

Good Samaritan Baptist Church Fall 2008 Sunday School Lessons

Worksheet Answers available <http://www.pbministries.org/History/John%20T.%20Christian/vol1/>

The next 13 weeks of our Sunday School time together will be a challenging review of John T. Christians book “History of Baptist” Chapters 1 through 17. The two volumes of this book are available at <http://www.pbministries.org/History/John%20T.%20Christian> Please take the time to browse both volumes as you read his first 17 chapters for the completion of these worksheets. A CD with the first 17 chapters in html, pdf, doc, and odt is available at the church. This worksheet assignment and links to John T. Christian's book are also available at www.GSBaptistChurch.com/baptist as well as a condensed version of John T. Christians Vol 1 A printed copy is also available at the Church. If you do not have access to a computer for this study you can partner with another student, visit your library with these instructions or fill in the blanks during the Sunday School class time.

The worksheets are provided so you will write down key concepts from each chapter and retain some important information in this study. Those completing all 13 lessons with the worksheets will “*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*” God Bless you in this profitable 13 week study.

	Date Complete	Grade
Week 1 Read Ch 1 – 2 (11pages) and do worksheet	___/___/___	_____
Week 2 Read Ch 3 (22pages) and do worksheet	___/___/___	_____
Week 3 Read Ch 4 – 5 (14pages) and do worksheet	___/___/___	_____
Week 4 Read Ch 6 (6 pages) and do worksheet	___/___/___	_____
Week 5 Read Ch 7 (11 pages) and do worksheet	___/___/___	_____
Week 6 Read Ch 8 (10 pages) and do worksheet	___/___/___	_____
Week 7 Read Ch 9 – 10 (13 pages) and do worksheet	___/___/___	_____
Week 8 Read Ch 11 – 12 (17pages) and do worksheet	___/___/___	_____
Week 9 Read Ch 13 (12 pages) and do worksheet	___/___/___	_____
Week 10 Read Ch 14 (13 pages) and do worksheet	___/___/___	_____
Week 11 Read Ch 15 (12 pages) and do worksheet	___/___/___	_____
Week 12 Read Ch 16 (24 pages) and do worksheet	___/___/___	_____
Week 13 Read Ch 17 (19 pages) and do worksheet	___/___/___	_____

Work Sheet CHAPTER 1 The New Testament Churches.

Worksheet Answers available <http://www.pbministries.org/History/John%20T.%20Christian/vol1/>

1. (*Matthew 28:18-20*). Under the terms of this commission Jesus gave to his churches the authority to _____ !
2. A New Testament Church is a company of _____ voluntarily associated together for the maintenance of the _____ and the spread of the _____ of Jesus Christ. The distinctive characteristics of this church are clearly marked in the New Testament.
3. The officers of the church were first, _____, indifferently called _____ or _____, and, secondly, _____. These were the honorable
4. _____ of a free people. In the New Testament, _____ and _____ are different names to describe the same office. This one passage (Acts 20:28) is also sufficient to show that the "presbyter" and the "bishop" were at first practically identical.
5. There were two ordinances in the primitive church, _____ and the _____
6. _____. Baptism was an outward _____ of faith in Christ. It thus expressed a belief in the _____, _____ and resurrection of Jesus Christ, and a subsequent resurrection of all believers through the eternal Spirit.
7. Only believers were baptized and that upon a _____ of faith in Jesus Christ. The church was composed of believers or holy persons. The members were called in the New Testament "beloved of God, called to be saints"; "sanctified in Christ Jesus"; "faithful in Christ"; "God's elect, holy, and beloved." The conditions of membership were repentance, faith, righteousness, and the initiatory rite of baptism, which was symbolical of the changed life.
8. The above definition, consistently applied, excludes _____ baptism, since infants are incapable of faith, which always, in the New Testament, is a prerequisite to baptism. The New Testament teaching is quite clear on this point. John the Baptist required that those who were applicants for baptism should experience _____, exercise _____, make a confession of sin and live a _____ life (Math. 3:2; Acts 19:4). Jesus first made disciples and then baptized them (John 4:1), and gave distinct commandment that teaching should precede baptism (Math. 28:19).
9. Döllinger, a Catholic scholar, Professor of Church History in the University of Munich, says: "There is no proof or hint in the New Testament that the apostles baptized infants or ordered them to be baptized" (John Joseph Ignatius Döllinger, *The First Age of the Church*, II. p. 184).
10. The "Encyclopedia of Religion and Ethics," says: "There is no indication of the baptism of children" in the New Testament.
11. Baptism presupposed some Christian instruction, and was preceded by _____. It signified the forgiveness of past sins, and was the visible point of departure of the new life under Christian Influence and with the Inspiration of Christian purposes and aims.
12. The form of baptism was _____, or an _____ in water.
13. This, indeed, is the meaning of the Greek word baptizein. "to _____ or _____"

