jews never accepted them.
 - b. Jesus Christ and the Apostles never quoted from them.
2. *How did these 27 books come to be in the New Testament?*

There are hints within the N. T. itself that, while the Apostles were yet living, and under their own supervision, collections of their writings began to be made for the churches and placed alongside the O. T. as the inspired Word of God.

 - a. Paul claimed for his teaching the inspiration of God. 1 Cor. 2:7-13, 14:37; 1 Thess. 2:13.
 - b. So did John for the book of Revelation. Rev. 1:2.
 - c. Paul intended that his epistles should be read in the churches. Col. 4:16; 1 Thess. 5:27; 2 Thess. 2:15
 - d. Peter wrote that "these things" might remain in the churches "after his departure," 1 Pet. 1:25; 2 Pet. 1:12-15.
 - e. Paul quoted a N. T. book as "Scripture". In 1 Tim. 5:18 we read: "The laborer is worthy of his hire." This sentence is found nowhere in the Bible except in Matt. 10:1 and Luke 10:7. This is evidence that Matt or Luke was in existence when Paul wrote 1 Tim. and that it was regarded as "Scripture."
 - f. Peter classes Paul's epistles with "other Scriptures." 2 Pet. 3:15, 16.

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Tests given to the books:

- a. Was it written by an Apostle or one who was closely associated with the apostles, such as Mark, the writer of the Gospel of Mark?
 - b. Did the book have the capacity to edify when read publicly?
 - c. Did it agree with the rule of faith?
 - d. Was it widely accepted by the churches as Scripture?
3. *Who determined the Canon?*
- a. The Lord. The letters were authoritative when they were written and acknowledged by the church and the false rejected.
 - b. People often err by thinking of the canon as a list of authoritative books coming directly from heaven or as set by church councils. Such was not the case, for the various church councils that pronounced upon the subject of the canon of the N. T. were merely stating publicly, what had been widely accepted by the consciousness of the Church for sometime. The development of the canon was a slow process substantially completed by 175 A. D., except for a few books whose authorship was disputed. Certain practical reasons made it essential that the church develop the list of books that comprise the N. T.
 - 1) Heretics, such as Marcion, were setting up their own canon of Scripture and leading people astray.
 - 2) In persecution men were not willing to risk their lives for a book unless they were sure it was an integral part of the canon of Scripture.
 - 3) The Apostles were slowly passing from the scene, and there was need for some records that could be recognized as authoritative.
 - c. Athanasius in his Easter letter of 367 mentions all 27 books and calls them Scripture to his churches in the East.
 - d. The Third Senate of Carthage in 397 definitely fixes the 27 books as Scripture

for the churches in the West. The churches had accepted these books for a long time before they were officially declared Scripture by these groups.

B. Development of the Creed.

A creed is a statement of faith for public use; it contains articles needful for salvation and the theological well-being of the Church. Creeds have been used to test orthodoxy, to recognize fellow believers, and to serve as a convenient summary of the essential doctrines of faith.

Councilar or universal creeds made by representatives of the whole Church emerged during the period between 313 and 451. It must be remembered that by this time many independent groups of believers had ceased to fellowship with the general body over the heresies that had developed in the church (works added to salvation, baptismal regeneration, infant baptism, some churches controlling others, etc).

Following is a list of people whose writings and works contributed to the development of the early creeds:

1. *Eusebius, (260-340). He wrote "History of the Church up to 324 A. D."*
2. *Athanasius, (296-373). He argued that Jesus was the same as and equal with the Father, not a lesser being.*
3. *Ambrose, (339-397)*
4. *Jerome, (342-420). Authored the Latin Vulgate (translation) used until recently by the RCC. (Latin was the dominate language by 100.*
People didn't even read Greek after 200, except in the East). The Vulgate influenced early English translations. His commentary on Daniel is still read.
5. *John Chrysostom, (345-407). Chrysostom meaning "golden mouthed".*
He was a great preacher. His 600 sermons can still be read.
6. *Theodore, (350-428).*
Wrote a Bible commentary.
7. *Augustine, (354-430).*
He studied doctrine, debated against errors.

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He was a preacher, theologian, apologist, and polemicist. He founded a system of theology - Augustinianism. Martin Luther was an Augustinian monk. He wrote much. A famous quote is "Thou hast made us for thyself and our souls are restless until they find their rest in thee."

8. Also contributing from an earlier era were Tertullian and Origen.

C. The Seven Universal Councils.

As the problems of heresies became more numerous and difficult the church attempted to solve them by means of Councils. While hundreds of representatives from the various churches all over the empire came (hence the name, "universal"), and many true Christians were among them; by and large the Independent Churches boycotted these councils, thus bringing down upon their groups various persecutions from the main body.

Following are a list of the Universal Councils and the problems they attempted to solve:

1. Nicaea (325)

Called and presided over by Constantine to settle the Arian dispute (when to celebrate Easter).

2. Constantinople (381)

Called to assert the personality of the Holy Spirit and humanity of Christ.

3. Ephesus (431)

Called to emphasize the unity of Christ's personality.

4. Chalcedon (451)

Called to state the relationship between the two natures of Christ (the Monophysite dispute) Worship of Mary begins here.

5. Constantinople (553)

Called to deal with the Monophysite dispute.

6. Constantinople (680)

Called to condemn the Monothelites.

7. Nicaea (787)

Called to deal with problems raised by the image controversy. Image and saint worship started here.

D. The Rise of the Roman Catholic Church.

It was during this period that the apostate churches developed into what is now called the Roman Catholic Church and the Greek Catholic (Orthodox) Church. The bishops of Rome claimed to have the supremacy over the other churches from time to time. This claim was generally recognized in the Western Roman Empire by 440 when Leo I came to head the Roman Church. The RCC did not begin on a certain date, but there was a gradual growth of error during this time, until by 440 there was a general admittance in the West of Rome's supremacy.

There is general agreement that by 600 Gregory I ruled as the first universal pope. (see notes on the popes).

The period from 426 to 1628 A. D. is called the "Dark Ages". One can guess why as Rome attempted to "put out" the light of truth whenever and wherever possible.

- 1. With the establishing of the new Catholic temporal power a bloody persecution began.*
- 2. Loyal New Testament churches, by whatever name called, were hunted and hounded to the utmost limit by this new Catholic power.*
- 3. The new established Roman Catholic Church began a war of extermination upon all who opposed her.*

E. Factors in the Rise of the Roman Catholic Church.

- 1. The rise of Episcopal church government and separation of the office of bishop from elder. (Titus 1:5-7; Acts 20 - they meant the same thing).*
- 2. The Doctrine of Apostolic Succession.*
- 3. Doctrine of baptismal regeneration.*
- 4. Allegorical interpretation of the Scriptures (Origen and Jerome).*
- 5. Constant addition of tradition (amplified errors).*
- 6. Doctrine of no salvation outside the church (Augustine).*
- 7. Elevation of Mary and adoration of relics. (5th century)*
- 8. Doctrine of penance.*

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9. *Monasteries and adoration of celibacy (Augustine).*

10. *Dogma of transubstantiation.*

F. Causes of the Final Division between the Western and Eastern Churches (869 A. D.).

1. *Doctrinal differences:*

- a. The Trinity (relationship of Jesus to the Holy Spirit).
- b. Clerical celibacy (lower clergy married in the East).
- c. Use of unleavened bread.
- d. The date for Easter.
- e. The use of statues, idols in worship (only in the West).

2. *Power struggle between the bishops of Rome and Constantinople.*

Because of the decline in the Roman Empire and no emperor in Rome, the Bishop of Rome became much more powerful, holding civil authority as well as ecclesiastical power. At Constantinople the emperor was in residence and he held the civil authority, so the Bishop of Constantinople had less power than the Bishop of Rome.

G. The Rise of Monasticism

A reaction against the worldliness of the church and, in part perhaps, a by-product of Gnosticism, which taught that matter was evil. This movement started in Egypt with Anthony (250 - 350) who sold his property, retired to the desert and lived in solitude. Many followed his example. They were called "Anchorites.." The idea was to attain everlasting life by escaping from the world and mortifying the flesh in ascetic practices. The movement spread to Palestine, Syria, Asia Minor and Europe. In the East each lived in his own cave or hut or on his pillar. In Europe with a colder climate they lived in communities called Monasteries, dividing their time between work and religious exercises. They became very numerous, and there arose many orders of monks and nuns. When they became rich they became grossly immoral. During the Reformation in Protestant countries they soon disappeared, and are declining in Catholic countries as well.

H. The Rise of Islam.

1. *Mohammed was born at Mecca, in 570.*

In his youth he visited Syria and came in contact with Christians and Jews and became filled with a horror of idolatry. In 610 he declared himself a prophet. He was rejected at Mecca and in 622 he fled to Medina where he was received and became a warrior. He began to propagate his faith by the sword. In 630 he re-entered Mecca at the head of an army, destroyed 360 idols and became filled with enthusiasm for the destruction of idolatry. He wrote the Koran. He called his god Allah and said he had 28 prophets. Jesus was a prophet to the Jews, while Mohammed was a prophet to the world. He believed that only a likeness of Jesus died on the cross. He died in 632. His successors are called Caliphs.

2. *By 634 Syria was conquered by Islam;* in 637, Jerusalem; in 638, Egypt; in 640, Persia; in 689, North Africa; in 711 Spain. Thus within a short time the whole of western Asia and North Africa, the cradle of Christianity, became Moslem. Mohammed appeared at a time when the church had become paganized with the worship of images, relics, martyrs, saints and angels. The gods of Greece had been displaced by the images of Mary and the saints. In a sense Mohammedanism (Islam) was a revolt against the idolatry of the "Christian world;" a judgment on a corrupt and degenerate church. Islam itself, however, has proved a worse blight to the nations it conquered. It is a religion of hate, is propagated by the sword, has encouraged slavery, polygamy, and the degradation of womanhood.
3. *Why was Islam able to gain such a following in Africa and elsewhere?*
- a. The Scriptures were never translated into the language of the people.
 - b. The RCC was not really indigenous, it remained a foreign religion.
 - c. The RCC was divided at this time.

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- d. The RCC was a religious system wherein most were lost and so it gave no sense of peace.
- e. The RCC lacked the zeal for missionary expansion.
- 4. *The Battle of Tours, France in 732 was one of the decisive battles of the world.*
Charles Martel (Charles the Hammer) defeated the Moslem army and saved Europe from Islam which was sweeping the world like a tidal wave. But for that victory Christianity may have been completely submerged.
- 5. *The Arabians dominated the Moslem world from 622 to 1058.*
The capital was moved to Damascus in 661, to Bagdad in 750, where it remained until 1258. The Golden Age of Islam was under Haroun-Al-Rashchid, (786 - 809). He was contemporaneous with Charlemagne in the West. The Turks have ruled the Muslim world from 1058 to the present time. They were far more intolerant and cruel than the Arabians. Their barbarous treatment of Christians in Palestine led to the Crusades.

I. Evidence for New Testament Churches from 300 to 500 A. D.

- 1. *See the text, page 21, #7 and 8.*
 - a. The Montanists, 156 A. D.
The first protest in the way of separation from the growing corruptions of the times was the movement of the Montanist churches. The leader, Montanus, was a Phrygian. He was brought up a heathen but later became a Christian. The most distinguished advocate of Montanism was Tertullian. These churches were simply calling Christians back to N. T. teachings such as:
 - 1) A separated pure life.
 - 2) Stern discipline in the church.
 - 3) True "believer's baptism."
 - 4) A return to Bible teachings.
 - 5) No hierarchy of ministers.The Montanist name clung to some of the true loyal churches as late as

- 722 A. D. They finally became known by other names.
- b. The Novatians, 250 A. D.
In 250 a preacher named Novatian began protesting the lack of purity and separation in the churches. He particularly objected to conditions that existed in the church at Rome. Many churches backed Novatian in his protest and these churches became known as "Novatians." They flourished in many parts of the world for 600 years. Some claim they continued into the 16th century. The Novatians insisted upon true "believer's baptism" and at times were known as "Anabaptists."
- c. The Donatists, 311 A. D.
Donatus was another pastor who protested the lax of discipline and the doctrinal errors in the churches. The teaching of Donatus spread over all of Africa and attracted many followers. Crespin, a French historian, says that the "Donatists" held the following views: "First, for purity of church members, by asserting that none ought to be admitted into the church but such as are visibly true believers and true saints. Secondly, for purity of church discipline. Thirdly, for the independency of each church. Fourthly, they baptized again those whose first baptism they had reason to doubt. They were consequently termed rebaptizers and Anabaptists." They flourished under this name for several centuries.
- d. The Paulicans. First century.

It is to be regretted that most of the information concerning these people comes from their enemies. Most of our correct information comes from a Fred C. Conybeare who gave a great deal of time unearthing the truth concerning the Paulicans. From his writings we can reconstruct their history. The Paulican churches were of apostolic origin and were planted in Armenia in the first century. They stood for the same truths as today's

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Baptists. They can be traced down through 15 centuries.

e. Anabaptists.

From the time of the beginning of the error concerning baptism, those who insisted upon "believer's baptism" were called Anabaptist. The word means rebaptize. It arose from the practice of the true churches insisting upon true baptism, even of those who had been baptized in other churches (mostly as infants). The name Anabaptists identified the true churches right down to the Reformation in the sixteenth century.

f. Hosuis, Letter, Apud Opera (pp. 112, 113)

Cardinal Hosuis - (Catholic, 1524):
President of the Council of Trent. "Were it not that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater number than all the reformers."

(1524 minus 1200 = 324 A. D.).

g. Einburg Encyclopedia (Presbyterian)

"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Ana-Baptists. Indeed this seems to have been their leading principle from the time of Tertullian to the present time ..."
(Tertullian was born 50 years after the death of John).

J. Councils (Roman only) from 1123 to 1870.

Rome (1123) Decided Bishops should be appointed by Popes.

Rome (1139) An effort to heal schism of East and West.

Rome (1179) To enforce ecclesiastical discipline.

Rome (1215) To do the bidding of Innocent III.

Lyons (1245) To settle the quarrel of the Pope and Emperor.

Lyons (1274) A new effort for union of East and West.

Vienna (1311) Suppressed the Templars.

Constance (1414-18) To heal Papal schism.
Burned Hess.

Basil (1431-49) To reform the Church.

Rome (1512-18) Another effort at reform.

Trent (1545-63) To coneract the Reformation.

Vatican (1869-70) To declare the infallibility of the Pope.

K. The Crusades.

The effort of Christendom (RCC) to regain the Holy Land from the Moslems. There were seven Crusades:

1. 1095 - 1099 - *Captured Jerusalem.*

2. 1147 - 1149 - *Postponed the fall of Jerusalem.*

3. 1189 - 1191 - *Army failed to reach Jerusalem.*

4. 1201 - 1204 - *Captured and Plundered Constantinople.*

(Capitol of East. Orthodox Church)

5. 1228 - 1229 - *Took Jerusalem but soon lost it.*

6. 1248 - 1254 - *A failure.*

7. 1270 - 1272 - *Also unsuccessful.*

The Crusades, though failures in the object they set out to accomplish, were of influence in saving Europe from the Turks, and also in opening up commercial and intellectual intercourse between Europe and the East, thus paving the way for the Revival of Learning.

Muslims today will tell you the reason they hate Christians so much is because of the cruel and immoral treatment of the Crusaders, who said they came "in the name of the Lord."

L. The Power of the Papacy 1054 - 1305.

The papacy has never exercised such temporal (civil, political) power as that which it was able to exercise between 1054 and 1305. Hildebrand was able to humble the Emperor of the Holy Roman Empire; Innocent III was powerful enough to force rulers of rising nation-states to do his will; and the papacy dominated the early part of the great war against the infidels in the Holy Land. The rise of universities and scholasticism strengthened the intellectual

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foundations of papal power. Monastic reform added to papal power by giving to the pope many zealous monks who were his obedient servants. It is doubtful whether the papacy has ever exercised such absolute power over all phases of life as it did in medieval Europe during this era.

The following popes were neither as able nor as resolute and soon came under the dominion of Philip, King of France. He even transferred the papal court to Avignon, where the pope and his court were under direct pressure from the king whose territories were all around them. The removal of the papal seat from Rome in 1309 was the beginning of the era known as the Babylonian Captivity of the papacy. Until 1377 the papacy was the creature of the French monarchs and lost the tremendous moral and temporal power it had had in Europe during the time of Innocent III. (Be sure and read the "Pope Notes" in your additional material.)

M. New Testament Churches from 1000 to 1300.

1. "The Albigenses or Carthari (pure) in So. France, No. Spain and No. Italy.

They preached against the immoralities of the priesthood, pilgrimages, worship of saints and images. They completely rejected the clergy and its claims: criticized church conditions, opposed the claims of the Church of Rome; made great use of the Scriptures; lived self-denying lives and had great zeal for moral purity. By 1167 they embraced possibly a majority of the population of South France. By 1200 they were very numerous in Northern Italy. In 1208 a crusade was ordered by Pope Innocent III; a bloody war of extermination followed scarcely paralleled in history. Town after town was put to the sword, the inhabitants murdered without distinction of age or sex. In 1229 the Inquisition was established and within a hundred years the Albigenses were utterly rooted out." *Bible Handbook*: Henry Halley; page 882.

2. Waldenses -

"In the Alpine valleys of Piedmont (same general area as the Albigenses) there had been for centuries congregations of believers calling themselves brethren, who came later to be widely known as Waldenses, though they did not themselves accept the name. They traced their origin in those parts back to Apostolic times. Like many of the so-called Carthari, Paulician, and other churches, these were not "reformed", never having degenerated from the N. T. pattern as had the Roman, Greek, and some others. But having always maintained, in varying degree, the Apostolic tradition. From the time of Constantine there had continued to be a succession of those who preached the Gospel and founded churches, not influenced by the relations between church and state existing at the time.

This accounts for the large bodies of Christians, well established in the Scriptures and free from idolatry and the other evils prevailing in the dominant, professing church, to be found in the Taurus Mountains and Alpine valleys." *The Pilgrim Church*: R.H. Broadbent; pp. 89, 90

"The historical evidence shows that they held to the Bible as the final authority for faith and practice and that salvation was wholly of grace through faith in Christ as Saviour. They also believed the ordinances were only baptism and the Lord's supper and that they were only symbolic; that only believers should be baptized, that baptism was by immersion, and that salvation and baptism were the requirements for church membership. They rejected infant baptism and were condemned by their enemies for it." *A Brief History of the Baptists*: Edward Overbey; pp. 48, 49.

"... their preaching kindled a great desire among the people to read the Bible. They were gradually repressed by the Inquisition except in the Alpine Valleys Southwest of Turin where they still are found, the only

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medieval sect still surviving; a story of heroic endurance of persecution. Now the leading Protestant (so called) body in Italy." *Bible Handbook*: Henry Halley; pp. 882.

3. Anabaptist -

"... appeared through the Middle Ages in various European countries, under different names, in independent groups, representing a variety of doctrines, but usually strongly Anticlerical, rejecting infant baptism, devoted to the Scriptures, and standing for absolute separation of church and state: very numerous in Germany, Holland and Switzerland at the time of the Reformation, perpetuating ideas that had come down from preceding generations. They were, as a rule, a quiet and genuinely pious people, but bitterly persecuted, especially in the Netherlands." *Bible Handbook*: Henry Halley; pp. 883.

"It is an established fact of history that as far back as the fourth century those refusing to go into the Hierarchy of the RCC, and refusing to accept the baptism of those baptized in infancy, and refusing to accept the doctrine of "baptismal regeneration" and demanding rebaptism for all those who came to them from the RCC were called "Anabaptists" - rebaptizers.

"For the first century or so, nearly all the churches remained comparatively pure in doctrine and practice. With the growth of error concerning church government, doctrine, ordinances, etc., there came a widening of the separation between those churches departing into error and those remaining loyal. Those churches who remained loyal were called "Anabaptists" from the very beginning. One of the first great errors to divide the church was "baptismal regeneration" and "infant baptism". As all the groups who bore many names held true to "believer's baptism" they were all called Anabaptists. The Montanists, Novatians, Donatists, Paulicans, Henricans and Arnoldists were all Anabaptists. Near

the beginning of the 16th century, the "Ana" was dropped, and the name shortened to simply "Baptist," and gradually all other names were dropped. No definite beginning can be ascribed to the Baptists of today this side of Christ himself.

"Never in any age, did the Anabaptists form any hierarchy that bound their churches together. No one leader ever spoke for all of them. In every age they remained free, independent churches governed by the rules of democracy. Not all the churches that were called Anabaptist remained true to the N. T. Each age and each locality had its deflections and errors, but it is marvelous to see how the truth was preserved through these churches. With no connecting link of communication and with no history to go by, these churches scattered all over the world and in every age all fit into the same pattern of doctrine and practice. All this was accomplished without any centralization of authority, establishment of hierarchy, etc. This is the miracle of the fulfilment of God's promise, "the gates of hell shall not prevail." *Fifty Lessons On the Church*: Norman H. Wells; pp.88, 89.

N. The Inquisition - 1184 - 1700

1. *The Inquisition is the most infamous thing in all of history.*

It was instituted by Pope Innocent III and perfected by Pope Gregory IX.

2. *It was a secret Church Court established by the Popes for the trying and punishing of "heretics" - a heretic being anyone who did not agree with Catholicism.*

a. Under this court everyone was required to inform against heretics and the proceedings were in secret.

b. The suspected was subject to torture without knowing the name of his accuser.

c. This Church Court pronounced sentence and the victim was turned over to the church-controlled government for execution.

d. The victim's property was confiscated and divided between Church and State.

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- e. Vast multitudes of true believers were slain in France, Spain, Italy, Germany and the Netherlands.
- 3. *The picture is difficult to believe but the pages of history record its stark reality.*
 - a. Monks and priests directing, with heartless cruelty and inhuman brutality, the work of torturing and burning alive innocent men and women by order of the Pope in the name of Christ.
 - b. This Inquisition was devised by the Popes, and used by them for 500 years to maintain their power.
 - c. For the record, none of the Popes who have followed have ever apologized." *Fifty Lessons on the Church*: Norman H. Wells; pp. 84.
- 4. *Dr. J. M. Carrroll, Baptist historian says:* "I again call your attention to those whom the hard hand of persecution fell. If fifty million died of persecution during the 1,200 years of what are called the 'Dark Ages', as history seems positively to teach - then they died faster than an average of four million every one hundred years. That seems almost beyond the limit of human conception." *Fifty Lessons on the Church*: Norman H. Wells; pp. 80.

O. The Papacy in Decline, 1309 - 1439

Many people think that the return to the Scriptures began with such leaders of the Reformation as Calvin and Luther. On the contrary, there were attempts before the Reformation to halt the decline in papal prestige and power by reforms of various kinds. The problem of a corrupt, extravagant papacy that resided in France instead of in Rome, provided the impetus which led to reformers, such as Wycliffe, Huss and Savonarola within the RCC. Following are some of the reasons for the decline.

1. *Failure of the Clergy - immoral and power hungry.*
2. *"The Babylonian Captivity" - loss of power and prestige.*

3. *Papal Taxation - became a heavy burden to the people of Europe.*
4. *The rise of Nation-States - opposed the idea of universal sovereignty of the pope.*

P. Forerunners of the Reformation.

As the papacy declined in popularity among the people, many were interested in reform within the RCC and there were attempts to return to the ideal of the church presented in the N. T. Wycliffe and Huss were able to capitalize on nationalistic anti-papal sentiment during the period of the Babylonian Captivity when the pope was resident in Avignon.

