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Popular Symbolics



The Doctrines
of the Churches of Christendom
and of Other Religious Bodies
Examined in the Light
of Scripture

By

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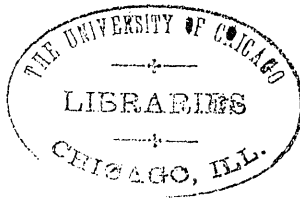


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FOREWORD.

The present volume is intended to serve as a guide to the study of the distinctive doctrines of the various religious bodies and movements represented in North America.

In order to fulfil its purpose, both in the classroom and as a work of reference, a text-book of Comparative Symbolics must satisfy three major requirements: It must be comprehensive and complete; it must be up to date in its discussion of church-bodies and of the tenets held by them; and it must be objectively correct in its presentation of facts and in its interpretation of creedal statements. Accordingly, the authors of this Popular Symbolics have endeavored to include in their program all church-bodies, sects, cults, and movements, however small in membership or influence, represented in the United States and Canada to-day; they have permitted these various denominations to speak for themselves by quotation from their official literature and standard theologians; and they have striven to keep their judgment unbiased when interpreting the relation of these many divergent religious views to the teachings of Scripture. They have regarded these principles to be paramount if they were to deal fairly with the student, pastor, and layman who asks: What is distinctive or characteristic of this church-body? What does it teach? What is the relation of its doctrine to the teaching of the Word of God?

In view of the spirit of indifferentism which prevails in the religious world to-day, — a spirit which, consistently, would make all the labor spent both in the writing and in the study of this book a purely intellectual exercise, and not a very profitable one, — it is necessary to elaborate upon the point last mentioned. Our volume is a Lutheran handbook of Comparative Symbolics. That is to say, it is not satisfied merely to present the teachings of the various churches as a matter of historical interest, but finds it imperative to examine them in the light of Scripture. The spirit of Lutheran Comparative Symbolics is that of a burning love for the pure doctrine and a corresponding burning hatred of all false doctrine. This feature of Lutheran Comparative Symbolics will, we are aware, be counted by many as a serious fault. A book presenting this feature cannot hope to achieve wide popularity: "In modern theology Polemics has been well-nigh abandoned. . . . It is not probable that Polemics will be much cultivated in this generation; for there is a remarkable lack of enthusiasm for the differences between the religious bodies among scholars really competent to distinguish them

properly and to maintain them." (Charles A. Briggs, *Theological Symbolics*, p. 19 f.) And in our generation, owing to the ever-increasing dominance of the unionistic spirit, this situation has been most seriously aggravated. The terms false teaching, heterodoxy, heresy, false teacher, heretic, errorist, sectarian, are to-day obsolescent. Writers on Symbolics are asked to leave out controversial matters, to cease "waving the denominational flag." If they dare to deal with false doctrine as false doctrine and to insist on the sole legitimacy of the pure doctrine, they are accused of fostering exclusiveness, sectarianism, a bigoted, pharisaic, loveless Christianity. But in spite of the popular disfavor to be expected Lutheran confessionalism cannot do otherwise than present the pure doctrine as the one great need of the Church, bring it to the attention of those who know it not, and combat false doctrine wherever it appears. Even the liberal Briggs declared: "There is, however, room for Polemics if it be carried on upon the basis of the Symbols themselves, and especially after a comparative study of them" (l. c.). There is room for it, and there is need of it. Comparative Symbolics of the Lutheran kind is needed as long as there are men without and within the Church who are not fully acquainted with the pure doctrine of Scripture and as long as any Christian is in danger of being deceived by false teaching. And Scripture enjoins the study of that kind of Comparative Symbolics on all Christians. "Be ready always to give an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear," 1 Pet. 3, 15. "Believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world," 1 John 4, 1. The pastor is asked "by sound doctrine both to exhort and to convince the gainsayers," Titus 1, 9. The faithful pastor applies Scripture for doctrine and for reproof, 2 Tim. 3, 16. In order to shepherd "the church of God, which He hath purchased with His own blood," Acts 20, 28, he must both lead his flock into green pastures and guard it against the "grievous wolves," Acts 20, 29. And not only the pastors, but also the laymen are required to "try the spirits," "earnestly to contend for the faith which was once delivered unto the saints," Jude 3.

Scripture requires it, and the Lutheran Church requires it. The Lutheran Church thus speaks to her pastors: "Moreover, since for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, 1 Tim. 3 (2 Tim. 3, 16); Titus 1, 9, — for faithful shepherds, as Luther says, should do both, namely, feed or nourish the lambs and resist the wolves, so that the sheep

may flee from strange voices, John 10, 12, . . .” (F. C., Th. D., Comp. Sum., § 14).* The Lutheran Church wants books on Comparative Symbolics placed into the hands of the laymen also: “These highly important matters concern also the common people and laymen [as they are called], who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine” (l. c., 8). Men who subscribe to the Lutheran Confessions say: “These and like articles, one and all, with what pertains to them and follows from them, we reject and condemn as wrong, false, heretical, and contrary to the Word of God, the three Creeds, the Augsburg Confession and Apology, the Smalcald Articles, and the Catechisms of Luther. Of these articles all godly Christians should and ought to beware as much as the welfare and salvation of their souls is dear to them.” (F. C., concluding paragraphs.)

Comparative Symbolics of the Scriptural, uncompromising kind cannot but perpetuate the terms false teaching, heretic, sect. It does not aim to perpetuate the disunion in the Church. It aims to bring about a real union, a union in the truth; and that can be effected only by rejecting, banning, and interdicting that which causes the disunion—false doctrine. Comparative Symbolics of the Scriptural kind is therefore outspokenly and vehemently antiunionistic. In no other way can the true spiritual interest of the Church be served. Klotsche has well expressed it thus: “This *consensus de doctrina evangelii* means not merely agreement in general or agreement in so-called fundamentals only, but *agreement in all articles of revealed truth*. Wherever a clear teaching of the Holy Scriptures is denied or repudiated there can be no true union, because there is no unity of the faith. ‘We are anxious to advance that unity according to our utmost power by which nothing of the divine truth of the Holy Gospel is surrendered’ and ‘no room is given to the least error’ (F. C., Th. D., XI, 95 f., Trigl., p. 1095). There can be no compromising with error. Church-fellowship with errorists is sinful unionism and can never be pleasing to God, for treating errorists as though they were brethren in the faith is a denial of, or at least indifference to, the revealed truth of God. Let each man choose for himself this day between the errorists and Jesus Christ, who says: ‘I am the Way, the Truth, and the Life,’ and again: ‘Search the Scriptures, for in them ye think ye have eternal life, and they are

* “Ein Prediger muss nicht allein weiden, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen wehren, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren; wie denn der Teufel nicht ruht.” Etc. (Luther, IX, 1100.)

they which testify of Me,' and again: 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.' What our fathers solemnly declared in the Preface to the Christian Book of Concord is our declaration to-day: 'Being instructed from the Prophetic and Apostolic Scriptures, we are sure concerning our doctrine and confession. . . . We also have determined not to depart even a finger's breadth from the subjects themselves or from the phrases which are found in them [the Confessions], but, the Spirit of the Lord aiding us, to persevere constantly, with the greatest harmony, in this godly agreement, and we intend to examine all controversies according to this true norm and declaration of pure doctrine' (Trigl., p. 21; 23)." (E. H. Klotsche, *Christian Symbolics*, p. 399.) — The present book has many faults and shortcomings, but it is free from that thing the lack of which will be pointed to by many as its greatest fault — it has kept itself free from an un-Scriptural tolerance of false teaching, from any attempt towards compromising with error. — Those who are unionistically disposed will have nothing to do with Comparative Symbolics of the kind here presented. But all those who tremble at God's Word, be they Lutheran, Catholic, or Reformed, will heartily agree with the method and spirit of this book, even though they may not at once agree with all of its conclusions.

The collaborators on this volume believe that they have fairly presented the doctrinal position of the various churches and religious bodies. The chief works consulted have been listed in the Bibliography. (Among recent works the *Christian Symbolics* of E. H. Klotsche proved helpful in many statements of detail.) With regard especially to the sects of more recent origin, correspondence was had with headquarters. Absolute completeness has not been achieved. On two or three small bodies that have recently sprung up authoritative information was not available at the time of locking the forms, and in view of the insistent demand for the publication of the book no further effort was made to include these.

A comprehensive handbook of Comparative Symbolics for classroom and reference use has been a desideratum ever since the fourth edition of Prof. Martin Guenther's *Populaere Symbolik, Lutherischer Wegweiser zur Pruefung der verschiedenen Kirchen und religoesen Gesellschaften* (first ed., 1872; second, 1881; third and fourth, edited and augmented by Dr. L. Fuerbringer, 1898 and 1913), was exhausted. The authors wish to acknowledge their indebtedness to Guenther's classical manual. Particularly the first part of the present volume is to a great extent an elaboration of the thetical

material contained in the *Populaere Symbolik*. — In structure the new book differs completely from Guenther, inasmuch as the earlier book treated the matter under doctrinal heads, cross-secting the denominations, while *Popular Symbolics* treats it by churches. An elaborate index supplies the grouping of denominational teachings under doctrinal heads, thus preserving the advantage of Guenther's arrangement.

To make the contents of the book more accessible to the students of doctrine, a system of numbered paragraphs, of cross-references in the body of the book (indicated by bold-face numerals) and in the index, and of italics has been used. Italics are employed, not for emphasis (except in rare instances), but in order to point the student to the index, where the various heads of each doctrine in dispute are assembled. Thus the student is enabled to study any doctrine in thesis and antithesis. — The division into paragraphs, often somewhat arbitrary, is intended to facilitate the use of the book as a reference work.

The valuable assistance of Prof. Th. Laetsch, who in the capacity of censor has offered a number of helpful suggestions, is hereby gratefully acknowledged. The readers of this book owe special thanks also to Mr. E. Seuel, manager of Concordia Publishing House, who for years has been urging the publication of an English manual of Symbolics and whose liberal policy made available for the authors every facility that would enable them to perform their task and to complete it on schedule.

Whatever shortcomings may be found in the book — the authors will share the blame equally. Whatever growth in understanding of its subject-matter may result from it, in the class-room and in the homes of our pastors, teachers, and laymen; whatever strengthening of Christian faith and Lutheran conviction; whatever success in dealing with those of erring faith — let the glory be His who alone can make men fit to teach and able to learn what the Spirit has revealed to human understanding regarding supernatural truth.

THE AUTHORS.

Our esteemed colleague Dr. Theodore Engelder, the editor-in-chief of this volume, has been most reluctant, even in the circle of his collaborators, to acknowledge their appreciative comment upon the manner in which he acquitted himself of the responsible task of supervising the writing of this volume. But at the risk of displeasing him, we here desire to place on record, through an arrangement with the publisher, the grateful acknowledgments which are due our colleague, not only on our behalf, but on behalf of the Church at large, of the patience and concentrated effort during hours which should have been given to recreation, of almost infinite attention to detail, of theological erudition which has sounded the depths of Christian doctrine and to which no part of Christian Symbolics is foreign territory, of caution, restraint, and insistence on punctilious correctness of expression both in his own section, the statement of Lutheran doctrine, and in all the paragraphs of this work,—labors to which we are glad to attribute the greater part of the qualities which will make Popular Symbolics a reliable work of reference. It is our wish and prayer that the ripe scholarship of this dogmatician may be preserved to the Church for many years to come.

THE COLLABORATORS.

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ERRATA.

- P. 113, § 157, l. 1: For "a human right" read "*of human right.*"
- P. 134, l. 7: For "Micha" read "Micah."
- P. 170, l. 8 from bottom: Place quotation-marks after "Church."
- P. 271, l. 4: Remove these statistics to p. 270, l. 7
(Seventh-day Baptists).
- P. 278, § 309, l. 14: Place double quotation-marks before "that."
- P. 359, § 393, l. 12: For "Sabbellianism" read "Sabellianism."
- P. 366, l. 20: For "Walther" read "Walter."
- P. 367, l. 24: For "in" read "for."
- P. 382, § 410, l. 12: For "Samosatanian" read "Samosatenian."
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PART I.

THE EVANGELICAL LUTHERAN CHURCH.