the water." In the lexicon of J. H. Thayer, an "_____ in water."

14. Every candid historian will admit that the Baptists have, both philologically and historically, the better of the argument, as to the prevailing mode of baptism. The word baptizo means immersion, both in classical and Biblical Greek, except where it is manifestly used in a tropical sense (Dosker, *The Dutch Anabaptists*, p. 176 Philadelphia, 1921).
15. Nothing is more certain than that the New Testament churches uniformly practiced immersion,
16. The Lord's Supper shows forth the _____ of the Saviour till he shall come again. It is a perpetual memorial of the broken body and the shed blood of the risen Lord. In the Scriptures the Lord's Supper is always preceded by the act of baptism, and there is no account of any person participating in the Supper who had not previously been baptized.
17. The Baptists have always insisted that the ordinances were _____ and not
18. _____. Indeed this is the heart of their contention. "the very life of Christianity depended upon keeping the spiritual and ceremonial elements in their respective places. Christian history certainly justifies them in their view."
19. The early churches were _____ bodies. They were required to carry out the great commission given by our Lord. The obedience to the missionary program laid out by the divine Lord, the disciples in a few generations preached the gospel to the known world. The first church was organized by _____ and his _____; and after the form of this one all other churches should be modeled. The churches so organized are to continue in the world until the kingdoms of this earth shall become the kingdom of our Lord, even Christ.
20. In Matthew 16:18 the word church is doubtless used in its ordinary, literal sense as a
21. _____ institution;... this passage refers to the _____, visible church of Christ.
22. Paul gives a large promise: "Unto him be glory in the church of Jesus Christ
23. _____ ages, world without end. Amen" (Eph. 3:21). The church was, therefore, bound to exist in all of the ages.

The author believes that in every age since Jesus and the apostles, there have been companies of believers, churches, who have substantially held to the principles of the New Testament as now proclaimed by the Baptists. No attempt is made in these pages to trace a succession of bishops, as the Roman Catholics attempt to do, back to the apostles. Such an attempt is "laboring in the fire for mere vanity," and proceeds upon a mistaken view of the nature of the kingdom of Christ, and of the sovereignty of God, in his operations on the earth.

The New Testament recognizes a democratic simplicity, and not a hierarchical monarchy. Baptist churches have the most slender ties of organization, and a strong government is not according to their polity. They are like the river Rhone, which sometimes flows as a river broad and deep, but at other times is hidden in the sands. It, however, never loses its continuity or existence. It is simply hidden for a period. Baptist churches may disappear and reappear in the most unaccountable manner. Persecuted everywhere by sword and by fire, their principles would appear to be almost extinct, when in a most wondrous way God would raise up some man, or some company of martyrs, to proclaim the truth.

The footsteps of the Baptists of the ages can more easily be traced by blood than by baptism. It is a lineage of suffering rather than a succession of bishops; a martyrdom of principle, rather than a dogmatic decree of councils; a golden chord of love, rather than an iron chain of succession, which, while attempting to rattle its links back to the apostles, has been of more service in chaining some protesting Baptist to the stake than in proclaiming the truth of the New Testament. It is, nevertheless, a right royal succession, that in every age the Baptists have been advocates of liberty for all, and have held that the gospel of the Son of God makes every man a free man in Christ Jesus.

Work Sheet CHAPTER 2 The Ancient Churches.