1. John Wycliffe (1324 - 1384)

A teacher at Oxford, England, he preached against the spiritual domination of the priesthood, the authority of the pope, opposed the existence of popes, cardinals, patriarchs, and monks. He attacked transubstantiation and auricular (heard with the ear) confession. He advocated the people's right to read the Bible and translated it into the English language. His followers were called Lollards.

2. John Huss (1369 - 1415).

He was Rector of the University of Prague, Bohemia. He was a student of Wycliffe, whose writings had penetrated Bohemia. He became a fearless preacher; attacked the vices of the clergy and the corruptions of the church; with impassioned vehemence condemned the sale of indulgences; rejected purgatory, worship of saints and worship in a foreign language. He exalted the Scriptures above the dogmas and ordinances of the church. He was burned alive at the stake and his followers, a large part of the Bohemian population, were almost extirpated (all killed) by a crusade ordered by the Pope.

3. Savonarola (1452 - 1498)

In Florence, Italy he preached like a Hebrew prophet to vast crowds who thronged his cathedral. He preached against the sensuality and sin of the city, and against Papal vice. The penitent city reformed and Pope Alexander VI sought to bribe him with a

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cardinal's hat, but in vain. He was hanged and burned in the great square in Florence 19 years before Luther posted his 95 theses.

Q. The Reformation

1. *Martin Luther (1483 - 1546)*

(see notes in the text beginning on page 29)

Luther is thought by many to be (next to Jesus and Paul), the greatest man of all the ages. He led the world in its break for freedom from the most despotic institution in history. He is considered to be the "Founder of Protestant Civilization." He was excommunicated by the RCC in 1530. When ordered to retract his writings against the church he replied that he could retract nothing except what was disapproved by Scripture or reason: "Here I stand; I can do naught else; so help me God." He was condemned, but escaped and founded what is now the Lutheran church in Germany.

2. *Zwingli (1484 - 1531)*

He became convinced, about 1516, that the Bible was the means by which to purify the church. In 1525 Zurich (Switzerland) officially accepted his teaching. The churches of Switzerland gradually abolished the Indulgences, Mass, Celibacy, Images, etc. They began to use the Bible only.

3. *John Knox (1505 - 1572)*

Knox was a Scottish priest until about 1544, when he heard Patrick Hamilton preaching the views of the Reformation. He openly professed to these views and began to preach them. He swayed all of Scotland for God. Mary, Queen of Scots was supposed to have said she feared John Knox more than all the armies of earth. John Knox prayed that well-remembered prayer, "Lord, give me Scotland or I die." His influence on Scotland cannot be over stated.

4. *John Calvin (1509 - 1564)*

Calvin was a Frenchman who accepted Reformation teachings in 1533. He went to Geneva in 1536 where his Academy became a center of Protestantism, attracting scholars from many lands. Called "the greatest

theologian of Christendom," more than any other he has guided the thinking of Protestantism.

5. *Switzerland.*

Reform was started by Zwingli, and carried on by Calvin. The union of their followers in 1549 constituted the "Reformed Church." Their reforms were more sweeping than Luther's.

6. *The Netherlands.*

Here reform was received early. Lutheranism, and then Calvinism. Anabaptists were already numerous. Many translations of the Bible appeared here and the many Christians so enraged the pope that he ordered the whole population condemned to death. Under Charles V and Phillip II more than 100,000 were massacred with unbelievable brutality. A revolt began in 1572 which led to independence by 1609.

7. *Scandinavia.*

Lutheranism was made the state religion in Denmark in 1536, and in Sweden in 1540. One hundred years later the king of Sweden helped to defeat Rome's efforts to crush Protestant Germany.

8. *France.*

Luther's teachings and Calvin's both penetrated France and by 1559 there were about 400,000 Protestants (Huguenots). In 1557 Pope Pius urged their extermination. On August 24, 1572, 70,000 Huguenots were massacred. It is still called St. Bartholomew's Massacre. The Huguenots warred against the king until in 1598 they were granted freedom of conscience. By then 200,000 had perished as martyrs.

9. *Bohemia.*

By 1600, in a population of 4,000,000, 80% were Protestant. When the Hapsburgs and Jesuits had done their work, 800,000 were left, all Catholics.

10. *Austria and Hungary.*

More than half the population had become Protestant, but under the Hapsburgs and Jesuits they were slaughtered.

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11. Poland.

By the end of the 16th century, it seemed as if Romanism was about to be entirely swept away, but here too, the Jesuits, by persecution, killed reform.

12. Italy.

In the pope's own country the Reformation was getting a real hold; but the Inquisition got busy and hardly a trace of Protestantism was left..

13. Spain.

Here the Reformation never made much headway because the Inquisition was already in force. Every effort for freedom or independent thinking was crushed with a ruthless hand. From 1481 to 1808 there were at least 100,000 martyrs and 1,500,000 banished. When the Reformation began, Spain was the most powerful country in the world. Its present negligible standing among the nations shows what the Papacy can do for a country.

14. The Spanish Armada, 1588.

Sent by Spain to overthrow the Protestant Queen Elizabeth of England, it met defeat in the English Channel. "England's victory was the final turning point in the great duel between Protestantism and Romanism; it not only assured England and Scotland, but Holland, North Germany, Denmark, Sweden and Norway, to the Protestant cause." (Jacobs)

15. Baptists.

During the hard struggle for Reformation continuous and valuable aid was given by the Baptists who risked their lives, many coming out of hiding, to fight bravely with the Reformers. They hoped for more freedom for themselves also, but were doomed to bitter disappointment. All the leading Reformers, who so heroically freed themselves from the Roman Catholic church were guilty of establishing "National Churches" which continued to persecute the true N.T. church as had the Catholics.

R. National Churches

1. *Wherever Protestantism triumphed a National Church arose:*

- Lutheran in Germany
- Episcopal (Church of England) in England
- Presbyterian in Scotland
- Reformed in Switzerland

2. *These Protestant churches carried with them many of the errors of Catholicism.*

- Church and State combination.
- Preacher-Church government.
- Infant baptism.
- Sprinkling or pouring for baptism.
- Baptismal regeneration.
- Persecution of others.

3. *The name "Protestant" identified those churches who had protested the Catholic errors and separated themselves from her. All "Protestant" churches had their beginning in the period of the Reformation or since that time. Baptists are not "Protestants". They existed before the Catholics and were never a part of Catholicism.*

4. *So-called Christianity is divided into three groups - or possible four.*

- Baptists
- Protestants.
- Roman Catholic
- Greek Orthodox Catholic.

IV. THE PERIOD OF TOLERANCE - 1638 - PRESENT.

A. Tolerance comes to England.

From about 1638 for the next 50 years there was a certain amount of tolerance in England. This was often only for short periods of time during the English Civil War and Commonwealth. In 1689 religious toleration came permanently to England.

1. *In 1534 the Church of England definitely repudiated Papal authority (Text, p. 31) and settled down to an independent life under the spiritual direction of the Archbishop of Canterbury, while Henry VIII assumed the title of "Supreme Head" for its temporal and political connections.*

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2. *Those who wanted more reform were persecuted and many left for other countries.*

Out of the English Church came the Puritans and Methodists.

3. *See the text, pg. 38 for a short history and list of tolerance acts.*

4. *John Bunyan lived during this time. He was a great preacher.*

Most agree he was a Baptist, though some would argue the point. For his preaching he spent 12 years in Bedford jail where he wrote "The Pilgrim's Progress" an allegory on the Christian life. This book became so popular, with a world-wide circulation, that only the Bible itself was more widely read. It is still a must for every Christian today.

5. *In Wales, during this time, there were many large Baptist Churches.*

Because of persecution there whole congregations migrated together to the United States. Their presence was of great help to the Baptists in America.

B. Religion in the United States.

1. *The motives stimulating Anglo*

Saxon colonization along the Atlantic seaboard of North America varied. Many colonists hoped to find the western sea route to the riches of Asia. Others were sent because of the belief that the colonies should absorb the excess population from the homeland. The planting of the colonies would also help meet the military threat from Spain in the New World.

But the religious motivation was extremely important in the founding of the colonies. Most of the charters mention the desire of the stockholders to convert the natives and to extend Christ's dominion. In other cases, such as those of the Puritans of Plymouth and Salem, the colonists were interested in worshipping in their own way, and it must be admitted, making all those who came to their colony **WORSHIP IN THAT SAME WAY**.

2. *The U. S. was colonized: in 1607,*

by Anglican Puritans, in Virginia; in 1615, by Dutch Reformed, in New York; in 1620, by Puritans, in Massachusetts; in 1534, by English Catholics, in Baltimore (who could obtain their charter only by allowing freedom to all religions); in 1639, by Baptists, in Rhode Island, under Roger Williams (pioneer in advocating unlimited toleration for all religions); in 1681, by Quakers, in Pennsylvania. These were all lured to the U. S. in search of religious liberty. Thus as the U. S. came into being, it soon (not immediately) developed the principles of religious toleration for all, and absolute separation of church and state. These principles are now permeating all the governments of the world, so that in recent years, even Roman Catholic countries have decreed separation of church and state.

For details of Baptist persecution in the U. S. see the Text beginning on page 41.

3. *The Church of Christ was started in the U. S. in 1811 by Alexander Campbell, an Irish Presbyterian.*

C. The Sunday School

It was founded by Robert Raikes, and editor of Gloucester, England, in 1780 to give Christian training to poor and unschooled children. Founded as a missionary branch of the church, it has grown enormously, and has now become a normal part of church life. Originally church attendance was required of the pupils. Reading and other skills were also taught. Its great value is its promotion of the Bible, and its development of laymen leadership, which in the long run will save the church from the abuses of clerical autocracy which has been such a blight to the RCC.

D. World-Wide Missions.

Foreign missions began in England, and the world owes much to that country for its foresight and vision to reach the world for Christ.

Church History

1. *The Society for the Propagation of the Gospel in Foreign Parts was founded by the Anglican Church (Church of England) in 1701. They sent 300 missionaries to the colonies.*

2. *The Baptist Missionary Society was founded in 1792 in Kettering, England by William Carey (1761-1834).*

He helped open India to missionary work in 1813 and translated the Bible into the Indian tongue. A famous quote of his is: "Expect great things from God. Attempt great things for God."

3. *London Missionary Society of the Congregationalists was founded in 1795. It did work in many parts of Africa.*

4. *The Scottish Missionary Society and the Glasgow Missionary Society were founded by Scotch Presbyterians in 1796 and 1797 respectively.*

5. *Church Missionary Society was founded by the Evangelicals in 1799, who also did early work in Africa.*

6. *Wesleyan Missionary Society was founded by Methodists in 1817.*

7. *The first American Missionary Society was founded in 1810.*

Other denominational boards were created until missionary work by Americans swelled into a great tide by 1900. To help in this effort the American Tract Society was founded in 1825, and the American Bible Society was organized in 1858.

8. *China was opened to missionary work in 1858.*

9. *Grenfell was the greatest Baptist Missionary Explorer.*

He mapped the Congo River in Africa in 1880-1890.

E. Religion in the Philippines.

1. *Approximately 83% of the population of the Philippines is Roman Catholic.*

Indigenous Christian cults, about 6%.

Muslim, 5%. Protestant Christianity about 3% and Indigenous beliefs (mountain tribes)

about 2%. (Figures taken from 1975 statistics)

2. *The RCC, dominant since 1600, declined in the late 19th and early 20th centuries because of its association with the Spanish colonial regime.*

Many of these were converted to the nationalistic Aglipayan movement at the same time. The principle of the separation of church and state is recognized in the 1973 Constitution.

3. *Before the arrival of the Spaniards most Filipinos practiced a polytheistic religion in which gods, spirits, and men were under the rule of a supreme being.*

Prayers and sacrifices were offered routinely to the numerous lesser deities and to ancestor spirits, considered benevolent or malevolent depending on whether they came from one's own or an enemy's tribe. Many rituals had the curing of illnesses as their principal purpose, ritual drinking to the point of drunkenness was prevalent. The sun, moon, rainbows, rivers, mountains, plants, caves, trees, and certain animals were objects of worship. Carved idols used in religious ceremonies were representations of ancestor spirits who were intermediaries between man and the supernatural. Reward or torments after this life was a dominant belief. Filipinos commonly resorted to magical practices. The priestly class, where it existed, was composed predominantly of elder women.

4. *Serious efforts to Christianize the Philippines began in 1565 with the arrival of the Miguel Lopez de Legazpi expedition from Mexico.*

Muslim influence was already spreading northward from Indonesia but was firmly established only in Mindanao and the Sulu Archipelago. Muslim communities in Luzon and Cebu were quickly expelled by the Spaniards.

The conquest to Catholicism of the Filipinos was accomplished with little violence. Only in Mindanao and Northern Luzon did

Church History

Muslims and Igorots successfully defy the Spanish. Elsewhere the new religion was combined, in most cases, with many elements of non-Christian origin.

5. *Large numbers of Protestant missionaries from the U. S. began arriving in 1899 at a time when the prestige and influence of the RCC was at a low ebb.*

The decline of the Aglipayans was closely connected with the rise of the Iglesia ni Kristo, by far the fastest growing, most dynamic, most disciplined, and most unified of all religions in the Philippines. Church leaders claim a following of 4 million (1975). Extremely anti-Catholic, the church was founded in 1913 by Felix Manalo Ysagun and claims to be "the only continuation of the Church of Christ in Jerusalem." Moreover, unlike other churches on the islands, the church possesses a highly political orientation and played a direct and formidable role in Philippine electoral politics before martial law.

6. *Whereas Spain introduced Roman Catholicism to the Philippines, Protestant religions accompanied the arrival of the U. S. as Spain's colonial successor in the islands.*

The Presbyterians arrived in 1899; Methodists and Baptists in 1900; Episcopalians, United Brethren, and Disciples of Christ in 1901; and Congregationalists in 1902. Several other church groups followed.

After W. W. II a variety of Evangelical and Pentecostal missions and Cults were introduced

7. *The public school system introduced by the Americans and staffed by several hundred American volunteers was also an important vehicle for conversion of Filipinos to Protestantism.*

Many teachers were ministers or former ministers; most were hostile to Roman Catholicism.

F. Conclusion

From the days of Paul the gospel has spread ever Westward; from the Middle-East, to Europe; from Europe to America; from America to Far East Asia. In these last days we see the gospel has almost died out in Europe and struggles in America. Will we of Asia be the next group to carry the torch of Christianity to the West again? God grant that we accept our responsibility and rise to the challenge of sending out Filipino missionaries to a lost world. One thing we know, that the Church of Jesus Christ, His true Church lives on, and will ever live. May we, as Baptists, be proud of our heritage, and of our freedoms; bought with fearful price. May we never forget those who went before us. Truly, the words of Christ have been proven true - "... I will build my Church; and the gates of hell shall not prevail against it." (Matthew 16:18).



Study Questions for Church History

1. The outline as given in the printed notes is: 1) _____
2) _____ 3) _____
4) _____
2. What is the Church? _____
3. When did the Church begin? _____
4. What is the mission of the Church? _____
5. Who were the two great missionaries in the book of Acts? _____
6. What heresies were present during N. T. days? _____

7. The Church was founded during the _____ Empire.
8. Christianity became a legal religion in _____ when _____ became a Christian.
9. What did the "Church Fathers" do? _____
10. What did the Apologists do? _____
11. What did the Polemicists do? _____
12. Why don't we accept the Apocryphal books? 1) _____
2) _____
13. Who determined the books in the N. T. Canon? _____
14. What is a creed? _____
14. The Canon was substantially completed by _____ A. D.
15. What 3 errors marked the beginning of the RCC? 1) _____
2) _____ 3) _____
16. The first universal pope was _____ in _____ A. D.
17. The great threat to Christianity in the 6th century was _____
18. Two early names given to churches with Baptist beliefs were _____
and _____
19. What is monasticism? _____
20. What was the "Babylonian Captivity of the papacy"? _____

21. The brutal method the RCC used to try to stamp out Christians was _____
22. Who were the forerunners of the Reformation? 1) _____
2) _____ 3) _____
23. Who was considered the "Founder of Protestant Civilization"? _____
24. List the protestant denominations that came out of the Reformation? _____
25. Why was America settled? _____

26. Religious freedom came to America with the first settlers. True _____ False _____
27. When was the Sunday School started? _____
28. The first Baptist Foreign Mission Society was founded in _____ (date)
by _____ who later went to _____ as a missionary.
25. What % of the population of the Philippines is considered Catholic? _____%
26. What % of the Trail of Blood did you read? _____%
27. What % of the printed notes did you read? _____%

Additional Material for Church History

HISTORY OF THE PAPACY AND OF THE POPES

The Papacy was a gradual development.

First appearing as World Power in 6th century.

Reaching Height of its Power in 13th century.

Declining in Power from 13th century to present time.

PETER

The RCC tradition that Peter was the first pope is a fiction pure and simple. There is no historical evidence whatever that he was ever bishop of Rome. Nor did he ever claim for himself such authority as his "Successors" have claimed. It seems that Peter had a divine foreboding that his "Successors" would be mainly concerned with "Lording it over God's flock, rather than showing themselves examples." (1 Peter 5:3)

EARLY ROMAN BISHOPS

Linus, 67 - 70 A. D.? Cletus, 79 - 91?

Clement, 91 - 100. His letter to the Corinthian church gives no hint of papal authority.

Evaristus, 100 - 109. Alexander I, 109 - 119. Sextus I, 119 - 128.

Telesphorus, 128 - 139. Hyginus, 139 - 142. Pius I, 142 - 154.

BEGINNING OF ROME'S DOMINEERING POLICY

Anicetus, 154 - 168. Tried to influence Polycarp to change date of Easter; Polycarp refused.

Soter, 168 - 176. Eleutherus, 177 - 190.

Victor I, 190 - 202. He threatened to excommunicate the Eastern churches for date of celebration of Easter. Was rebuked for trying to dictate to them. Zephyrinus, 202 - 218.

GROWING INFLUENCE OF ROME

Calixtus I, 218 - 223. He was first to base claim upon Mt. 16:18. Tertullian called him a usurper.

Urban I, 223 - 230. Pontianus, 230 - 235. Anterus, 235 - 236.

Fabian, 236 - 250. Cornelius, 251 - 252. Lucius I, 252 - 253.

Stephen I, 253 - 257. Objected to certain baptismal practices in the No. African church. Cyprian, Bishop of Carthage, contended that each bishop was supreme in his own diocese, and refused to yield to Stephen.

Nevertheless, the feeling grew that Rome should be head of the Church as it was of the Empire.

Sextus II, 257 - 258. Dionysius, 259 - 269. Felix I, 269 - 274.

Eutychianus, 275 - 283. Caius, 283 - 296. Marcellinus, 296 - 304.

Marcellus, 308 - 309. Eusebius, 309 - 310. Miltiades, 311 - 314.

UNION OF CHURCH AND STATE

Silvester I, 314 - 335. Was bishop of Rome when Constantine made Christianity the state religion. Constantine presided over the Council of Nicaea, 325 where there was not even a hint that any other province was subject to Rome.

Marcus, 336 - 337. Julius I, 337 - 352.

Additional Material for Church History

THE FIVE PATRIARCHS

By the end of the 4th century the churches were dominated by five great centers, Rome, Constantinople, Antioch, Jerusalem, and Alexandria whose Bishops had come to be called Patriarchs. Each was equal to the others in authority and had full control over his own Province

After the division of the empire, 395, into East and West, the Patriarchs of Antioch, Jerusalem, and Alexandria gradually acknowledged the leadership of Constantinople and the struggle for leadership of Christendom between Rome and Constantinople began.

DIVISION OF THE ROMAN EMPIRE

Liberius, 352 - 366.	Damascus, 366 - 384.	Siricius, 385 - 398. The Empire divided during his reign, making it all the more difficult for the Roman Bishop to get the East to recognize his authority.
Anastasius, 398 - 402.	Innocent I, 402 - 417.	Zosimus, 417 - 418.
Boniface, 418 - 422.	Coelestine I, 422 - 432.	Sixtus III, 432 - 440.

IMPERIAL RECOGNITION OF THE POPE'S CLAIM.

Leo I, 440 - 461. Called by some historians the first pope. He claimed he was, by divine appointment, Primate of all bishops, Lord of the Whole Church with universal authority. The Emperor Valentinian III, 445 acknowledged his claim, the churches at the Council of Chalcedon, 451, did not, but gave the Patriarch of Constantinople equal prerogatives.

FALL OF ROME

Hilarus, 461 - 468. Simplicius, 468 - 483, was Roman Bishop when the Western Empire came to an end in 476. This left the popes free from civil authority and gave them more power.

Felix III, 483 - 492.	Gelasius I, 492 - 496.	Anastasius III, 496 - 498.
Symmachus, 498 - 514.	Hormisdas, 514 - 523.	John I, 523 - 525.
Felix IV, 526 - 530.	Boniface II, 530 - 532.	John II, 532 - 535.
Agapetus I, 535 - 536.	Silverius, 536 - 540.	Vigilius, 540 - 554. Pelagius I, 555 - 560.
John III, 560 - 573.	Benedict I, 574 - 578.	Pelagius II, 578 - 590.

THE FIRST REAL POPE.

Gregory I, 590 - 604. He is generally regarded as the first pope. He was a strong leader, influenced kings and established for himself complete control over all the churches of Italy, Spain, Gaul, and England. He was a good and pious man who labored untiringly for the purification of the church, justice and charity.

Sabinianus, 604 - 606.	Boniface III, 607.	Boniface IV, 608 - 614.
Deuseddit, 615 - 618.	Boniface V, 619 - 625.	Honorius I, 625 - 638.
Severinus, 640.	John IV, 640 - 642.	Theodore I, 642 - 649.
Martin I, 649 - 653.	Eugenius I, 654 - 657.	Vitalianus, 657 - 672.
Adeodatus, 672 - 676.	Donus I, 676 - 678.	Agatho, 678 - 682.
Leo II, 682 - 683. He pronounced Honorius I a "heretic."		
Benedict II, 684 - 685.	John V. 685 - 686.	Cono, 686 - 687.
Theodorus, 687.	Sergius I, 687 - 701.	John VI, 701 - 705.
John VII, 705 - 707.	Sisinnius, 708.	Constantine, 708 - 715.
Gregory II, 715 - 731.	Gregory III, 731 - 741.	Zacharias, 741 - 752.

Additional Material for Church History

THE POPE BECOMES AN EARTHLY KING.

Stephen II, 752 - 757. Pepin, King of the Franks conquered a large part of Italy and gave the land to the Pope. This was the beginning of the "Papal States" or "Temporal Dominion" of the Popes. This Papal Kingdom lasted 1100 years, until 1870.

Paul I, 757 - 767.

Stephen III, 768 - 772.

Adrian I, 772 - 795.

PAPAL POWER GREATLY PROMOTED BY CHARLEMAGNE..

Leo III, 795 - 816. This Pope conferred on Charlemagne, 800, the title of "Roman Emperor" thus combining the Roman and Frank realms into the "HOLY ROMAN EMPIRE." The capitol was moved from Constantinople to West. Germany. Charlemagne was one of the greatest influences in bringing the Papacy to a position of world power. He helped the Pope and the Pope helped him.

"THE HOLY ROMAN EMPIRE"

This re-establishment of the Western Empire, by Leo III and Charlemagne, with German Kings on the throne bearing the title of Caesar, which was conferred by the Popes, was supposed to be a continuation of the old Roman Empire. It gave the Pope control, in spiritual matters, of a vast area. This "Holy Roman Empire" lived a thousand years, until Napoleon brought it to an end in 1806. "Into this Empire all the life of the ancient world was gathered; out of it the life of the modern world arose." - Bryce.