A. GENERAL CHARACTERISTICS.

1. "THE EVANGELICAL LUTHERAN CHURCH IS THAT BODY OF CHRISTIANS WHICH UNRESERVEDLY RECEIVES THE DOCTRINE THAT WAS AGAIN BROUGHT TO LIGHT THROUGH LUTHER'S REFORMATION, SUMMARIZED AND PUBLICLY CONFESSED AT AUGSBURG IN 1530 AND REAFFIRMED AND UNFOLDED IN THE OTHER LUTHERAN SYMBOLS, AS THE PURE DOCTRINE OF THE WORD OF GOD." C. F. W. Walther, *Die Evangelisch-Lutherische Kirche die wahre sichtbare Kirche Gottes auf Erden*, Thesis X. That is the definition of the Lutheran Church, fixed by the Lutheran Confessions. According to the Formula of Concord the membership of the Lutheran Church is made up of those who unequivocally declare: "First [, then, we receive and embrace with our whole heart] the Prophetic and Apostolic Scriptures of the Old and New Testaments as the pure, clear fountain of Israel. . . . We confess, in the second place, the three Ecumenical Creeds, namely, the Apostles', the Nicene, and the Athanasian, as glorious confessions of the faith, brief, devout, and founded upon God's Word. . . . We confess also the First, Unaltered Augsburg Confession as our symbol for this time, not because it was composed by our theologians, but because it has been taken from God's Word and is founded firmly and well therein. . . . In the fourth place, an extensive apology was composed and published in print in 1531. . . . We unanimously confess this also. . . . In the fifth place, we also confess the articles composed, approved, and received at Smalcald in the year 1537. . . . And now, in the sixth place, . . . we confess also the Small and the Large Catechism of Dr. Luther." Thorough Declaration, *Compr. Sum.*, 3—8. Due to the fact that the doctrine set forth in the Lutheran Symbols, as embodied in the Book of Concord is throughout one and the same, the formal and explicit acceptance of only the Augsburg Confession or of Luther's Small Catechism carries with it the implicit acceptance of the rest of the Confessions. "No one who without guile is an adherent of the Augsburg Confession will complain of these writings," the later confessions. *Op. cit.*, 12. — The promulgation of the principles and doctrines set forth in these Confessions called the Lutheran Church into being, and the full acceptance and

faithful application of these principles constitute her strength and glory.¹⁾

2. The Lutheran Church is the BIBLE CHURCH. She receives the Word of God, the Holy Scriptures of the Old and New Testaments, as the only source and norm of doctrine, the sole *authority* in the matter of Christian faith and life. On the authority of Scripture (1 Pet. 4, 11; John 8, 31. 32; Is. 8, 20, etc.) she declares: "The Word of God shall establish articles of faith and no one else, not even an angel." Smalc. Art., P. II, Art. II, 15. Nothing may be taught in the Church "without the authority of Scripture." Ap. VI, 22; IV, 83. "The Holy Scriptures alone remain the only judge, rule, and standard according to which, as the only test-stone, all dogmas shall and must be discerned and judged." F. C., Ep. Sum. Con., 7. SOLA SCRIPTURA is written on every page of the Confessions of the Lutheran Church. "Where is this written?" is their first and last appeal. Small C., VI, 3. The Augsburg Confession is concerned only with "showing what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth in our lands." Preface, 8. Its last words are: "According to the Scriptures." Conclusion, 7. The Catholic churches supplement and supplant the authority of Scripture with the *authority of the Church*. The Liberal bodies have set up *reason* and *science* as the sole authority. Pleading the right of private judgment, they assume the right to reject so much of Scripture as does not accord with their sense of religion. And while the

1) Luther's Ninety-five Theses (1517) and his stand at Worms (1521) inaugurated the Reformation, which called the Lutheran Church into being, her members professing their faith in the Augsburg Confession (1530). The adoption of the Formula of Concord (1577), under the leadership of Martin Chemnitz, ended a thirty years' period of controversy going on in her midst; and standing firmly on the Book of Concord (published 1580), she withstood the assaults of the Counter-Reformation and the afflictions of the Thirty Years' War. The decadence which came in the wake of Pietism (about 1700) and culminated in the reign of Rationalism (about 1800) was checked by a wide resurgence of the old Biblical faith in the early nineteenth century. While Lutheran confessionalism in Europe succumbed more or less to the influence of the Prussian Union and the new Rationalism (higher criticism, new theology, etc., etc.), it flourished in America. Henry Melchior Muehlenberg, "the patriarch of the Lutheran Church in America," organized the first Lutheran synod in this country, in 1748, Lutheran congregations having been founded as early as 1638; and C. F. W. Walther (d. 1887) and other loyal Lutherans in various parts of the American Lutheran Church placed Lutheranism on its original confessional basis. This revived confessional loyalty is exerting a growing influence within and without the Lutheran Church. (For Lutheran synods in America see 17n.)

Reformed churches have written the formal principle of Protestantism, "The Bible, the whole Bible, and nothing but the Bible," the doctrine of the supreme authority of Scripture, into a number of their confessions, they have permitted reason and philosophical considerations to interpret certain portions of Scripture and mold certain portions of their doctrine. The Lutheran Church faithfully adheres to, and consistently applies, the Scriptural principle. Her theology is "Schrifttheologie." Her theologians are content to labor exclusively in the Scriptures. "It is the work of theology to learn, establish, confirm, and vindicate the divine truth from Scripture." A. Hoenecke, *Ev.-Luth. Dogmatik*, I, 254. And her faithful children bow to the supreme and sole authority of Scripture. Therein lies her strength. Her faith and life is founded not on the shifting sands of human opinions, but on the immovable rock of God's inspired Word. And that imbues the heart of the believer with divine assurance. 15. 18. 160.

3. The Lutheran Church is the GOSPEL CHURCH. True to her name, *Evangelical* Lutheran, she testifies the Gospel of the grace of God (Acts 20, 24) in its purity and fulness. The heart of the Bible is the Gospel; the sum and substance of the Gospel is the article of the justification of the sinner by grace, through faith, for the sake of Christ's vicarious atonement — salvation, from beginning to end, by grace, 1 Cor. 2, 2; Acts 10, 43; Rom. 3, 24—28; Eph. 2, 8, 9; and the Lutheran Church, deriving her teaching solely from the Bible, knows nothing save Christ, save salvation through His righteousness. The chief, the central article of the Bible, of the Christian religion, the material principle of the Reformation, *justification by faith*, is the chief and central article of Lutheran theology, the theology of *grace*. A. C., IV; XXVI, 4: "The doctrine of grace and of the righteousness of faith . . . is the chief part of the Gospel." XXVII, 48: "It ought to be taught chiefly in the Church." Ap., IV, 2: "In this controversy the chief topic of Christian doctrine is treated . . . [which is of especial service for the clear, correct understanding of the entire Holy Scriptures and alone shows the way to the unspeakable treasure and right knowledge of Christ]." S. A., P. II, 5: "Of this article nothing can be yielded or surrendered, even though heaven and earth, and whatever will not abide, should sink to ruin. . . . Acts 4, 12; Is. 53, 5." The Catholic, Pelagianistic, theology has no use for this article. Its material principle is salvation through work-righteousness. The Reformed churches confess this article. But Arminianism has in-

fecting it with the Pelagianistic virus, and Calvinism, making the dogma of the sovereign majesty of God its material principle, gives none but the elect access to the grace of God, the forgiveness of sins, and assigns to the article of justification by faith a subordinate position. And the teaching of all Reformed groups on the Means of Grace nullifies, in effect, the article of justification through faith. 4. The full appreciation of the nature and importance of the article of justification by faith, which means that salvation in every way and respect is by grace, and the consistent application of this article is the outstanding characteristic of the Lutheran Church. "This blessed doctrine, the precious Gospel, they [the Romanists] call Lutheran." Ap., XV, 43. And it is this doctrine alone which fully meets the sinner's need. Unless grace does all (*sola gratia*), the sinner is lost. And unless grace is for all (*gratia universalis*), the sinner must despair. "This article concerning justification by faith (as the Apology says) is the chief article in the entire Christian doctrine, without which no poor conscience can have any firm consolation or can truly know the riches of the grace of Christ." F. C., Th. D., III, 6. See 54. 55. 78. 90. 91. 178.

4. The Lutheran Church is the GOSPEL CHURCH, the faithful administrator of the Gospel as the sole instrument of salvation. God has made the Gospel and the Sacraments the means by which the benefits of Christ's redemptive work are offered and conferred and saving faith is created and preserved, Rom. 10, 6—8. 17; John 17, 20. Accordingly the Lutheran Church declares: "Thereby are granted not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life." A. C., XXVIII, 8. "These treasures are offered us by the Holy Ghost in the promise of the Gospel." F. C., Th. D., III, 10. "That we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given." A. C., V. 104. The doctrine of salvation through the MEANS OF GRACE is distinctive of Lutheranism. The Catholic churches have no use for means of *grace*, for a Gospel and for Sacraments which offer salvation as a free gift. And the Reformed churches, while they hold, in general, that salvation is by grace, repudiate the Gospel and the Sacraments as the *means* of grace. It is clear that matters of fundamental importance are involved. The chief article of the Christian religion, justification by faith, stands and falls with the article of the Means of Grace. Justification by faith means absolutely nothing without

the Means of Grace, whereby the righteousness gained by Christ is bestowed and faith, which appropriates the gift, is created. "True, the enthusiasts confess that Christ died on the cross and saved us; but they repudiate that by which we obtain Him; that is, the means, the way, the bridge, the approach to Him they destroy. . . . They lock up the treasure which they should place before us and lead me a fool's chase; they refuse to admit me to it; they refuse to transmit it; they deny me its possession and use." Luther III, 1692. The Means of Grace are bound up with the very vitals of faith. Faith lives on the offer of the forgiveness of sins, as it comes to us in the certain promise and absolute guarantee of the Gospel and the Sacraments. Here, again, Lutheranism fully meets the sinner's need. C. F. W. Walther puts it thus: "The characteristic feature of our dear Evangelical Lutheran Church is her objectivity, which means that her entire teaching is designed to keep man from seeking salvation within himself, in the powers of his nature and will, in anything he does or is, and to bring him to seek salvation *outside* of himself. The teaching of all other churches is of a subjective character; it trains man to base his salvation upon himself." "And this applies in a most marked manner to their denial of the Scriptural doctrine of the Means of Grace." F. Pieper, *Lehre und Wehre*, 36, 119.

5. Once more, the Lutheran Church is the GOSPEL CHURCH. She observes and maintains the distinction between the *Law and the Gospel*. "Rightly to understand the benefit of Christ and the great treasure of the Gospel, we must separate, on the one hand, the promise of God and the grace that is offered and, on the other hand, the Law as far as the heavens are from the earth." Ap., III, 63. The Lutheran Church recognizes the vital relation of this article to that of the chief article of the Christian religion, justification by faith. Any commingling of the Law and the Gospel, not only the substitution of the Law for the Gospel, but also the injection of legal elements, demands, conditions, into the Gospel is destructive of the Gospel, of the article of justification by grace. Rom. 3, 28; 4, 14; Gal. 3, 10; 5, 4. Ap., III, 62. In fact, the two articles coincide. Justification by faith means justification not on the basis of the Law, but on the basis of the Gospel. And here again Lutheranism fully measures up to the sinner's need. He obtains justification by distinguishing between the Law and the Gospel, by fleeing from the Law and its threats and casting himself upon the promise of the Gospel. In fact, this article must guide his

every step in the way of salvation. The application, in the proper order, of the Law in its rigor and of the Gospel in its sweetness effects his conversion, his assurance of salvation, his sanctification, his preservation. "The distinction between the Law and the Gospel is to be maintained in the Church with great diligence." F. C., Ep., V, 2. See 106 f.

6. The Lutheran Church is the TRUE VISIBLE CHURCH; not the universal Church, not the only saving Church, not the only Christian Church, but the true visible Church; that is to say, the Church of the pure Word and the pure Sacraments. The invisible Church is built solely and exclusively upon the foundation of the apostles and prophets, Eph. 2, 20, and the visible Church may not forsake this foundation. The Christians, uniting for the common confession of their faith and the hearing and preaching of God's Word, must preach and confess the pure Word. It is the only form of the visible Church that conforms to God's will. A union of any other kind is not countenanced by God. The disciples of Christ must continue in His Word, John 8, 31, teach all things Christ has commanded them, Matt. 28, 20, hold fast the form of sound words, 2 Tim. 1, 13; Jer. 23, 28—31; Matt. 7, 15; 1 Cor. 1, 10; Eph. 4, 3—6; 1 Tim. 4, 16; Tit. 1, 9; 2, 1, 7; 1 Pet. 4, 11. That is a true visible Church which "continues steadfastly in the apostles' doctrine," Acts 2, 42. The Lutheran Church does so. Deriving all her doctrines from Scripture (formal principle) and coordinating them with the cardinal doctrine of Scripture, justification by faith (material principle), she confesses and teaches the full Christian truth. The life of the Lutheran Christians is far from perfect, but the *doctrine* of the Lutheran Confessions is absolutely pure. Not one of her doctrines needs correction. "I verily desire to see a true Christian council in order that many matters and persons might be helped. Not that we need it, for our churches are now, through God's grace, so enlightened and equipped with the pure Word and the right use of the Sacraments, with knowledge of the various callings and of right works, that we on our part ask for no council." S. A., Preface, 10. And the Lutheran Church is the only true visible Church. Those religious bodies which deny the entire substance of the Gospel, the deity of Christ and the redemptive work of Christ, are not Christian churches, but synagogues of Satan, Rev. 2, 9; 1 John 2, 23; 5, 20, 21, "outside of the Church of Christ." Ap., I. Those religious bodies which deny fundamental doctrines of the Bible while retaining essential portions of the sav-

ing truth are, because of the believers born in their midst by the truth proclaimed in their midst, churches indeed. "We certainly must acknowledge that the Enthusiasts have Scripture and God's Word in other articles, and he that hears it through them and believes it is saved." Luther, XVII, 2212. But by reason of their rejection of fundamental Gospel-truths they are false, impure, heterodox churches, sects. The Lutheran Church is the only Church which teaches the pure doctrine of Scripture unmixed with rationalistic adulterations or any other form of human doctrine. That sets her apart from the others. That constitutes her peculiar glory.

The difference between the Lutheran Church and the sects is a radical one. There are those who would classify all Christian churches, at least all Protestant churches, as sister churches, all alike possessing greater or smaller portions of the saving truth, none of them free from doctrinal aberrations. The Lutheran Church refuses to be thus classified. She is *sui generis*, the only true visible Church, the Church of the pure doctrine. She differs from the sects not in mere externalities, but in the matter of doctrine. And doctrine is the most important matter in the Church. The doctrine of Scripture deals with the issues of eternal salvation. Every single doctrine is bound up with these issues. Nor does the Lutheran Church differ from the sects merely in minor doctrinal points, but in fundamental doctrines, which have the most direct bearing on the issues of salvation. That is the wondrous glory of the Lutheran Church, that she has preserved and preaches the Gospel in all its fulness and purity. "This is the sum of our doctrine, in which, as can be seen, there is nothing that varies from the Scriptures." A. C., Concl. of first part. Trigl., p. 59. That is the speech of men who stand in holy awe of God's Word, realize the importance of the saving doctrine, and are filled with gratitude for the possession of the full truth of the Gospel. Men must not attempt to hush it with the cry of bigoted partisanship and pharisaic self-conceit. Nor by pointing to the counterclaims of other churches. The question which is the true visible Church must be submitted to the judgment of Scripture. The Lutheran Church has submitted her Confessions. "This is about the sum of our doctrine." And she is confident that he who faithfully applies the sole standard of doctrine, Scripture, will recognize her as the true visible Church. "Although this Confession was received with disfavor by their opponents, still, thank God, it remains to this day unrefuted and unoverthrown." F. C., Th. D., Preface, § 3.

