

# DOWNLOAD PDF VINDICATION OF THE REVISED LITURGY HISTORICAL AND THEOLOGICAL.

## Chapter 1 : Early Church Liturgies | Christian Forums

*Vindication of the revised liturgy historical and theological [John Williamson Nevin] on racedaydvl.com \*FREE\* shipping on qualifying offers. This is a reproduction of a book published before*

Period of the Synod. The first synod was held at Lancaster Apr. The church then consisted of 22 ministers, congregations, and about 15, members. Its first problems were the education of ministers and the change of language from German to English. After a number of conflicts as at Philadelphia and Baltimore, the latter was solved by the gradual introduction of English into the services. The former was solved by the education of young men privately by different ministers. Herman of Falkner Swamp. In the synod divided itself into classes and decided to found a theological seminary, which, however, was not opened until The Ohio classis broke off in and organized itself into an independent synod. In the free synod of Pennsylvania also broke away but returned in Similarly an independent synod was organized in Ohio in , but returned about From to a revival wave spread over the church. From to was the period of controversy. In Philip Schaff q. Soon after the Mercersburg theology appeared, a liturgical movement began at the synod of In the provisional liturgy was published. In the tercentenary of the Heidelberg Catechism was celebrated by a convention at Philadelphia, and in that year the Ohio synod united with the old synod in forming the general synod. In the order of worship was published. In the Myerstown convention was held to protest against the tendency toward ritualism in the church. This convention resulted in the founding of Ursinus College. In the western or low-church liturgy was published. Both the order of worship and the western liturgy were permitted by the general synod to be used, but neither was adopted constitutionally by being voted upon by the classes. The liturgical controversy continued until , when the general synod appointed a peace commission, which formulated a basis of union. This was finally adopted constitutionally by the general synod after the classes had voted upon it. Statistics and Agencies Home-mission work was carried on by the church almost from the beginning A. Foreign missionary work was begun by the appointment of Benjamin Schneider as missionary at Broosa, later at Aintab, in Asia Minor, under the American Board of Foreign Missions. This continued till In the first missionary was sent to Japan and in to China cf. Miller, History of the Japan Mission, The church had in 1, ministers, 1, congregations, , communicants, 1, Sunday-schools, 25, Sunday-school teachers and officers, , Sunday-school scholars, and students for the ministry. The first theological school was founded at Carlisle, This was removed to York in , and to Mercersburg in Its classical school, begun , grew into Marshall College, , removed in to Lancaster and united with Franklin College to form Franklin and Marshall College. The theological seminary was removed to Lancaster in In Ohio efforts were made to found a theological school at Canton , then at Columbus , but no permanent school was founded till in , when Heidelberg College and Theological Seminary were founded at Tiffin, Ohio. A German Mission house was founded in at Franklin, Wis. Other colleges are Catawba College, Newton, N. Preparatory schools are Mercersburg college, Mercersburg, Pa. It publishes twelve church papers in English, German, and Hungarian, and sixteen Sunday-school publications. Doctrine, Worship, and Government The Reformed Church was in language allied to the Lutheran Church, being German although probably about three-fourths now use English at the church services. But otherwise it was allied historically with the Calvinistic family of churches and is a member of the Alliance of Reformed Churches holding the Presbyterian System. Its early ministers adopted the Calvinistic creeds of Holland, the Canons of Dort, and the Heidelberg Catechism. When the church became independent of Holland, it adopted as its standard only the German creed, the Heidelberg Catechism. Certain tendencies toward a diminished Calvinism appeared with even some traces of Arminianism, though the church in the main was Calvinistic. But many preferred to be called Zwinglian rather than Calvinistic. In , when J. Navin was oallod from the presbyterian Church to be professor of theology at Mercersburg, it was looked upon as cementing the ties with the other Calvinistic churches. But the Mercersburg theology departed from the earlier system in claiming to be neither Calvinistic nor Arminian but Christocentric. Mercersburg