Stephen IV, 816 - 817.

Pascal I, 817 - 824.

Eugene II, 824 - 827.

Valentine, 827.

Gregory IV, 827 - 844.

Sergius II, 844 - 847.

Leo IV, 847 - 855.

Benedict III, 855 - 858.

PSUDO-ISIDORIAN DECRETALS HELP PAPACY.

Nicholas, I, 858 - 867. He was the greatest pope between Gregory I and Gregory VII, the first to wear a crown. He "discovered" the "Pseudo-Isidorian Decretals," a book that appeared in 857, containing documents, letters and decrees of bishops and councils of the 2nd and 3rd centuries, all exalting the power of the Pope. They were deliberate forgeries and corruptions of ancient historical documents, but this was not discovered for several centuries. The object was to antedate by 5 centuries the Pope's temporal power, which in fact rested on the donations of Pepin and Charlemagne. It was the most colossal literary fraud in history and strengthened the Papacy more than any other one agency, and forms to large extent the basis of the canon law of the RCC.

THE GREAT CLEAVAGE OF CATHOLIC CHRISTENDOM.

Nicolas undertook to interfere in the affairs of the Eastern Church. He excommunicated Photius, Patriarch of Constantinople, who in turn excommunicated him. The division of the Catholic church followed in 869 (completed in 1054). Although the Empire had been divided since 395, with East and West struggling for supremacy, the church had remained ONE. Both had attended the Councils. The Council of Constantinople, 869, was the last Ecumenical council. From this point, West and East each held their own Councils and the breach has grown wider through the years.

Additional Material for Church History

DARKEST PERIOD OF THE PAPACY.

Adrian II, 867 - 872. John VIII, 872 - 882. Marinus, 882 - 884. The 200 years between Nicholas I and Gregory VII (870 - 1070) are called by historians the "Midnight of the Dark Ages." Bribery, corruption, immorality and bloodshed make it just about the blackest chapter in the history of the RCC.

Adrian III, 884 - 885. Stephen V, 885 - 891. Formosus, 891 - 896.
Boniface VI, 896. Stephen VI, 896 - 897. Romanus, 897. Theodore II, 898.
John IX, 898 - 900, Benedict IV, 900 - 903. Leo V, 903. Christopher, 903 - 904.

RULE OF THE HARLOTS

Sergius III, 904 - 911. He had a mistress, Marozia. She, her mother Theodora (wife or widow of a Roman Senator), and her sister, "filled the papal chair with their paramours and bastard sons, and turned the papal palace into a den of robbers." This is known in history as the Pornocracy, or Rule of the Harlots (904 - 963). Anastasius III, 911 - 913. Lando, 913 - 914. John X, 914 - 928. He was brought from Ravenna to Rome and made pope by Theodora (who had also other paramours) for the more convenient gratification of her passion. He was smothered to death by Marozia, who, then, in succession, raised to the Papacy her creatures: Leo VI, 928 - 929, and Stephen VII, 929 - 931, and John XI, 931 - 936, her own illegitimate son. Another of her sons appointed the four following.

Leo VII, 936 - 939, and Stephen VIII, 939 - 942, and Martin III, 942 - 946, and Agapetus II, 946 - 955. John XII, 955 - 963, a grandson of Marozia, was guilty of almost every crime; he violated virgins and widows, high and low; lived with his father's mistress, made the papal palace a brothel, and was killed while in the act of adultery by the woman's enraged husband.

DEPTHS OF PAPAL DEGRADATION

Leo VIII, 963 - 965. John XIII, 965 - 972. Benedict VI, 972 - 974.

Donus II, 974. Benedict VII, 975 - 983. John XIV, 983 - 984.

Boniface VII, 984 - 985. He murdered Pope John XIV and maintained himself of the bloodstained papal throne by a lavish distribution of stolen money. The Bishop of Orleans, referring to John XII, Leo VIII, and Boniface VII, called them "monsters of guilt, reeking in blood and filth; Antichrist sitting in the Temple of God."

John XV, 985 - 996. Gregory V, 996 - 999. Sylvester II, 999 - 1003.

John XVII, 1003. John XVIII, 1003 - 1009. Sergius IV, 1009 - 1012.

Benedict VIII, 1012 - 1024. He bought the office of Pope with open bribery. This was called "Simony", that is, the purchase or sale of church office with money.

John XIX, 1024 - 1033. He bought the papacy. He was a layman, and passed through all the clerical degrees in one day.

Benedict IX, 1033 - 1045. He was made Pope as a boy of 12 years through a money bargain with the powerful families that ruled Rome. He surpassed John XII in wickedness; committed murders and adulteries in broad daylight, robbed pilgrims on the graves of martyrs; a hideous criminal, the people ran him out of Rome.

Gregory VI, 1045 - 1046. He bought the papacy. Rome swarmed with hired assassins, the virtue of pilgrims was violated, even the churches were desecrated with bloodshed.

Clement II, 1046 - 1047. He was appointed pope by Emperor Henry III of Germany "because no Roman clergyman could be found who was free from the pollution of simony and fornication."

Damascus II, 1048. Loud protests against papal filth and infamy, and the cry for reform found an answer and a leader in Hildebrand.

Additional Material for Church History

GOLDEN AGE OF PAPAL POWER.

Hildebrand, a member of the Reform Party, a zealous advocate of papal absolutism, led the papacy into its Golden Age (1049 - 1294). He controlled the five successive popes before him. They were: Leo IX, 1049 - 1054; Victor II, 1055 - 1057, last of German Popes; Stephen IX, 1057 - 1058; Nicolas II, 1059 - 1061, under him the election of popes was taken from the Emperor and put in the hands of Cardinals (Popes since, with few exception, have been Roman); Alexander II, 1061 - 1073. Gregory VII (Hildebrand), 1073 - 1085. His great object was to reform the clergy of immorality and Simony, its two greatest sins. He insisted on celibacy and resisted the right of Kings and Emperor to appoint or sell church offices. In anger, Henry IV, Emperor of Germany tried to depose Gregory, who excommunicated and deposed him, in turn. War followed and finally Gregory was driven from Italy. He did, in large measure, free the Papacy from Imperial power.

Victor III, 1086 - 1087. Urban II, 1088 - 1099. He continued war with the Emperor, became leader in the Crusade movement.

Pascal II, 1099 - 1118, He continued the war with the Emperor of Germany over church appointments.

Gelasius II, 1118 - 1119. Calixtus II, 1119 - 1124. He reached compromise with German Emperor, which brought peace after 50 years' war.

Honorius II, 1124 - 1130. Innocent II, 1130 - 1143. He maintained his office by armed force against anti-pope Anacletus II, who had been chosen by certain powerful families in Rome.

Celestine II, 1143 - 1144. Lucius II, 1144 - 1145. Eugene III, 1145 - 1153.

Anastasius IV. 1153 - 1154. Adrian IV, 1154 - 1159. He was the only English Pope, he gave Ireland to England, This was carried out in 1171.

Alexander III, 1159 - 1181. He was greatest pope between Gregory VII and Innocent III. He was in conflict with 4 anti-popes and renewed battle with Emperor of Germany for supremacy. After many terrible battles made Peace of Venice, 1177. He was driven from Rome and died in exile as many popes have done.

Lucius III, 1181 - 1185. Urban III, 1185 - 1187. Gregory VIII, 1187.

Clement III, 1187 - 1191. Celestine III, 1191 - 1198.

THE SUMMIT OF PAPAL POWER

Innocent III, 1198 - 1216. He was the most powerful of all popes. He claimed to be "Vicar of Christ, " "Vicar of God," "Supreme Sovereign over the Church and the World", the right to depose kings and princes; that "All things on earth and in heaven and in hell are subject to the Vicar of Christ." He brought the church into supreme control of the state. Practically all monarchs of Europe obeyed his will. He ordered two Crusades, decreed Transubstantiation, confirmed Auricular Confession, declared papal infallibility, condemned the Magna Carta, forbade reading of the Bible, ordered the extermination of Heretics, instituted the INQUISITION, ordered the massacre of the Albigenses. More blood was shed under his direction, and that of his immediate successors, than in any other period of church history, except the effort to crush the Reformation in the 16th and 17th centuries.

PAPAL POWER MAINTAINED BY THE INQUISITION.

The Inquisition, called the "HOLY OFFICE", was instituted by Innocent III, and perfected under the second following Pope, Gregory IX. It was his effort to exterminate Heretics. Later on the Inquisition was the main agency in the Papacy's effort to crush the Reformation. It is stated that in the 30 years between 1540 and 1570 no fewer than 900,000 Protestants were put to death in the pope's effort to exterminate the Waldenses.

Additional Material for Church History

CONTINUED WAR WITH GERMAN EMPEROR.

Honorius III, 1216 - 1227. Gregory IX, 1227 - 1241. Innocent IV, 1241 - 1254.

Under these three popes, Frederick II, Emperor of Germany, one of the most determined foes the Papacy ever had, led his Empire in its last great struggle with the Papacy. After repeated wars the Empire was humbled and the Papacy emerged supreme.

Alexander IV, 1254 - 1261. Urban IV, 1261 - 1264. Clement IV, 1265 - 1268.

Gregory X, 1271 - 1276. Innocent V, 1276. John XXI, 1276 - 1277.

Nicolas III, 1277 - 1280. Martin IV, 1281 - 1285. Honorius IV, 1285 - 1287.

Nicolas IV, 1288 - 1292. Celestine V, 1294.

BEGINNING OF PAPAL DECLINE.

Boniface VIII, 1294 - 1303. He was so corrupt that Dante, after visiting Rome, called the Vatican "a sewer of corruption," and assigned him, along with Nicolas III and Clement V, to the lowest parts of hell in his poem "The Divine Comedy". Boniface received the Papacy at its height; but he met his match in Philip, King of France, who humbled him to the dust.

FRENCH CONTROL OF THE PAPACY.

The Papacy had been victorious in its 200-year war with Germany, but now the King of France became the leading monarch of Europe, and he took up the struggle. The Papacy was brought into complete submission to the state after the death of

Benedict XI, 1303 - 1304. At this time the Papal Palace was removed from Rome to Avignon in So. France and for 70 years the papacy was a mere tool of the French court.

"BABYLONIAN CAPTIVITY" OF THE PAPACY.

70 years (1305 - 1377) in which the Papal Palace was in Avignon.

Clement V, 1305 - 1314. John XXII, 1316 - 1334. He was the richest man in Europe.

Benedict XII, 1334 - 1342. Clement VI, 1342 - 1352. Innocent VII, 1352 - 1362.

Urban V, 1362 - 1370. Gregory XI, 1370 - 1378. The greed for money of the Avignon popes knew no bounds. Burdensome taxes were imposed, every church office was sold for money, new offices were created to sell and fill the coffers of the popes and support the luxurious and immoral court. Petrarch accused the Papal household of rape, adultery and all manner of fornication. Laymen insisted on priests keeping concubines as a protection for their own families. The "Captivity" was a blow to Papal prestige.

THE PAPAL SCHISM

40 years (1377 - 1417) in which there were two sets of Popes, one at Rome and one at Avignon, each claiming to be "Vicar of Christ" and hurling anathemas and curses each at the other.

Urban VI, 1378 - 1389. He re-established the Papal Palace at Rome.

Boniface IX, 1389 - 1404. Innocent VII, 1404 - 1406. Gregory XII, 1406 - 1409.

Alexander V, 1409 - 1410. John XXIII, 1410 - 1415. He is called by some the most depraved criminal who ever sat on the Papal throne. He was guilty of rape and seduction of more than 200 women, he lived in adultery with his brother's wife, committed sodomy and many other vices

Martin V, 1417 - 1431. He healed the Papal Schism, but the scandal and loss of prestige could not be repaired.

Eugene IV, 1431 - 1447.

Additional Material for Church History

THE RENAISSANCE POPES, 1447 - 1549

Nicolas V, 1447 - 1455. He authorized the King of Portugal to war on African peoples, take their property and enslave their persons.

Calixtus III, 1455 - 1458. Pius II, 1458 - 1464. He had many illegitimate children, spoke openly of the methods he used to seduce women, encouraged young men to, and even offered to instruct them in methods of self-indulgence.

Paul II, 1464 - 1471. He "filled his house with concubines."

Sixtus IV, 1471 - 1484. He sanctioned the Spanish Inquisition and decreed that money would deliver souls from purgatory. He was implicated in a murder plot and used the papacy to enrich himself and his relatives. He made 8 of his nephews cardinals, some while mere boys, lived in lavish luxury to rival the Caesars.

Innocent VIII, 1484 - 1492. He had 16 children by various women, decreed the extermination of the Waldenses, sold papal offices for money, ordered all rulers to deliver up heretics to him. and was the background for Savonarola's thundering against Papal corruption.

Alexander VI, 1492 - 1503. He was the most corrupt of the Renaissance Popes, licentious, avaricious, depraved, he bought the Papacy, sold cardinal's hats, had a number of illegitimate children whom he appointed to high church office while they were yet children. He and they murdered a number of cardinals and others. He had for mistress a sister of a Cardinal who became next Pope, Pius III, 1503, and whose husband he appeased with gifts.

POPES IN LUTHER'S DAY.

Julius II, 1503 - 1513. He was the richest of the Cardinals and bought the Papacy. He issued indulgences and was pope when Luther visited Rome and was appalled at what he saw.

Leo X, 1513 - 1521. He was pope when Martin Luther started the Protestant Reformation. He was only interested in wealth and was in endless negotiations with kings and princes, jockeying for secular power. He was utterly indifferent to the religious welfare of the church.

Adrian VI, 1522 - 1523. Clement VII, 1523 - 1534.

Paul III, 1534 - 1549. He had many illegitimate children, was a determined enemy of Protestants, offered Charles V an army to war on them.

ENTER THE JESUITS

Rome's answer to the Lutheran Secession: the INQUISITION under the leadership of the JESUITS, an order founded by Ignatius Loyola (1491 - 1556), a Spaniard, on the principle of absolute and unconditional OBEDIENCE to the Pope, having for its object the recovery of territory lost to Protestants and Muslims and the conquest of the entire heathen world for the RCC. Their supreme aim, the destruction of heresy; for the accomplishment of which anything was justifiable, deception, immorality, vice, even murder. Their motto: "for the greater glory of God". Their methods: schools for the ruling class in which to gain absolute mastery over the pupil; the confessional especially for rulers to gain their favor; fierce, persuading rulers to execute the sentences of the Inquisition. In France they were responsible for St. Bartholomew's Massacre, Religious Wars, persecution of the Huguenots, the Revocation of the Toleration Edict of Nantes, and the French Revolution. In Spain, Netherlands, South Germany, Bohemia, Austria, Poland and other countries they led in the massacre of untold multitudes. By these methods they stopped the Reformation in So. France, and virtually saved the Papacy from ruin.

Additional Material for Church History

COUNTER REFORMATION POPES

Julius III, 1550 - 1555.

Marcellus II, 1555

Paul IV, 1555 - 1559. He established the Roman Inquisition.

Pius IV, 1559 - 1565.

Pius V, 1566 - 1572.

Gregory XIII, 1572 - 1585. He celebrated, in solemn Mass, with thanksgiving and joy, the news of St. Bartholomew's massacre; urged Phillip II to proceed in war against England.

Sixtus V, 1585 - 1590. He issued his own edition of the Vulgate final; it had 2000 mistakes

Urban VII, 1590.

Gregory XIV, 1590 - 1591. Innocent IX, 1591.

Clement VIII, 1592 - 1605.

Leo XI, 1605.

Paul V, 1605 - 1621.

Gregory XV, 1621 - 1623.

Urban VIII, 1623 - 1644. With the Jesuits, he blotted out Protestants in Bohemia.

MODERN POPES

Innocent X, 1544 - 1655.

Alexander VII, 1655 - 1667. Clement IX, 1667 - 1669.

Clement X, 1670 - 1676.

Innocent XI, 1676 - 1689. Alexander VIII, 1689 - 1691.

Innocent XII, 1691 - 1700.

Clement XI, 1700 - 1721. Innocent XIII, 1721 - 1724.

Benedict XIII, 1724 - 1730.

Clement XII, 1730 - 1740. Benedict XIV, 1740 - 1758.

Clement XIII, 1758 - 1769.

Clement XIV, 1769 - 1774. Pius VII, 1775 - 1799.

Pius VII, 1800 - 1820. Issued a Bull that "Bible Societies are a fiendish instrument for undermining the foundation of religion."

Leo XII, 1821 - 1829. He and the 4 following him condemned Bible Societies, reading of the Bible, and other expressions of religious freedom being offered by Protestants and Baptists all over the world.

Pius VIII, 1829 - 1830. Gregory XVI, 1831 - 1846.

Pius IX, 1846 - 1878. He decreed Papal infallibility, the immaculate conception of Mary and deified her. He lost the papal states to Italy by vote of the people. Thus he lost his earthly kingdom and became a subject of another government. His temporal power was restored on a miniature scale in 1929, by Mussolini, and though the Vatican City is only 100 acres, the Pope is again a Sovereign, king, subject to no earthly authority.

PRESENT-DAY POPES

Leo XIII, 1878 - 1903.

Pius X, 1903 - 1914.

Benedict XV, 1914 - 1922.

Pius XI, 1922 - 1939.

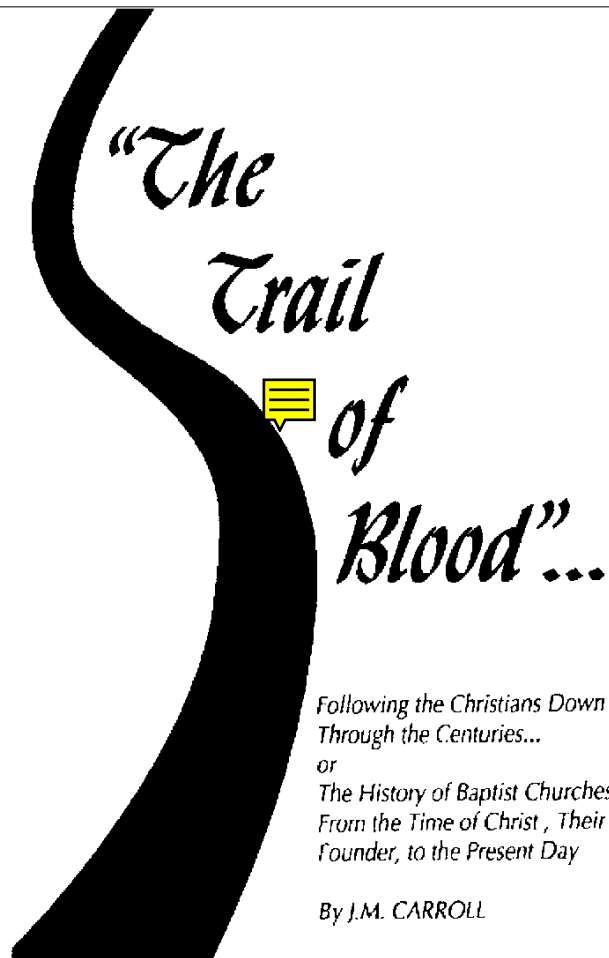
Pius XII, 1939 - 1958.

John XXIII, 1958 - 1963

Paul VI, 1963 -

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Origin of Disciples—Whittsitt
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Baptist History—Schackelford



"The Trail of Blood"...

Following the Christians Down
Through the Centuries...
or
The History of Baptist Churches
From the Time of Christ, Their
Founder, to the Present Day

By J.M. CARROLL

THIS LITTLE BOOK is sent forth for the purpose of making known the *little-known* history of those FAITHFUL WITNESSES of the Lord Jesus, who, as members of the CHURCH JESUS BUILT, "Overcame Satan by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death." Rev. 12:11.

I'd appreciate hearing from you—and may I ask your help in getting these messages to our young people and others. Tell them about the wonderful facts of history brought out in this book. Urge them to order it. It would be most helpful to study it as classes in the BTU, WMU, and other organizations.

Address:
Ashland Avenue Baptist Church
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LEXINGTON, KENTUCKY

INTRODUCTION

By CLARENCE WALKER

Dr. J.M. Carroll, the author of this book, was born in the state of Arkansas, January 8, 1858, and died in Texas, January 10, 1931. His father, a Baptist preacher, moved to Texas when Brother Carroll was six years old. There he was converted, baptized, and ordained to the Gospel ministry. Dr. Carroll not only became a leader among Texas Baptists, but an outstanding figure of Southern Baptists, and of the world.

Years ago he came to our church and brought the messages found in this book. It was then I became greatly interested in Brother Carroll's studies. I, too, had made a special research in Church History, as to which is the oldest Church and most like the churches of the New Testament.

Dr. J.W. Porter attended the lectures. He was so impressed he told Brother Carroll if he would write the messages he would publish them in a book. Dr. Carroll wrote the lectures and gave Dr. Porter the right to publish them along with the chart which illustrates the history so vividly.

However, Dr. Carroll died before the book came off the press, but Dr. Porter placed them before the public and the whole edition was soon sold. Now, by the grace of God, we are able to present this 66th edition of 20,000. I want to ask all who read and study these pages to join me in prayer and work that an ever-increasing number shall go forth.

"To make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Christ Jesus; to the intent that now unto the principalities and powers in Heavenly places might be known by the Church, the manifold wisdom of God ...unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen." (Eph. 3:9-10, 21.)

II

It was wonderful to hear Dr. Carroll tell how he became interested in the history of the different denominations—ESPECIALLY THEIR ORIGIN. He wrote the book after he was 70 years old, but he said, "I was converted unto God when

I was just a boy. I saw the many denominations and wondered which was the church the Lord Jesus founded."

Even in his youth he felt that in the study of the Scriptures and history, he could find the church which was the oldest and most like the churches described in the New Testament.

This research for the truth led him into many places and enabled him to gather one of the greatest libraries on church history. This library was given at his death to the Southwestern Baptist Seminary, Ft. Worth, Texas.

He found much church history—most of it seemed to be about the Catholics and Protestants. The history of Baptists he discovered, was written in blood. They were the hated people of the Dark Ages. Their preachers and people were put into prison and untold numbers were put to death. The world has never seen anything to compare with the suffering, the persecutions, heaped upon Baptists by the Catholic Hierarchy during the Dark Ages. The Pope was the world's dictator. This is why the Ana-Baptists, before the Reformation, called the Pope **The Anti-Christ**.

Their history is written in the legal documents and papers of those ages. It is through these records that the "TRAIL OF BLOOD" winds its way as you find such statements—

"At Zurich, after many disputations between Zuinglius and the Ana-Baptists, the Senate made an Act, that if any presume to rebaptize those who were baptized before (i.e. as infants) they should be drowned. At Vienna many Ana-Baptists were tied together in chains that one drew the other after him into the river, wherein they were all suffocated (drowned)." (Vida Supra, p. 61)

"In the year of our Lord 1539 two Ana Baptists were burned beyond Southwark, and a little before them 5 Dutch Ana-Baptists were burned in Smithfield." (Fuller Church History.)

"In 1160 a company of Paulicians (Baptists) entered Oxford. Henry II ordered them to be branded on the forehead with hot irons, publicly whipped them through the streets of the city, to have their garments cut short at the girdles, and be turned into the open country. The villages were not to afford them any shelter or food and they perished a lingering death from cold and hunger." (Moore, Earlier and Later Nonconformity in Oxford 12.)

Edinburg Cyclopedia (Presbyterian):

"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Ana-Baptists. Indeed this seems to have been their leading principle from the time of Tertullian to the present time."

Tertullian was born just fifty years after the death of the Apostle John.