Worksheet Answers available <http://www.pbministries.org/History/John%20T.%20Christian/vol1/>

1. It is certain, however, in the early days following the death of the apostle John, that the Christians lived simple and zealous lives. Isaac Taylor wrote "Our brethren of the early church challenge our respect, as well as affection; for theirs was the fervor of a steady _____ in things _____ and _____; ... theirs the _____ to maintain a good profession before the frowning face of philosophy, of secular tyranny, and of splendid superstition;... How little do many readers of the Bible, nowadays, think of what it cost the Christians of the second and third centuries, merely to rescue and hide the sacred treasures from the rage of the _____ (Taylor, Ancient Christianity, Vol. I. p. 37).
2. Through all of this period there were doubtless many churches that remained true to the
3. _____ ideals. The more earnestly they adhered to Scriptural principles the less likely was mention made of them. It was the _____ and the
4. _____ that attracted attention and was recorded in the histories of the times.
5. "For the first _____ centuries the Lord placed Christianity in the most unfavorable circumstances that it might display its _____, and gain its victory over the world by _____ weapons alone.
6. In spite of these extraordinary difficulties Christianity made progress. The hindrances became **H** _____ in the providence of God. **P** _____ led to martyrdom, and martyrdom had attractions. Tertullian exclaimed to the heathen: "All of your ingenious cruelties can accomplish nothing; they are only a lure to this sect. Our number increases the more you destroy us. The blood of the Christians is their seed."
7. The tendency was ... to lessen the demand for _____ and _____, the experimental in _____, and rather to emphasize external _____ and
8. _____. It was imagined that the outward symbol could take the place of the inward grace. The point of departure probably had its largest expression in _____ salvation, and the tendency of some churches toward episcopacy, and away from
9. _____ simplicity.
10. One of the earliest and most hurtful errors was the dogma of _____ regeneration. This error in one form or another has marred the life and colored the history of all of the Christian ages. ... Tertullian was influenced by it to oppose _____ baptism, and under other conditions it became the frightful origin of that heresy.
11. Nevertheless, the churches continued to be _____ and independent. There were as yet no metropolitan bishops, and the office and authority of a pope was not yet known. Rome in those days had no great authority in the Christian world.
12. There was, however, a constant tendency towards centralization. As the pastor assumed rights which were not granted to him by the **S** _____, some of the metropolitan pastors exercised an undue authority over some of the smaller churches.
13. Gregory the Great (A. D. 590-694) was "the first of the **P** _____ **P** _____" and

with him begins "the development of the absolute papacy" (Schaff, History of the Christian Church, Vol. I. p. 15). The growth of the papacy was a process of history. Long before this the bishops of Rome had made arrogant claims over other churches. Notably was this true of Leo I., A. D. 440-461. The line of the absolute Mediaeval popes began with **G** _____.

14. "Christianity in Rome," says Gregorovius, "became in a very short time _____;, because the ground in which the seed of its doctrine had been sown was rotten and the least apt of all other grounds to bring forth good fruit. .
15. **B** _____' baptism continued to prevail in the churches. **I** _____ baptism was of slow growth. Even after its first appearance it was opposed by many, and for a long time was not generally practiced.
16. The writers known as the Apostolic Fathers, Clement, Barnabas, Ignatius and the Pastor of Hermas, all required _____ on the part of the candidate baptized. Clement does exhort parents to "let your children be partakers of the Christian **T** _____"
17. The Apostolic Fathers require that _____ shall precede baptism and hence they know nothing of **I** _____ baptism.
18. The earliest clear evidence of infant baptism is found in Tertullian who opposed it (A. D. 185). The first direct evidence in favor of it is found in the writings of Cyprian, in the Council of Carthage, in Africa, A. D. 253. The early councils of the church were all against **I** _____ baptism. All of this demonstrates that the early Christians continued to baptize upon a profession of _____; and that infant baptism had gained no permanent foothold till ages after the days of the apostles.
19. The first rule, to which reference is made as favoring infant baptism in Europe, was by the Spanish Council of Gerunda, A. D. _____.
20. Charlemagne, A. D. 789, issued the first _____ in Europe for baptizing infants.... by which they were obliged, "on pain of _____, to baptize themselves, and of heavy _____ to baptize their children within the year of their birth."
21. Of this practice of immersion there is proof in Africa, in Palestine, in Egypt, in Antioch and Constantinople and in Cappadocia. At first the Christians baptized in _____ and fountains. ... Later, on account of persecutions, the Christians hid themselves; and the Catacombs furnished many examples of _____eries for the administration of the rite of immersion" For the first thirteen centuries immersion was the normal practice of the Christian.
22. At the time of the birth of Jesus **R** _____ **L** _____ was unknown in the world. Early did the Christians avow and amplify religious liberty. . Tertullian boldly tells the heathen that everybody has a natural and inalienable right to **W** _____ God according to his own _____. A forced religion is no religion at all. Unfortunately, the successors of Constantine from the time of Theodosius the Great (385-395) enforced the Christian religion to the exclusion of every other; The first blood of heretics shed by a Christian prince was by Maximus, A. D. 385, in the Spanish city of Treves. This act was approved by the bishops, with a single exception, but the Christian churches recoiled from it with horror.