## DOWNLOAD PDF VINDICATION OF THE REVISED LITURGY HISTORICAL AND THEOLOGICAL.

theology emphasized the objective efficacy of the sacraments and also the objective in the visible Church. Within the last twenty years there has arisen a reaction against these High-church views in a more liberal school of theology, the leader of which was the late William Rupp of the Lancaster Theological Seminary, which is inclined toward Broad-church positions. On worship the church has been semiliturgical, that is, its Sabbath worship was free, but its services for sacraments, marriage, and ordinations were prescribed in a liturgy. For over a century the Palatinate liturgy was used by the ministers. No liturgy was officially published by the synod till the Mayer liturgy of , which has services only for sacraments and the like, but none for Sabbath worship. A small liturgy, based on the Palatine, was published by the Ohio synod , but it also had no forms for the Sabbath services. A provisional liturgy was published and later the order of worship was introduced into many of the eastern congregations; but the western and German part of the church retain the free services. Confirmation is practised as a public act of confession of faith. In worship, the congregations usually sit during the hymns and stand during prayer. In government the church is Presbyterian, having as its courts, rising in their order, congregation, consistory, clasais, synod, and general synod. Historically its government has been more democratic than that of the Presbyterian Church in this country, its congregations reserving more rights. The Mercersburg party, with its high idea of worship, also urged higher idea. They stressed the authority of the higher church courts while the Old Reformed party emphasized the liberty of lower church courts. The church, however, is a synodical organization rather than a general-synod organization, as its synods reserve certain important rights, such as the founding of theological seminaries. But latterly the general synod has been gaining in authority as the general activities of the church in home and foreign missions, Sunday-school work, ministerial relief, and the like are being centered in it. The general synod meets once in three years.

# DOWNLOAD PDF VINDICATION OF THE REVISED LITURGY HISTORICAL AND THEOLOGICAL.

## Chapter 2 : Full text of "Vindication of the revised liturgy historical and theological"

*Vindication of the Revised Liturgy: Historical and Theological [John Williamson Nevin, CrossReach Publications] on racedaydvl.com \*FREE\* shipping on qualifying offers. WORSHIP, in the use of prescribed forms, is not a new thing in the Reformed Church.*

New England Congregationalism continually lost members to newly formed Baptist churches. In , there had been 20 paedobaptisms per communicants; by , the ration was just over 5 per hundred. Hodge reported a similar downgrade was occurring in other ostensibly Reformed denominations. The Dutch Reformed ration was only slightly better than the Presbyterian in , at around 7 paedobaptisms per hundred communicants. Things were even worse in other bodies. The New School Presbyterians were leaving six out of seven children unbaptized. The revivals of the Second Great Awakening totally restructured American religious life in radical fashion. Paedobaptism also fell into disfavor since it. Personal choice was exalted. A conscious conversion experience from enmity to friendship with God was looked upon as the only way of entrance into the kingdom. Infants, it was thought, needed new birth, as well as adults. They could not be saved without it. But the only channel of the new birth which was recognized was a conscious experience of conviction and conversion. Anything else, according to Gilbert Tennent, was a fiction of the brain, a delusion of the devil. In fact, he ridiculed the idea that one could be a Christian without knowing the time when he was otherwise. Obviously, revivalism was no friend of covenant children. The experiential rigor of Puritanism and revivalism. As adult-like credentials for conversion and full membership were pressed more and more, infant baptism became an increasingly tenuous practice, until it finally gave out altogether. Their value is completely subjectiveâ€”they help us remember divine truth, profess our faith, stir up emotions, and so forth. In such a context, the sacraments obviously cannot belong to infants in any true sense since infants cannot perform the requisite acts or experience the proper emotions. Given the push and pull of Revivalism. Some Southern Presbyterians had severely degraded the meaning of baptism, so that baptized infants were not regarded as genuine church members, much less recipients of salvific blessings in union with Christ. Presbyterian giant James Henry Thornwell regarded baptized covenant children as enemies of the cross of Christ and under church censure until they made a mature and experience-based profession of faith. A credobaptist victory was virtually inevitable unless strong views of baptismal grace were recovered. The credobaptists won the day[. In this aspect, how is [the church] to treat them? Precisely as she treats all other impenitent and unbelieving menâ€”she is to exercise the power of the keys, and shut them out from the communion of the saints. She is to debar them from all the privileges of the inner sanctuary. She is to exclude them from their inheritance until they show themselves meet to possess it. It is a standing censure. Their spiritual condition is one that is common with the world. She deals with them, therefore, in this respect, as the Lord has directed her to deal with the world. Is not their whole life a continued sin? Are not their very righteousnesses abominable before God? Repentance to them is not the abandonment of this or that vice; it is the renunciation of the carnal heart, which is enmity against God: As of the world they are included in the universal sentence of exclusion, which bars the communion of saints against the impenitent and profane. They are sharers in its condemnation. They are put, as impenitent, upon the same footing with all others that are impenitent. As rejectors of Christ, they are kept aloof from the table of the Lord, and debarred from all the rights and privileges of the saints. Their impenitence determines the attitude of the Church towards them; for God has told her precisely what that attitude should be to all who obey not the Gospel. What more can be required? Are they not dealt with, in every respect, according to their quality? Is it not equally clear that their condition, as slaves, determines their treatment in all other respects, until they are prepared to pass the test which changes their status? Is not this precisely the state of things with the Church and baptized unbelievers? Are they not the slaves of sin and of the Devil, existing in a free Commonwealth for the purpose of being educated to the liberty of the saints? But until they come to Him, [Scripture] distinctly teaches that they are to be dealt with as the Church deals with