III

Baptists do not believe in Apostolic Succession. The Apostolic office ceased with the death of the Apostles. It is to His churches that He promised a continual existence from the time He organized the first one during His earthly ministry until He comes again. He promised—

"I will build my church and the gates of hell shall not prevail against it." (Matt. 16:18.)

Then, when He gave the great Commission, which tells what His churches are to do, He promised—

"I will be with you always, even unto the end of the age." (Matt. 28:20.)

This Commission—this work—was not given to the Apostles as individuals, but to them and the others present in their church capacity. The Apostles and the others who heard Him give this Commission were soon dead—BUT, His Church has lived on through the ages, making disciples (getting folks saved), baptizing them, and teaching the truth—the doctrines—He committed to the Jerusalem Church. These faithful churches have been blessed with His presence as they have traveled the TRAIL OF BLOOD.

This history shows how the Lord's promise to His churches has been fulfilled. Dr. Carroll shows that churches have been found in every age which have taught the doctrines He committed unto them. Dr. Carroll calls these doctrines the "marks" of New Testament Churches.

"MARKS OF THE NEW TESTAMENT CHURCH"

1. Its Head and Founder—CHRIST. He is the lawgiver; the

The old Chronicler Stowe, A.D. 1533, relates:

"The 25th of May—in St. Paul's Church, London—examined 19 men and 6 women. Fourteen of them were condemned; a man and a woman were burned at Smithfield, the other twelve of them were sent to towns there to be burned." Froude, the English historian, says of these Ana-Baptist martyrs—

"The details are all gone, their names are gone. Scarcely the facts seem worth mentioning. For them no Europe was agitated, no court was ordered in mourning, no papal hearts trembled with indignation. At their death the world looked on complacent, indifferent or exulting. Yet here, out of 25 poor men and women were found 14, who by no terror of stake or torture could be tempted to say they believed what they did not believe. History has for them no word of praise, yet they, too, were not giving their blood in vain. Their lives might have been as useless as the lives of most of us. In their death they assisted to pay the purchase of English freedom."

Likewise, in writings of their enemies as well as friends, Dr. Carroll found their history and that their trail through the ages was indeed bloody:

Cardinal Hosius (Catholic, 1524), President of the Council of Trent:

"Were it not that the baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater number than all the Reformers." (Hosius, Letters, Apud Opera, pages 112, 113.)

The "twelve hundred years" were the years preceding the Reformation in which Rome persecuted Baptists with the most cruel persecution thinkable.

Sir Isaac Newton:

"The Baptists are the only body of known Christians that have never symbolized with Rome."

Mosheim (Lutheran):

"Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists."

Church is only the executive. (Matt. 16:18; Col. 1:18.)

2. Its only rule of faith and practice—THE BIBLE. (II Tim. 3:15-17.)

3. Its name—"CHURCH," "CHURCHES." Matt. 16:18; Rev. 22:16.)

4. Its polity—CONGREGATIONAL—all members equal. (Matt. 20:24-28; Matt. 23:5-12.)

5. Its members—only saved people. (Eph. 2:21; I Peter 2:5.)

6. Its ordinances—BELIEVERS' BAPTISM, FOLLOWED BY THE LORD'S SUPPER. (Matt. 28:19-20.)

7. Its officers—PASTORS AND DEACONS. (I Tim. 3:1-16.)

8. Its work—getting folks saved, baptizing them (with a baptism that meets all the requirements of God's Word), teaching them ("to observe all things whatsoever I have commanded you"). (Matt. 28:16-20.)

9. Its financial plan—"Even so (TITHES and OFFERINGS) hath the Lord ordained that they which preach the gospel should live of the gospel." (I Cor. 9:14.)

10. Its weapons of warfare—spiritual, not carnal. (II Cor. 10:4; Eph. 6:10-20.)

11. Its independence—separation of Church and State. (Matt. 22:21.)

IV

In any town there are many different churches—all claiming to be the true church. Dr. Carroll did as you can do now—take the marks, or teachings, of the different churches and find the ones which have these marks, or doctrines. The ones which have these marks, or doctrines, taught in God's Word, are the true churches.

This, Dr. Carroll has done, to the churches of all ages. He found many had departed from "these marks, or doctrines." Other churches, however, he found had been true to these "marks" in every day and age since Jesus said,

"I will build my church and the gates of hell shall not prevail against it." (Matt. 16:18.)

"I will be with you always, even unto the end of the age." (Matt. 28:21.)



law and government. Rom. 13:1-7; Titus 3:1; I Pet. 2:13-16.

6. I want now to call your attention to some of the landmarks or earmarks of this religion—the Christian Religion. If you and I are to trace it down through 20 long centuries, and especially down through 1,200 years of midnight darkness, darkened by rivers and seas of martyr blood, then we will need to know well these marks. They will be many times terribly disfigured. But there will always be some indelible mark. But let us carefully and prayerfully beware. We will encounter many shams and make-believes. If possible, the very elect will be betrayed and deceived. We want, if possible, to trace it down through credible history. But more especially through the unerring, infallible, words and marks of Divine truth.

Some Unerring, Infallible Marks

If in going down through the centuries we run upon a group or groups of people bearing not these distinguishing marks and teaching other things for fundamental doctrines, let us beware.

1. Christ, the author of this religion, organized His followers or disciples into a **Church**. And the disciples were to organize other churches as this religion spread and other disciples were "made." (Bapt. Succession—Ray—Revised Edition, 1st Chap.)

2. This organization or church, according to the Scriptures and according to the practice of the Apostles and early churches was given two kinds of officers and only two—pastors and deacons. The pastor was called "Bishop." Both pastor and deacons to be selected by the church and to be servants of the church.

3. The churches in their government and discipline to be entirely separate and independent of each other. Jerusalem to have no authority over Antioch; nor Antioch over Ephesus; nor Ephesus over Corinth, and so forth. And their government to be congregational, democratic. A government of the people, by the people, and for the people.

4. To the church were given two ordinances and only two, Baptism and the Lord's Supper. These to be perpetual and memorial.

"THE TRAIL OF BLOOD"

OR

Following the Christians Down Through the Centuries From

The Days of Christ to the Present Time

Or to express it differently, but still expressively—"A history of the Doctrines as taught by Christ, and His Apostles and those who have been loyal to them."

FIRST LECTURE

"Remember the days of old. Consider the years of many generations; Ask thy father and he will show thee. Thy elders and they will tell thee." Deut. 32:7.

1. What we know today as "Christianity" or the Christian Religion, began with Christ, A.D. 25-30 in the days and within the bounds of the Roman Empire. One of the greatest empires the world has ever known in all its history.

2. This Empire at that period embraced nearly all of the then known inhabited world. Tiberius Caesar was its Emperor.

3. In its religion, the Roman Empire, at that time, was pagan. A religion of many gods. Some material and some imaginary. There were many devout believers and worshippers. It was a religion not simply of the people, but of the empire. It was an **established** religion. Established by law and supported by the government. (Mosheim Vol. 1, Chap. 1.)

4. The Jewish people, at that period, no longer a separate nation, were scattered throughout the Roman Empire. They yet had their temple in Jerusalem, and the Jews yet went there to worship, and they were yet jealous of their religion. But it, like the pagan, had long since drifted into formalism and had lost its power. (Mosheim Vol. 1, Chap. 2.)

5. The religion of Christ being a religion not of this world, its founder gave it no earthly head and no temporal power. It sought no establishment, no state or governmental support. It sought no dethronement of Caesar. Said its author, "Render unto Caesar the things that are Caesar's and to God the things that are God's." Matt. 22:19-22; Mark 12:17; Luke 20:20. Being a spiritual religion it was a rival of no earthly government. Its adherents, however, were taught to respect all civil

5. Only the "saved" were to be received as members of the church. (Acts 2:47.) These saved ones to be saved by grace alone without any works of the law. (Eph. 2:5, 8, 9.) These saved ones and they only, to be immersed in the name of the Father, Son and Holy Spirit. (Matt. 28:19.) And only those thus received and baptized, to partake of the Lord's Supper, and the supper to be celebrated only by the church, in church capacity.

6. The inspired scriptures, and they only, in fact, the New Testament and that only, to be the rule and guide of faith and life, not only for the church as an organization, but for each individual member of that organization.

7. **Christ Jesus**, the founder of this organization and the savior of its members, to be their only priest and kin, their only Lord and Lawgiver, and the only head of the churches. The churches to be executive only in carrying out their Lord's will and completed laws, never legislative, to amend or abrogate old laws or to make new ones.

8. This religion of Christ to be individual, personal, and purely voluntary or through persuasion. No physical or governmental compulsion. A matter of distinct individual and personal choice. "Choose you" is the scriptural injunction. It could be neither accepted nor rejected nor lived by proxy nor under compulsion.

9. Mark well! That neither Christ nor His apostles, ever gave to His followers, what is known today as a denominational name, such as "Catholic," "Lutheran," "Presbyterian," "Episcopal," and so forth—unless the name given by Christ to John was intended for such, "The Baptist," "John the Baptist." (Matt. 11:11 and 10 or 12 other times.) Christ called the individual follower "disciple." Two or more were called "disciples." The organization of disciples, whether at Jerusalem or Antioch or elsewhere, was called Church. If more than one of these separate organizations were referred to, they were called Churches. The word church in the singular was never used when referring to more than one of these organizations. Nor even when referring to them all.

10. I venture to give one more distinguishing mark. We will call it—Complete separation of Church and State. No com-

bination, no mixture of this spiritual religion with a temporal "Religious Liberty," for everybody.

And now, before proceeding with the history itself, let me call your attention to:

THE CHART

I believe, if you will study carefully this chart, you will better understand the history, and it will greatly aid your memory in retaining what you hear and see.

Remember this chart is supposed to cover a period of two thousand years of religious history.

Notice at both top and bottom of the chart some figures, the same figures at both top and bottom—100, 200, 300, and so on to 2,000.

They represent the twenty centuries of time—the vertical lines separating the different centuries.

Now notice on the chart, near the bottom; other straight lines, this line running left to right, the long way of the chart.

The lines are about the same distance apart as the vertical lines. But you can't see them all the way. They are covered by a very dark spot, representing in history what is known as the "dark ages." It will be explained later. Between the two lowest lines are the names of countries...Italy, Wales, England, Spain, France, and so forth, ending with America. These are names of countries in which much history is made during the period covered by the names themselves. Of course not all the history, some history is made in some of the countries in every period. But some special history is made in these special countries, at these special periods.

Now notice again, near the bottom of the chart, other lines a little higher. They, too, covered in part by the "dark ages," they also are full of names, but not names of countries. They are all "nicknames." Names given to those people by their enemies. "Christians"—that is the first: "The disciples were called Christians first at Antioch" (Acts 11:26). This occurred about A.D. 43. Either the pagans or Jews gave them that name in derision. All the other names in that column were given in the same manner—Montanists, Novationists, Donatists Paulicians, Albigenes, Waldenses, etc., and Ana-Baptists. All of these will again and again be referred to as the lectures progress.

Paganism continued for two more centuries. And yet mightily spread the Christian religion. It went into all the Roman Empire, Europe, Asia, Africa, England, Wales, and about everywhere else, where there was any civilization. The churches greatly multiplied and the disciples increased continuously. But some of the churches continued to go into error.

4. The first of these changes from New Testament teachings embraced both policy and doctrine. In the first two centuries the individual churches rapidly multiplied and some of the earlier ones, such as Jerusalem, Antioch, Ephesus, Corinth, etc., grew to be very large; Jerusalem, for instance, had many thousand members (Acts 2:41, 4:4, 5:14), possibly 25,000 or even 50,000 or more. A close student of the book of Acts and Epistles will see that Paul had a mighty task even in his day in keeping some of the churches straight. See Peter's and Paul's prophecies concerning the future (II Pet. 2:12; Acts 20:29-31. See also Rev., second and third chapters).

These great churches necessarily had many preachers or elders. (Acts 20:17.) Some of the bishops or pastors began to assume authority not given them in the New Testament. They began to claim authority over other and smaller churches. They, with their many elders, began to lord it over God's heritage (III John 9). Here was the beginning of an error which has grown and multiplied into many other seriously hurtful errors. Here was the beginning of different orders in the ministry running up finally to what is practiced now by others as well as Catholics. Here began what resulted in an entire change from the original democratic policy and government of the early churches. This irregularity began in a small way, even before the close of the second century. This was possibly the first serious departure from the New Testament church order.

5. Another vital change which seems from history to have had its beginning before the close of the second century was on the great doctrine of **Salvation** itself. The Jews as well as the Pagans, had for many generations, been trained to lay great stress on **Ceremonials**. They had come to look upon types as anti-types, shadows as real substances, and ceremonials as real saving agencies. How easy to come thus to look upon baptism. They reasoned thus: The Bible has much

But look again at the chart. See the red circles. They are scattered nearly all over the chart. They represent churches. Single individual churches in Asia, in Africa, in Europe, in mountains and valleys, and so forth. Their being blood red indicates martyr blood. Christ their founder died on the Cross. All the Apostles save two, John and Judas, suffered martyr deaths. Judas betrayed his Lord and died in a suicide. The Apostle John, according to history, was boiled in a great cauldron of oil.

You will note some circles that are solidly black. They represent churches also. But erring churches. Churches that had gone wrong in life or doctrine. There were numbers of these even before the death of Peter, Paul and John.

Having now about concluded with a general introduction and some very necessary and even vital preliminaries, I come to the regular history—

FIRST PERIOD A.D. 30-500

1. Under the strange but wonderful impulse and leadership of John the Baptist, the eloquent man from the wilderness, and under the loving touch and miracle-working power of the Christ Himself, and the marvelous preaching of the 12 Apostles and their immediate successors, the Christian religion spread mightily during the first 500-year period. However, it left a terribly bloody trail behind it. Judaism and Paganism bitterly contested every forward movement. John the Baptist was the first of the great leaders to give up his life. His head was taken off. Soon after him went the Savior Himself, the founder of this Christian religion. He died on the Cross, the cruel death of the Cross.

2. Following their Savior in rapid succession fell many other martyred heroes: Stephen was stoned, Matthew was slain in Ethiopia, Mark dragged through the streets until dead, Luke hanged, Peter and Simon were crucified, Andrew tied to a cross, James beheaded, Philip crucified and stoned, Bartholomew flayed alive, Thomas pierced with lances, James, the less, thrown from the temple and beaten to death, Jude shot to death with arrows, Matthias stoned to death and Paul beheaded.

3. More than one hundred years had gone by before all this had happened. This hard persecution by Judaism and

to say concerning baptism. Much stress is laid upon the ordinance and one's duty concerning it. Surely it must have something to do with one's salvation. So that it was in this period that the idea of "**Baptismal Regeneration**" began to get a fixed hold in some of the churches. (Shackelford, page 57, Camp p. 47, Benedict, p. 286; Moshcim, vol. 1, p. 134; Christian, p. 28.)

6. **The next serious error** to begin creeping in, and which seems from some historians (not all) to have begun in this same century and which may be said to have been an inevitable consequence of the "baptismal regeneration" idea, was a change in the **subjects of baptism**. Since baptism has been declared to be an agency or means to salvation by some erring churches, then the sooner baptism takes place the better. Hence arose "infant baptism." Prior to this "believers" and "believers" only were regarded as proper subjects for baptism. "Sprinkling" and "pouring" are not now referred to. These came in much later. For several centuries, infants, like others, were **immersed**. The Greek Catholics (a very large branch of the Catholic church) up to this day, have never changed the original form of baptism. They practice infant baptism but have never done otherwise than immerse the children. (Note—Some of the church historians put the beginning of infant baptism within this century, but I shall quote a short paragraph from "Robinson's Ecclesiastical Researches.")

"During the first three centuries, congregations all over the East subsisted in separate independent bodies, unsupported by government and consequently without any secular power over one another. All this time they were baptized churches, and though all the fathers of the first four ages, down to Jerome (A.D. 370), were of Greece, Syria and Africa, and though they give great numbers of histories of the baptism of adults, yet there is not one of the baptism of a child till the year 370." (Shackelford's Compendium of Baptist History, p. 43; Vedder, p. 50; Christian, p. 31; Orchard, p. 50, etc.)

7. **Let it be remembered that changes like these here mentioned were not made in a day, nor even within a year. They came about slowly and never within all the churches. Some of the churches vigorously repudiated**

them. So much so that in A.D. 251, the loyal churches declared non-fellowship for those churches which accepted and practiced these errors. And thus came about the First real official separation among the churches.

8. Thus it will be noted that during the first three centuries three important and vital changes from the teachings of Christ and His Apostles had their beginnings. And one significant event took place. Note this summary and recapitulation:

(1) The change from the New Testament idea of bishop and church government. This change grew rapidly, more pronounced, and complete and hurtful.

(2) The change from the New Testament teachings as to Regeneration to "baptismal regeneration."

(3) The change from "believers' baptism" to "infant baptism." (This last, however, did not become general nor even very frequent for more than another century.)

9. "Baptismal regeneration" and "infant baptism." These two errors have, according to the testimony of well-established history, caused the shedding of more Christian blood, as the centuries have gone by, than all other errors combined, or than possibly have all wars, not connected with persecution, if you will leave out the recent "World War." Over 50,000,000 Christians died martyr deaths, mainly because of their rejection of these two errors during the period of the "dark ages" alone—about twelve or thirteen centuries.

10. Three significant facts, for a large majority of the many churches, are clearly shown by history during these first three centuries.

(1) The separateness and independence of the Churches.

(2) The subordinate character of bishops or pastors.

(3) The baptism of believers only.

I quote now from Mosheim—the greatest of all Lutheran church historians. Vol. 1, pages 71 and 72: "But whoever supposes that the bishops of this golden age of the church correspond with the bishops of the following centuries must blend and confound characters that are very different, for in this century and the next, a bishop had charge of a single church which might ordinarily be contained in a private house; nor

was he its Lord, but was in reality its minister or servant. . . All the churches in those primitive times were independent bodies, or none of them subject to the jurisdiction of any other. For though the churches which were founded by the Apostles themselves frequently had the honor shown them to be consulted in doubtful cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is as clear as the noonday that all Christian churches had equal rights, and were in all respects on a footing of equality."

11. Up to this period, notwithstanding much and serious persecutions, Christianity has had a marvelous growth. It has covered and even gone beyond the great Roman Empire. Almost, if not all the inhabited world has heard the gospel. And according to some of the church historians, many of the original churches organized by the Apostles are yet intact, and yet loyal to Apostolic teachings. However, as already shown, a number of very marked and hurtful errors have crept in and gotten a permanent hold among many of the churches. Some have become very irregular.

12. Persecutions have become increasingly bitter. Near the beginning of the fourth century comes possibly the first definite government edict of persecution. The wonderful growth of Christianity has alarmed the pagan leaders of the Roman Empire. Hence Galerius, the emperor, sent out a direct edict of more savage persecution. This occurred Feb. 24, 303 A.D. Up to this time Paganism seems to have persecuted without any definite laws to that effect.

13. But this edict failed so utterly in its purpose of stopping the growth of Christianity, that this same emperor, Galerius, just eight years thereafter (A.D. 311) passed another edict recalling the first and actually granting toleration—permission to live the religion of Jesus Christ. This was probably its first favorable law.

14. By the beginning of the year A.D. 313, Christianity has won a mighty victory over paganism. A new emperor has come to the throne of the Roman Empire. He evidently recognized something of the mysterious power of this religion that continued to grow in spite of persecution. History says that this new emperor who was none other than Constantine had

a wonderful realistic vision. He saw in the skies a fiery red cross and on that cross written in fiery letters these words—"By this thou shalt conquer." He interpreted it to mean that he should become a Christian. And that by giving up paganism and that by attaching the spiritual power of the Christian religion onto the temporal power of the Roman Empire the world could be easily conquered. Thus the Christian religion would in fact become a whole world religion, and the Roman Empire a whole world empire.

15. So under the leadership of Emperor Constantine there comes a truce, a courtship and a proposal of marriage. The Roman Empire through its emperor seeks a marriage with Christianity. Give us your spiritual power and we will give you of our temporal power.

16. To effectually bring about and consummate this unholy union, a council was called. In A.D. 313, a call was made for a coming together of the Christian churches or their representatives. Many but not all came. The alliance was consummated. A Hierarchy was formed. In the organization of the Hierarchy, Christ was dethroned as head of the churches and Emperor Constantine enthroned (only temporarily, however) as head of the church.

17. The Hierarchy was the definite beginning of a development which finally resulted into what is now known as the Catholic, or "universal" church. It might be said that its indefinite beginnings were near the close of the second and beginning of the third century, when the new ideas concerning bishops and preacher-church government began to take shape.

18. Let it be definitely remembered that when Constantine made his call for the council, there were very many of the Christians (Baptists) and of the churches, which declined to respond. They wanted no marriage with the state, and no centralized religious government, and no higher ecclesiastical government of any kind, than the individual church. These Christians (Baptists) nor the churches ever at that time or later, entered the hierarchy of the Catholic denomination.

19. When this hierarchy was created, Constantine, who was made its head, was not himself at that time a Christian. He had agreed to become one. But as the erring or irregular

churches which had gone with him into this organization had come to adopt the error of Baptismal regeneration, a serious question arose in the mind of Constantine, "If I am saved from my sins by baptism, what is to become of my sins which I may commit after I am baptized?" He raised a question which has puzzled the world in all succeeding generations. Can baptism wash away yet uncommitted sins? Or, are the sins committed prior to baptism washed away by one method (that is, baptism), and the sins committed subsequent to baptism washed away by another method?

20. Not being able to settle satisfactorily the many questions thus arising, Constantine finally decided to unite with the Christians, but to postpone his baptism until just preceding his death, so that all his sins might thus be washed away at one time. This course he followed, and hence was not baptized until just preceding his death.

21. Constantine's action in repudiating for the whole Roman Empire, the pagan religion, and accepting Christianity incurred the hot displeasures of the Roman Senate. They repudiated, or at least opposed his course. And their opposition finally resulted in the removal of the seat of empire from Rome to Byzantium, an old city rebuilt and then renamed Constantinople for Constantine. As a result there came to be two capital cities of the Roman Empire—Rome and Constantinople. The two rival cities several centuries later became the ruling centers of the divided Catholic church—Roman and Greek.

22. Up to the organization of the Hierarchy and the uniting of church and state, all the persecution of Christianity has been done either by Judaism or Paganism. Now comes a serious change. Christians (in name) begin to persecute Christians. Constantine, desiring to have all Christians join with him in his new idea of a state religion, and many conscientiously opposing this serious departure from New Testament teachings, he begins using the power of government to compel. Thus begin the days and years and even centuries of a hard and bitter persecution against all those Christians who were loyal to the original Christ and Apostolic teachings.

23. Remember that we are now noting the events occur-

ring between the years A.D. 300 and 500. The Hierarchy organized under the leadership of Constantine, rapidly developed into what is now known as the Catholic church. This newly developing church joined to a temporal government, no longer simply an executive to carry out the completed laws of the New Testament, began to be legislative, amending or annulling old laws or enacting new ones utterly unknown to the New Testament.

24. One of the first of its legislative enactments, and one of the most subversive in its results, was the establishing by law of "infant baptism." By this new law, "Infant Baptism" becomes compulsory. This was done A.D. 416. Infants had been infrequently baptized for probably a century preceding this. Insofar as this newly enacted law became effective, two vital New Testament laws were abrogated—"Believers Baptism" and "Voluntary personal obedience in Baptism."

25. As an inevitable consequence of this new doctrine and law, these erring churches were soon filled with unconverted members. In fact, it was not very many years until probably a majority of the membership was composed of unconverted material. So the great spiritual affairs of God's great spiritual kingdom were in the hands of an unregenerate temporal power. What may now be expected?