7. In other words, the Lutheran Church is ONE WITH THE OLD APOSTOLIC CHURCH. The Reformation did not bring in a new doctrine, but revived the original apostolic doctrine. It did not establish a new Church, but restored to the Church its pristine glory. The glory of the Church of the apostolic time was that "they continued steadfastly in the apostles' doctrine," Acts 2, 42. And the glory of the Lutheran Church is her steadfast adherence to the apostolic doctrine. The holy Christian Church bears the name "Apostolic" (Nicene Cr.) because the faith of her members is created by, and is rooted in, the Word of the apostles, John 17, 20; Eph. 2, 20; John 8, 31; Rom. 16, 17. And this characteristic of the Christian Church finds its adequate expression in that visible Church which confesses and preserves the full apostolic Word. That is the *apostolicity* of the Lutheran Church: she "confesses the Apostles' Creed" (F. C., Th. D., Compr. Sum., 4) and confesses it without alteration, subtraction, addition, or reservation. She "receives and embraces the prophetic and apostolic Scriptures" (l. c., § 3), and receives them without alteration, subtraction, addition, or reservation. "All the world must admit that we have the Gospel as pure and unadulterated as the apostles had it; it has come back to its original purity." "The papists themselves know that in all these and all other doctrines we are the same as the old Church and may truly be called the old Church; for these things are not new, not invented by us. . . . We and they are one Church, teaching and believing one and the same Word of God." Luther, X, 471; XVII, 1324. 1326. "Returning to the true conception of saving grace as 'favor Dei propter Christum' over against its conception as 'gratia infusa,' the Church of the Reformation has returned to the apostolic purity of the Christian doctrine." F. Pieper, Chr. Dog., II, 14. The name Lutheran, to be sure, and the Lutheran Church as a *visible organization* did not come into existence until four hundred years ago, but the *matter* which the name signifies, the doctrine, which is the heart and life of the organization, is as old as the One Holy Catholic and Apostolic Church. Cp. Der Lutheraner, I, 97 ff. The substance of Lutheranism did not find its first expression in the Augsburg Confession. It is fully expressed in the Epistle to the Romans. What was new about the Augsburg Confession was the rejection of new errors, — rather of old errors in a new form. The heresies repudiated by the Lutheran Confessions, the heresies of the Papacy and of pseudo-Protestantism, are the heresies against which the apostles warned the Church of all times.

8. In other words, the Lutheran Church is, doctrinally, THE TRUE CATHOLIC CHURCH. She is not the Holy Christian Church, the Church Universal. The *Catholic Church* of the Apostles' Creed is the communion of "the truly believing and righteous men scattered throughout the whole world," "who agree concerning the Gospel." Ap., VII and VIII, 10. 20. And the Lutheran Church is not co-extensive with the Holy Christian Church. Not all who are Lutherans by profession are Christians. And there are Christians scattered among all the sects. "The knowledge of Christ has always remained with some godly persons" under the Papacy. Ap., III, 272. "We have no doubt whatever that even in those churches which have hitherto not agreed with us in all things many godly men are found." B. C., Preface, Trigl., p. 19. Not all Christians by far belong to the Lutheran *organization*. But the *doctrine* of the Lutheran Church is pan-Christian. It is the doctrine which demands the allegiance of all Christians. Moreover, it is the doctrine which all Christians either do believe in essential points or would believe in all other points if they were properly instructed. For it is the Scripture doctrine. All Christians throughout the world accept, believe in, the chief doctrine of the Lutheran Church, salvation by grace. Otherwise they would not be Christians. "We know that those things which we have said are in harmony . . . with the whole Church of Christ, which certainly confesses that Christ is Propitiator and Justifier." Ap., III, 268. This, justification by faith, "is our doctrine; the Holy Spirit teaches it, as also all holy Christian people." Luther, XVI, 1689. And while many Christians do not accept the entire body of the Lutheran teaching, "we are in great hope that, if they would be taught aright concerning all these things, the Spirit of the Lord aiding them, they would agree with us to the infallible truth of God's Word." B. C., Preface; Trigl., p. 19. For every Christian fears God's Word. His Christian nature hates false teaching and loves the truth. Therefore: "We know that those things which we have said are in harmony with the prophetic and apostolic Scriptures . . . and with the whole Church of Christ." Ap., III, 268. "Our Confession is true, godly, and catholic." Ap., XIII, 26. The Roman Catholic Church is not catholic; not a single Christian in the world believes that man is justified through works. The Reformed churches are not catholic; not a single Christian subscribes in his heart to the doctrine of salvation outside of the Means of Grace. The faith of all Christendom finds full, adequate expression in the Confessions of the Lutheran Church. That is the ecumenical character of Lutheranism.

“The doctrines of the Formula are the ecumenical truths of Christendom; for true Lutheranism is nothing but consistent Christianity. The Formula, says Krauth, is ‘the completest and clearest confession in which the Christian Church has ever embodied her faith.’” Conc. Trigl., Hist. Intr., p. 256. — The *catholicity* of the Lutheran Church and the fact that the Lutheran Church is the largest Protestant body, world-wide in its spread, are entirely unrelated matters. Truth is not determined nor affected by numbers, by majorities. Athanasius standing alone, “Athanasius contra mundum”; Luther at Worms, the sole speaker for the cause; the confessors at Augsburg, a small minority, were the spokesmen of Christendom.

The Lutheran Church is the true catholic Church because, to put it another way, her teaching supplies the needs of all. She imparts to the sinner the full comfort and assurance he needs, proclaiming the grace of God in Christ, universal grace, sole grace, grace bestowed through the Means of Grace. On every question of doctrine and life she gives the answer that satisfies the Christian, the Scriptural answer. She declares all the counsel of God, not neglecting any doctrine and emphasizing what Scripture emphasizes. She opens the full resources of God’s Word. The errors taught among the sects do not satisfy the Christians. These errors need to be replaced by the Lutheran, the Scriptural, teaching.

Again, Lutheranism is *ecumenic*, not particularistic. The Lutheran Church is not a sect. The sects separated from the orthodox Church in the interest of man-made doctrines and, in the nature of the case, uphold their sectarian peculiarities with sectarian bias and bigotry. The Roman Catholic sect can see nothing but justification through works and the supreme authority of the Pope. The Baptists stand out for their dogma of immersion. The Episcopalians will yield many things, but not the dogma of the Apostolic Succession. The Lutheran Church has no party interest to serve. Her sole interest lies in the universal Christian doctrine. There are no Lutheran “peculiarities.” — There are indeed “distinctive” Lutheran doctrines, Lutheran peculiarities. But these doctrines, which distinguish the Lutheran Church from the sects, do not constitute a divergence of the Lutheran teaching from the teaching of the Church. “Nothing has been received on our part against Scripture or the Church Catholic.” A. C., Conclusion, 5. The peculiar doctrines of the Lutheran Church are the peculiar doctrines of Scripture, of Christianity. Contending for justifica-

tion by faith, salvation through the Means of Grace, etc., the Lutheran Church is not engaged in a party strife, but in the common cause of Christendom.

9. The Lutheran Church is what she is, the Church of the pure doctrine, by the grace of God. She does not owe it to any superior wisdom of Luther or any superior qualities of the Lutherans. It is the gift of God's pure, unmerited grace. "THROUGH GOD'S GRACE our churches are now enlightened and equipped with the pure Word and right use of the Sacraments." S. A., Preface, 10. That is not sanctimonious phrasemongery, but the utterance of one who lives in the theology of grace. One who believes in the *sola gratia* cannot open his mouth in self-complacent boasting. He knows that, left to himself, he would at once reject the doctrine of salvation by grace, through the Means of Grace. "It is not my doctrine, not the product of my hand, but God's gift. Good Lord, I have not spun it out of my head; it did not grow in my garden; it did not flow from my spring; it was not born of me. It is God's gift, not any invention of man." "We are nothing: Christ alone is all. If He turns away His face, we must perish, and Satan will triumph, even though we were as holy as Peter and Paul. Let us therefore humble ourselves under the mighty hand of God, that He may exalt us in due time; for God resisteth the proud and giveth grace to the humble, 1 Pet. 5, 5 f." Luther, VIII, 27; XIV, 455. Lutheranism does not breed self-conceit. The *sola gratia* speaks thus: "Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" 1 Cor. 4, 7; Rev. 3, 7—10.

10. The Lutheran Church, THE CHURCH OF THE PURE DOCTRINE, MAKES MUCH OF THE PURE DOCTRINE. She holds it sacred. It is God's truth, revealed in Scripture. And she loves it. It provides the full knowledge of salvation. She cherishes it as her greatest treasure and will not yield up one particle of it. She is glad to observe the direction of the Lord: "teaching them to observe all things whatsoever I have commanded you," Matt. 28, 20. "Hold fast the form of sound words which thou hast heard of me," 2 Tim. 1, 13. The Lutheran Church is most liberal in all matters which do not concern the revealed *doctrine*. In matters on which Scripture is silent, in matters of ceremony and church-government, she readily yields. A. C., VII; Ap., VII and VIII, 45; F. C., Th. D., X, 30 f. But she is unyielding where the pure doctrine is con-

cerned. "The doctrine is not ours, but God's" (Luther, IX, 644); and of that which is God's not one jot or tittle can be yielded. "We cannot abandon truth that is manifest and necessary to the Church." Ap., Preface, 16.

The Lutheran Church, loving the pure doctrine, hates all manner of false doctrine. She knows it for what it is, rebellion against God, the invention of Satan, destroying or imperiling salvation. "We see how full the world is of sects and false teachers, who all wear the holy name as a cover and sham for their doctrine of devils." Large C., III, 47. "The enemy of mortals cunningly labored to scatter in the churches and schools the seeds of false doctrine and dissensions, to excite divisions combined with offense, and by those arts of his to corrupt the purity of the heavenly doctrine." B. C., Preface. Trigl., p. 7. False doctrine is not a harmless affair. Men "must for their salvation distinguish between pure and false doctrine." F. C., Th. D., Compr. Sum., 8. Loathing false doctrine as Christ and His apostles loathed it, Matt. 7, 15; 1 Tim. 6, 3 ff., she will have no dealing with it, but denounces and condemns it wherever it shows itself and whatever form it takes. "No room is given the least error." F. C., Th. D., XI, 96. "Of this article nothing can be yielded or surrendered. . . . Here, too, there is no yielding or surrendering. . . . Here, too, there can be no yielding or surrendering. . . . It is in no way to be tolerated." S. A., II, Art. II. The Lutheran Church insists on tolerance as a principle of the State. True to her doctrine of the separation of *Church and State* (165), she will not apply force, or have it applied, against false teachers. She does not persecute. "We sincerely detest it." B. C., Preface; Trigl., p. 21. — Luther, X, 1534; XVII, 1326; IV, 622. But she will not tolerate false doctrine in the Church. She employs all the power of God's Word against it. She implants the love of the pure doctrine and the hatred of false doctrine in her children. "The greatest abuse occurs . . . when false teachers rise up and offer their lying vanities as God's Word." Large C., I, 54. "From this preserve us, heavenly Father." Small C., First Petition.

Cherishing the pure doctrine as her greatest treasure, the Lutheran Church stresses doctrine. She is a doctrinal Church. She does not hold with those who demand an "undogmatic Christianity," "not dogma, but life," "deeds, not creeds," "no creed, but Christ." She holds with Christ: "*Teaching* them to observe all things," Matt. 23, 20, and with Paul: "Take heed unto thyself

and unto the doctrine," 1 Tim. 4, 16. She holds that the teaching of the doctrine of God's Word produces the saving knowledge of Christ and of Christlike deeds and that the cry for deeds rather than doctrine has its origin in the dogma of salvation through works. The Lutheran Church attaches supreme importance to doctrine, to the pure doctrine. The preaching and teaching of God's pure Word is her central activity, indoctrination her chief concern, doctrinal preaching the order of the day. "The true adornment of the churches is godly, useful, and clear doctrine." Ap., XXIV, 51. "The Christian doctrine should be constantly treated and required." Large C., Short Preface, 24. Ap., XV, 41 ff. F. C., Th. D., Compr. Sum., 8. "They take no pains that there should be among the people a summary of the dogmas of the Church. . . . Good men can easily judge whither these things tend." Ap., XXI, 43.

The Lutheran Church is a doctrinal Church and therefore a strong Church. The strength of the Church lies in the almighty Word of God. John 6, 63; Acts 6, 7; 20, 32; 1 Pet. 1, 23; Is. 55, 11. "The might of Christ and of the Church is not derived from worldly sources. . . . 'Out of the mouth of babes' the Lord ordained her strength." Luther, IV, 622. When the power of the Word is applied, that is, when the Church preaches the saving doctrine; when the full power of the Word is applied, that is, when the Church preaches the pure doctrine, the Church prospers and grows and accomplishes "that which I please." The strength of the Lutheran Church is the pure doctrine, and her power increases as the appreciation of their precious heritage grows among her children. "Our Church's name, her history, her sorrows and her triumphs, her glory in what has been, her power for the good yet to be, all are bound up with the principle that purity in the faith is first of all, such a first that without it there can be no true second." C. P. Krauth, *The Conservative Reformation*, p. 200.