## DOWNLOAD PDF VINDICATION OF THE REVISED LITURGY HISTORICAL AND THEOLOGICAL.

the enemies of God. If the sacraments are regarded as in themselves outward rites only, that can have no value or force except as the grace they represent is made to be present by the subjective exercises of the worshipper, it is hard to see on what ground infants, who are still without knowledge or faith, should be admitted to any privilege of the sort [quoted from pgs. What conclusion, indeed, can well be more logical, if we are to believe that there is no objective power, no supernatural grace, in the sacrament itself? It belongs on the old order of thinking on the subject, as we have it in. Chrysostom and the Christian fathers generally, which made baptism to be the sacrament of a real regeneration by the power of the Holy Ghost into the family of God. Why then should it [paedobaptism] be given up, along with this [baptismal regeneration], as an obsolete superstition? It is becoming but too plain, that the Paedobaptist part of the so-called Evangelical Christianity of the present day is not able to hold its ground steadily, at this pint, against the Baptist wing of the same interest. The Baptist sentiment grows and spreads in every direction. On this subject of baptismal grace, then, we will enter into no compromise with the anti-liturgical theology we have now in hand. To what a pass things have already come in this respect throughout our country, by reason of the baptistic spirit which is among us.

# DOWNLOAD PDF VINDICATION OF THE REVISED LITURGY HISTORICAL AND THEOLOGICAL.

## Chapter 3 : Theologia Â» Defense of the Baptismal Liturgy

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

It is excerpted from Vindication of the Revised Liturgy: The work can be found in Catholic and Reformed: This volume contains several other excellent articles by Nevin, which are well worth reading. We turn our attention next to the doctrine of the Liturgy with regard to Baptism. Exception is taken to it, as teaching baptismal regeneration, substituting a mechanical ceremony for the righteousness of faith, and making a mere outward form to stand for the work of the Holy Spirit. Let us see how the matter really stands. Many at least, at the Synod of Dayton, could hardly trust their ears when they heard a Professor of Theology, in the Reformed Church, say there, openly, that he for his part, could not go with the Liturgy, where it speaks of deliverance of our children through baptism "from the power of the Devil;" he did not believe it to be so bad with the children of Christians naturally as that; it was enough to appeal to the common sensibilities of parents mothers in particular , to prove the contrary! This sounds strange certainly; but it needs only a little reflection to perceive, that it is, after all, only the working out at a new point of the same false spiritualism, which finds it so hard to understand or acknowledge on the other side, the presence of any real objective grace in baptism. The Professor of Theology referred to taught in this case, of course, blank Pelagianism. Here precisely lay the old theological quarrel between Pelagius and St. Pelagius, appealing to the common sensibilities of human nature, would not allow that children are born into the world under the curse of original sin, which is the power of the Devil. Augustine maintained the contrary, and what is especially noticeable, confounded Pelagius most of all, by appealing to infant baptism, which could have no meaning, he said, except in the light of a deliverance from the curse of sin conceived of in this real way. So, we know, the Church, also, decided against the heresiarch and his followers; and the decision has been echoed by the orthodoxy of the Christian world, from that day down to the present. We content ourselves with quoting now simply the plain words of the Heidelberg Catechism, the symbol this Professor of Theology has bound himself as with the solemnity of an oath to teach. But why pursue the argument in this way? Must we go about proving at length for elders and deacons, or for the people at large, in the German Reformed Church, that the Scriptures teach the doctrine of Original Sin? The very children in our Sunday-schools have a sounder theology on this subject, than the Divinity Professor, who so exposed himself in regard to it at the Synod in Dayton. Is there then no organic redemption needed for men, into the sphere of which they must come first of all, in order that they may have power to become personally righteous, and so be able to work out their salvation with fear and trembling, as knowing it to be God that worketh in them both to will and to do of His own good pleasure? Has the Church been wrong in believing, finally, that the Sacrament of Holy Baptism, the sacrament of initiation into the Church, was instituted, not only to signify this truth in a general way, but to seal it as a present actuality for all who are willing to accept the boon thus offered to them in the transaction? But we will not allow ourselves to be put out of course in so solemn an argument, by any catchword of this sort addressed to popular prejudice. The Liturgy avoids the ambiguous phrase; and we will do so too; for the word regeneration is made to mean, sometimes one thing, and sometimes another, and it does not come in our way at all at present to discuss these meanings. We do not ask any one to call this regeneration; it may not at all suit his sense of the term; but we do most earnestly conjure all to hold fast to the thing, call it by what term they may. The Question is simply, Doth baptism in any sense save us? For the defense of the Liturgy it will be enough to place the matter now on the lowest ground. Our spiritualists admit that God may make baptism the channel of His graceâ€”may cause the thing signified to go along with the outward sign, when He is pleased to do so; only they will not have it that His grace is in any way bound to the ordinance. Will they not admit then also, that the sacrament ought to be so used as to carry with it the benefit it represents; that God designed it to be in this way more than an