Work Sheet CHAPTER 3 The Struggle Against Corruption

Worksheet Answers available <http://www.pbministries.org/History/John%20T.%20Christian/vol1/>

1. At first there was unity in fundamental _____ and practices. Step by step some of the churches turned aside from the _____ and sought out inventions.
2. The first protest in the way of _____ from the growing corruptions of the times was the movement of the **M** _____ churches. This Montanus, the leader, was a Phrygian, who arose about the year A. D. _____. The most distinguished advocate of Montanism was **T** _____ who espoused and defended their views.
3. The substance of the contentions of these churches was for a _____ of the _____. It was not a new form of Christianity; it was a recovery of the _____, the _____ church set over against the obvious _____ of the current Christianity.
4. But Montanism continued for _____, and finally became known under other names In Phrygia the Montanists came in contact with, and probably in actual communion with, the **P** _____. We know that they were still in existence in the year _____.
5. The rise of the **N** _____ churches was another outcropping of the old strife between the lax and strict _____. In the year 250 Novatian strenuously opposed the election of Cornelius as the pastor of the church in **R** _____. ... they ... pleaded for the
6. _____ of the church.
7. These churches continued to flourish in many parts of Christendom for _____ centuries Dr. Robinson traces a continuation of them up to the **R** _____ and the rise of the **A** _____ movement.
8. On account of the _____ of their lives they were called ... the pure. "What is still more," says Mosheim, "they _____ such as came over to them from the **C** _____" ... Since they baptized those who came to them from other communions they were called **A** _____.
9. The **D** _____ arose in Numidia, in the year _____, and they soon extended over **A** _____. They taught that the church should be a _____.
10. In Benedict's book called a "History of the Donatists" (Pawtucket, 1875) ... he ... classes them as **B** _____. He quite freely shows from **A** _____ and Optatus, who were contemporaries, that the Donatists rejected _____ and were _____ in their form of government.
11. Even skeptic Dr. Heman Lincoln says "It is evident that the **D** _____ held, at some period of their history, many of the principles which are regarded as axioms by modern **B** _____. Christ teaches us to bear wrong, not to revenge it,... God appointed prophets and fishermen, not princes and soldiers, to spread the faith.

Work Sheet CHAPTER 4 The Paulician and Bogomil Churches

Worksheet Answers available <http://www.pbministries.org/History/John%20T.%20Christian/vol1/>