26. Loyal Christians and churches, of course, rejected this new law. "Believers baptism," of course, "New Testament baptism," was the only law for them. They not only refused to baptize their own children, but believing in the baptism of believers only, they refused to accept the baptizing done by and within the churches of this unscriptural organization. If any of the members from the churches of this new organization attempted to join any of the churches which had refused to join in with the new organization, a Christian experience and a rebaptism was demanded.

27. The course followed by the loyal churches soon, of course incurred the hot displeasure of the state religionists, many, if not most of whom, were not genuine Christians. The name "Christian," however, was from now on denied those loyal churches who refused to accept these new errors. They were robbed of that, and called by many other names, some-

- (9) The sword and torch rather than the gospel become the power of God (?) unto salvation.
- (10) All semblance of "Religious Liberty" dies and is buried and remains buried for many centuries.
- (11) Loyal New Testament churches, by whatever name called, are hunted and hounded to the utmost limit of the new Catholic temporal power. Remnants scattered over the world are finding uncertain hiding places in forests and mountains, valleys, dens and caves of the earth.

SECOND LECTURE—600-1300

1. We closed the first Lecture with the close of the fifth century. And yet a number of things had their beginnings back in those early centuries, which were not even mentioned in the first Lecture. We had just entered the awful period known in the world's history as "The Dark Ages." Dark and bloody and awful in the extreme they were. The persecutions by the established Roman Catholic Church are hard, cruel and perpetual. The war of intended extermination follows persistently and relentlessly into many lands, the fleeing Christians. A "Trail of Blood" is very nearly all that is left anywhere. Especially throughout England, Wales, Africa, Armenia, and Bulgaria. And anywhere else Christians could be found who were trying earnestly to remain strictly loyal to New Testament teaching.

2. We now call attention to these Councils called "Ecumenical," or Empire side. It is well to remember that all these Councils were professedly based upon, or patterned after the Council held by the Apostles and others at Jerusalem (see Acts 15:1), but probably nothing bearing the same name could have been more unlike. We here and now call attention to only eight, and these were all called by different Emperors, none of them by the Popes. And all these held among the Eastern or Greek churches. Attended, however, somewhat by representatives from the Western Branch or Roman Churches.

3. The first of these Councils was held at Nice or Nicaea, in A.D. 325. It was called by Constantine the Great, and was attended by 318 bishops.

The second met at Constantinople, A.D. 381, and was called

times by one and sometimes by another, "Montanist," "Tertullianists," "Novationists," "Paterines," etc., and some at least because of their practice of rebaptizing those who were baptized in infancy, were referred to as "Ana Baptists."

28. A.D. 426, just ten years after the legal establishment of infant baptism, the awful period known as the "Dark Ages" had its beginning. What a period! How awfully black and bloody! From now on for more than a decade of centuries, the trail of loyal Christianity is largely washed away in its own blood. Note on the chart some of the many different names borne by the persecuted. Sometimes these names are given because of some specially heroic leader and sometimes from other causes, and frequently names for the same people vary in different countries and even in different centuries.

29. It was early in the period of the "dark ages" when real Poperly had its definite beginnings. This was by Leo II, A.D. 440 to 461. This, however, was not the first time the title was ever used. This title, similar to the Catholic church itself, was largely a development. The name appears, as first applied to the Bishop of Rome 296-304. It was formally adopted by Siricius, Bishop of Rome 384-398. Then officially adopted by Leo II, 440-461. Then claimed to be universal, 707. Then some centuries later declared by Gregory VII to be the exclusive right of the papacy.

30. Now to sum up the most significant events of this first five century period:

- (1) The gradual change from a democracy to a preacher-church government.
- (2) The change from salvation by grace to Baptismal Salvation.
- (3) The change from "believers' baptism" to "infant baptism."
- (4) The Hierarchy organized. Marriage of church and state.
- (5) Seat of empire changed to Constantinople.
- (6) Infant baptism established by law and made compulsory.
- (7) Christians begin to persecute Christians.
- (8) The "Dark Ages" begin 426.

by Theodosius the Great. There were present 150 bishops. (In the early centuries, bishops simply meant pastors of the individual churches.)

The third was called by Theodosius II, and by Valentinian III. This had 250 bishops present. It met at Ephesus, A.D. 431.

The fourth met at Calcedon, A.D. 451, and was called by Emperor Marian; 500 or 600 bishops or Metropolitanans (Metropolitans were City pastors or First Church pastors) were present. During this Council the doctrine of what is now known as Mariolatry was promulgated. This means the worship of Mary, the mother of Christ. This new doctrine at first created quite a stir, many seriously objecting. But it finally won out as a permanent doctrine of the Catholic Church.

The fifth of these eight councils was held at Constantinople (which was the second to be held there). This was called by Justinian, A.D. 553, and was attended by 165 bishops. This, seemingly, was called mainly to condemn certain writings.

In the year A.D. 680 the Sixth Council was called. This was also held at Constantinople and was called by Constantine Pogonator, to condemn heresy. During this meeting Pope Honorius by name was deposed and excommunicated. However, at this time infallibility had not yet been declared.

The Seventh Council was called to meet at Nicaea A.D. 787. This was the second held at this place. The Empress Irene called this one. Here in this meeting seems to have been the definite starting place, of both "Image Worship" and "Saints Worship." You can thus see that these people were getting more markedly paganized than Christianized.

The last of what were called the "Eastern Councils," those called by the Emperors, was held in Constantinople, in A.D. 869. This was called by Basilus Maredo. The Catholic Church had gotten into serious trouble. There had arisen a controversy of a very serious nature between the heads of the two branches of Catholicism—the Eastern and Western, Greek and Roman—Pontius the Greek at Constantinople and Nicholas the 1st at Rome. So serious was their trouble, that they had gone so far as to excommunicate each other. So for a short time Catholicism was entirely without a head. The council

was called mainly to settle, if possible, this difficulty. This break in the ranks of Catholicism has never, even to this day, been satisfactorily settled. Since that far away day, all attempts at healing that breach have failed. The Lateran-power since then has been in the ascendancy. Not the Emperors, but the Roman Pontiffs calling all Councils. The later Councils will be referred to later in these lectures.

4. There is one new doctrine to which we have failed to call attention. There are doubtless others but one especially—and that "Infant Communion." Infants were not only baptized, but received into the church, and being church members, they were supposed to be entitled to the Lord's Supper. How to administer it to them was a problem, but it was solved by soaking the bread in the wine. Thus it was practiced for years. And after awhile another new doctrine was added to this—it was taught that this was another means of Salvation. As still another new doctrine was later added to these, we will again refer to this a little later in the lectures.

5. During the 5th Century, at the fourth Ecumenical Council held at Chalcedon, 451, another entirely new doctrine was added to the rapidly growing list—the doctrine called "Mariolatry," or the worship of Mary, the Mother of Jesus. A new mediator seems to have been felt to be needed. The distance from God to man was too great for just one mediator, even though that was Christ God's Son, the real God-Man. Mary was thought to be needed as another mediator, and prayers were to be made to Mary. She was to take them to Christ.

6. Two other new doctrines were added to the Catholic faith in the 8th Century. These were promulgated at the Second Council held at Nicea (Nice), the Second Council held there (787). The first of these was called "Image Worship," a direct violation of one of the commands of God.

"Thou shalt not make unto thee any graven image," Ex. 20:3, 4, 5. Another addition from Paganism. Then followed the "worship of Saints." This doctrine has no encouragement in the Bible. Only one instance of Saint worship is given in the Bible and that is given to show its utter folly—the dead rich man praying to Abraham, Luke 16:24-31. These are some, not all of the many revolutionary changes from New Testa-

and wherever they had lived were cruelly persecuted. The Donatists and Paulicians were prominent among the earlier groups. The Catholics, strange as it may seem, accused all who refused to depart from the faith with them, believe with them—accused them of being heretics, and then condemned them as being heretics. Those called Catholics became more thoroughly paganized and Judaized than they were Christianized, and were swayed far more by civil power, than they were by religious power. They made far more new laws, than they observed old ones.

11. The following are a few of the many new variations that came about in New Testament teachings during these centuries. They are probably not always given in the order of their promulgation. In fact it would sometimes be next to impossible to get the exact date of the origin of some of these changes. They have been somewhat like the whole Catholic system. They are growths of development. In the earlier years especially, their doctrines or teachings were subject to constant change—by addition or subtraction, or substitution or abrogation. The Catholic Church was now no longer, even if it had ever been, a real New Testament Church. It no longer was a purely executive body, to carry out the already made laws of God, but had become actively legislative, making new ones, changing or abrogating old ones at will.

12. One of their new doctrines or declarations about this time was "There is no salvation outside of the Church"—the Catholic Church, of course, as they declared there was no other—be a Catholic or be lost. There was no other alternative.

13. The doctrine of Indulgences and the Sale of Indulgences was another absolutely new and serious departure from New Testament teachings. But in order to make that new teaching really effective, still another new teaching was imperatively necessary: A very large Credit Account must somehow be established—a credit account in heaven, but accessible to earth. So the merit of "good works" as a means of Salvation must be taught, and as a means of filling up, putting something in the credit account, from which something could be drawn. The first large sum to go into the account in heaven was of course the work of the Lord Jesus. As He did no evil,

ment teachings, that came about during this period of Church history.

7. During the period that we are now passing through the persecuted were called by many and varied names. Among them were Donatists, Paterines, Cathari, Paulicians, and Ana Baptists; and a little later, Petro-Brussians, Arnoldists, Henricians, Albigenses, and Waldenses. Sometimes one group of these was the most prominent and sometimes another. But some of them were almost always prominent because of the persistency and terribleness of their persecution.

8. Let it not be thought that all these persecuted ones were always loyal in all respects to New Testament teachings. In the main they were. And some of them, considering their surroundings, were marvelously so. Remember that many of them at that far away time, had only parts of the New Testament or the Old Testament as to that. The book was not printed. It was written in manuscript on parchment or skins or something of that kind, and was necessarily large and bulky. Few, if any, families or even simple churches had complete copies of the whole Bible. Before the formal close of the Canon (end of fourth century) there were probably very few simple manuscripts of the entire New Testament. Of the one thousand known manuscripts only about 30 copies included all the books.

9. Furthermore, during all the period of the "Dark Ages," and the period of the persecution, strenuous efforts were made to destroy even what Scripture manuscripts the persecuted did possess. Hence in many instances these people had only small parts of the Bible.

10. It is well to note also that in order to prevent the spread of any view of any sort, contrary to those of the Catholics very extreme plans and measures were adopted. First, all writings of any sort, other than those of the Catholics, were gathered and burned. Especially was this true of books. For several centuries these plans and measures were strictly and persistently followed. That is, according to history, the main reason why it is so difficult to secure accurate history. About all persistent writers and preachers also died martyr deaths. This was a desperately bloody period. All of the groups of persistent heretics (So-called) by whatever name distinguished,

none of His good works were needed for Himself, so all His good works could and would of course, go into the credit account. And then in addition to that, all the surplus good works (in addition to what each might need for himself) by the Apostles, and by all good people living thereafter, would be added to that credit account, making it enormously large. And then all this immense sum placed to the credit of the church—the only church(?) and permission given to the church to use as needed for some poor sinning mortal, and charging for that credit as much as might be thought wise, for each one needed the heavenly credit. Hence came the Sale of Indulgences. Persons could buy for themselves or their friends, or even dead friends. The prices varied in proportion to the offense committed—or to be committed. This was sometimes carried to a desperate extreme as admitted by Catholics themselves. Some histories or Encyclopedias give a list of prices charged on different sins for which Indulgences were sold.

14. Yet another new doctrine was necessary, yea imperative, to make thoroughly effective the last two. That new doctrine is called Purgatory, a place of intermediate state between heaven and hell, at which all must stop to be cleansed from all sins less than damning sins. Even the "Saints" must go through purgatory and must remain there until cleansed by fire—unless they can get help through that credit account, and that they can get only through the prayers or the paying for Indulgences, by those living. Hence the Sale of Indulgences. One departure from New Testament teachings lead inevitably to others.

15. It may be well just here to take time to show the differences between the Roman and Greek Catholics:

- (1) In the Nationalities: The Greeks mainly are Slavs embracing Greece, Russia, Bulgaria, Serbia, etc., speaking Greek. The Romans are mainly Latins, embracing Italy, France, Spain, South and Central America, Mexico, etc.
- (2) The Greek Catholics reject sprinkling or pouring for baptism. The Romans use sprinkling entirely, claiming the right to change from the original Bible plan of immersion.

- (3) The Greek Catholics continue the practice of Infant Communion. The Romans have abandoned it though once taught it as another means of Salvation.
- (4) The Greeks in administering the Lord's Supper give the wine as well as the bread to the laity. The Romans give the bread only to the laity—the priests drink the wine.
- (5) The Greeks have their priests to marry. The Roman priests are forbidden to marry.
- (6) The Greeks reject the doctrine of Papal "Infallibility," the Romans accept and insist upon that doctrine. The above are at least the main points on which they differ—otherwise the Greek and Roman Catholic churches, it seems, would stand together.

16. In our lectures we have just about gotten through with the ninth century. We begin now with the tenth. Please note the Chart. Just here where the separation has taken place between the Roman and Greek Catholics. You will soon see as the centuries advance, other new laws and doctrines—and other desperately bitter persecution. (Schaff, Herzog, En. Vol. 11, page 901.)

"THE TRAIL OF BLOOD"

17. I again call your attention to those upon whom the hard hand of persecution fell. If fifty million died of persecution during the 1,200 years of what are called the "Dark Ages," as history seems positively to teach—then they died faster than an average of four million every one hundred years. That seems almost beyond the limit of human conception. As before mentioned, this iron hand, dripping with martyr blood, fell upon Paulicians, Arnoldists, Henricians, Petro Brussians, Albigenses Waldenses and Ana-Baptists—of course much harder upon some than others. But this horrid part of our story we will pass over hurriedly.

18. There came now another rather long period of Ecumenical Councils, of course not continuously or consecutively. There were all through the years many councils that were not Ecumenical, not "Empire Wide." These Councils were

22. Years later, 1139 A.D., Pope Innocent II, called another of these Councils especially to condemn two groups of very devout Christians, known as Petro-Brussians and Arnoldists.

23. Alexander III called yet another, A.D. 1179, just forty years after the last. In that was condemned what they called the "Errors and Impieties" of the Waldenses and Albigenses.

24. Just 36 years after this last one, another was called by Pope Innocent III. This was held A.D. 1215, and seems to have been the most largely attended of possibly any of these great councils. According to the historical account of this meeting "there were present 412 bishops, 800 Abbots and priors, Ambassadors from the Byzantine court, and a great number of Princes and Nobles." From the very make-up of this assembly you may know that spiritual matters were at least not alone to be considered.

At that time was promulgated the new doctrine of "Transubstantiation," the intended turning of the bread and wine of the Lord's Supper into the actual and real body and blood of Christ, after a prayer by the priest. This doctrine among others, had much to do with stirring up the leaders of the Reformation a few centuries later. This doctrine of course taught that all those who participated in the supper actually ate of the body and drank of the blood of Christ. Auricular confession—confessing one's sins into the ear of a priest—was another new doctrine seemingly having its beginning at this meeting. But probably the most cruel and bloody thing ever brought upon any people in all the world's history was what is known as the "Inquisition," and other similar courts, designed for trying what was called "heresy." The whole world is seemingly filled with books written in condemnation of that extreme cruelty, and yet it was originated and perpetuated by a people claiming to be led and directed by the Lord. For real barbarity there seems to be nothing, absolutely nothing in all history that will surpass it. I would not even attempt to describe it. I will simply refer my readers to some of the many books written on the "Inquisition" and let them read and study for themselves. And yet another thing was done at this same meeting, as if enough had not been done. It was expressly decreed to extirpate all "heresy." What a black page—

largely legislative bodies for the enactment or amendment of some civil or religious (?) laws, all of which, both the legislation and the laws, were directly contrary to the New Testament. Remember these were the acts of an established church—a church married to a Pagan government. And this church has become far more nearly paganized than the government has become Christianized.

19. When any people discard the New Testament as embracing all necessary laws for a Christian life, whether for the individual Christian or the whole church, that people has launched upon a limitless ocean. Any erroneous law, (and any law added to the Bible is erroneous) will inevitably and soon demand another, and others will demand yet others, without ever an end. That is why Christ gave His churches and to preachers no legislative powers. And again, and more particularly, that is why the new Testament closes with these significant words, "For I certify unto every man that heareth the words of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in the book." Rev. 22:18,19.

NOTE: We insert here this parenthetical clause, as a warning. Let Baptist Churches beware of even disciplinary and other varieties of resolutions, which they sometimes pass in their conferences, which resolutions might be construed as laws or rules of Church government. The New Testament has all necessary laws and rules.

20. The extreme limit of this little book precludes the possibility of saying much concerning these councils or law-making assemblies, but it is necessary to say some things.

21. The first of these Lateran or Western Councils, those called by the popes, was called by Calixtus II, A.D. 1123. There were present about 300 bishops. At this meeting it was decreed that Roman priests were never to marry. This was called the Celibacy of the priests. We of course do not attempt to give all things done at these meetings.

many black pages were written into the world's history by these terrible decrees.

25. In A.D. 1229, just 14 years after the last awful meeting still another meeting was held. (This seems not to have been ecumenical.) It was called the council at Toulouse. Probably one of the most vital matters in all Catholic history was declared at this meeting. At this it was decreed, the Bible, God's book, should be denied to all laymen, all members of Catholic churches other than priests or higher officials. How strange a law in the face of the plain teaching of the Word, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

26. Yet another Council was called to meet at Lyons. This was called by Pope Innocent IV, in 1245 A.D. This seems to have been mainly for the purpose of excommunicating and deposing Emperor Frederick I of Germany. The Church, the adulterous bride at the marriage with the State in 313 in the days of CONSTANTINE THE Great, has now become the head of the house, and is now dictating politics of State government, and kings and queens are made or unmade at her pleasure.

27. In 1274 A.D. another Council was called to bring about the reuniting of the Roman and Greek branches of the great Catholic Church. This great assembly utterly failed to accomplish its purpose.

THIRD LECTURE—1400-1600

1. These three centuries, fifteenth, sixteenth, and seventeenth, are among the most eventful in all the world's history, and especially is this true in Christian history. There was almost a continual revolution inside the Catholic Church—both Roman and Greek—seeking a Reformation. This awakening of long dormant Conscience and the desire for a genuine reformation really began in the thirteenth century or possibly even a little earlier than that. History certainly seems to indicate

2. Let's go back just a little. The Catholic Church by its many departures from New Testament teachings, its many strange and cruel laws, and its desperately low state of morals, and its hands and clothes reeking with the blood of millions of martyrs, has become obnoxious and plainly repulsive

to many of its adherents, who are far better than their own system and laws and doctrines and practices. Several of its bravest and best and most spiritual priests and other leaders, one by one, sought most earnestly to reform many of its most objectionable laws and doctrines and get back, at least nearer, to the plain teachings of the New Testament. We give some striking examples. Note, not only how far apart and where the reformatory fires began, but note also the leaders in the reformation. The leaders were, or had been, all Catholic priests or officials of some kind. There was, even yet, a little of good in the much evil. However, **at this time there was probably not one solitary unmarred doctrine of the New Testament retained in its original purity—but now note some of the reformers and where they labored.**

3. It is well to note, however, that for many centuries prior to this great reformation period, there were a number of noted characters who rebelled against the awful extremes of the Catholic—and earnestly sought to remain loyal to the Bible—but their bloody trail was about all that was left of them. We come now to study for awhile this most noted period—the “Reformation.”

4. From 1320 to 1384 there lived a man in England who attracted world-wide attention. His name was **John Wycliff**. He was the first of the brave fellows who had the courage to attempt a real reformation inside the Catholic Church. He is many times referred to in history as “The Morning Star of the Reformation.” He lived an earnest and effective life. It would really require several volumes to contain anything like an adequate history of John Wycliff. He was hated, fearfully hated, by the leaders of the Catholic hierarchy. His life was persistently sought. He finally died of paralysis. But years later, so great was Catholic hatred his bones were dug and burned, and his ashes scattered upon the waters.

5. Following tolerably close on the heels of Wycliff came **John Huss**, 1373-1415, a distinguished son from far away Bohemia. His soul had felt and responded to the brilliant light of England’s “Morning Star.” His was a brave and eventful life, but painfully and sadly short. Instead of awakening a responsive chord among his Catholic people in favor of a real

oughly from his own, that a genuine reformation inside the Catholic Church would be an utter impossibility. Too many reform measures would be needed. One would demand another and others demand yet others, and so on and on.

9. So Martin Luther, after many hard fought battles with the leaders of Catholicism, and aided by **Melancthon** and other prominent Germans, became the founder in 1530, or about then of an entirely new Christian organization, now known as the Lutheran Church, which very soon became the Church of Germany. This was the first of the new organizations to come directly out of Rome and renounce all allegiance to the Catholic Mother Church (as she is called) and to continue to live thereafter.

10. Skipping now for a little while, the Church of England, which comes next to the Lutheran in its beginnings, we will follow for a little while the Reformation on the Continent. From 1509 to 1564, there lived another of the greatest of the reformers. This was **John Calvin**, a Frenchman, but seeming at the time to be living in Switzerland. He was really a mighty man. He was a contemporary of Martin Luther for 30 years, and was 22 years old when Zwingle died. Calvin is the accredited founder of the Presbyterian church. Some of the historians, however, give that credit to Zwingle, but the strongest evidence seems to favor Calvin. Unquestionably the work of Zwingle, as well as that of Luther, made much easier the work of Calvin. So in 1541, just eleven years (that seems to be the year), after the founding by Luther of the Lutheran Church, the Presbyterian Church came into existence. It too, as in the case of the Lutherans, was led by a reformed Catholic priest or at least official. These six—Wycliff, Huss, Savonarola, Zwingle, Luther and Calvin, great leaders in their great battles for reformation, struck Catholicism a staggering blow.

11. In 1560, nineteen years after Calvin’s first organization in Geneva, Switzerland, John Knox, a disciple of Calvin, established the first Presbyterian Church in Scotland, and just thirty-two years later, 1592, the Presbyterian became the State Church of Scotland.

12. During all these hard struggles for Reformation, con-

reformation he aroused a fear and hatred and opposition which resulted in his being burned at the stake—a martyr among his own people. And yet he was seeking their own good. He loved his Lord and he loved his people. However, he was only one of many millions who had thus to die.

6. Next to John Huss of Bohemia, came a wonderful son of Italy, the marvelously eloquent Savonarola, 1452-1498. Huss was burned in 1415, Savonarola was born 37 years later. He, like Huss, though a devout Catholic, found the leaders of his people—the people of Italy—like those of Bohemia, against all reformation. But he, by his mighty eloquence, succeeded in awakening some conscience and securing a considerable following. But a real reformation in the Hierarchy meant absolute ruin to the higher-ups in that organization. So Savonarola, as well as Huss, must die. **HE TOO WAS BURNED AT THE STAKE.** Of all the eloquent men of that great period, Savonarola possibly stood head and shoulders above all others. But he was contending against a mighty organization and their existence demanded that they fight the reformation, so Savonarola must die.

7. Of course, in giving the names of the reformers of this period, many names are necessarily to be left out. Only those most frequently referred to in history are mentioned here. Following Italy’s golden tongued orator came a man from Switzerland. **Zwingle** was born before Savonarola died. He lived from 1484 to 1531. The spirit of reformation was beginning now to fill the whole land. Its fires are now breaking out faster and spreading more rapidly and becoming most difficult to control. This one kindled by Zwingle was not yet more than partially smothered before another, more serious than all the rest, had broken out in Germany. Zwingle died in battle.