11. THE LUTHERAN CHURCH, devoted to the pure doctrine of God's Word, IS A CONFESSIONAL CHURCH. She is a confessing Church. God requires the Church to confess her faith, Matt. 10, 32, 33; 1 Pet. 3, 15. The truth that fills her heart compels her mouth to speak, Ps. 116, 10; Matt. 16, 16; John 1, 49; 6, 69; Acts 4, 20. And the current denials of the truth call for a straightforward confession of the truth, John 6, 66—69; Gal. 2, 11—21; 1 Tim. 3, 15, 16. Hence the Confessions of the Church. "We introduce . . . these writings as a witness of the truth . . . against the corruption of heretics." F. C., Th. D., Compr. Sum., 13. 4.

Creedlessness is untruthful. When any teaching of the Bible is denied, the Church must reject the lie in plain, unequivocal language, must put forth a *creed*. The cry "The Bible is our only creed" is an evasion of the truth and in reality springs from indifference, from hostility to the Bible teaching. Truth does not permit its adherents to halt between two opinions, but demands and produces a forthright confession. The Lutheran Confessions speak a forthright language; they do not gloss over the differences separating the orthodox from the false Church. All the world knows where the Lutheran Church stands. "The papists cannot boast that we have sidestepped, have been afraid, or have concealed our faith." Luther, XVI, 928. As between the creedless and the credal churches, the credal churches meet the demand of truthfulness. And as between the various credal churches, the Lutheran Church, in her Confessions, meets all the demands of truth.

The Lutheran Church is a confessing and a confessional Church. She demands of her children unqualified acceptance of, and unswerving adherence to, the Confessions. A body of Lutherans which refuses to stand four-square upon the Lutheran Confessions is not genuine. A Lutheran accepts the Confessions as they stand. He does not accept them with reservations. The Lutheran Church asks her children to accept the Confessions not in so far as (*quatenus*) they agree with God's Word, as though certain portions might not be expressive of the Scripture truth, but fully and unqualifiedly, because (*quia*) all their doctrinal statements are divine truth. Nor does she force this unqualified acceptance upon her children. She leaves God's Word to exert the pressure needed. The Lutheran Confession calls for unqualified acceptance and unswerving allegiance "not because it was composed by our theologians, but because it has been taken from God's Word and is founded firmly and well therein." F. C., Th. D., Compr. Sum., 5. 10. The Lutheran Church does not demand a blind and slavish subscription to the Confessions, but asks for an honest Christian investigation and leaves the rest to the power of the truth. And no man has ever yet, on comparing the Lutheran Confessions with Scripture, been compelled by the truth to depart from them. This, then, is the Lutheran attitude: "By God's grace, I have most diligently compared all these articles with the Scriptures time and again and often have gone over them and would defend them as confidently as I have now defended the Sacrament of the Altar. I am not drunk nor thoughtless; I know

what I say. . . . I mean by this writing to confess my faith, point by point, before God and all the world, in which I intend to abide until my death and therein (so help me God!) to depart from this world and to appear before the judgment-seat of Jesus Christ." F. C., Th. D., VII, 29 ff. "I do not know how to change or yield anything in them." S. A., P. III, Art. XV, 3. "Being instructed from the prophetic and apostolic Scriptures, we are sure concerning our doctrine and confession. . . . Therefore we also have determined not to depart even a finger's breadth either from the subjects themselves or from the phrases which are found in them." B. C., Preface; Trigl., pp. 21. 23. Cp. F. C., Th. D., XII, 40. They say the Lutheran Church is creed-bound. She is indeed. May she never unloose these bonds, the blessed bonds of the truth of Scripture. Loyalty to the Confessions, Lutheran confessionalism, means loyalty to God's Word. And loyalty to God's Word breeds loyalty to the Lutheran Confessions.

The Lutheran Church requires that "to this direction all doctrines are to be conformed, and what is contrary thereto is to be rejected and condemned." F. C., Ep., Sum. Cont., 6. That is another feature of her confessional character. She will not tolerate any teaching that does not conform to the Confessions. She recognizes indeed but one authority in the Church, Scripture. Scripture "is the only true standard by which all teachers and doctrines are to be judged." F. C., Th. D., Compr. Sum., 3. The Lutheran Confessions would not supplant Scripture nor be placed alongside of Scripture, as of equal authority. "The Word of God alone should be and remain the only standard and rule of doctrine, to which the writings of no man should be regarded as equal, but to which everything should be subjected." L. c., 9. No one who has imbibed the spirit of the Lutheran Symbols is going to commit symbololatry. But taken from Scripture, these Symbols are clothed with the authority of Scripture, Scripture alone is *norma normans*, the Confessions *norma normata*; but corresponding exactly to the norm of Scripture, they become themselves a norm, *normata* indeed, but still *norma*. And the Lutheran Church insists that men and doctrines be tried by this norm. According to this norm, "because it has been derived from God's Word, all other writings should be judged and adjusted as to how far they are to be approved and accepted." F. C., Th. D., Compr. Sum., 10. The Church needs the creedal norm. It is necessary to meet the changing conditions and the false application of Scripture by the errorists with concise and definite

formulations of the Christian doctrine. That unmask the errorists, puts a stop to the machinations of "troublesome and contentious men" (B. C., Trigl., p. 21), and serves the simplicity of the faith of the believer. The Lutheran Church owes her doctrinal integrity to her insistence on the creedal test and obligation.

The Confessions vitally affect the life of the Lutheran Church. They are not only the test exposing the error, but also the standard under which her children rally. "For thorough, permanent unity in the Church it is, above all things, necessary that we have a comprehensive, unanimously approved summary and form wherein is brought together from God's Word the common doctrine, reduced to a brief compass, which the churches that are of the true Christian religion confess." F. C., Compr. Sum., 1. The Lutheran Confessions, being derived from Scripture, are the bond uniting the Lutherans. They know their brothers by their confession and love their brothers because of their common confession. The Lutheran Church is not a fortuitous aggregation of men of different minds, but one body, its members animated by one mind, knit together by loyal adherence to the one Biblical faith.

The confessionalism of the Lutheran Church is her strength. Clinging to the Confessions, which are founded upon God's Word and found their adherents upon God's Word, she is strong with the power of God's Word. God's power upholds her; God's favor rests upon her, Matt. 10, 32; Jer. 15, 19—21. "She is willing—as indeed she must be if she wishes to live—to abide by, and uphold, her confessional principle," and "her value in this land depends upon her fidelity to her Confession." Th. Schmauck and C. Benze, *The Confessional Principle*, XIII. XVIII. She declines and she flourishes as her confessional spirit wanes and waxes. "Wherever the Lutheran Church ignored her Symbols or rejected all or some of them, there she always fell an easy prey to her enemies. But wherever she held fast to her God-given crown, esteemed and studied her Confessions, and actually made them a norm and standard of her entire life and practise, there the Lutheran Church flourished and confounded all her enemies." F. Bente, *Hist. Int.*, Trigl., p. IV.

12. THE LUTHERAN CHURCH, devoted to the pure doctrine of God's Word, IS THE IMPLACABLE FOE OF UNIONISM. She loves the truth and cannot enter upon relations of church-fellowship with those who have espoused the untruth. Truth cannot endure error. Error can. The sects consequently, conceived in false doctrine,

are by nature unionistic. The Catholic Church harbors all manner of opposing factions in her midst. The Reformed churches have from their very beginning championed *unionism*. The true Lutheran Church, obeying the voice of truth, Rom. 16, 17; Matt. 7, 15; 2 John 10, avoids those who bring in and maintain false doctrines. She abhors and abominates unionism for its hypocrisy in pretending unity where there is diversity. The only fellowship recognized by the Lutheran Church is that which springs from the unity of faith and doctrine. "The Church is originally a fellowship of faith and of the Holy Ghost in hearts, . . . which fellowship nevertheless has outward marks, so that it can be recognized, namely, the pure doctrine of the Gospel and the administration of the Sacraments in accordance with the Gospel of Christ." Ap., VII and VIII, 5. Church-fellowship without the fellowship of faith and confession is not expressive of the unity of the one holy Christian Church, Eph. 4, 3—7, but a caricature of it, a sham. And it is a curse. Ignoring and condoning the error, it confirms the errorist in his delusion and blunts the unionist's sense of truth. To belittle the denial of any truth is to belittle that very truth. And that breeds indifference to the whole body of truth. And indifference carries in its wake the loss of the truth, Gal. 5, 9. The false teacher brings untold harm upon the Church, the unionist more. "The unionistic bodies imperil the Church more than the worst sect; for the worst sect at least acknowledges that nothing but the pure doctrine *ought* to be preached in a Church; but unionism stands for the pernicious principle that man can never find and possess the pure truth and that, consequently, contending for the truth is wrong." C. F. W. Walther, Epistle-postil, p. 77. Denominationalism, which holds that God is pleased with the diversities represented by the various denominations, as being varieties of the same truth, is a wicked and pernicious thing. Unionism, which proposes to remove other evils of denominationalism, is, because of its principle that the truth revealed in Scripture is, more or less, a matter of indifference, doubly wicked and pernicious. The Lutheran Church will have none of it. She stands for the truth and stands out for the whole truth. She will not discount the least article of the revealed doctrine in the interest of a fancied peace and spurious prosperity. They plead that only minor errors are involved. But "the controversies which have occurred are not, as some would regard them, mere misunderstandings or disputes concerning words" (F. C., Th. D., Preface, 9),

“nice points,” “finely spun distinctions.” The differences separating the Lutheran Church and the sects deal with the fundamentals. And the persistent denial of the least important doctrine becomes a fundamental error when it turns into conscious rejection of the authority of Scripture. The Lutheran Church insists on full and honest agreement on the doctrines clearly revealed in Scripture as the basis of church union. She took that position four hundred years ago. She takes it to-day. “As regards the errors which they [the Catholic and Reformed churches] embraced, they were rejected as sects, with which our fathers could not have church-fellowship without practically sanctioning these errors and becoming partakers of their sin. The Lutherans set forth the pure Christian faith in their Augsburg Confession. On that they united; in the Lord’s name they set up that as their banner; and because they spoke what they in their hearts believed as the very truth of God, they firmly declined to assume any responsibility for the doings and dealings of those who taught a different doctrine and established different churches. That is the position of the Evangelical Lutheran Church to this day.” M. Loy, *The Augsburg Confession*, p. 337. They stigmatize that attitude as exclusivism. But the Lutheran Church is bound to be as exclusive as the apostles were, Rom. 16, 17; 2 John 10; Acts 19, 9, and she declares: “Impious teachers are to be deserted.” Ap., VII and VIII, 48. “To dissent from the agreement of so many nations and to be called schismatics is a grave matter. But divine authority commands all not to be allies and defenders of impiety.” S. A., *Of the Power*, 42. “We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquillity, and unity. Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency.” F. C., Th. D., XI, 95 f. That is the voice of the conscience of the Christian Church finding utterance in confessional Lutheranism. It is raised in behalf of the preservation of the saving truth. The Lutheran Church will not betray the truth. Nor will she betray the cause of the erring Christians in the sects. She will not bid their seducers Godspeed. 145.

13. The Lutheran Church loathes unionism, but loves, and labors for, a CHRISTIAN UNION, Eph. 4, 3. She is not separatistic. She charges those who separate from their brethren on the score of disagreement over adiaphora or of the prevalence of offenses in the sphere of life with sinful separatism. A. C., VII. Ap., III, 112;

VII and VIII, 49. F. C., Ep., X, 7. She is most patient with those who through weakness err in non-fundamental doctrines. We must "overlook certain less serious mistakes, lest the Church fly apart into various schisms." Ap., III, 111. Public harmony "cannot last unless pastors and churches mutually overlook and pardon many things." Ap., III, 122. She labors with the erring in great leniency and patience. "The time for breaking off fraternal relations with those also who err in non-fundamental doctrines arrives then only when they stubbornly refuse to accept the convincing testimony of Scripture." F. C. W. Walther, *Lehre und Wehre*, 14, 109. "I have no doubt that there are among you (at Zurich, Bern, Basel, etc.) "right pious folk, who are sincere and want nothing but the truth; and I cherish the glad and firm hope that, though they are still somewhat entangled, in time, if we deal gently with these good weak people, God will happily end all error and misunderstanding. Amen." Luther, XVII, 2162. Nor is the Lutheran Church content, after the divisions have taken place, to let matters rest as they are. She stands alone, but is not self-centered. She concerns herself with the reunion of broken Christendom. "God, the Discerner of all men's hearts, is our witness that we do not delight and have no joy in this awful division." Ap., Concl., Trigl., p. 451. "We beseech Him to look upon the afflicted and scattered churches and to bring them back to godly and perpetual concord." Ap., Preface, 19. 16. F. C., Ep., XI, 22. "It cannot be denied that we always sought peace and, as the psalm [34, 14] says, pursued it, that we offered it and begged for it." Luther, XVI, 928. "We are prepared to confer amiably concerning all possible ways and means in order that we may come together." A. C., Preface, 10. F. C., Th. D., XI, 96.