1. It is to be regretted that most of the information concerning the **P** _____ comes through their _____. The sources are twofold ... **G** _____ writers,... and ... **A** _____ in its origin.
2. The Paulician churches were of _____ origin, and were planted in Armenia in the _____ century. This was the primitive form of Christianity.
3. The Paulicians did not recognize persons of other _____ as belonging to the churches. "We do not belong to these," they said. "They have long ago _____ with the church and have been _____." With Paul as their guide, they could not be far removed from the truth of the New Testament.
4. Professor Wellhausen, in his life of **M** _____, gives a most interesting account of the **B** _____ of the Syro-Babylonian desert. He says they were called Sabians, Baptists, and that they practiced the _____ forms of **C** _____. Indeed, "Sabian" is an Arabized word meaning "Baptist" ... They were off the line of the main advance of Christianity, and were left _____ in their primitive simplicity. From them Mohammed derived many of his externals. ... "these nameless witnesses of the Gospel, unmentioned in church history, scattered the seed from which sprung the germ of
5. **I** _____." These Christians were the **P** _____.
6. The number of the Paulicians constantly _____, and they soon attracted the attention of their _____. In the year 690 Constantine, their leader, was _____ to death by the command of the _____; and his successor was **b** _____ to death. The Empress Theodora instituted a persecution in which one _____ Paulicians in Grecian Armenia are said to have lost their lives.
7. The Paulicians, in the ninth century, rebelled ... and established in Armenia the, free state of **T** _____. They gave absolute freedom of _____ to all of its inhabitants. From the capital of this free state, itself called Teprice, went forth a host of _____ to convert the Slavonic tribes of Bulgaria, Bosnia, and Servia to the Paulician faith.
8. This is a striking **B** _____ peculiarity. The Baptists have always set up _____ when they had opportunity.
9. "Their system was, ... in its basal idea and conception alien to _____; for membership in it depended upon _____, voluntarily sought for, even with tears and supplications, by the _____ and _____ adult.
10. In the year _____ the Emperor, John Tzimisces, transferred some of the **P** _____ to Thrace and granted them _____; and it is recorded

to their credit that they were true to his interests.

11. It was in the country of the **A** _____, in the Southern provinces of France, that the **P** _____ were most deeply implanted, and here they kept up a correspondence with their _____ in Armenia.
12. *Historians* regard the Paulicians as the forerunners of the **A** _____, and, in fact, as the same people.
13. The various sects of the Middle Ages which, knowing themselves simply as, **C** _____, retained _____ in its primitive form and significance, steadily refused to recognize as valid the _____ baptism of the great orthodox or persecuting churches;
14. One thing is certain, that in Italy, in France, and along the Rhine, the **P** _____ and the **A** _____ were found in the same territory, and there were no great differences between them in practice and _____.
15. Baptist views prevailed among the Paulicians. They held that men must _____ and **b** _____, and then at a mature age _____ for _____, which alone admitted them into the church. "It is evident," observes Mosheim, "they rejected the baptism of _____." They baptized and rebaptized by _____. They would have been taken for downright Anabaptists
16. The **B** _____ were a branch of the Cathari, or Paulicians, who dwelt in Thrace. The Bogomils were repeatedly condemned, and often _____, but they continued to exist through the **M** _____ Ages, and still existed in the _____th century.
17. The _____ **S** of the Bogomils, as of other Paulicians, were continuous and _____. Every effort was made to _____ them. "Yet it was not stamped out," says Conybeare, "but only driven _____. It still lurked all over Europe, but especially in the Balkans, and along the Rhine.

Their historians claimed for them the greatest antiquity

Work Sheet CHAPTER 5 The Albigensian, the Petrobrusian, the Henrician,
the Arnoldist, and the Berengarian Churches

Worksheet Answers available <http://www.pbministries.org/History/John%20T.%20Christian/vol1/>

1. It has already been indicated that the **P** _____ came from **A** _____, by the way of Thrace, settled in **F** _____ and **I** _____, and traveled through, and made disciples in, nearly all of the countries of **E** _____.
2. The descent of the **A** _____ has been traced by some writers from the Paulicians ... the Albigenses had been in the valleys of **F** _____ from the earliest ages of Christianity.... "it lingered on in Southern France,"
3. They spread rapidly through Southern France and the little city of **A** _____, in the district of **A** _____, became the center of the party. From this city they were called **A** _____.
4. They said a Christian church should consist of _____ people; a church had no power to frame any _____; it was not right to take _____; it was not lawful to kill mankind; a man ought not to be delivered up to the _____ of justice to be _____; the benefits of society belong alike to all members of it; _____ without _____ could not save a man; the church ought not to
5. _____ any, even the wicked; the law of Moses was no rule for Christians; there was no need of _____, especially of wicked ones; the _____, and orders, and _____ of the church of Rome were futile, expensive, oppressive, and _____. They baptized by _____ and rejected infant baptism. They were decidedly anti-clerical.
6. "we have found a body of men in **I** _____, before the year one thousand and twenty-six, _____ hundred years before the Reformation, who believed contrary to the opinions of the Church of Rome, and who highly _____ their _____."
7. In, tracing the history and _____ of the Albigenses it must never be forgotten that on account of _____ they scarcely left a trace of their writings, confessional, apologetical, or polemical; and the representations which **R** _____ **C** _____ writers, their avowed _____, have given of them, are highly _____.
8. ... the **P** _____ were not Manichaeans, The **A** _____ were oppressed on account of this sentiment, which accusation was also made against the **W** _____ The **R** _____ **C** _____ Church sought diligently for excuses to _____. Even Luther was declared by the Synod of Sens to be a Manichaean. The celebrated Archbishop Ussher says that the charge "of