8. **Martin Luther**, probably the most noted of all the fifteenth and sixteenth century reformers, lived 1483 to 1546, and as can be seen by the dates, was very nearly an exact contemporary of Zwingle. He was born one year earlier and lived fifteen years later. Far more, probably, than history definitely states, his great predecessors have in great measure made easier his hard way before him. Furthermore, he learned from their hard experience, and then later, and most thor-

tinuous and valuable aid was given to the reformers, by many **Ana-Baptists**, or whatever other name they bore. Hoping for some relief from their own bitter lot, they came out of their hiding places and fought bravely with the reformers, but they were doomed to fearful disappointment. They were from now on to have two additional persecuting enemies. Both the Lutheran and Presbyterian Churches brought out of their Catholic Mother many of her evils, among them her idea of a State Church. They both soon became **Established Churches**. Both were soon in the persecuting business, falling little, if any, short of their Catholic Mother.

“THE TRAIL OF BLOOD”

Sad and awful was the fate of these long-suffering Ana-Baptists. The world now offered no sure place for hiding. Four hard persecutors were now hot on their trail. Surely theirs was a “Trail of Blood.”

13. During the same period, really earlier by several years than the Presbyterians, arose yet another new denomination, not on the continent, but in England. However, this came about not so much by way of reformation (though that evidently made it easier) as by way of a real split or division in the Catholic ranks. More like the division in 869, when Eastern Catholics separated from the Western, and became from that time on, known in history as the Greek and Roman Catholic Churches. This new division came about somewhat in this wise:

England’s king, Henry VIII, had married Catherine of Spain, but unfortunately, after some time his somewhat troublesome heart had fallen in love with Anne Boleyn. So he wanted to divorce Catherine and marry Annie. Getting a divorce back then was no easy matter. Only the Pope could grant it, and he in this case, for special reasons, declined to grant it. Henry was in great distress. Being king, he felt he ought to be entitled to follow his own will in the matter. His Prime Minister (at that time Thomas Cromwell) rather made sport of the King. Why do you submit to papal authority on such matters? Henry followed his suggestion, threw off papal authority and made himself head of the Church of England. Thus began the

new Church of England. This was consummated in 1534 or 1535. At that time there was no change in doctrine, simply a renunciation of the authority of the Pope. Henry at heart never became a Protestant. He died in the Catholic faith.

14. But this split did ultimately result in some very considerable change, or reformation. While a reformation **within** the Catholic Church and **under papal authority**, as in the case of Luther and others, was impossible, it became possible after the division. Cranmer, Latimer, Ridley and others led in some marked changes. However, they and many others paid a bloody price for the changes when a few years later, Mary, "Bloody Mary," a daughter of the divorced Catherine, came to the English throne, and carried the new Church back under the papal power. This fearful and terrific reaction ended with the strenuous and bloody five-year reign of Mary. While the heads were going under the bloody axe of Mary, hers went with them. The people had gotten, however, a partial taste of freedom so that Elizabeth, the daughter of Anne Boleyn (for whom Catherine was divorced) became Queen, the Church of England again overthrew papal power and was again re-established.

15. Thus, before the close of the Sixteenth Century, there were five established Churches—churches backed up by civil governments—the Roman and Greek Catholics counted as two then the Church of England; then the Lutheran, or Church of Germany, then the Church of Scotland now known as the Presbyterian. All of them were bitter in their hatred and persecution of the people called Ana-Baptists, Waldenses and all other non-established churches, churches which never in any way had been connected with the Catholics. Their great help in the struggle for reformation had been forgotten, or was now wholly ignored. Many more thousands, including both women and children were constantly perishing every day in the yet unending persecutions. The great hope awakened and inspired by the reformation had proven to be a bloody delusion. Remnants now find an uncertain refuge in the friendly Alps and other hiding places over the world.

16. These three new organizations, separating from, or coming out of the Catholics, retained many of their most hurtful errors, some of which are as follows:

Catholic and Protestant or between Catholic and Baptist, as there could never possibly be a basis of final agreement. The Bible alone can never settle anything so far as the Catholics are concerned.

20. Take as an example the question of "Baptism" and the **final authority** for the **act** and for the **mode**. They claim that the Bible unquestionably teaches **Baptism** and that it teaches **immersion** as the **only mode**. But they claim at the same time that their **unerring Church** had the perfect right to **change** the mode from **immersion** to **sprinkling**, but that no others have the right or authority, none but the infallible papal authority.

21. You will note of course, and possibly be surprised at it, that I am doing in these lectures very little quoting. I am earnestly trying to do a very hard thing, give to the people the main substance of two thousand years of religious history in six hours of time.

22. It is well just here to call attention to facts concerning the Bible during these awful centuries. Remember the Bible was not then in print and there was no paper upon which to have printed even if printing had been invented. Neither was there any paper upon which to write it. Parchment, dressed goat of sheep skins, or papyrus (some kind of wood pulp), this was the stuff used upon which to write. So a book as big as the Bible, all written by hand and with a stylus of some sort, not a pen like we use today, was an enormous thing, probably larger than one man could carry. There were never more than about thirty complete Bibles in all the world. Many parts or books of the Bible like Matthew, Mark, Luke, John, or Acts, or some one of the Epistles, or Revelation or some one book of the Old Testament. One of the most outstanding miracles in the whole world's history—according to my way of thinking—is the nearness with which God's people have thought and believed together on the main and vital points of Christianity. Of course God is the only solution. It is now a most glorious fact that we can all and each, now have a full copy of the whole Bible and each in our own native tongue.

23. It is well also for us all to do some serious and special thinking on another vital fact concerning the Bible. It has

- (1) Preacher-church government (differing in form).
- (2) Church Establishment (Church and State combination).
- (3) Infant BAPTISM
- (4) Sprinkling or Pouring for Baptism.
- (5) Baptismal Regeneration (some at least, and others, if many of their historians are to be accredited).
- (6) Persecuting others (at least for centuries).

17. In the beginning all these established Churches persecuted one another as well as every one else, but at a council held at Augsburg in 1555, a treaty of peace, known as the "Peace of Augsburg" was signed between the "Catholics" on the one hand, and the "Lutherans" on the other, agreeing not to persecute each other. You let us alone, and we will let you alone. For Catholics to fight Lutherans meant war with Germany, and for Lutherans to fight or persecute Catholics meant war with all the countries where Catholicism predominated.

"THE TRAIL OF BLOOD"

18. But persecutions did not then cease. The hated Ana-Baptists (called Baptists today), in spite of all prior persecutions, and in spite of the awful fact that fifty million had already died martyr deaths, still existed in great numbers. It was during this period that along one single European highway, thirty miles distance, stakes were set up every few feet along this highway, the tops of the stakes sharpened, and on the top of each stake was placed a gory head of a martyred Ana-Baptist. Human imagination can hardly picture a scene so awful and yet a thing perpetrated, according to reliable history, by a people calling themselves devout followers of the meek and lowly Jesus Christ.

19. Let it be remembered that the Catholics do not regard the Bible as the sole rule and guide of faith and life. The claim that it is indeed unerring, but that there are two other things just as much so, the "Writings of the Fathers" and the decrees of the Church (Catholic Church) or the declarations of the Infallible Pope.

Hence, there could never be a satisfactory debate between

already been briefly mentioned in the lecture preceding this, but is so very vital that it will probably be wise to refer to it again. It was the action taken by the Catholics at the Council of Toulouse, held in 1229 A.D., when they decided to withhold the Bible, the Word of God from the vast majority of all their own people, the "Laymen." I am simply stating here just what they stated in their great Council. But lately in private a Catholic said to me, "Our purpose in that is to prevent their private interpretation of it." Isn't it marvelous that God should write a book for the people and then should be unwilling for the people to read it. And yet according to that book the people are to stand or fall in the day of judgment on the teachings of that book. No wonder the declaration in the book—"Search the Scriptures (the book) for in them ye think ye have eternal life. And they are they which testify of me." Fearful the responsibility assumed by the Catholics!

FOURTH LECTURE—17th, 18th, 19th Centuries

1. This lecture begins with the beginning of the Seventeenth Century (A.D. 1601). We have passed very hurriedly over much important Christian history, but necessity has compelled this.

2. This three-century period begins with the rise of an entirely new denomination. It is right to state that some historians give the date of the beginning of the Congregational Church (at first called "Independents") as 1602. However, Schaff-Herzog, in their Encyclopedia, place its beginning far back in the sixteenth century, making it coeval with the Lutheran and Presbyterian. In the great reformation wave many who went out of the Catholic Church were not satisfied with the extent of the reformation led by Luther and Calvin. They decided to repudiate also the preacher rule and government idea of the churches and return to the New Testament democratic idea as had been held through the fifteen preceding centuries by those who had refused to enter Constantine's hierarchy.

3. The determined contention of this new organization for this particular reform brought down upon its head bitter persecution from Catholic, Lutheran, Presbyterian and Church

of England adherents—all the established churches. However, it retained many other of the Catholic made errors, such for instance as infant baptism, pouring or sprinkling for baptism, and later adopted and practiced to an extreme degree the church and state idea. And, after **refugeeing** to America, themselves, became very bitter persecutors.

4. The name "Independents" or as now called "Congregationalists," is derived from their mode of church government. Some of the distinguishing principles of the English Congregationalists as given in Schaff-Herzog Encyclopedia are as follows:

- (1) That Jesus Christ is the only head of the church and that the Word of God is its only statute book.
- (2) That visible churches are distinct assemblies of Godly men gathered out of the world for purely religious purposes, and not to be confounded with the world.
- (3) That these separate churches have full power to choose their own officers and to maintain discipline.
- (4) That in respect to their internal management they are each independent of all other churches and equally independent of state control.

5. How markedly different these principles are from Catholicism, or even Lutheranism, or Presbyterianism or the Episcopacy of the Church of England. How markedly similar to the Baptists of today, and of all past ages, and to the original teachings of Christ and His apostles.

6. In 1611, the King James English Version of the Bible appeared. Never was the Bible extensively given to the people before. From the beginning of the general dissemination of the Word of God began the rapid decline of the Papal power, and the first beginnings for at least many centuries, of the idea of "religious liberty."

7. In 1648 came the "Peace of Westphalia." Among other things which resulted from that peace pact was the triple agreement between the great denominations—Catholic, Lutheran and Presbyterian, no longer to persecute one another. Persecutions among these denominations meant war with governments backing them. However, all other Chris-

about 1523, where they were persecuted by Zwingle and the Romanists. They are found in the following years, 1525-1530, with large churches fully organized, in Southern Germany, Tyrol and in middle Germany. In all these places persecutions made their lives bitter.

(Note—that all this is prior to the founding of the Protestant churches—Lutheran, Episcopal, or Presbyterian.)

We continue the quotation—"Moravia promised a home of greater freedom, and thither many Baptists migrated, only to find their hopes deceived. After 1534 they were numerous in Northern Germany, Holland Belgium, and the Walloon provinces. They increased even during Alva's rule, in the low countries, and developed a wonderful missionary zeal." (Note—"Missionary Zeal." And yet some folks say that the "Hardshells" are primitive Baptists.)

Where did these Baptists come from? They did not come out of the Catholics during the Reformation. They had large churches prior to the Reformation.

12. As a matter of considerable interest, note the religious changes in England as the centuries have gone by:

The Gospel was carried to England by the Apostles and it remained Apostolic in its religion until after the organization of the Hierarchy in the beginning of the fourth century, and really for more than another century after that. It then came under the power of the Hierarchy which was rapidly developing into the Catholic Church. It then remained Catholic—that was the state religion, until the split in 1534-1535, during the reign of Henry VIII. It was then called the Church of England. Eighteen years later, 1553-1558, during the reign of Queen Mary ("Bloody Mary") England was carried back to the Catholics, and a bloody five-years period was this. Then Elizabeth, a half-sister of Mary the daughter of Anna Boleyn, came to the throne, 1558. The Catholics were again overthrown, and again the Church of England came into power. And thus things remained for almost another century, when the Presbyterian Church came for a short while into the ascendancy, and seemed for a while as if it might become the State Church of England as well as that of Scotland. However, following the time of Oliver Cromwell, the Church of

tians especially the Ana-Baptists, were to continue to receive from them the same former harsh treatment, persistent persecution.

8. During all the seventeenth century, persecutions for Waldenses, Ana-Baptists, and Baptists (in some places the "Ana" was now being left off) continued to be desperately severe in England by the Church of England, as John Bunyan and many others could testify; in Germany by the Lutherans, in Scotland by the Church of Scotland (Presbyterian); in Italy, in France, and in every other place where the papacy was in power by the Catholics. There is now no peace anywhere for those who are not in agreement with the state churches, or some one of them.

9. It is a significant fact well established in credible history that even as far back as the fourth century those refusing to go into the Hierarchy, and refusing to accept the baptism or those baptized in infancy, and refusing to accept the doctrine of "Baptismal Regeneration" and demanding rebaptism for all those who came to them from the Hierarchy, were called "Ana-Baptists." No matter what other names they then bore, they were always referred to as "Ana-Baptists." Near the beginning of the sixteenth century, the "Ana" was dropped, and the name shortened to simply "Baptist," and gradually all other names were dropped. Evidently, if Bunyan had lived in an earlier period his followers would have been called "Bunyanites" or "Ana-Baptists." Probably they would have been called by both names as were others preceding him.

10. The name "Baptist" is a "nickname," and was given to them by their enemies (unless the name can be rightfully attributed to them as having been given to them by the Savior Himself, when He referred to John as "The Baptist"). To this day, the name has never been officially adopted by any group of Baptists. The name, however, has become fixed and is willingly accepted and proudly borne. It snugly fits. It was the distinguishing name of the forerunner of Christ, the first to teach the doctrine to which the Baptists now hold.

11. I quote a very significant statement from the Schaff Herzog Encyclopedia, under "History of Baptists in Europe," Vol. 1, page 210. "The Baptists appeared first in Switzerland

England came back to her own and has remained the established church of England ever since.

13. Note the gradual softening down of religious matters in England from the hard and bitter persecutions of the established church for more than a century.

- (1) The first toleration act came in 1688, one hundred and fifty-four years after the beginning of this church. This act permitted the worship of all denominations in England except two—the Catholics and the Unitarians.
- (2) The second toleration act came in 1778, eighty-nine years still later. This act included in the toleration the Catholics, but still excluded the Unitarians.
- (3) The third toleration act came in 1813, thirty-five years later. This included the Unitarians.
- (4) In 1828-1829 came what is known as the "Test Act" which gave the "dissenters" (the religionists not in accord with the "Church of England") access to public office and even to Parliament.
- (5) In 1836-37 and 1844 came the "Registration" and "Marriage" acts. These two acts made legal baptisms and marriages performed by "dissenters."
- (6) The "Reform Bill" came in 1854. This bill opened the doors of Oxford and Cambridge Universities to dissenting students. Up to this time no child of a "dissenter" could enter one of these great institutions.

14. Thus has been the march of progress in England toward "Religious Liberty." But it is probably correct to state that real religious liberty can never come into any country where there is and is to remain an **established church**. At best, it can only be toleration, which is certainly a long way from real religious liberty. As long as one denomination among several in any country is supported by the government to the exclusion of all others this favoritism and support of one, precludes the possibility of absolute religious liberty and equality.

15. Very near the beginning of the eighteenth century there were born in England three boys who were destined to leave upon the world a deep and unfading impression. These boys were John and Charles Wesley, and George Whitfield.

John and Charles Wesley were born at Epworth (and here comes a suggestion for the name Epworth League), the former June 28, 1703, and the latter March 29, 1708. George Whitfield was born in Gloucester, December 27, 1714. The story of the lives of these boys cannot be told here, but they are well worth being told, and then retold. These three boys became the fathers and founders of Methodism. They were all three members of the Church of England, and all studying for the ministry; and yet at that time, not one of them converted (which at that time was not unusual among the English clergy. Remember, however, that in those days, the parent frequently, if not usually, decided on the profession or line of the life to be followed by the boy). But these boys were afterwards converted, and genuinely and wonderfully converted.

16. These men seemed to have no desire to be the founders of a new denomination. But they did seem to greatly desire and earnestly strive for a revival of pure religion and a genuine spiritual reformation in the Church of England. This they tried in both England and America. The doors of their own churches were soon closed against them. Their services were frequently held out in the open, or in some private house, or, as especially in the case of Whitfield, in the meeting houses of other denominations. Whitfield's great eloquence attracted markedly great attention everywhere he went.

17. The definite date of the founding of the Methodist Church is hard to be determined. Unquestionably Methodism is older than the Methodist Church. The three young men were called Methodists before they left college. Their first organizations were called "Societies." Their first annual conference in England was held in 1744. The Methodist Episcopal Church was officially and definitely organized in America, in Baltimore in 1784. Their growth has really been marvelous. But, when they came out of the Church of England, or the Episcopal Church, they brought with them a number of the errors of the mother and grandmother churches. For instance, as the Episcopacy, or preacher-church government. On this point they have had many internal wars and divisions, and seem destined to have yet others. Infant Baptism and sprinkling for baptism, etc., but there is one great thing which they

have, which they did not bring out with them, a genuine case of spiritual religion.

18. September 12, 1788, there was born in Antrim, Ireland, a child, who was destined in the years to come, to create quite a religious stir in some parts of the world, and to become the founder of a new religious denomination. That child was Alexander Campbell. His father was a Presbyterian minister. The father, Thomas Campbell, came to America in 1807. Alexander, his son, who was then in college, came later. Because of changed views, they left the Presbyterians and organized an independent body, which they called "The Christian Association," known as "The Brush Run Church." In 1811, they adopted immersion as baptism and succeeded in persuading a Baptist preacher to baptize them, but with the distinct understanding that they were not to unite with the Baptist Church. The father, mother, and Alexander were all baptized. In 1813 their independent church united with the Red Stone Baptist Association. Ten years later, because of controversy, they left that association and joined another. Controversies continued to arise, and they left that association. It is fair to say that they had never been Baptists, nor had they so far as any records I have seen, to show, ever claimed to be.

19. It could hardly be fair to Christian history, and especially to Baptist history, to say nothing in these lectures about John Bunyan. In some respects, one of the most celebrated men in English history and even in world history—John Bunyan, a Baptist preacher—John Bunyan, twelve years in Bedford jail—John Bunyan the author while confined in jail, of the most celebrated and most widely circulated book, next to the Bible, in the whole world. "Pilgrim's Progress"—John Bunyan, one of the most notable of all examples of the bitterness of Christian persecution.

And the story of Mary Bunyan, John Bunyan's blind daughter, ought to be in every Sunday School library. For many years it was out of print. I think it is now in print again. I almost defy any man or woman, boy or girl, to read it and keep dry eyes.

20. Another thing about which at least a few words should be said in these lectures is concerning Wales and the Welch

Baptists. One of the most thrilling stories in Christian history is the story of the Welch Baptists. The Baptists of the United States owe far more to the Welch Baptists than the most of us are conscious. Some whole Baptist churches, fully organized, have migrated in a body from Wales to the United States. (Orchard p. 21-23; Ford chapt. 2.)

21. The story of the beginning of Christian work in Wales is strikingly fascinating, and from history it seems to be true. That history begins in the New Testament (Acts 28:30-31; II Tim. 4:21). The story of Claudia and Pudens—their visit to Rome—their conversion under Paul's preaching, and carrying the gospel back to Wales, their homeland, is thrillingly interesting. Paul did this preaching in Rome as early as A.D. 63. Soon after that Claudia, Pudens, and others, among them two preachers, carried the same gospel into England and especially into Wales. How mightily the Welch Baptists have helped the Baptists in America can hardly be estimated.

LECTURE FIVE—RELIGION IN THE UNITED STATES

1. Through the Spanish and others of the Latin races, the Catholics as religionists, came to be the first representatives of the Christian religion in South and Central America. But in North America, except Mexico, they have never strongly predominated. In the territory of what is now the United States except in those sections which were once parts of Mexico they have never been strong enough, even during the Colonial period to have their religious views established by law.

2. Beginning with the Colonial period, in the early part of the seventeenth century, the first settlements were established in Virginia, and a little later in that territory now known as the New England States. Religious, or more properly speaking—irreligious persecutions, in England, and on the continent were, at least, among the prime causes which led to the first settlement of the first United States Colonies. In some of the groups of immigrants which first came, not including the Jamestown group (1607) and those known as the "Pilgrims" (1620), were two groups, one, at least, called "Puritans"—these were "Congregationalists." Governor Endicott was in control of their colony. The other group were Presbyterians. Among

these two groups, however, were a number of Christians with other views than theirs, also seeking relief from persecution.

"THE TRAIL OF BLOOD IN AMERICA"

3. These refugeeing Congregationalists and Presbyterians established different Colonies and immediately within their respective territories established by law their own peculiar religious views. In other words, "Congregationalism" and "Presbyterianism" were made the legal religious views of their colonies. This to the absolute conclusion of all other religious views. Themselves fleeing the mother country, with the bloody marks of persecution still upon them and seeking a home of freedom and liberty for themselves, immediately upon being established in their own colonies, in the new land and having the authority, they deny religious liberty to others, and practice upon them the same cruel methods of persecution. **Especially did they so treat the Baptists.**

4. The Southern colonies in Virginia, North and South Carolina, were settled mainly by the adherents of the Church of England. The peculiar views of the Church were made the established religion of these colonies. Thus in the new land of America, where many other Congregationalists, Presbyterians and Episcopalians have come seeking the privilege of worshipping God according to the dictates of their own consciences there were soon set up three established churches. No religious liberty for any except for those who held governmental authority. The Children of Rome are following in the bloody footsteps of their mother. Their own reformation is yet far from complete.

5. With the immigrants to America came many scattering Baptists (by some still called "Ana-Baptists"). There were probably some in every American-bound vessel. They came, however, in comparatively small groups, never in large colonies. They would not have been permitted to come in that way. But they kept coming. Before the colonies are thoroughly established the Baptists are numerous and almost everywhere. But they soon began to feel the heavy hands of the three State churches. For the terrible offenses of "preaching the Gospel" and "refusing to have their children bap-

tized," "opposing infant baptism," and other like conscientious acts on their part, they were arrested, imprisoned, fined, whipped, banished, and their property confiscated, etc. All that here in America. From many sources, I give but a few illustrations.

6. Before the Massachusetts Bay Colony is twenty years old, with the Congregational as the State Church, they passed laws against the Baptists and others. The following is a sample of the laws:

"It is ordered and agreed, that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministrations of the ordinance * * * after due time and means of conviction—every such person or persons shall be sentenced to banishment." This law was enacted especially against the Baptists.

7. By the authorities in this colony, Roger Williams and others were banished. Banishment in America in those days was something desperately serious. It meant to go and live among the Indians. In this case Williams was received kindly and for quite a while lived among the Indians, and in after days proved a great blessing to the colony which had banished him. He saved the colony from destruction by this same tribe of Indians, by his earnest entreaties in their behalf. In this way he returned good for evil.

8. Roger Williams, later, together with others, some of whom, at least, had also been banished from that and other of the colonies among whom was John Clarke, a Baptist preacher decided to organize a colony of their own. As yet they had no legal authority from England to do such a thing, but they thought this step wiser under existing conditions than to attempt to live in existing colonies with the awful religious restrictions then upon them. So finding a small section of land as yet unclaimed by any existing colony they proceeded to establish themselves on that section of land now known as Rhode Island. That was in the year 1638, ten years later than the Massachusetts Bay Colony, but it was about 25 years later (1663) before they were able to secure a legal charter.