And the Lutheran plan for healing the breach among the churches is the only God-pleasing, the only effective one. She does not gloss over the error, but denounces it for what it is, and presents the powerful truth of Scripture in the "not uncertain hope that . . . good and well-disposed men would be attracted by this renewed and repeated confession of ours." B. C., Preface, Trigl., pp. 11. 19. That is true Christian irenics. The Lutheran Church is polemical because she is irenical. She engages in polemics not for the sake of wrangling and self-glorification, but in the interest of truth and peace. "Honest and earnest controversy," says Dr. Philip Schaff, 'conducted in a Christian and catholic spirit, promotes true and lasting union. Polemics looks to irenics. The aim of war is

peace.' To this we heartily subscribe." The Confessional Principle, p. 41. "Every simple Christian can perceive what is right or wrong" when "not only the pure doctrine has been stated, but also the erroneous contrary doctrine has been repudiated and rejected," "and thus the offensive divisions that have occurred are thoroughly settled." F. C., Ep., XI, 22. Lutheranism is not divisive, but unifying. The straightforward profession of the truth has never yet caused a split in the Church. It heals the rupture that the denial of the truth causes. "All men must see that loyalty to God's holy Word does not divide, but truly unites." C. F. W. Walther, *Der Lutheraner*, 28, p. 36. The Lutheran program "Union in the truth" is the only one that promises real success. It appeals to every Christian. The Lutheran plan does not require him to accept any man-made conditions and dogmas, such as submission to the authority of the Pope or the acceptance of the Apostolic Succession. No Christian violates his conscience by accepting the Lutheran terms: agreement to "God's Word, the eternal truth," and to any and all declarations that witness to this truth. F. C., Th. D., Compr. Sum., 13. The Lutheran Church, the Church of the pure doctrine, is thus the only body which is equipped to bring about a Christian union. "Gieseler, the great Reformed Church historian, says (*Theolog. Stud. u. Kritik*, 1833, II, 1142): 'If the question be which among all Protestant confessions is best adapted for forming the foundation of a union among Protestant Christians, we declare ourselves unreservedly for the Augsburg Confession.'" *The Conservative Reformation*, p. 259. It is adapted for uniting all Christians because it summons them not to any man's side, but to God's side.

14. The character of the Lutheran Church is reflected in her CULTUS. She lives and moves and has her being in the grace of God, which comes to men in the Means of Grace. Accordingly, she calls her people together in public worship to implore the grace of God, to appropriate the grace of God, to glorify the grace of God, and has provided a liturgy which fully meets these requirements of Christian worship. Her one great concern is to have men thoroughly instructed in the Gospel and fully assured of the grace of God. Accordingly, she places in the center of the service the preaching of the Gospel, which proclaims and imparts the grace of God, and the administration of the Sacraments, which seal and confirm the Gospel-promise. "In the divine service everything should among Christians subserve the Word and the Sacraments."

Luther, X, 257. "Of all acts of worship that is the greatest, most holy, most necessary, and highest, . . . to preach the Word of God." Ap., XV, 42. "The true adornment of the churches is godly, useful, and clear doctrine, the devout use of the Sacraments, ardent prayer, and the like. . . . We mingle with it German hymns. . . ." Ap., XXIV, 51. 3. A. C., XXIV, 7. There is indeed no absolute liturgical uniformity in the Lutheran Church. That, again, is characteristic of Lutheranism, which insists on unity in essentials, but liberty in adiaphorous matters. "The churches will not condemn one another because of dissimilarity of ceremonies." F. C., Th. D., X, 31. A. C., VII. XV. Ap., VII and VIII, 45. The Lutheran Church knows when and where to be liberal. Any service is truly Lutheran which preaches and praises the grace of God. But while the Lutheran Church does not insist on a full and uniform liturgy, she frowns upon undue individualism. She points out that the greatest possible measure of uniformity serves the interest of order and edification, 1 Cor. 14, 40. 26. "It is pleasing to us that for the sake of tranquillity [unity and good order] universal rites be observed." Ap., VII and VIII, 33. F. C., Th. D., X, 9. "My dear sirs, get together in a friendly way, . . . so that the practise will be the same and uniform among you throughout your district." Luther, X, p. 260. And the Lutheran Church offers her people a liturgy which cannot but appeal to the Christian. Neither pompous nor barren, but simple and majestic, it is worthy of the Gospel which it serves and impressive because of the Gospel-truths which it exhibits. Due to another trait of Lutheranism, its conservatism, the Lutheran order of worship, purged of the offenses which had crept into the liturgy, retains what the wisdom and experience of the Church offered for the edification of the people. "With a very grateful mind we embrace the profitable and ancient ordinances, especially since they contain a discipline which is profitable to educate and train the people." Ap., VII and VIII, 33; XV, 38; XXIV, 1. — The ceremonialism and formalism of the Catholic *cultus* is the outgrowth of the Catholic doctrine that the sinner must appease the wrath of God by means of human work, worth, and merit. The specific Reformed *cultus*, due to the Reformed denial of the efficacy and objective nature of the Means of Grace, represents a quest after the grace of God revolving around human agency and subjective experience. The Lutheran *cultus* places the grace of God nigh unto the sinner in the Means of Grace.

15. The POLITY of the Lutheran Church, as defined by the Confessions, is that of the Apostolic Church, fixed by Christ and the apostles. Its basic principle is the autonomy of the local congregation (*congregational* form of church government). In the larger sense the Church is in no way autonomous. She is in every way, as in an absolute monarchy, subject to the authority of Christ and His Word. "One is your Master, even Christ," Matt. 23, 8. "If any man speak, let him speak as the oracles of God," 1 Pet. 4, 11. "He wishes His own voice, His own Word, to be heard, not human traditions." Ap., XXVIII, 19. S. A., Of the Power, 11. But with respect to the matter of authority within the Church (*church government* in the technical sense) the Church forms a pure democracy, a brotherhood of believers, Matt. 23, 8, a sisterhood of congregations, the local churches managing their own affairs as self-governing bodies, subject to no superior authority and dealing with other churches in prosecuting the work of the Lord on the basis of absolute equality. The authority of the local congregation is supreme. "Tell it unto the church," Matt. 18, 17. "All things are yours," 1 Cor. 3, 21 f. "Christ gives supreme and final jurisdiction to the church when He says: 'Tell it unto the church'" (S. A., Of the Power, 24), the local church, Matt. 18, 20. And: "No one should publicly teach in the Church unless he be regularly called" (A. C., XIV), called by the local church. 150. Again: "We believe, teach, and confess that the congregation of God of every place and every time has, according to its circumstances, the good right, power, and authority [in matters truly adiaphora] to change, to diminish, and to increase them." F. C., Th. D., X, 9. The Christian churches, made up of kings and priests, 1 Pet. 2, 9; Rev. 1, 6, the Lord's freemen, are sovereign, free from the domination of men.

The Lutheran Church has therefore repudiated all *hierarchical* systems of church government, according to which the *Pope* (papal system), or the bishops (*episcopal* system), or the session and assembly or *synod* (presbyterial system, synodical system), or any man or body of men, however constituted, rule the Church and the individual congregation or the individual Christian as by divine right. "The Levitical high priest was the chief priest by divine right" (S. A., Of the Power, 38) indeed, but this form of church government has given way to the liberty of the New Testament and must not be reestablished in any form. 160—164. Nor do the Lutheran Confessions recognize a divine right of the State to share in the government of the Church (Caesaropapism). 165. Christ estab-

lished the Church as a Free Church. — The churches of God of every place and every time may indeed delegate the management of certain of their affairs to groups within the congregation or to bishops, consistories, synods, etc. (*representative Church*), as best suits their peculiar circumstances, these bodies exercising their functions by human right and acting, where the ideal condition obtains, in an advisory capacity. The Lutheran Church treats this phase of church government as an adiaphorous matter, lying on the same plane as “the rites or ceremonies instituted by men,” does not demand that they “should be everywhere alike” (A. C., VII), believes “that no Church should condemn another because one has less or more external ceremonies not commanded by God than the other” (F. C., Ep., X, 7. 4), but does insist that, whatever particular forms of church government be established, the sovereignty of the local congregation be kept inviolate.

Under the Lutheran polity the *laity* takes part in the government of the Church, not only within the congregation, but also in the representative Church at large (synod, etc.). 164. “The right to judge, and pronounce on, matters of doctrine belongs to each and every Christian, so much so that he is doing an accursed thing who impairs this right by a hair’s breadth.” Luther, XIX, 341. Thus the Lutheran Church jealously guards the rights of the Christian people and trains her members to exercise the privileges of their spiritual priesthood. It all goes back, by way of the articles of the Christian liberty and the universal priesthood of the believers, to the central article of justification by faith.

16. The Lutheran Church has received the pure doctrine of God’s Word as a SACRED TRUST. It is her peculiar calling faithfully to guard and administer it. The Church needs the Gospel of salvation by grace, needs it as it is taught by the Lutheran Church. “As our Church has been needed in the past, so she is needed in the present. She is needed not only for the motherhood to her own children, but for the great wants of Christendom and of the world. She is needed as a witness to that doctrine which is conceded in terms by the whole Protestant world, but which is invaded primarily or by necessary inference by every system which is at war with ours — the doctrine of justification by faith.” C. P. Krauth, *The Lutheran Diet*, 1877, p. 48. That means that, “if we as a Church no longer witnessed to this doctrine, we should as a Church be of no use in the world; no longer the salt of the earth, we should be fit only for the dunghill.” F. Pieper, *Ninth*

Report Atlantic Dist., p. 34. And the Church needs for her well-being the whole of the divine doctrine. She cannot perform her work as God would have it performed unless she applies every single article of it. It is for the Lutheran Church to spread it throughout Christendom and the world, preaching it with a loud voice and adorning it with a godly life. The Church is yearning for peace and concord. The testimony of the Lutheran Church and her insistence on loyal adherence to the full truth will achieve that measure of a godly union which by the gracious providence of God is in store for her. The Lutheran Church is charged with the preservation and spread of the pure doctrine. For that God raised her up. To that she has dedicated herself. "We cannot abandon truth that is manifest and necessary to the Church." Ap., Preface, 16.

17. "That is the Evangelical Lutheran Church: oft misknown and unknown and yet well known; seemingly poor, yet possessed of great wealth and enriching many with the treasure of the pure doctrine, which far surpasses all the wealth of the world; not held together by a powerful hierarchy, but knit together by her precious Symbols, the Book of Concord; not busying herself with the management of the kingdoms of this world, but busy in building up the kingdom of God and fighting the Lord's battles; unpretending and humble-minded, but greatly rejoicing over the great things the Lord hath wrought for her and through her; her heart set in holy wrath against the perverters and blasphemers of the Word, yet ever beating with loving compassion and tender solicitude for those who have gone astray." M. Guenther, *Populaere Symbolik*, p. 9. "Not the great number of her adherents,²⁾ not her organization, not her

2) *Statistics of the Lutheran Church, as given by the Lutheran World Almanac, 1931: Lutherans in Africa, 373,993; Asia, 432,893; Europe, 56,319,935; North America, 4,441,755; Oceania, 345,504; South America, 304,705. Total: 62,218,785. (The figure for Europe includes the churchless in the state churches and the Lutheran members of the Prussian Union.) In the United States 4,220,848 baptized, 2,251,311 communicants, are distributed among the synods as follows: United Lutheran Church, 1,378,017 b., 660,749 c.; American Lutheran Conference (Am. Luth. Church, Augustana Synod, Norwegian Luth. Church, Lutheran Free Church, United Danish Church), 1,367,955 b., 650,725 c.; Synodical Conference (Missouri Synod, Joint Wisconsin Synod, Slovak Synod, Norwegian Synod), 1,332,267 b., 863,148 c.; Church of the Lutheran Brethren, 2,000 b., 800 c.; Eielson Synod, 1,087 b., 700 c.; Danish Church, 19,577 b., 12,519 c.; Icelandic Synod, 8,524 b., 2,561 c.; Suomi Synod (Finnish), 34,479 b., 22,711 c.; Finnish National Church, 7,890 b., 6,131 c.; Finnish Apostolic Church, 50,000 b., 19,000 c.; independent congregations, 24,337 b., 14,027 c. In Canada, 129,154 b., 59,564 c.*

charitable and other institutions, not her beautiful customs and liturgical forms, etc., but the precious truths confessed by her Symbols in perfect agreement with the Holy Scriptures constitute the true beauty and rich treasures of our Church as well as the never-failing source of her vitality and power." F. Bente, *Concordia Triglotta*, p. IV.

B. THE TEACHING OF THE LUTHERAN CHURCH AND THE CONTRARY TEACHING IN THE LIGHT OF SCRIPTURE.

"This is about the sum of our doctrine, in which, as can be seen, there is nothing that varies from the Scriptures." A. C., Conclusion of the first part. *Trigl.*, p. 59.

I. HOLY SCRIPTURE.

18. THE LUTHERAN CHURCH MAINTAINS THAT HOLY SCRIPTURE IS THE SOLE SOURCE OF THE CHRISTIAN DOCTRINE AND THE SOLE NORM OF DOCTRINE, HENCE THE SUPREME, INFALLIBLE, AND SOLE AUTHORITY IN THE CHURCH. The controversy on this point concerns a matter of fundamental importance — the truth, infallibility, and certainty of the whole body of the Christian doctrine, and the very nature of faith. The Roman Catholic Church recognizes, besides Scripture, the authority of *tradition*, of the *councils*, and of the *Pope*, the Eastern Catholic Church that of *tradition* and the first *church councils*. The Swedenborgians and others add *new revelations*. The Quakers and others appeal to the "*inner light*." The Unitarians and others accept Scripture only in so far as it agrees with *reason*. And the Reformed churches give reason a voice in the interpretation of Scripture. The Lutheran Church recognizes no other source and norm of doctrine than the written word of the Bible. "We receive and embrace with our whole heart the prophetic and apostolic Scriptures of the Old and New Testaments as the pure, clear fountain of Israel, which is the only standard by which all teachers and doctrines are to be judged." F. C., Th. D., *Compr. Sum.*, 3. 9. Ap., IV, 107; III, 268. She rejects all *human authority*. "We concede neither to the Pope nor to the Church the power to make decrees against the consensus of the prophets." Ap., XII, 66; VII and VIII, 23. S. A., P. II, II, 8. 14. She refuses to have reason put in judgment over Scripture. "We are certainly in duty bound to receive the words as they read and allow ourselves to be diverted therefrom by no objections or human contradictions spun from human reason." F. C., Th. D., VII, 45. Ap., III, 175; VII and VIII, 27. And that is the teaching of Scrip-

ture. "If any man speak, let him speak as the oracles of God," 1 Pet. 4, 11. "If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth," John 8, 31. 32. "To the Law and to the Testimony!" Is. 8, 20; Deut. 4, 2; Jer. 23, 16—31; Matt. 5, 19; 15, 9; Luke 16, 29. 31; Acts 17, 11; 20, 27; 2 Cor. 10, 5; Gal. 1, 8; Eph. 2, 20; Col. 2, 8; 1 Tim. 6, 3. 4; 2 Tim. 3, 15—17; Heb. 1, 1. 2; 2 Pet. 1, 19. And Holy Scripture, the sole source of the saving doctrine, is the sole source OF SAVING KNOWLEDGE OF FAITH. ". . . which shall believe on Me through their Word," John 17, 20. The theology and the faith which build on any human authority, are not Christian theology and saving faith, but human opinion and mere illusion. 2.