- Manichaeism on the Albigensian sect is evidently _____"
9. They held to the division of believers into two classes — the _____ and the **im** _____. This was the common classification of the **P** _____, **W** _____ and **A** _____.
 10. The **W** _____ were also found in the city of Albi and they were also called **A** _____ because they resided in that city
 11. This state of affairs greatly alarmed and aggravated the pope. In the year _____ they were condemned by the Lateran Council; by that of Tours in 1163, and mission after mission was sent among them to persuade them to return to the **R** _____ **C** _____ Church. Cardinal Henry, in _____, employed _____.
 12. Pope Innocent III. published a _____ against them.
 13. In the second crusade the first city captured was that of Braziers, which had some _____ inhabitants. When Simon de Monfort, Earl of Leicester, asked the Abbot of Ceteaux, the papal legate, what he was to do with the inhabitants, the legate answered: "_____ them _____. God knows His own." In this manner the war was carried on for twenty years. Town after town was taken, pillaged, burnt. Nothing was left but a smoking waste.
 14. "We live," says Everwin, of Steinfeld, "a hard and wandering life. We flee from city to city like _____ in the midst of _____. We suffer persecution like the _____ and martyrs because our life is _____ and austere. It is passed amidst prayer, abstinences, and labors, but every-thing is easy for us because we are not of this _____"
 15. Peter of Bruys, a well-known **B** _____ preacher of those times, sought, about the year _____, a restoration of true religion in Languedoc and Provence, France. He considered that the _____ ought to be literally understood and he demanded **S** _____ and not _____ from those who attempted to refute him.
 16. He held that persons ought not to be _____ till they come to the use of their reason
 17. On account of his great popularity he was with difficulty _____ from Languedoc. He then appeared in the diocese of Narbonne and Toulouse, where he preached for _____ years with great success. In the year 1126 he was _____ by the authorities and **b** _____ at St. Gilles. ... He had a great company of followers, who after his death were called **P** _____ s.
 18. Peter of Bruys and his disciples _____, and were, therefore, in the eyes of their opponents, **A** _____.
 19. Henry of Lausanne, A. D., 1116-1148, was a disciple of **P** _____ of Brays, and was so successful in his work of reformation that he left a large number of followers who were called

H _____.

20. Henry was compelled to _____ for his life. Within a short time he was arrested in his retreat, brought before the Council of R _____, committed to a close prison in 1148, and soon afterwards finished his days in it. ...Like Peter of Bruys, he rejected _____ baptism.
21. "They first openly condemned _____ b _____, and stiffly asserted that b _____ was fit only for the _____ ;
22. Arnold of Brescia was born in the beginning of the twelfth century and died about A. D. 1148. Arnold had his followers, for he was very popular in L _____. "He founded," so his enemies said during his stay in Rome, "a sect of men which is still called the _____ of the Lombards" They had great congregations of laboring men which formed such an important feature of the work of the W _____ and A _____. ...The A _____, like their leader, rejected _____ baptism.
23. By the year 1184 the Arnoldists were termed A _____, a little later they were classed as W _____. ... "the Poor of Lombardy (the Waldenses) descended in a direct line from the A _____"