Newport church, based on all available data, is that 1638 is the correct date. Personally, I am sure this date is correct.

12. As to the persecutions in some of the American colonies, we give a few samples. It is recorded that on one occasion one of John Clarke's members was sick. The family lived just across the Massachusetts Bay Colony line and just inside that colony. John Clarke, himself, and a visiting preacher by the name of Crandall and a layman by the name of Obediah Holmes—all three went to visit that sick family. While they were holding some kind of a prayer service with that sick family, some officer or officers of the colony came upon them and arrested them and later carried them before the court for trial. It is also stated, that in order to get a more definite charge against them, they were carried into a religious meeting of their church (Congregationalist), their hands being tied (so the record states). The charge against them was "for not taking off their hats in a religious service." They were all tried and convicted. Gov. Endicott was present. In a rage he said to Clarke, while the trial was going on, "You have denied infants baptism" (this was not the charge against them). "You deserve death. I will not have such trash brought into my jurisdiction." The penalty for all was a fine, or be well-whipped. Crandall's fine (a visitor) was five pounds (\$25.00), Clarke's fine (the pastor) was twenty pounds (\$100.00). Holmes' fine (the records say he had been a Congregationalist and had joined the Baptists) so his fine was thirty pounds (\$150.00). Clark's and Crandall's fines were paid by friends. Holmes refused to allow his fine paid, saying he had done no wrong, so was well whipped. The record states that he was "stripped to the waist" and then whipped (with some kind of a special whip) until the blood ran down his body and then his legs until his shoes overflowed. The record goes on to state that his body was so badly gashed and cut that for two weeks he could not lie down, so his body could touch the bed. His sleeping had to be done on his hands or elbows and knees. Of this whipping and other things connected with it I read all records, even Holmes' statement. A thing could hardly have been more brutal. And here in America!

13. Painter, another man, "refused to have his child bap-

9. In the year 1651 (?) Roger Williams and John Clarke were sent by the colony to England to secure, if possible legal permission to establish their colony. When they reached England, Oliver Cromwell was in charge of the government, but for some reason he failed to grant their request. Roger Williams returned home to America. John Clarke remained in England to continue to press his plea. Year after year went by. Clarke continued to remain. Finally Cromwell lost his position and Charles II sat upon the throne of England. While Charles is regarded in history as one of the bitterest of persecutors of Christians, he finally, in 1663, granted that charter. So Clarke, after 12 long years of waiting returned home with that charter. So in 1663 the Rhode Island colony became a real legal institution, and the Baptists could write their own constitution.

10. That Constitution was written. It attracted the attention of the whole wide world. In that Constitution was the world's first declaration of "Religious Liberty."

The battle for absolute religious liberty even in America alone is a great history within itself. For a long time the Baptists seem to have fought that battle entirely alone, but they did not fight it for themselves alone, but for all peoples of every religious faith. Rhode Island, the first Baptist colony, established by a small group of Baptists after 12 years of earnest pleading for permission was the first spot on earth where religious liberty was made the law of the land. The settlement was made in 1638; the colony legally established in 1663.

11. In this colony two Baptist churches were organized even prior to the legal establishment of the colony. As to the exact date of the organization of at least one of these two churches, even the Baptists, according to history, are at disagreement. All seem to be agreed as to the date of the organization of the one at Providence, by Roger Williams, in 1639. As to the date of the one organized at Newport by John Clarke, all the later testimony seems to give the date at 1638. All the earlier seems to give it later, some years later. The one organized by Roger Williams at Providence seems to have lived but a few months. The other by John Clarke at Newport, is still living. My own opinion as to the date of organization of

tized," and gave as his opinion "that infant baptism was an anti-Christian ordinance." For these offenses he was tied up and whipped. Governor Winthrop tells us that Painter was whipped "for reproaching the Lord's ordinance."

14. In the colony where Presbyterianism was the established religion, dissenter (Baptist and others) seemed to fare no better than in the Massachusetts Bay Colony where Congregationalism was the established religion.

In this colony was a settlement of Baptists. In the whole settlement were only five other families. The Baptists recognized the laws they were under and were, according to the records, obedient to them. This incident occurred:

It was decided by authorities of the colony to build a Presbyterian meeting house in that Baptist settlement. The only way to do it seemed by taxation. The Baptists recognized the authority of the Presbyterians to levy this new and extra tax, but they made this plea against the tax at this time—"We have just started our settlement. Our little cabins have just been built, and little gardens and patches just been opened. Our fields not cleared. We have just been taxed to the limit to build a fort for protection against the Indians. We cannot possibly pay another tax now." This is only the substance of their plea. The tax was levied. It could not possibly be paid at that time. An auction was called. Sales were made. Their cabins and gardens, and patches, and even their graveyards, were sold—not their unopened fields. Property valued at 363 pounds and 5 shillings sold for 35 pounds and 10 shillings. Some of it, at least, was said to have been bought in by the preacher who was to preach there. The settlement was said to have been left ruined.

A large book could be filled with oppressive laws. Terrifically burdensome acts of taxation, hard dealing of many sorts, directed mainly against the Baptists. But these lectures cannot enter into these details.

15. In the southern colonies, throughout the Carolinas and especially Virginia, where the Church of England held sway, persecution of Baptists was serious and continuous. Many times their preachers were fined and imprisoned. From the beginning of the colonial period to the opening of the Revolu-

tionary War, more than 100 years, these persecutions of Baptists were persisted in.

16. We give some examples of the hardships of the Baptists in Virginia, and yet strange as it may now seem Virginia was the next place on earth after Rhode Island to adopt religious liberty. But that was more than a century away. But the hardships—as many as 30 preachers at different times, were put in jail with the only charge against them—"for preaching the Gospel of the Son of God." James Ireland is a case in point. He was imprisoned. After imprisonment, his enemies tried to blow him up with gunpowder. That having failed, they next tried to smother him to death by burning sulphur under his windows at the jail. Failing also in this, they tried to arrange with a doctor to poison him. All this failed. He continued to preach to his people from the windows. A wall was then built around his jail so the people could not see in nor he see out, but even that difficulty was overcome. The people gathered, a handkerchief was tied to a long stick, and that stuck up above the walls so Ireland could see when they were ready. The preaching continued.

17. Three Baptist preachers (Lewis and Joseph Craig and Aaron Bledsoe) were later arrested on the same charge. One of them, at least, was a blood relative of R.E.B. Baylor, and possibly of one or more other Texas Baptist preachers. These preachers were arraigned for trial. Patrick Henry, hearing of it and though living many miles away and though a Church of England man himself, rode those miles horseback to the trial and volunteered his services in their defense. Great was his defense. I cannot enter into a description of it here. It swept the court. The preachers were freed.

18. Elsewhere than Rhode Island, religious liberty came slowly and by degrees. For example: In Virginia a law was passed permitting one, but only one, Baptist preacher to a county. He was permitted to preach but once in two months. Later this law was modified, permitting him to preach once in each month. But even then, in only one definite place in the county, and only one sermon on that day, and never to preach at night. Laws were passed not only in Virginia but in colonies elsewhere positively forbidding any Mission work. This

these four his money should go.) The Baptists continued to fight against it all, that any combination of Church and State was against their fundamental principles, that they could not accept it even if voted. Henry pleaded with them, said he was trying to help them, that they could not live without it, but they still protested. The vote was taken—it carried nearly unanimously. But the measure had to be voted on three times. The Baptists, led by Madison and possibly others continued to fight. The second vote came. It also carried almost unanimously, swept by Henry's masterful eloquence. But the third vote had yet to be taken. Now God seemingly intervened. Henry was made Governor of Virginia and left Congress. When the third vote came, deprived of Henry's irresistible eloquence, the vote was lost.

Thus the Baptists came near being an established denomination over their own most solemn protest. This is not the only opportunity the Baptists ever had of becoming established by law, but is probably the nearest they ever came to it.

22. Not long after this, the Church of England was entirely disestablished in America. No religious denomination was supported by the Central Government (a few separated State governments still had establishment). Church and state, so far as the United States was concerned, were entirely separated. These two, Church and State, elsewhere at least, had for 1,500 years (since 313) been living in unholy wedlock. Religious Liberty was, at least here in the United States, resurrected to die no more and now gradually but in many places slowly, it is spreading throughout the world.

23. But even in the United States, the Church and State idea died hard. It lingered on in several of the separate States, long after Religious Liberty had been put into the Constitution of the United States. Massachusetts, where the Church and State idea first found a lodging place in America, has, as already stated finally given it up. It had lived there over two and one-half centuries Utah is the last lingering spot left to disfigure the face of the first and greatest nation on earth to adopt and cherish "Religious Liberty." Remember there can be no real and absolute Religious Liberty in

was why Judson was the first foreign missionary—law forbade. It took a long time and many hard battles, in the Virginia House of Burgesses, to greatly modify these laws.

19. Evidently, one of the greatest obstructions to religious liberty in America, and probably all over the world as to that, was the conviction which had grown into the people throughout the preceding centuries that religion could not possibly live without governmental support. That no denomination could prosper solely on voluntary offerings by its adherents. And this was the hard argument to meet when the battle was raging for the disestablishment of the Church of England in Virginia, and also later in Congress when the question of religious liberty was being discussed there. For a long time the Baptists fought the battle almost alone.

20. Rhode Island began her colony in 1638, but it was not legally chartered until 1663. There was the first spot where Religious Liberty was granted. The second place was Virginia in 1786. Congress declared the first amendment to the Constitution to be in force December 15, 1791, which granted religious liberty to all citizens. Baptists are credited with being the leaders in bringing this blessing to the nation.

21. We venture to give one early Congressional incident. The question of whether the United States should have an established church or several established churches, or religious liberty, was being discussed. Several different bills had been offered, one recommending the Church of England as the established church, and another the Congregationalist Church, and yet another the Presbyterian. The Baptists, many of them, though probably none of them members of Congress, were earnestly contending for absolute religious liberty. James Madison (afterwards President) seemingly was their main supporter. Patrick Henry arose and offered a substitute bill for them all, "That four churches (or denominations) instead of one be established"—the Church of England, or Episcopal, Congregationalist, Presbyterian, and the Baptist. Finally when each of the others saw that it could not be made the sole established church, they each agreed to accept Henry's compromise. (This compromise bill stated that each person taxed would have the right to say to which denomination of

any nation where the Government gives its support to one special religious denomination.

24. Some serious questions have many times been asked concerning the Baptists: Would they, as a denomination, have accepted from any nation or state an offer of "establishment" if such nation or state had freely made them such an offer? And would they, in case they had accepted such an offer, have become persecutors of others like Catholics or Episcopal, or Lutherans or Presbyterians, or Congregationalists? Probably a little consideration of such questions now would not be amiss. Have the Baptists, as a fact, ever had such an opportunity?

Is it not recorded in history, that on one occasion, the King of the Netherlands (the Netherlands at that time embracing Norway and Sweden, Belgium, Holland, and Denmark) had under serious consideration the question of having an established religion? Their kingdom at that period was surrounded on almost all sides by nations or governments with established religions—religions supported by the Civil Government.

It is stated that the King of Holland appointed a committee to examine into the claims of all existing churches or denominations to see which had the best claim to be the New Testament Church. The committee reported back that the Baptists were the best representatives of New Testament teachings. Then the King offered to make the Baptist "the established" church or denomination of his kingdom. The Baptists kindly thanked him but declined, stating that it was contrary to their fundamental convictions and principles.

But this was not the only opportunity they ever had of having their denomination the established religion of a people. They certainly had that opportunity when Rhode Island Colony was founded. And to have persecuted others—that would have been an impossibility if they were to continue being Baptists. They were the original advocates of "Religious Liberty." That really is one of the fundamental articles of their religious faith. They believed in the absolute separation of church and state.

25. So strong has been the Baptist conviction on the question of Church and State combination, that they have invariably declined all offers of help from the State. We give here two instances. One in Texas and the other in Mexico.

Long years ago in the days of Baylor University's babyhood, Texas offered to help her. She declined the help though she was in distressing need. The Texas Methodists had a baby school in Texas at the same time. They accepted the State help; that school finally fell into the hands of the State.

The case in Mexico occurred in this wise: W. D. Powell was our missionary to Mexico. By his missionary work he had made a great impression for the Baptists upon Governor Madero of the State of Coahuila. Madero offered a great gift to the Baptists from the State, if the Baptists would establish a good school in the State of Coahuila, Mexico. The matter was submitted by Powell to the Foreign Board. The gift was declined because it was to be from the State. Afterwards Madero gave a good large sum personally. That was accepted and Madero Institute was built and established.

SOME AFTER WORDS

1. During every period of the "Dark Ages" there were in existence many Christians and many separate and independent Churches, some of them dating back to the times of the Apostles, which were never in any way connected with the Catholic Church. They always wholly rejected and repudiated the Catholics and their doctrines. This is a fact clearly demonstrated by credible history.

2. These Christians were the perpetual objects of bitter and relentless persecution. History shows that during the period of the "Dark Ages," about twelve centuries, beginning with A.D. 426, there were about fifty millions of these Christians who died martyr deaths. Very many thousands of others, both preceding and succeeding the "Dark Ages," died under the same hard hand of persecution.

3. These Christians, during these dark days of many centuries, were called by many different names, all given to them by their enemies. These names were sometimes given because of some specially prominent and heroic leader and sometimes from other causes; and sometimes, yea, many times, the same people, holding the same views, were called by different names in different localities. But amid all the many changes of names, there was one special name or rather

designation, which clung to at least some of these Christians, throughout all the "Dark Ages," that designation being "Ana-Baptist." This compound word applied as a designation of some certain Christians was first found in history during the third century; and a suggestive fact soon after the origin of Infant Baptism, and a more suggestive fact even prior to the use of the name Catholic. Thus the name "Ana-Baptists" is the oldest denominational name in history.

4. A striking peculiarity of these Christians was and continued to be in succeeding centuries: They rejected the man-made doctrine of "Infant Baptism" and demanded rebaptism, even though done by immersion for all those who came to them, having been baptized in infancy. For this peculiarity they were called "Ana-Baptists."

5. This special designation was applied to many of these Christians who bore other nicknames; especially is this true of the Donatists, Paulicians, Albigenses and Ancient Waldenses and others. In later centuries this designation came to be a regular name, applied to a distinct group. These were simply called "Ana-Baptists" and gradually all other names were dropped. Very early in the sixteenth century, even prior to the origin of the Lutheran Church, the first of all the Protestant Churches, the word "ana" was beginning to be left off, and they were simply called "Baptists."

6. Into the "dark ages" went a group of many churches which were never in any way identified with the Catholics. Out of the "dark ages" came a group of many churches, which had never been in any way identified with the Catholics.

The following are some of the fundamental doctrines to which they held when they went in: And the same are the fundamental doctrines to which they held when they came out: And the same are the fundamental doctrines to which they now hold.

FUNDAMENTAL DOCTRINES

1. A spiritual Church, Christ its founder, its only head and law giver.
2. Its ordinances, only two, Baptism and the Lord's Supper. They are typical and memorial, not saving.

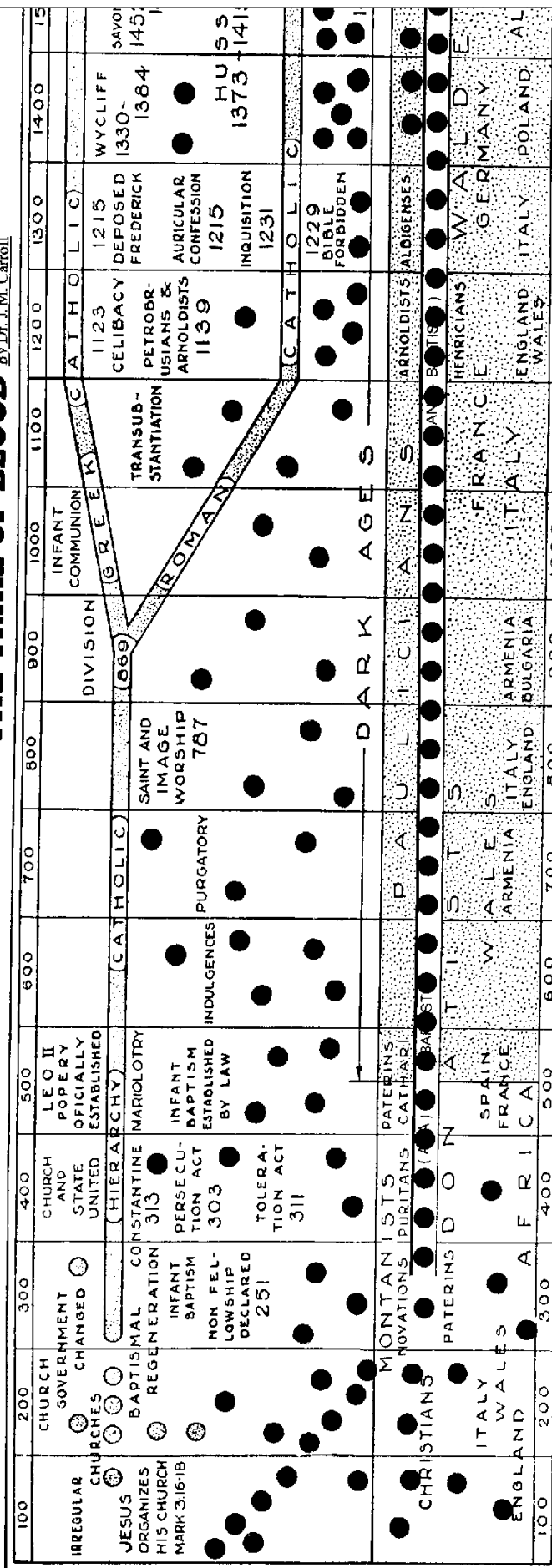
3. Its officers, only two, bishops or pastors and deacons; they are servants of the church.
4. Its Government, a pure Democracy, and that executive only, never legislative.
5. Its laws and doctrines: The New Testament and that only.
6. Its members. Believers only, they saved by grace, not works, through the regenerating power of the Holy Spirit.
7. Its requirements. Believers on entering the church to be baptized, that by immersion, then obedience and loyalty to all New Testament Laws.
8. The various churches—separate and independent in their execution of laws and discipline and in their responsibilities to God—but cooperative in work.
9. Complete separation of Church and State.
10. Absolute Religious Liberty for all.

Partial list of books used in preparing lectures on "THE TRAIL OF BLOOD"

History of Baptists in Virginia—Semple
 Baptist Succession—Ray
 Baptists in Alabama—Holcomb
 History of the Huguenots—Martin
 Fifty Years Among the baptist—Benedict
 Fox's Book of Martyrs
 My Church—Moody
 The World's Debt to the Baptists—Porter
 Church Manual—Pendleton
 Evils of Infant Baptism—Howell
 Reminiscences, Sketches and Addresses—Hutchison
 Short History of the Baptists—Vedder
 The Struggle for Religious Liberty in Virginia James
 The Genesis of American Anti-Missionism—Carroll
 The True Baptist—A. Newton
 The Baptists in America—Cox and Holey
 A Guide to the Study of Church History—McGlothlin
 Baptist Principles Reset—Jeter
 Virginia Presbyterianism and Religious Liberty in Colonial and
 Revolutionary Times—Johnson
 Presbyterianism 300 Years Ago—Breed
 History of the Presbyterian Church of the World—Reed
 Catholic Belief—Bruno
 Campbellism Examined—Jeter
 History of the Baptists in New England—Burrage
 History of Redemption—Edwards
 Principles and Practices of Baptist Churches—Wayland
 History of the Liberty Baptist Association of North Carolina—
 Sheets
 Carson on Baptism
 History and Literature of the Early Churches—Orr
 History of Kentucky Baptists—Spencer
 Baptist History—Orchard
 Baptist Church Perpetuity—Jarrrell
 Disestablishment—Harwood
 Progress of Baptist Principles—Curtis
 Story of the Baptists—Cook
 Romanism in Its Home—Eager
 Americanism Against Catholicism—Grant

THE TRAIL OF BLOOD

By Dr. J. M. Carroll



EXPLANATION OF THE CHART

By DR. J. M. CARROLL

ILLUSTRATING the history of the Baptist Churches from the time of their founder, the Lord Jesus Christ, until the 20th Century.

1. The purpose of this book and chart is to show according to History that Baptists have an unbroken line of churches since Christ and have fulfilled His prophecy, "I WILL BUILD MY CHURCH AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT." In the irregular churches is shown the growth of Catholicism and Protestantism. Baptists are not Protestant since they did not come out of the Catholic Church.

2. The numbers at the top and bottom represent 20 centuries. The first vertical line is A.D. 1, and the second, A.D. 100, and so on.

3. The horizontal lines at the bottom have between them the nicknames given to Baptists during the passing years and ages - Novatians, Montanists, Paganists, and Waldenses.

4. THE RED CIRCLES REPRESENT BAPTIST CHURCHES beginning with the first Church at Jerusalem, founded by Christ in 303, and out of which came the churches of Judea, Antioch and others. The red indicates the churches of the persecutions and the persecution Baptist Churches are found in every age. The first name given them was Christians, the next Ana-Baptists, and so on. You will notice that the dark spaces represent irregular churches, even during this time you will notice a continual line of churches called Ana-Baptists. They were dropped and bitterly persecuted even unto death by the Catholics. Near the first of the 16th Century and they were simply called Baptists.

5. THE BLACK CIRCLES REPRESENT CHURCHES INTO WHICH ERROR CAME BEFORE CALLED - IRREGULAR CHURCHES. The first error was in Government assumed authority not given them by Christ. Pastors of larger churches claimed authority over smaller churches. Thus in the 3rd Century the Roman Hierarchy was established. The Constantine issued a call in 313 inviting all churches to send representatives to form a council of churches - that is Baptist Churches - refused the invitation but the irregular churches kept

Exam Questions for Church History

Student's Name: _____ **Teacher's Name:** _____ **Date:** / /

1. The outline as given in the printed notes is: 1) _____
2) _____ 3) _____
4) _____
2. What is the Church? _____
3. When did the Church begin? _____
4. What is the mission of the Church? _____
5. Who were the two great missionaries in the book of Acts? _____
6. What heresies were present during N. T. days? _____

7. The Church was founded during the _____ Empire.
8. Christianity became a legal religion in _____ when _____ became a Christian.
9. What did the "Church Fathers" do? _____
10. What did the Apologists do? _____
11. Why don't we accept the Apocryphal books? 1) _____
2) _____
12. Who determined the books in the N. T. Canon? _____
13. The Canon was substantially completed by _____ A. D.
14. What 3 errors marked the beginning of the RCC? 1) _____
2) _____ 3) _____

Exam Questions for Church History

15. The great threat to Christianity in the 6th century was _____
16. Two early names given to churches with Baptist beliefs were _____
and _____
17. What is monasticism? _____
18. Who were the forerunners of the Reformation? 1) _____
2) _____ 3) _____
19. Who was considered the "Founder of Protestant Civilization?" _____
20. List the protestant denominations that came out of the Reformation? _____
21. Why was America settled? _____

22. Religious freedom came to America with the first settlers. True _____ False _____
23. When was the Sunday School started? _____
24. The first Baptist Foreign Mission Society was founded in _____ (date)
by _____ who later went to _____ as a missionary.
25. What % of the population of the Philippines is considered Catholic? _____%
26. What % of the Trail of Blood did you read? _____%
27. What % of the printed notes did you read? _____%

CHURCH HISTORY

Compiled by

Carol L. Brown

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Teacher Helps for Church History

(Give one copy to the teacher only)

In Galatians 4:4, Paul calls attention to the historical era of providential preparation that proceeded the coming of Christ to earth in human form: "When the fulness of the time was come God sent forth his Son" Mark also emphasizes the coming of Christ when all was made ready on this earth (Mark 1:15) Consideration of the events that preceded the appearance of Christ upon this earth lead the sober student of history to acknowledge the truth of the statements of Paul and Mark.