19. THE BIBLE IS THE WORD OF GOD, WRITTEN BY INSPIRATION OF THE HOLY GHOST, EVERY WORD OF IT INFALLIBLY TRUE. That makes the Bible the source of the Christian doctrine and the supreme and sole authority. The Lutheran Church teaches that the Bible does not merely contain the Word of God, but that every word of it is, because of verbal *inspiration*, the direct, immediate word of God. The Holy Ghost "spake by the prophets." Nicene Cr., 7. "The Holy Ghost spake through them." S. A., P. III, VIII, 13. F. C., Th. D., X, 15. The Lutheran Confessions identify Holy Scripture with the Word of God. "God's Word, or Holy Scripture." Ap., II, 4. A. C., Preface, 8; XXVIII, 49. The Holy Ghost is the Author of the Bible; it is "the Scripture of the Holy Ghost." Ap., Preface, 9. What Paul wrote the Holy Ghost wrote. Ap., IV, 88. 107. Thus there can be no errors in Holy Scripture. It is "the pure, clear fountain of Israel." F. C., Th. D., Compr. Sum., 3. And that is the teaching of Scripture. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," 1 Cor. 2, 13; 1 Thess. 2, 13. "Unto them were committed the oracles of God." Rom. 3, 2. "All Scripture is given by inspiration of God," 2 Tim. 3, 16. "Holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1, 21; 2 Sam. 23, 2; Heb. 1, 1. 2. "The Scripture cannot be broken," John 10, 35; John 16, 13; 17, 17. Denying that the Bible is the Word of God in the full sense, rationalism discards Holy Scripture as the divine source of saving knowledge and strips it of its divine authority. The books of the *Old Testament* are the Word of God no less than those of the New Testament, Heb. 1, 1. 2. Both are the oracles of God, Rom. 3, 2. There are no degrees of inspiration, 2 Tim. 3, 15. The Old Testament is invested with the same divine

authority as the New Testament, Luke 16, 29; John 5, 39. The Church needs it, Eph. 2, 20. And so "we receive and embrace with our whole heart the prophetic and apostolic Scriptures of the Old and New Testaments as the pure, clear fountain of Israel." F. C., Th. D., Compr. Sum., 3. — "The prophetic Scriptures" — that does not include, but specifically excludes, the *Apocrypha*. These books were not written by the prophets, by inspiration; they contain errors (Tobit 6, 7 f.; 2 Macc. 12, 43 f.; 14, 41 f.), were never included in the sacred volume which Jesus names Luke 24, 44, and therefore are not a part of Holy Scripture. No human decree can change apocryphal writings into canonical books.

The prophetic and apostolic Scriptures are authentic AS WRITTEN BY THE PROPHETS AND THE APOSTLES. — A correct *version* of their writings is God's Word as truly as the original Hebrew and Greek. A mistranslation is not God's word, and no human authority can invest it with divine authority.

20. Holy Scripture, the Word of God, carries the full AUTHORITY of God. Every single statement, doctrine, command, of the Bible calls for instant and unqualified acceptance. "The things that I write to you are the commandments of the Lord," 1 Cor. 14, 37. "He that rejecteth Me and receiveth not My words hath one that judgeth him: the Word that I have spoken, the same shall judge him in the Last Day," John 12, 48. "My heart standeth in awe of Thy Word," Ps. 119, 161; Matt. 24, 35; Luke 24, 25; 1 Thess. 2, 13; 2 Thess. 2, 15. The Lutheran Confessions are instinct with the awe of Holy Scripture. "Believe the Scriptures" (Large C., V, 76); bow to the *authority* of God's Word, is written on every page, into every article. 18. And they warn against treating God's Word as "some other silly prattle." Large C., Preface, 11. "It is amazing that the adversaries are in no way moved by so many passages of Scripture." Ap., IV, 107. The Lutheran Confessions denounce the wickedness of the Enthusiasts, who "judge Scripture or the spoken Word and explain and stretch it at their pleasure," and the enthusiasm of the Papacy, which requires acceptance of its teaching "even though it is above and contrary to Scripture." S. A., P. III, VIII, 3 f. — Those who deny the divine origin and character of Holy Scripture reject its authoritativeness as a matter of course.

21. The Lutheran Church teaches the Scriptural doctrine of the EFFICACY of Scripture, holding that Scripture not only demands, but also creates the acceptance of its teaching, that its teaching

produces faith and obedience. Holy Scripture is not a dead letter, as the Enthusiasts teach; the power of the Holy Spirit does not merely attend the Word of Scripture, as the Reformed hold, but is inherent in it; Scripture does not compel a mere intellectual assent, resting on logical argumentation (72), but creates the living assent of faith. "God's Word is not like some other silly prattle, as that about Dietrich of Bern, etc., but, as St. Paul says, Rom. 1, 16, 'the power of God.'" Large C., Pref., 11. "In those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one except through or with the preceding outward Word." S. A., P. III, VIII, 3. "With this Word the Holy Ghost is present and opens hearts, so that they, as Lydia in Acts 16, 14, are attentive to it and are thus converted." F. C., Ep., II, 5. The Lutheran article of the *efficacy* of Scripture is an article of Scripture: "The words that I speak unto you, they are spirit, and they are life," John 6, 63; 17, 20; 20, 31; Rom. 10, 17; 1 Cor. 2, 4; 1 Thess. 1, 5; 2, 13; 2 Tim. 3, 16. 17; Heb. 4, 12; 1 Pet. 1, 23.

22. Holy Scripture is PERFECT. (The *sufficiency* of Scripture.) It contains everything that man needs to know in order to obtain salvation, to know and to do in order to lead a Christian life. There are no deficiencies in Scripture, to be supplied by oral tradition, pronouncements of the Pope, new revelations, or the modern development of doctrine. The Holy Scriptures "are able to make thee wise unto salvation through faith which is in Christ Jesus," 2 Tim. 3, 15—17. "I have not shunned to declare unto you all the counsel of God," Acts 20, 27; John 5, 39; 17, 20; Ps. 19, 7. 8; Heb. 1, 1. 2. The Lutheran Church therefore permits no one, not even an angel, to establish and add to Scripture new articles of faith (S. A., P. II, II, 15) and denounces it as "sheer enthusiasm" when the Pope (or the theologian) presumes to enrich the Christian, Scriptural doctrine with the treasures "existing in the shrine of his heart." S. A., P. III, VIII, 4. F. C., Ep., Of the Summary Content.

23. Holy Scripture sets forth all doctrines of the Christian faith and life in clear terms, which can be understood by the simple no less than by the learned. Over against the view that Scripture is obscure, waiting for priest and Pope, the theologian and council, to demonstrate its real meaning, the Lutheran Church upholds the PERSPICUITY of Scripture, "the clear word and teaching of the apostles" (Ap., VII and VIII, 25), "the pure, clear fountain of

Israel." F. C., Th. D., Compr. Sum., 3. The words of Scripture are so clear that men must "devise sophistry whereby they elude them." Ap., IV, 109. S. A., P. III, VIII, 3. That is the voice of Scripture: "Thy Word is a lamp unto my feet and a light unto my path," Ps. 119, 105. 130; 19, 8. "From a child thou hast known the Holy Scriptures," 2 Tim. 3, 15; Deut. 30, 11; John 8, 31. 32; 2 Pet. 1, 19. — Because of its inspiration, authority, efficacy, sufficiency, and *perspicuity* Holy Scripture is the source and norm of the doctrines of faith and morals.

24. HOLY SCRIPTURE IS ITS OWN AUTHENTIC AND INFALLIBLE INTERPRETER. The light, Ps. 119, 105; 2 Pet. 1, 19, needs no illumination. The true interpretation of Scripture consists in calling attention to, and reaffirming, the plain statements of Scripture, in letting Scripture speak for itself, in taking "the words as they read, in their proper and plain sense" (F. C., Th. D., VII, 45), and in ruling out everything that conflicts with the analogy of faith, that is, with the "clear passages of Scripture" (Ap., XXVII, 60), which set forth the doctrine of faith. Scripture is not waiting for any human interpreters, for any individual or church council, or for reason to determine its true sense. It refuses to submit its statements and declarations to the *interpretation* and adjudication of any human tribunal. "No prophecy of Scripture is of any private interpretation," 2 Pet. 1, 20; Jer. 23, 31. 32. "Our eyes are to be cast far away from human reason." Ap., III, 175. 159. F. C., Th. D., VII, 50. **18.** The doctrine that the interpretation of Scripture must be derived from some human source denies the supreme authority of Scripture, subjects the Church to human authority, and makes way for the doctrines of men.

25. IT IS THE PRIVILEGE AND DUTY OF ALL CHRISTIANS TO READ AND STUDY THE BIBLE. Christ places the Scripture into the hands of all, John 5, 39. The apostles ask the entire congregation, not merely the presbyters, to read the epistles, Rom. 1, 1. 7; 1 Thess. 5, 27; Col. 4, 16, including even the children, 1 John 2, 13. 14; 2 Tim. 3, 15; Col. 3, 16. Far from prohibiting or restricting the reading of the Bible on the part of the *laity*, the Lutheran Church insists that "we must daily use it" (Large C., Preface, 13), must not be "idle and remiss in reading, hearing, and meditating upon, God's Word." F. C., Th. D., II, 15. And "because these highly important matters concern also the common people and laymen,

who, inasmuch as they are Christians, must distinguish between pure and false doctrine" (F. C., Th. D., Compr. Sum., 8), she is bound to place the touchstone required by 1 John 4, 1 into the hands of her people. 164.

II. THE NATURAL KNOWLEDGE OF GOD.

26. MAN HAS A NATURAL KNOWLEDGE OF GOD. He perceives the eternal power and wisdom of God in the works of creation and providence, Rom. 1, 19, 20; Job 12, 7 f.; Ps. 19, 1; 94, 9; Acts 17, 26—28, and is conscious of the eternal holiness and justice of God, his conscience holding him accountable to the divine Law written in his heart, Rom. 2, 14, 15. "Even the heathen had to a certain extent a knowledge of God from the Natural Law." F. C., Th. D., V, 22. Ap., IV, 7. "No people has ever been so reprobate as not to institute and observe some divine worship." Large C., P. I, 17. Ap., VI, 17; XXIII, 12. This innate, *natural knowledge of God*, though it is most fragmentary and imperfect, is a true knowledge and must be heeded. Atheism in its various forms, violently suppressing natural truths, constitutes a crime against man's nature and is fittingly characterized Ps. 14, 1. The same applies to agnosticism, pantheism, materialism, humanism.

27. THE NATURAL KNOWLEDGE OF GOD CANNOT LEAD TO SALVATION. The grace of God in Christ, which brings salvation, John 17, 3; 14, 6; Acts 4, 12, is revealed only in the Gospel, in the Bible. The works of creation and the Law written in the heart say nothing of it. "The world by wisdom knew not God," 1 Cor. 1, 21. The Gentiles, having only the natural knowledge of God, "have no hope," Eph. 2, 12. "So, then, faith cometh by hearing and hearing by the Word of God," Rom. 10, 17; Matt. 11, 27; 16, 16, 17; 28, 19; John 1, 18; 5, 39; 17, 20. The teaching that the natural knowledge of God is sufficient for *salvation* is a flagrant denial of the central truth of the Christian religion, salvation by faith in Jesus; it teaches salvation by the Law, by obeying the dictates of conscience, by morality. The Lutheran Church teaches: "The heathen had to a certain extent a knowledge of God from the Natural Law, although they neither knew Him aright nor glorified Him aright, Rom. 1, 20 f." F. C., Th. D., V, 22. "They have not the Lord Christ and, besides, are not illumined and favored by any gifts of the Holy Ghost." Large C., P. II, 66 f. Ath. Cr., 1 f. A. C., XVIII, 8. Ap., IV, 67. Large C., P. I, 18; P. II, 45.

III. NATURE AND ATTRIBUTES OF GOD.

28. Concerning the nature of *God* the Christian Church teaches that HE IS A PERSONAL BEING, A SPIRIT, NOT OF A MATERIAL NATURE, THE INFINITE ONE, NOT LIMITED BY TIME AND SPACE. "God is a spirit," John 4, 24. "The heaven and heaven of heavens cannot contain Thee," 1 Kings 8, 27. "I Am that I Am," Ex. 3, 14. "There is one divine essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness." A. C., I. "God is a spiritual, undivided essence." F. C., Th. D., VIII, 68. Pantheism is subversive of all religion. Those cults which represent God as a material being teach a heathen religion. The clear statements of Scripture: "He is not a man," 1 Sam. 15, 29; "God is a spirit," forbid the literalistic interpretation of the figurative, anthropomorphic, language of Ps. 11, 4 ("His eyes"); Ex. 6, 6 ("arm"), etc.