Work Sheet CHAPTER 6 The Waldensian Churches

Worksheet Answers available <http://www.pbministries.org/History/John%20T.%20Christian/vol1/>

1. Peter Waldo, or Valdesius, or **W** _____, as he was variously called, was a rich and distinguished citizen of **L** _____, France, in the closing decades of the twelfth century. Waldo was at first led to study the **B** _____ and he made a _____ of it which he circulated among the people.
2. Waldenses themselves believed in their own _____. ... the Waldenses were influenced by the **P** _____. the **A** _____ and others. ... the Waldenses were only a part of the general movement of the _____ against Rome. They were of "the same general movement" which produced the **A** _____

3. The most remote origin has been claimed for the **W** _____, admitted by their enemies, and confirmed by historians. "Our witnesses are all **R** _____ Catholics,"
4. Among all the sects, there is no one more _____ to the church than that of the Leonists (Waldenses), and for _____ reasons: In the first place, because it is the most **a** _____: for some say that it dates back to the time of Sylvester (A. D. 825); others to the time of the _____.
5. In the second place, because it is the most _____ - _____. There is hardly a country where it does not exist.
6. In the third place, because if other _____ strike with horror those who listen to them, the **L** _____, on the contrary, posses a great outward appearance of _____. As a matter of fact they lead irreproachable lives before men and as regards their faith and the articles of their creed, they are _____. (Gretschel, Contra Valdenses, IV.).
7. In a Waldensian document, which some have dated as early as the year _____, ... The Noble Lessons, as it is called, says: " We do not find anywhere in the _____ of the Old Testament that the light of _____ and _____ was at any time completely extinguished. There have always been men who walked _____ in the paths of righteousness. Their number has been at times reduced to few; but has never been altogether _____. We believe that the same has been the case from the time of **J** _____ **C** _____ until now; and that it will be so until the _____ ... "
8. Many pages might be used in describing the upright character of the **W** _____, but space is allowed for only a few statements from their _____. To this end, the testimony of Olaudius Seisselius, the Archbishop of Turin, is interesting. He says: "Their heresy excepted, they generally live a _____ life than other Christians. They never _____ except by compulsion [an Anabaptist trait] and rarely take the name of God in _____. They

fulfill their promises with punctuality; and _____, for the most part, in _____; they profess to observe the _____ life and doctrine. They also profess it to be their desire to overcome only by the simplicity of _____, by _____ of conscience, and _____ of life; not by philosophical niceties and theological subtleties" He very candidly admits: "In their lives and morals they were _____, irreprehensible, and without reproach to men, addicting themselves with all their might to observe the _____ of God"

9. The first distinguishing principle of the Waldenses bore on daily _____, and was summed up in the words of the apostle: "We ought to obey _____ rather than _____." This the Roman Catholics interpreted to mean a refusal to submit to the authority of the _____ and the prelates. All of the early attacks against them contain this charge.
10. The second distinguishing principle was the authority and popular use of the **H** _____ **S** _____. Here again the **W** _____ anticipated the **R** _____. The Bible was a _____ book, and there were those among them who could quote the _____ book from memory.
11. The third principle was the importance of _____ and the right of laymen to exercise that function. Peter Waldo and his associates were _____.
12. They claimed the right of _____ to teach as well as _____, and when Paul's words enjoining silence upon the women was quoted, they replied that it was with them more a question of _____ than _____, and quoted back Titus 2:3, "The aged _____ should be teachers of good things."
13. The **W** _____ movement touched many people, through many centuries and attracted _____ from many sources. The Confessions of Faith of the Waldenses indicate that they did not practice _____ baptism.
14. "It is almost superfluous to point out the striking agreement between these teachings of the _____ **W** _____," says Professor Vedder, "and the sixteenth century
15. _____. The testimony is unanimous that the **W** _____ rejected _____ baptism" (*American Journal of Theology* IV. 448).
16. If the **W** _____ were not **B** _____ there is no historical proof of anything.
17. Every institution has its vicissitudes, and after progress comes decline. On the eve of the Reformation everything was on the decline—_____, _____, _____. It was so of the Waldenses. The larger portion had gone with the Anabaptist movement. Sick and tired of heart in 1530 the remnant of the Waldenses opened negotiations with the Reformers, but a union was not effected till 1532. Since then the Waldenses have been _____