In most discussions of this subject it has been forgotten that not only Jew but also Greek and Roman contributed to the religious preparation for the appearance of Christ. Greek and Roman contribution, it is true, was negative, but it still aided in bringing historical development to the point where Christ could make the maximum impact upon history in a way not possible before or since the time of His birth. The discussion of the preparation for Christ's coming will be organized under the political, intellectual and religious contributions of the great peoples of the first century preceding the Christian Era.

Roman Contributions

I. POLITICAL CONTRIBUTIONS

The political contribution to history preceding the coming of Christ was primarily the work of the Romans. This people, who followed the way of idolatry, mystery religions and emperor worship, were thus used by God to bring about the fulfillment of the will of the God of whom they were ignorant.

A. A Sense of the Unity of Mankind.

The Romans, as no other people up to their time, developed a sense of the unity of mankind under a universal law. This sense of the solidarity of man within the Empire created an environment favorable to the reception of a Gospel that proclaimed the unity of the human race in the fact that all men are under the penalty of sin and in the fact that all are offered a salvation which makes them a part of a universal organism, the Christian Church, Christ's body ... The application of the Roman law to citizens in all parts of the Empire was daily pressed upon the Romans and the subjects of the Empire by the impartial justice of Roman courts ... A further step in the fostering of the idea of unity was the granting of Roman citizenship to non-Romans ... all men were under one system of law and citizens of one kingdom.

B. Peace

The division of the ancient world into small jealous units, city states or tribes, hindered travel and the spread of ideas. With Roman power came a period of peaceful development in the countries surrounding the Mediterranean. Pompey had swept the pirates from the Mediterranean, and Roman soldiers kept the peace upon the roads of Asia, Africa and Europe ...

C. Roman Roads.

The Romans developed an excellent system of roads radiating out from ... Rome to all parts of the Empire. The main roads were built of concrete to serve for ages ... A study of the journeys of Paul will leave the impression that he made great use of the excellent road system to get from strategic center to strategic center of the Roman Empire ...

D. The Roman Army.

The Romans adopted the custom of using provincials in the army ... some of these men became converts to Christianity and spread the Gospel to areas where they were assigned for military duty. It is probable that the earliest introduction of Christianity to Britain was a result of the efforts of Christian soldiers who were stationed there ...

E. Roman Religion.

Roman conquests led to a loss of belief by many peoples in their gods because the gods had not been able to keep them from defeat by the Romans. Such people were left with a spiritual vacuum that could not be filled satisfactorily by the religions of the day ... The worship of Cybele, the great earth mother, was brought to Rome from Phrygia. The worship of this goddess of fertility had in it rites, such as the drama of the death and resurrection of Cybele's consort, Attis ... The worship of Isis, imported from Egypt, was similar to that of Cybele with its emphasis upon death and resurrection. Mithraism, an import from Persia, made a special appeal to the soldiers of the Roman Empire. It had a December festival, an evil one, a miraculously born savior - Mithra, a savior-god - chapels and worship. All of these religions emphasized the savior-god ... When many found that the bloody sacrifices of these religions could do nothing for them, they were led by the Holy Spirit to accept the reality offered to them in Christianity.

Teacher Helps for Church History

(Give one copy to the teacher only)

Greek Contributions

A. Universal Language.

The universal Gospel was in need of a universal language if it was to make maximum impact upon the world. Men have sought since the Tower of Babel to create a universal language so that they might communicate their ideas freely to one another. Just as English has become in the modern world and Latin became in the medieval scholarly world, so Greek had become in the ancient world, by the time the Roman Empire appeared, the universal tongue. Most cultured Romans knew both Greek and Latin.

The New Testament was written in Greek. The O. T. was translated into Greek by 70 scholars in the 3rd century B. C. It is called the Septuagint.

B. Greek Culture.

Greek philosophy may be considered as negative preparation for the coming of Christianity. Whoever came to know its tenets, whether Greek or Roman, soon found that this intellectual discipline made his polytheistic religion so rationally unintelligible that he turned away from it to philosophy. But philosophy failed to satisfy his spiritual needs, so he either became a skeptic or sought comfort in the mystery religions of the Roman Empire. At the time of Christ's advent, philosophy had declined from the peak reached by Plato to a system of selfish individualistic thought, such as Stoicism or Epicureanism. Moreover, philosophy could seek for God and posit Him as an intellectual abstraction; it could never reveal a personal God of love. This bankruptcy of philosophy by the time of the coming of Christ disposed men's minds toward a more spiritual approach to life. Christianity alone was capable of filling the vacuum in the spiritual life of the day ... Greek culture, because of its own inadequacy, had created many hungry hearts.

C. Greek Religion.

The Greek people also contributed in a religious way to making the world ready to accept the new Christian religion when it appeared. The advent of materialistic Greek philosophy in the sixth century before Christ destroyed the faith of the Greek peoples in the old Polytheistic worship ...

The people then turned to philosophy; but it, too, soon lost its vigor. Both the Greek and Roman systems of philosophy and religion thus made a negative contribution to the coming of Christianity by destroying the old polytheistic religions and by

showing the inability of human reason to reach God. And the mystery religions, to which many turned, accustomed the people to think in terms of sin and redemption. Thus when Christianity appeared, people within the Roman Empire were more receptive to a religion that seemed to offer a spiritual approach to life.

Jewish Contributions

A. Jewish Religion.

The Jewish people in contrast to the Greeks did not seek to discover God by processes of human reason. They assumed His existence and granted to Him readily the worship that they felt was His due. They were influenced toward this course by the fact that God sought them and revealed Himself to them in history by His appearances to Abraham and the other great leaders of the race. Jerusalem became the symbol of a positive religious preparation for the coming of Christianity.

B. The Old Testament Canon.

The Jewish people still further prepared the way for the coming of Christianity by providing the infant Church with a sacred book, the Old Testament. Even a casual study of the New Testament will reveal Christ's and the apostles' deep indebtedness to the Old Testament and their reverence for it as the Word of God to man. The Jews also provided an institution that many Christians forget was most useful in the rise and development of early Christianity. This institution was the Jewish synagogue. Born of necessity during the enforced absence of the Jews from the temple at Jerusalem during the Babylonian captivity, the synagogue became an integral part of Jewish life. It was also the place to which Paul first went to preach in all the cities he reached in the course of his missionary journeys.

Earle E. Cairns, Th.B., Ph.D.; *Christianity Through The Centuries*; pp. 37-47.

B. When Did the Church Begin?

2. At Pentecost "For the Jews require a sign ..."

The Purpose of the Miracles - This event was to accredit this new institution, the church, to the Jews. It was to show it was of God. The Jews saw what the church was doing and Peter explained their supernatural power as coming from Jesus Christ who was at the right hand of God the Father. God gave this institution, the church, the message of Christ to preach and gave it supernatural power to accredit it.

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He by-passed the temple and other divinely given institutions of the past signifying this was the institution He would work through now.

Divine Institutions in the Past Accredited - This supernatural accreditation was to be expected. God had always in the past accredited His institutions by supernatural events. Notice the beginning of the Jewish nation. The nation's leader, Moses, was accredited by miracles, Ex. 4:1-9. The giving of the law to the Jews was accredited by supernatural occurrences, Ex. 19:16-20:21. The tabernacle and temple were also accredited, Ex. 40:34-35, 1 Ki. 8: 10-11. God chose the Jewish people to be the channel through which His truth was to come to all. Every institution of theirs had supernatural accreditation so that none could have good reason for not accepting them as of God. The Jewish institutions such as the temple, the sacrifices, etc. had been fulfilled in Christ. God had chosen to reveal His truth by a new institution, the church. This church had been built during Jesus' personal ministry and now at Pentecost it was to be, so-to-speak, unveiled before the Jews and approved of God. The Jews could never be expected to accept this new institution if it were not supernaturally approved of God as there other institutions had been.

Miracles were not to Continue - Some have thought the miracles of tongues, healing, etc. were to continue and have sought to do those things, although without success. They have not understood that these supernatural events were not to continue. When God accredited His institutions in the past He did not continue the supernatural events. The unusual occurrences attending the giving of the law were not continued. Every generation did not have the law accredited. Once was enough. The accreditation of the tabernacle and temple was not continuous. We have the inspired record of these accreditations so God does not repeat them to every generation. The accreditation of the church at Jerusalem was not just for that one particular church but for every church of that kind. It is the only institution in the New Testament proclaiming the truth God that has Divine approval. Edward H. Overbey; *A Brief History of the Baptists*; pp. 32, 33.

II. THE PERIOD OF APOSTASY

A. Rulers of the Roman Empire

2. Trajan

"The first organized persecution, which resulted from definite governmental policy, took place in Bithynia during the governorship of Pliny the Younger about 112. Pliny wrote a rather interesting letter to Emperor Trajan, in which he gave information about the Christians, outlined his policy and asked Trajan for his judgment concerning the matter. He wrote that "the contagion of this superstition (Christianity) had spread in the villages and rural areas as well as in the larger cities to such an extent that the temples had been almost deserted and the sellers of sacrificial animals impoverished." Pliny went on to inform Trajan of his procedure in treating Christians. When someone informed upon a Christian, Pliny brought the Christian before his tribunal and asked him if he were a Christian. If he still admitted the charge after three such questions, he was sentenced to death. In his answer Trajan assured Pliny that he was following the correct procedure. No Christians were to be sought out, but if someone reported that a certain individual was a Christian, the Christian was to be punished unless he recanted and worshipped the gods of the Romans. It was during this persecution that Ignatius lost his life.

Another persecution took place at Smyrna about the middle of the second century. It was at this time that Polycarp was martyred as an enraged mob brought the Christians before the authorities. Local calamity, such as the fire in Rome, or the activity of a conscientious governor were the causes of persecution up to the reign of Marcus Aurelius (161-180). Marcus Aurelius was a devout Stoic who had been biased against Christianity by his teacher Fronto. Inclined to ascribe the natural and man-made calamities of his reign to the growth of Christianity, he gave orders for persecution of the Christians. Justin Martyr, the great apologetic writer, suffered martyrdom in Rome during this persecution. Cairns; p. 99

17. Diocletian

Diocletian became Emperor in 284 and began a furious persecution.

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1. A legion of soldiers, consisting of about six thousand men were all Christians. It was called the Thebian legion.
2. Maximian, the Emperor's chief general, ordered these men to take an oath to help drive out Christianity. They refused.
3. Maximian ordered every tenth man to be executed. The remainder still refused.
4. A second time every tenth man was executed. Again the remainder refused.

Finally the entire six thousand were executed and not one man faltered.

Norman H. Wells; *Fifty Lessons on the Church*; p. 70

18. Constantine.

I. CONSTANTINE RULED AS EMPEROR OF THE ROMAN EMPIRE FROM 306-337 A.D. AND HIS REIGN WAS TO MARK ONE OF THE GREAT TURNING POINTS IN CHURCH HISTORY.

- A. Constantine engaged in several wars with competitors in order to establish himself firmly on the throne.
- B. On the eve of one of these battles at Milvain Bridge, just outside Rome, on October 27, 312 A.D., he had a vision and saw in the sky a flaming cross and above it the words, "By this sign thou shalt conquer."
 1. He decided to fight under the banner of Christ, and he won the battle.
 2. Constantine interpreted this to mean he should become a Christian.
 3. Constantine was the first Roman Emperor to publicly accept Christianity.

II. THE MARRIAGE OF THE ROMAN EMPIRE AND CHRISTIANITY.

- A. In 313 A.D.

Constantine gave a call for the coming together of all the churches or their representatives.

 1. Many, but not all of the churches came to this council. Many true churches would have no part in this error.
 2. At the assembly of the churches in 313 A.D. Constantine gave the favor of the Empire to Christianity and pronounced himself as the head of the churches.

- B. This hierarchy (body of church rulers) formed by Constantine was the definite

beginning of a development which finally resulted into what is now known as Catholicism. The indefinite beginning of Catholicism was at the close of the second century when the errors concerning bishops and preacher-church government began to form.

- C. Let it be remembered that many churches refused to attend this meeting or to be identified with this new group.

- D. True New Testament churches, (Baptist) were in existence before the error of Roman Catholicism ever began.

- E. At the time of this meeting Constantine did not claim to be a Christian but that he intended to be one.

1. *The erring churches who went with him into this organization taught the heresy of "baptismal regeneration."*
2. *A serious question arose in the mind of Constantine, "If I am saved from my sins by baptism, what is to become of my sins which I may commit after I am baptized"?*
Constantine decided to wait till just before he died to be baptized

III. CHRISTIANITY IN THE FAVOR OF THE WORLD.

- A. Constantine granted many special favors to Christians.
 1. He filled the chief offices of the government with Christians.
 2. He exempted ministers from taxes and military service.
 3. He compelled his court to embrace Christianity.
- B. In 25 A.D. he issued an edict to all his subjects commanding them to embrace Christianity. Wells; p. 74,75

B. Age of the Church Fathers

c. Polycarp (A.D. 69-156). Pupil of the Apostle John, Bishop of Smyrna. In the persecution ordered by the Emperor he was arrested and brought before the Governor, and, when offered his freedom if he would curse Christ, he replied "Eighty and six years have I served Christ and He has done me nothing but good; how then could I curse Him, my Lord and Savior?" He was burned alive.

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b. Ignatius (67-110). A pupil of John; bishop of Antioch. The Emperor Trajan, on a visit to Antioch, ordered Ignatius to be arrested; himself presided at the trial, and sentenced him to be thrown to the wild beasts at Rome. En route to Rome, he wrote a letter to the Roman Christians begging them not to try to procure his pardon; that he longed for the honor of dying for his Lord; saying, "May the wild beasts be eager to rush upon me. If they be unwilling I will compel them. Come, crowds of wild beasts; come, tearings and manglings, wracking of bones and hacking of limbs; come, cruel tortures of the devil; only let me attain unto Christ." (He was the first to want to die - he thought there was merit in martyrdom)

d. Papias (About A.D. 70-155). Another pupil of the Apostle John; bishop of Hierapolis, about 100 miles east of Ephesus. He may have known Philip, whom tradition says died in Hierapolis. He wrote a book, "*Explanation of the Lord's Discourses*," in which he says he made it a point to inquire of the Elders the exact words of Jesus. He suffered martyrdom at Pergamum, about same time as Polycarp. Henry H. Halley; *Halley's Bible Handbook*; p. 763

f. Anonymous writings;

1. *Didache*

About Roving Teachers: The church was to judge them by Scripture and help them on their way. It warned against false teachers (those who stay more than one day and ask for money).

the Father, Son and Holy Spirit. in running water. If there is none, use other water - cold. If no cold water, then use warm. If no water, then pour three times on the head.

About Fasting: Fast before baptism. Don't fast on Mondays and Thursdays as the Pharisees do (they are hypocrites) but on Wednesdays and Saturdays.

About Prayer: Pray the Lord's prayer three times a day.

2. *Epistle to Diognetus* (tutor of Marcus Aurelius 161-180)

"The Christians are not distinguished from other men by country, by language, nor by civil institutions. For they neither dwell in cities by

themselves, nor use a peculiar tongue, nor lead a singular mode of life. They dwell in the Grecian or barbarian cities, as the case may be; they follow the usage of the country in dress, food, and the other affairs of life. Yet they profess a wonderful and confessedly paradoxical conduct. They dwell in their own native lands, but as strangers. They take part in all things, as citizens; and they suffer all things, as foreigners. Every foreign country is a fatherland to them, and every native land is a foreign. They marry, like all others; they have children; but they do not cast away their offspring. They have the table in common, but not wives. They are in the flesh, but do not live after the flesh. They live upon earth, but are citizens of heaven. They obey the existing laws, and excel the laws by their lives. They love all, and are persecuted by all. They are unknown, and yet they are condemned. They are killed and are made alive. They are poor and make many rich. They lack all things, and in all things abound. They are reproached, and glory in their reproaches. They are calumniated, and are justified. They are cursed, and they bless. They receive scorn, and they give honor. They do good, and are punished; when punished, they rejoice, as being made alive. By the Jews they are attacked as aliens, and by the Greeks persecuted; and the cause of the enmity their enemies cannot tell." Mark Sidwell, editor; *Faith of Our Fathers: Scenes from Church History*; p. 7

C. The Age of the Apologists

a. Justin Martyr (A.D. 100-167). Born at Neapolis, ancient Shechem, about the time John died. Studied philosophy. In youth saw a good deal of persecution of Christians. Became a convert. Traveled in a philosopher's robe, seeking to win men to Christ. Wrote a Defense of Christianity addressed to the Emperor. One of the ablest men of his time. Died a martyr at Rome. Showing the growth of Christianity, he said that already, in his day, "there is no race of men where prayers are not offered up in the name of Jesus." Halley; p. 763

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D. The Polemicists

b. Iranaeus - "Matthew published his gospel among the Hebrews (Jews) in their own tongue ... Mark, the disciple and interpreter of Peter, himself handed down to us in writing, the substance of Peter's preaching. Luke, the follower of Paul, set down in a book the gospel preached by his teacher. Then John, the disciple of the Lord who also leaned on his breast (Jn. 13:25; 21:20) himself produced his gospel while he was living at Ephesus in Asia." (His reminiscence of Polycarp) "I remember well the place in which the holy Polycarp sat and spoke. I remember the discourses he delivered to the people, and how he described his relations with John, the apostle, and others who had been with the Lord; how he recited the sayings of Christ and the miracles he wrought; how he received his teachings from eyewitnesses who had seen the Word of Life, agreeing in every way with the Scriptures." Halley; p. 764

Here is Justin Martyr's picture of early Christian worship: "On Sunday a meeting is held of all who live in the cities and villages, and a section is read from the Memoirs of the Apostles and writings of the Prophets, as long as time permits. When the reading is finished, the president, in a discourse, gives the admonition and exhortation to imitate these noble things. After this we all arise and offer a common prayer. At the close of the prayer, as we have before described, bread and wine and thanks for them according to ability, and the congregation answers, 'Amen.' Then the consecrated elements are distributed to each one and partaken of, and are carried by the deacons to the houses of the absent. The wealthy and the willing then give contributions according to their freewill; and the collection is deposited with the president, who therewith supplies orphans, widows, prisoners, strangers, and all who are in want." Halley; p. 764

7. Legalistic Heresies

Ebionites - " ... groups of Ebionites persisted in Palestine and nearby countries for over two centuries after the suppression by the Roman authorities of the rebellion of Jews under Bar Cocheba between 132 and 135. These people emphasized the unity of God and His creatorship of the universe. They believed that the Jewish law was the highest expression of His will

and that it was still binding upon man. They believed that Jesus was a man who became the Messiah by virtue of his complete fulfillment of the law. They upheld, therefore, the teachings of Matthew's Gospel, but they, disliked, the writings of Paul. Some of the more moderate members of the sect believed that the law was binding only upon Jewish Christians; others insisted that Gentile as well as Jewish Christians were still bound by the law of Moses and that there was no salvation apart from circumcision and the law of Moses. After the destruction of the Jerusalem by the Romans in 135 they ceased to have much influence, but their existence and beliefs showed that the Church had repeatedly to fight for the principle that faith in Christ alone justifies the individual before God...

8. Philosophical Heresies.

"A far greater threat to the doctrinal purity of the Christian faith came from Greek philosophy. Many more Gentiles than Jews were won to Christianity. Among these there were many philosophers who wanted to make Christianity a system of philosophy.

A. **Gnosticism, the greatest of the philosophical threats**, was at its peak of power about 150. Its roots reached back into New Testament times. Paul seems to have been fighting an incipient form of Gnosticism in his letter to the Colossians. Christian tradition related the origin of Gnosticism to the Simon Magus whom Peter had to rebuke so severely.

Gnosticism sprang from the natural human desire to create a theodicy, an explanation of the origin of evil. The Gnostics, because they associated matter with evil, sought a way to create a philosophical system in which God as spirit could be freed from association with evil and in which man could be related on the spiritual side of his nature to Deity. It was also a logical or rational system that illustrated the human tendency to seek answers to the great questions of the origin of man. It sought to do this by combining Christianity and Hellenistic philosophy. The Gnostics, like the Greeks of the first two chapters of 1 Corinthians, sought by human wisdom to understand the ways of God with man and to avoid what seemed to them to be the stigma of the Cross. It took all of the intellectual skill and spiritual power of the

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polemicist Irenaeus and the development of a rule of faith and a canon of Scripture by the Church to overcome the threat to Christianity in this movement. Cairns, pp. 104, 105

2) Marcion - He said the Christian gospel is only of love, not law. He rejected the O. T. because he couldn't reconcile it with the N. T. He had only 11 books in his Bible (no O. T.) Luke and Paul (minus the pastoral epistles). He tried to take Judaism out of Scripture (he died in 160).

3. Who determined the Canon?

b. 1) Marcion - His doctrine spread all over the Med. area. 2) False letters - 2 Thess. 2:2 (3:17 Paul's signature) Tertullian tells of one who admitted writing an "epistle of Paul". Eusebius states a bishop (pastor) did also.

C. The Seven Universal Councils

1. Nicaea - Easter - Jewish Christians wanted it 3 days after the Passover (14th Nisan) no matter what the day of the week. Gentile Christians (Roman) wanted Fri - Sun after the March full moon (always Easter on Sunday - date varies)

I. EVIDENCE FOR N. T. CHURCHES FROM 300 TO 500 A.D.

f. Cardinal Hosius, a member of the Council of Trent, A.D. 1560, in a statement often quoted, says: "If the truth of religion were to be judged by the boldness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptists since there have been none for these twelve hundred years past, more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment than these people." (Hosius, *Letters Apud Opera*, 112-113. Baptist Magazine CVIII, 2781. May 1826.

That Cardinal Hosius dated the history of the Baptists back twelve hundred years, i.e. 360, is manifest, for in yet another place the Cardinal says: "The Anabaptists are a pernicious sect. Of which kin the Waldensian brethren seem to have been ... and have united with the Anabaptists." (Hosius, *Works of the Heresaeics of our Times*, Bk. 1. 431. Ed, 1584).

The claim of the Dutch Baptists to apostolic origin was made the object of a special investigation in the year 1819 by Dr. Ypeij, Professor of Theology in Gronigen and the Rev. J. J. Derinout, Chaplain to the King of the Netherlands, both of whom were learned members of the Reformed Church. Many pages might be filled with the reports that they made to the King. In the opinion of these writers:

The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries; and who during the latter part of the twelfth century fled into Flanders; and into the provinces of Holland and Zealand, where they lived simple and exemplary lives, in the villages as farmers, in the towns by trades, free from the charge of any gross immoralities, and professing the most pure the simple principles, which they exemplified in holy conversation. They were, therefore, in existence long before the Reformed Church of the Netherlands." We have now seen that the Baptists who were formerly called Anabaptists, (and in later years Mennonites,) were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics, that their denomination is the most ancient (Ypeij en Dennout, *Geschiedenis der Nederlandsche Hervormde Kerk*. Berda, 1819).

This testimony from the highest authority of the Dutch Reformed Church, through a Commission appointed by the King of the Netherlands, is a rare instance of liberality and justice to another denomination. It concedes all that Baptists have ever claimed in regard to the continuity of their history. On this account State patronage was tendered to the Baptists, which they politely, but firmly declined." Overbey, pp. 62, 63.