29. Concerning the attributes of God, Scripture teaches that GOD ALONE IS ETERNAL. Eternal being is a perfection of the Godhead alone, not of matter, not of time, as *materialism* holds. God alone "liveth forever and ever," Rev. 4, 10; Gen. 21, 33; Is. 40, 28. "In the beginning, God created the heaven and the earth," Gen. 1, 1; Ps. 90, 2. "The properties of the divine nature are: to be almighty, eternal, infinite, and to be, according to the property of its nature and its natural essence, of itself, everywhere present, to know everything, etc." F. C., Ep., VIII, 7. Ath. Cr., 10. A. C., I.

30. Scripture teaches that God, who KNOWS ALL THINGS, John 21, 17, also "knows all things before they happen, as it is written Dan. 2, 28." F. C., XI, Ep., 3; Th. D., 4. 6. "Thou knowest my downsitting and mine uprising; Thou understandest my thought afar off. . . . In Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them," Ps. 139, 2. 16; Is. 37, 28; 41, 22 f.; Dan. 2, 28; Matt. 26, 21. 34; Heb. 4, 13. The Socinians and others, denying that God foreknows what is casual and contingent, deny to God the perfections of omniscience and of immutability, Ps. 102, 27. The infallible foreknowledge of God does not destroy the *free agency* of man. For 1) the mere foreknowledge of a certain event is in no way the cause of its occurrence. And 2) God, the just God, holds man accountable for his actions, Acts 17, 31. "The beginning and cause of evil is not God's foreknowledge (for God does not create and effect evil, neither does He help or promote it); but the wicked, perverse will of the devil and of men, Hos. 13, 9; Ps. 5, 4." F. C., Th. D., XI, 7.

31. "God is a spiritual, undivided essence and therefore PRESENT EVERYWHERE and in all creatures." F. C., VIII, Th. D., 68. 9; Ep., 7. "Though He be not far from every one of us. For in Him we live and move and have our being," Acts 17, 27. 28; Ps. 139, 7—10; 145, 18; 23, 4; Is. 43, 2; Jer. 23, 23. 24. The denial that God is personally present everywhere on earth paganizes the conception of the Godhead. God is not inclosed in *heaven*. "The heaven and heaven of heavens cannot contain Thee," 1 Kings 8, 27. "The heaven of the divine majesty, God's throne (Ps. 45, 6), is not a locality with spatial dimensions, but is God's eternal, infinite glory and majesty, His *omnipresent* and omnipotent power and dominion, Ps. 2, 4; 102, 19. It is the right hand of God, Mark 16, 19; Eph. 1, 20; 1 Pet. 3, 22, and the right hand of God is His omnipotent dominion, Eph. 1, 20. 21; Ps. 139, 7—10. Christ, ascending to heaven, "ascended up far above all heavens, that He might fill all things," Eph. 4, 10. 68. 197.

32. The Christian Church teaches the article of the OMNIPOTENCE of "God, the Father Almighty" (the Apostles' Cr.), "of infinite power" (A. C., I). While the ancient and the modern rationalists subject God to the *laws of nature* and deny the possibility of *miracles*, the Bible teaches us to believe: "With God all things are possible," Mark 10, 27. And while the Reformed insist that the laws of nature render the *communication of the divine majesty* to the human nature of Christ and the *real presence* in the Lord's Supper impossible, the Bible and the Lutheran Church insist: "With God nothing shall be impossible," Luke 1, 37; Ps. 135, 6; Rev. 19, 6.

33. The article of the perfect HOLINESS AND RIGHTEOUSNESS of God, which is based on 1 Pet. 1, 16: "Be ye holy, for I am holy"; Rom. 1, 18: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men"; Gal. 3, 10; Ps. 5, 4, but impaired or subverted by those who deny the sinfulness of *sin*, the wrath of God against the sinner, the Vicarious Atonement, as also by the Catholic teaching on the nature of *venial sins* and by all those who deny original sin, is affirmed in the Lutheran Confessions: "The eternal, immutable righteousness of God." F. C., Th. D., III, 57. "These things are not human trifles, but the commandments of the Divine Majesty, who insists upon them with such earnestness, is angry with, and punishes, those who despise them." Large C., I, 330. 16. Small C., I, 21 f.; III, 3 ff. 70 a.

34. Scripture teaches that God is the GOD OF GRACE, MERCY, AND LOVE. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth," Ex. 34, 6. "God so loved the world," John 3, 16; Rom. 5, 8; Eph. 2, 8; 1 John 4, 8. The grace of God in Christ is the real subject of all prophetic and apostolic teaching; the revelation of this attribute of God is the center of the entire revelation of God in Scripture, Acts 10, 43; 1 Cor. 2, 2; John 1, 17. 18. And that is the teaching of the Lutheran Church. God is "of infinite goodness." A. C., I. We should "see His paternal heart and His transcendent love toward us." Large C., II, 23. "Here in all three articles He has Himself revealed and opened the deepest abyss of His paternal heart and of His pure unutterable love." L. c., 64. "This proposition" is "the principal matter of all epistles, yea, of the entire Scriptures." Ap., IV, 87. The Lutheran Church has but one object, to lead men "to truly know the riches of the grace of Christ." F. C., Th. D., III, 6. The saving knowledge of God is the knowledge of His *grace*. The Calvinistic dogma that God withholds His saving grace from a part of mankind misrepresents God. So does the Catholic dogma that Christ left it to the sinner to complete the *satisfaction* for his sins. Those who reject the *Vicarious Atonement* altogether leave no room for the Christian knowledge of God. The gracious God is He who "was in Christ, reconciling the world unto Himself," 2 Cor. 5, 19. 52 f.

IV. THE TRINITY.

35. "Our churches with common consent do teach that the decree of the Council of Nicaea CONCERNING THE UNITY OF THE DIVINE ESSENCE AND CONCERNING THE THREE PERSONS is true and to be believed without any doubting; that is to say, there is one divine essence which is called and which is God . . .; and yet there are three Persons, of the same essence and power, who also are co-eternal, the Father, the Son, and the Holy Ghost." A. C., I. One God — "Hear, O Israel: the Lord, our God, is one Lord," Mark 12, 29; Deut. 6, 4; Is. 44, 6; 1 Cor. 8, 4; three Persons — "Baptizing them in the name of the Father and of the Son and of the Holy Ghost," Matt. 28, 19; 3, 16. 17; 2 Cor. 13, 14; three distinct Persons — "The Lord said unto my Lord: Sit thou at My right hand," Ps. 110, 1; Matt. 3, 16. 17; John 5, 32; 14, 16; each possessing the one, the same divine essence, the one, the same omnipotence and majesty — "I and My Father are one," John 10, 30; Jesus Christ being the one God, 1 John 5, 20; John

5, 23; the Holy Ghost being the one God, Acts 3, 4; Father, Son, and Holy Ghost essentially one, but personally distinct. That is the creed of Christendom. "They are not three Almighty's, but one Almighty." Ath. Cr. Apostles' Cr. Nicene Cr. Ap., I. S. A., P. I. F. C., XII, Ep., 28 f.; Th. D., 36 f. The God of the anti-Trinitarians, of those who hold that the Three Persons are but three modes or phases in which the "Father" revealed himself or that Jesus is a mere man (Unitarians [Humanitarians], Modernists, etc.), and of the Arians, the Subordinationists, ancient and modern, who deny the unity of God, holding that the Son is not consubstantial with the Father, but of an inferior godhead, is not the true God, but an idol. 100.

The Triune God is the God of our salvation. God so loved the world that He sent His only-begotten Son to save us through His vicarious atonement, that whosoever believeth on Him, through the power of the Holy Ghost, should have everlasting life, John 3, 16; 2 Cor. 13, 14. The article of redemption stands and falls with the article of the Trinity. If Christ is not true God, the world is not redeemed. The denial of the *Trinity* is the death of the Christian faith and hope. "This is life eternal that they might know Thee the only true God and Jesus Christ, whom Thou hast sent," John 17, 3. Those who deny the Son and the Holy Ghost do not know the God of Salvation, 1 John 2, 23, and "they are outside the Church of Christ." Ap., I. Large C., III, 66.

36. "THE SON OF GOD, BEGOTTEN OF THE FATHER BEFORE ALL WORLDS" (Nic. Cr.), IS "TRUE, ESSENTIAL, NATURAL GOD, OF ONE" (OF THE SAME) "ETERNAL ESSENCE WITH GOD THE FATHER." F. C., Ep., XII, 28. The three Ecum. Cr. A. C., I. III. Ap., I. S. A., P. I. F. C., VIII. Rationalism, finding voice in the anti-Trinitarians and the Subordinationists, 35, sets up the dogma that an eternal generation of the Son by the Father is an impossibility. The Christian Church confesses the *deity of Christ*: "The Lord hath said unto Me, Thou art My Son; this day have I begotten Thee," Ps. 2, 7; Micah 5, 2; Matt. 17, 5; John 1, 1; 3, 16. 18; 8, 58; 20, 17; 1 John 4, 9. Denying the eternal generation of the Son, rationalism (Modernism, etc.) teaches that the Word, the Son, is a creature, not begotten, but made, or of a nature inferior to the eternal Godhead, and that Jesus is not the true Son of God, not very God, but is only called God because of His Godlike qualities. Scripture teaches that the Son, Jesus Christ, is God,

Lord, Jehovah, in the full sense of the term. "This is His name whereby He shall be called, The Lord Our Righteousness," Jer. 23, 6; Ps. 110, 1; John 1, 1; 20, 28. "This is the true God," 1 John 5, 20, "who is over all, God blessed forever, Amen," Rom. 9, 5. Scripture teaches that the godhead of the Son is the godhead of the Father, the one Godhead, John 10, 30; 14, 9. Scripture ascribes to the Son, to Jesus, the very attributes which are of the essence of the Godhead, the one omnipotence, omniscience, omnipresence, eternal being, etc., Matt. 28, 18; Col. 2, 3; John 2, 25; 21, 17; Matt. 28, 20; 18, 20; Eph. 4, 10; John 1, 1; 8, 58; Col. 1, 17; the very works of God, John 1, 3; Col. 1, 16; Luke 7, 14; Matt. 9, 6; John 5, 27; and the full divine honor, Heb. 1, 6; John 5, 23; Phil. 2, 10. He is "very God of very God," Nicene Cr. Against the contrary teaching "all godly Christians of both high and low station are to be on their guard as they love the welfare and salvation of their souls." F. C., Ep., XII, 30. — "My Father is greater than I," John 14, 28, cannot apply to the divine nature of Christ, John 10, 30, but refers to His human nature (Ath. Cr., 31. F. C., Th. D., VIII, 61) in the state of humiliation, Phil. 2, 6. Luther, VIII, 477 f. 56.

37. "I believe in the HOLY GHOST, THE LORD AND GIVER OF LIFE, WHO PROCEEDETH FROM THE FATHER AND THE SON." Nicene Cr. Ath. Cr., 22. S. A., P. 1. F. C., Th. D., VIII, 73. Scripture teaches that the *Holy Spirit* eternally proceeds, as from the Father, John 15, 26, so also from the Son. The Holy Spirit bears the same relation to the Son as to the Father, being "sent" by the Son as by the Father, John 15, 26; 14, 26; 16, 7; Gal. 4, 6. Moreover, Scripture distinctly calls Him the "Spirit of His Son," Gal. 4, 6; "the breath of His lips," Is. 11, 4; the "Spirit of His mouth," 2 Thess. 2, 8. The Spirit of God is the Spirit of Christ, Rom. 8, 9. Finally, the Holy Ghost is certainly spirated by Him who, when He breathed on His disciples, said: "Receive ye the Holy Ghost," John 20, 22.

38. THE HOLY GHOST, THE THIRD PERSON OF THE HOLY TRINITY, IS TRUE, ESSENTIAL, NATURAL GOD, CONSUBSTANTIAL WITH THE FATHER AND THE SON. Three Ecum. Cr. A. C., I. Ap., I. S. A., P. I. F. C., Ep., XII, 28 f. *The Holy Spirit* is the one God, Acts 5, 3, 4; 1 Cor. 3, 16; 12, 4—6; the omnipresent Lord, Ps. 139, 7—12; the omniscient Lord, 1 Cor. 2, 10 f.; the omnipotent Creator, Gen. 1, 2; Ps. 33, 6; Job 33, 4, and Regen-

erator, John 3, 5; Titus 3, 5. His personality, 1 Cor. 12, 11; John 15, 26, is distinct from the personality of the Father and of the Son, John 14, 16, 26; 2 Cor. 13, 14; Matt. 28, 19; equal, because consubstantial, with the Father and the Son, Matt. 28, 19; the object of divine worship, Is. 6, 3. He is "the Lord and Giver of life" (Nicene Cr.), with the Father and the Son the Author of our salvation, Matt. 28, 19; 1 Cor. 2, 10; 2 Cor. 13, 14. "He, therefore, that will be saved must thus think of the Trinity." Ath. Cr., 26. Anti-Trinitarianism and Subordinationism, denying the personality and eternal godhead of the Holy Ghost, cause men to reject the Giver of life, the God of Salvation.