Work Sheet CHAPTER 7

Worksheet Answers available <http://www.pbministries.org/History/John%20T.%20Christian/vol1/>

1. The beginnings of the Anabaptist movement are firmly rooted in the earlier centuries. The Baptists have a spiritual posterity of many ages of liberty-loving Christians.
2. Mosheim, a learned Lutheran historian, ... says: "The origin of the sect, who from their repetition of baptism received in other communities, are called Anabaptists, but who are also denominated Mennonites, from the celebrated man to whom they owe a large share of their present prosperity, is hid in the remote depths of antiquity .
3. Prior to the age of Luther, there lay concealed in almost every country of Europe but especially in Bohemia, Moravia, Switzerland and Germany, very many persons, in whose minds were deeply rooted that principle which the Waldenses, Wyclifites, and the Husites maintained, some more covertly and others more openly;
4. Sir Isaac Newton, one of the greatest men who ever lived, declared it was "his conviction that the Baptists were the only Christians who had not symbolized with Rome"
5. Alexander Campbell says: "I would engage to show that baptism as viewed and practiced by the Baptists, had its advocates in every century up to the Christian era and independent of whose existence (the German Anabaptists), clouds of witnesses attest the fact, that before the Reformation from popery, and from the apostolic age, to the present time, the sentiments of Baptists, and the practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced ."
6. Hence it is that the Baptist denomination, in all ages and in all countries, has been, as a body, the constant asserters of the rights of man and of liberty of conscience. They have often been persecuted by Pedobaptists; but they never politically persecuted, though they have had it in their power.
7. Robert Barclay, a Quaker who wrote largely upon this subject, ... says of the Baptists: "We shall afterwards show the rise of the Anabaptist took place prior to the Reformation of the Church of England, and there are also reasons for believing that on the Continent of Europe small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine Truth, and the true nature of spiritual religion, it seems probable that these churches have a lineage or succession more ancient than that of the Roman Church ."
8. 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 readiness and 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 Anabaptist since there have been none for these twelve hundred years past, that have been 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." That Cardinal Hosius dated the history of the Baptists back twelve hundred years, i.e. 360 AD!
9. The Roman Catholics were in active opposition to the Baptists, through the Inquisition they had been dealing with them for some centuries, ... The Baptists were no novelty to the Roman Catholics of the Reformation period.
10. Zwingli, the Swiss Reformer, says: " The institution of Anabaptism is no novelty, but for three hundred years has caused great disturbance in the church, and has acquired such strength that the attempt in this age to contend with it appears futile for a time."
11. No definite starting place can be ascribed to the Baptists of the Reformation. For they sprang up in many countries all at once.

12. No one leader impressed himself upon all of them. There was an independence and an individuality that made it impossible to express a complete system of their intellectual beliefs.
13. The Anabaptist movement was the continuation of the old evangelical faith maintained by the Waldenses and other Mediaeval Christians.
14. In those places where the Waldenses flourished there the Baptists set deep root. This statement holds good from country to country, and from city to city.
15. Many able preachers of the Waldenses became widely known as Baptist ministers. Such were the martyrs, Hans Koch, Leonard Meyster, Michael Sattler and Leonard Kaser, who were all renowned Baptist ministers
16. The author of the "Successio Anabaptistica," says of the Anabaptists: "I am dealing with the Mennonites or Anabaptists, who pride themselves as having the apostolic succession, that is, the mission and the extraction from the apostles. Who claim that the true Church is found nowhere, except among themselves alone and their congregations, since with them alone remains the true understanding of the Scriptures."
17. Blaupot Ten Cate says: "I am fully satisfied that Baptist principles have in all ages. from the times of the apostles to the present. prevailed over a greater or smaller portion of Christendom."
18. Dutch Baptists wrote "We have now seen that the Baptists who were formerly called Anabaptist, and in later times 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 society which has stood since the days of the apostles, ..."
19. The best historical study and scientific scholarship all lean toward the continuous history of the Baptists.

Work Sheet CHAPTER 8

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