## DOWNLOAD PDF VINDICATION OF THE REVISED LITURGY HISTORICAL AND THEOLOGICAL.

empty form; and that it is the duty of all, therefore, to desire and expect through it what it thus, by Divine appointment, holds out to expectation? Who will be so bold as to say, in so many words, that baptism means no deliverance whatever from the power of sin, and that it is superstition to come looking for anything of this sort from it? Why then quarrel with the Liturgy for making earnest with the objective force of the sacrament in this view? If not, for what other purpose under heaven was it ordained? And if for this purpose, why should those who come to the ordinance, not come seeking what it holds out in this way to the view of faith? Are they to come seeking nothing, expecting nothing, believing nothing? Or if otherwise, in the name of all common sense, tell us, O ye Gnostic dreamers, ye zealous contenders against formalities and forms, what then are they to seek? The Liturgy, we allow, however, goes beyond [the] low view of the mere possibility of grace through the sacrament; it affirms that God, on his part, makes it to be always objectively just what it means. In other words, it teaches sacramental grace; and sees in it a birth-right title to all the blessings of the new covenant. This does not mean, that it regenerates or converts any one in the modern Methodistic sense of these terms; that it saves people by magic; or that it makes their final salvation sure in any way. But all this does not touch the question of its intrinsic value, in its own order; as being a real Divine gift and power of Sonship, nevertheless, in the family of God, for which all the treasures of the earth should be counted a poor and mean exchange. On this subject of baptismal grace, then, we will enter into no compromise with the anti-liturgical theology we have now in hand. In seeking to make the Liturgy wrong, it has only shown itself wrong; and the more its errors are probed, the more are they found to be indeed, "wounds, and bruises, and putrefying sores. Without the conception of baptismal grace going along with the baptism of infants, there can be no room properly for confirmation; and the catechetical training which is employed to prepare the way for this, may easily come then to seem a hinderance rather than a help, to the true conversions of the young to God. Then it will be well, if baptism fall not into general contempt, and so be brought to sink finally more and more into neglect altogether. To what a pass things have already come in this respect throughout our country, by reason of the baptistic spirit which is among us, and the general theological tendency we are now considering, we will not now take time to decide. Those who have eyes to see, can see for themselves.

### Chapter 4 : John Williamson Nevin | LibraryThing

*Full text of "Vindication of the revised liturgy historical and theological" See other formats.*

### Chapter 5 : Bonald, Louis Gabriel Ambroise, Vicomte de

*Vindication of the Revised Liturgy Historical and Theological by John Williamson Nevin, , available at Book Depository with free delivery worldwide.*

### Chapter 6 : John Williamson Nevin Collection (13 vols.) - Logos Bible Software

*Overview. John Williamson Nevin's response to J. H. A. Bomberger's "A History and Criticism of the Ritualistic Movement in the German Reformed Church," which Nevin considered a politically-fueled attack on the revised liturgy.*

### Chapter 7 : Vindication of the Revised Liturgy - Logos Bible Software

*Buy Vindication of the Revised Liturgy, Historical and Theological by John Williamson Nevin (ISBN: ) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.*

### Chapter 8 : John Williamson Nevin - Wikipedia

# DOWNLOAD PDF VINDICATION OF THE REVISED LITURGY HISTORICAL AND THEOLOGICAL.

*Buy Vindication of the revised liturgy historical and theological by John Williamson Nevin (ISBN: ) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.*

## Chapter 9 : Mercersburg theology? | Christian Forums

*Vindication Revised Liturgy Historical and Theological by John Williamson Nevin. Vindication Revised Liturgy Historical and Theological by John Williamson Nevin.*