

**THE FIRST MILLENNIAL
FAITH: THE CHURCH
FAITH IN ITS FIRST
ONE THOUSAND YEARS**

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The First Millennial Faith: The Church Faith in Its First One Thousand Years by Horatio Woodburn Southworth

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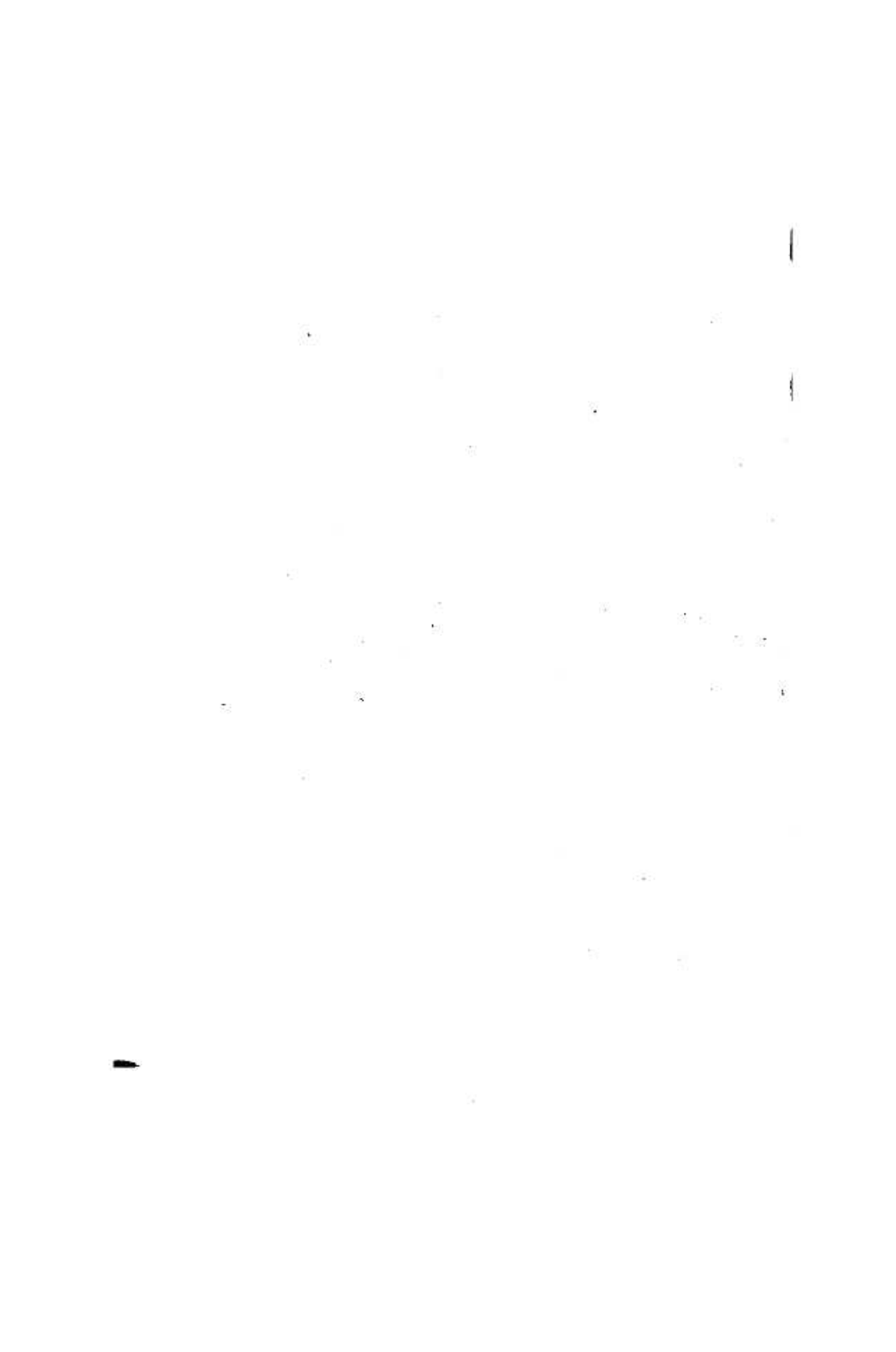
HORATIO WOODBURN SOUTHWORTH

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The

First Millennial

Faith.



Southworth, Henry W.
= THE

FIRST MILLENNIAL
FAITH.

THE CHURCH FAITH
IN ITS
FIRST ONE THOUSAND YEARS.

BY AUTHOR OF
NOT ON CALVARY.

New York
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12 BIBLE HOUSE.

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PREFACE.

"*Not on Calvary*"* was written with the earnest desire that it might help to a better understanding of the goodness of God. The considerate treatment it received from the religious as well as from the secular press, and its wide circulation, are assurances that its views have been welcome to many; yet the theories of the author were apparently new, because they were—practically—so old, for he substantially advocated the doctrine concerning the Atonement that was almost universally held in the Christian church, during the first thousand years of its existence.

It was intended to combat the "satisfaction

* "*Not on Calvary*": English edition, Eden, Remington & Co., 15 King Street, Covent Garden, London.

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R. C. A. 11 P. 7-23-80

theory"—the theory that God's justice could be satisfied only by the sacrifice of His Son; it was a plea—founded only on the words and history of our Lord—for the life-long sacrifice of the Son of God as the means of our redemption; using the word redemption in its literal sense of "buying back" from the slavery that followed as a consequence of the grand but misused power that God had, in the beginning, given to Satan; and

"*The First Millennial Faith*" is a concensus of historical evidence to support this—to show that the satisfaction theory originated with the monk Anselm, at the close of the first one thousand years of the Christian church.

The Reformation did away with many of the corruptions that originated in the dark period of Christian history; but this satisfaction theory still lives, and is popularly taught to the unsettling of the faith of many. To such, this book is a further plea for the life-long sacrifice of the

Son of God as the means of our redemption ; a declaration of the unqualified love of God for His creatures, and attributes sin, suffering, and death to the malicious workings of the fallen archangel, the enemy of God and man.

Listen, then, to the voice of the Church speaking in her earlier and purer days.

The compiler has availed himself of the careful studies of Professor John W. Draper, LL.D.,—whose "Intellectual Development of Europe" is largely quoted from—and he acknowledges his obligations to the Rev. William Du Hamel, for his faithful researches into the teachings of the early Christian writers.

