

worth while to *quietly* look into the truth of your statement. It happens that I have read a good part, though not all, of the writings of Tertullian and the others, and this week review them with a double interest.

Now, let us see how much of a "Churchman" Tertullian was, and how little a Baptist.

Tertullian believed (1) in the Holy Trinity, (2) in the Fatherhood of God, (3) in the Sonship and Divinity of Jesus Christ the Incarnate, His birth, death, resurrection, ascension, enthronement, coming judgment, etc., (4) the Holy Spirit the Paraclete, (5) in man's free-will, (6) in man's fallen and hopeless condition apart from grace, (7) in opposing idolatry and spectacles, (8) in strict church discipline and a pure membership, (9) in salvation by faith alone, (10) in baptismal regeneration, (11) in ritualism and legalism.

The first nine of these Baptists hold; the eleven (two more only) are held by the Anglicans. After about 204 A.D., Tertullian was an avowed Montanist. Now wherein was he not only not a "Churchman," but, as it seems to me, quite at variance with the Anglicans? Look further into his faith.

(1) He denied the co-equality and co-eternity of the Son and the Holy Spirit with the Father (this is vital); (2) He regarded his own dreamings or alleged direct revelations from the Holy Spirit of more importance as authority than the Holy Scriptures (this also is vital); He also taught (3) the arbitrary division of sins into "mortal" and "venial"; and (4) the power of the church to remit the latter (by some Anglicans); (5) the unpardonableness of post-baptismal sins; (6) asceticism and an almost gnostic contempt for the flesh; (7) the exaltation of virginity and widowhood (by some Anglicans); (8) the saving merit of martyrdom as a work of righteousness; (9) the speedy end of this dispensation; (10) the separation of Church and State; (11) he refused to accept Episcopacy, and stoutly resisted the growth of the Hierarchy; (12) he, like his contemporaries, believed in and practiced immersion for baptism; (13) he rejected the baptism of infants, or rather of children too young to know Christ, "Let them come," he says, "while

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