V. CREATION.

39. THE WORLD WAS CREATED AND IS PRESERVED BY THE ALMIGHTY WORD OF GOD. Scripture teaches: "In the beginning God created the heaven and the earth," Gen. 1, 1. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," Heb. 11, 3; Ex. 20, 11; Ps. 33, 6; Acts 17, 25; Heb. 1, 3; Rev. 4, 11. The Christian Church has at all times accepted this record of *creation* as God's own infallible account. "I believe in God the Father Almighty, Maker of heaven and earth." Apostles' Cr. Nicene Cr. So also the Lutheran Church: "God, . . . the Maker and Preserver of all things, visible and invisible." A. C., I. XIX. Ap., XIX. Small C., II, 1. Large C., II, 7. 11. F. C., I, Ep., 2; Th. D., 34 f. Pantheism (the universe an emanation from God), dualism (matter eternal), atheistic evolutionism (all things developed from a primitive mass by chance or by a power inherent in it), theistic evolutionism (the primitive mass endowed at creation with self-developing powers), and humanism (world self-existing) are anti-Scriptural, paganish speculations.

VI. THE ANGELS.

40. THE ANGELS ARE CREATED SPIRITS, PERSONAL BEINGS, THE HOLY ANGELS SERVING GOD AND MAN, THE FALLEN SPIRITS, CREATED GOOD AND HOLY, WARRING AGAINST GOD AND MAN. "By Him were all things created that are in heaven and that are in earth, visible and invisible," Col. 1, 16; Heb. 1, 14 ("ministering spirits"); Eph. 6, 12; Ps. 104, 4; 1 Pet. 5, 8 ("your adversary, the devil"); Matt. 10, 1; 13, 39; John 8, 44; 2 Pet. 2, 4; Jude 6. The term *angel* is not used to personify the forces of nature or

moral evil, but designates personal beings — Luke 1, 19 (“I”); 1 Pet. 1, 12 (“desire”). Nor are they human beings in another state of existence. Matt. 25, 41 and Eph. 6, 12 sharply distinguish between men and angels. On the fantasy of the Shakers attributing sex to the angels see 453. (Cf. Matt. 22, 30.) Again, there is no redemption, no salvation, for the fallen angels, 2 Pet. 2, 4; Jude 6; Matt. 25, 41. While the Sadducees, ancient and modern (rationalists, Modernists), deny the existence of the angels, particularly of a personal devil (Acts 23, 8), denouncing such teaching as the product of either superstition or deliberate deception, the Lutheran Church teaches her children to pray: “Let Thy holy angel be with me, that the wicked Foe may have no power over me.” Small C., Morning and Evening Prayer. Large C., P. III, 80. A. C., XIX. Ap., XIX.

VII. THE IMAGE OF GOD.

41. MAN WAS CREATED IN GOD’S IMAGE, Gen. 1, 26 f., THIS DIVINE LIKENESS CONSISTING IN MAN’S TRUE AND THOROUGH KNOWLEDGE OF GOD AND OF SPIRITUAL THINGS AND IN HIS PERFECT RIGHTEOUSNESS AND HOLINESS, Eph. 4, 24; Col. 3, 10. In the state of integrity the will of man was in perfect conformity with God and His will, and all his bodily and spiritual qualities and faculties were “very good,” Gen. 1, 31. Ap., II, 20—22. F. C., Ep., VI, 2; Th. D., I, 10. The contrary teaching is that of Russellism (no essential difference between man and the brute); of Arminianism and Socinianism, etc. (the image of God nothing more than man’s reason, moral sense, and dominion over the inferior creatures); and of the Roman Catholic Church (the *image of God* man’s free will and the dominion of reason over the desires; holiness a super-added gift, its loss leaving his original condition unimpaired).

42. THE SOUL IS IMMORTAL; immaterial, it is not subject to dissolution. Gen. 2, 7; Eccl. 12, 7; Matt. 10, 28; Luke 12, 4. See 184. And in consequence of man’s possession of the divine image his BODY, too, though material, was IMMORTAL (*posse non mori*). It contained no germs of disease and death. Death, though now the natural order, had no place in the order of creation, but is the consequence of sin, Gen. 2, 17; Rom. 5, 12. See 182. Sin brought on the “corruption of the qualities of the body.” Ap., II, 25. 17. “God inflicted on man death of body on account of sin.” Ap., VI, 64. (See Index: *Immortality*.)

43. BY THE FALL MAN LOST THE IMAGE OF GOD. Col. 3, 10 and Eph. 4, 24 declare that the natural man does not possess it, and Gen. 5, 5; 6, 5; Rom. 3, 24, that the entire corruption of man's nature has taken the place of the original righteousness. Those who teach that the rationality of man, his moral sense, and his dominion over the inferior creatures constitute the image of God naturally deny its loss. The Roman Catholic Church also denies it, teaching that the original superadded righteousness, which indeed was lost, does not constitute the image of God, this consisting in man's free will, which was not lost. All who deny the total corruption of the human nature (*original sin*) and ascribe to man the full possession or a greater or less remnant of the original spiritual powers, of *free will*, etc., deny the Scriptural teaching on the loss of the divine image. This includes those who teach that fallen man is merely "very far gone from original righteousness." The Lutheran Church teaches "that, instead of the lost image of God in man, it [original sin] is at the same time also a deep, wicked, horrible, fathomless, inscrutable, and unspeakable corruption of the entire nature and all its powers." F. C., Th. D., I, 11. Ap., II, 15 f. S. A., P. III, I.

VIII. SIN.

44. GOD IS NOT THE CAUSE OF SIN. "He is not a creator, author, or cause of sin" (F. C., Th. D., I, 7), Gen. 1, 31. Nor does God will the evil. F. C., Th. D., XI, 6 f. He did not create the reprobate unto sin and damnation, as supralapsarian Calvinism teaches. "Thou art not a God that hath pleasure in wickedness," Ps. 5, 4; Deut. 32, 4; Ps. 45, 7; Is. 65, 17; 1 John 1, 5. The Fall was not a matter of necessity, but, like all sin, of man's free choice. "The beginning and cause of evil is . . . the wicked, perverse will of the devil and of men." F. C., Th. D., XI, 7. 81. Gen. 3, 1—7; John 8, 44; Rom. 5, 12; Jas. 1, 13. 14; 1 John 2, 16; 3, 8. A. C., XIX. Ap., XIX. S. A., P. III, I, 1.

45. The sin by which our first parents, Adam and Eve, fell from their primeval state, was disobedience, **THE DELIBERATE TRANSGRESSION OF THE COMMAND OF GOD** not to eat of the tree of the knowledge of good and evil, Gen. 2, 17; Gen. 3, 1 ff. Desiring to be equal with God, they set their will in opposition to God's will, and declaring themselves independent of, and superior to, the Law of God, they made themselves equal with God, Gen. 3, 22, thus severing the divinely established relation between the Creator and the creature, the Father and the children, and becoming the enemies

of God. — The story of the *Fall* is not a myth nor an allegory, but the record of an actual occurrence, a matter of history no less than the story of Christ's temptation. Rom. 5, 12—19; 1 Cor. 15, 22; 2 Cor. 11, 3; 1 Tim. 2, 14. S. A., P. III, I, 1; VIII, 5. Large C., II, 28. F. C., Th. D., I, 9.

46. ORIGINAL SIN IS taught under the twofold aspect of THE HEREDITARY GUILT AND THE HEREDITARY DEPRAVITY OF MAN. Adam's guilt was *imputed* to his descendants. "By the offense of one judgment came upon all men to condemnation," Rom. 5, 18. 19. 12. "By reason of the disobedience of Adam and Eve we are all in God's displeasure." F. C., Th. D., I, 9. 6. 17. Ap., II, 5. 35. S. A., P. III, I, 1. The contention of the Pelagians, old and new, that no man can be held guilty of the sin of another denies the plain teaching of Scripture and involves the denial of the fundamental truth of the Christian religion that our sins were imputed to Christ and Christ's righteousness to us, Rom. 5, 18. 19.

Original sin is, furthermore, the total *depravity* of the entire nature of man. Natural man is entirely destitute of the original concreated righteousness and perfection and is capable only of evil, inclined to every evil, and lusts only after evil. Pelagianism of the gross form denies the corruption of human nature, the loss of any spiritual powers. In its finer forms it denies the total corruption, teaching that man's free will was merely weakened or that original sin is but an ailment and weakness or that some remnant of good remains in fallen man. Scripture teaches that natural man is "dead in trespasses and sin," Eph. 2, 1; that "that which is born of the flesh is flesh," John 3, 6; Job 14, 4; that "the imagination of man's heart is evil from his youth," Gen. 8, 21; that "the carnal mind is enmity against God," Rom. 8, 7; that "all have sinned and come short of the glory of God," Rom. 3, 23; Gen. 6, 5; Ps. 51, 5; Luke 11, 13; Rom. 7, 18; 1 Cor. 2, 14; Eph. 4, 18; 5. 8. The Lutheran Church teaches: "Original sin is something in the nature, body, and soul of man, and in all his powers, namely, a horrible, deep, inexpressible corruption of the same, so that man is destitute of the righteousness wherein he was originally created and in spiritual things is dead to good and perverted to all evil. . . . Now, since the Fall, man inherits an inborn, wicked disposition and inward impurity of heart, evil lust and propensity." F. C., I, Th. D., 2, 11; Ep., 13—16. A. C., II. Ap., II. S. A., P. III, I, 3.

Original sin subjects man to God's wrath and eternal damna-

tion. Scripture leaves no room for the rationalistic plea that man can be held guilty of sin only if he himself has committed it, and only when the inclination to evil has produced an evil act. "We were by nature the children of wrath," Eph. 2, 3; John 3, 5, 6; Rom. 5, 12, 18. Accordingly, the Lutheran Church teaches: "On account of this corruption . . . and by reason of the disobedience of Adam and Eve we are all in God's displeasure. . . . Even though a person would think, speak, and do nothing evil (which, however, is impossible in this life since the fall of our first parents), his nature and person are nevertheless sinful, that is, thoroughly and utterly infected and corrupted before God by original sin, as by a spiritual leprosy," F. C., Th. D., I, 5—9, 13. A. C., II; III, 3. Ap., II, 5; III, 42. S. A., P. III, I, 1.

47. CONCUPISCENCE, the innate evil propensity and lust, which remains in the regenerate, IS TRULY AND PROPERLY SIN. "Paul says, Rom. 7, 7, 23: 'I had not known lust (*concupiscence*) except the Law had said, Thou shalt not covet.' Likewise: 'I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members.' These testimonies can be overthrown by no sophistry. For they clearly call concupiscence sin, which, nevertheless, is not imputed to those who are in Christ." Ap., II, 39. The doctrine that not lust itself, but only the actual, conscious and voluntary transgression of the Law partakes of the nature of sin, "that nothing is sin unless it be voluntary [inner desires and thoughts are not sins, if I do not altogether consent thereto]" (Ap., II, 43 f. S. A., P. III, III, 11. F. C., I, Ep., 11; Th. D., 18), denies the truth of Rom. 7, 7. And it is sophistry. Lust which brings forth sin, Jas. 1, 15, cannot but be sinful itself. Man transgresses God's Law because the flesh is enmity against God, Rom. 8, 7; Gal. 5, 17. In his daily repentance the Christian therefore views concupiscence as a cursed thing, Rom. 7, 14—24; Ps. 51, 5; 19, 12.

48. ORIGINAL SIN IS UNIVERSAL, inherited by "all men begotten in the natural way." A. C., II. Ap., II, 3. S. A., P. III, I, 1. F. C., Th. D., I, 7, 27. The universal scope of Job 14, 4; John 3, 6; Rom. 3, 23; Rom. 5, 12 leaves no room for excepting the Virgin *Mary*. She did not except herself, but placed her sole hope of salvation in her "Savior," Luke 1, 47. The only human being untainted by original sin is the Virgin's Son, Jesus Christ, who was *immaculately conceived* through the power of the Holy Ghost. Luke 1, 35; Heb. 7, 26; 2 Cor. 5, 21.

49. ALL SINS, WHETHER VENIAL OR MORTAL, MERIT ETERNAL DAMNATION. The Lutheran Church distinguishes between *venial* and *mortal* sins in the sense that the Christian, through faith, receives forgiveness of his sins of weakness, but that he who "purposely engages in sins against conscience" (see 75. 84) commits a mortal sin; that is, he loses faith and sinks back into death. The Roman and Greek Catholic churches distinguish between venial and mortal sins in the sense that certain lighter sins are in themselves venial, do not merit eternal punishment, but entail, at the worst, only temporal punishments. This distinction is anti-Scriptural, Gal. 3, 10; Deut. 27, 26; Jas. 2, 10; Matt. 12, 36 ("every idle word"), and vicious, minimizing the enormity of sin and deadening the conscience. The Christian conscience grieves over, and abhors, every transgression of the Law as the work of Satan, 1 John 3, 4. 8, and prays the Fifth Petition, Matt. 6, 12, in the spirit of Ps. 32. "Repentance is not piecemeal, . . . does not debate what is or is not sin, but hurls everything on a heap, and says: All in us is nothing but sin." S. A., P. III, III, 36. 1 f. 11. Ap., II, 40. 43. "Sin is everything that is contrary to God's Law. . . . The Law threatens its transgressors with God's wrath and temporal and eternal punishments." F. C., Th. D., VI, 13; V, 17. Ap., III, 7. Small C., I, 21 f. — While the Catholic teaching relaxes the rigor of the Law, the teaching of the Universalists and others (that no sin entails eternal *damnation*) removes it entirely. Gal. 3, 10.

50. EVEN INFANTS COMMIT ACTUAL SINS. "The imagination of man's heart is evil from his youth," Gen. 8, 21, "from the womb," Is. 48, 8; Ps. 58, 3. Original sin, the "root and fountainhead of all *actual sins*" (F. C., Th. D., I, 5), inheres in the *infants* no less than in the adults and renders sinful whatever emotions and acts they are capable of. Ap., II, 3. The denial of actual sin in infants is based on the false assumption that the deliberate intent is of the essence of sin. (Infants are indeed innocent of the conscious choice of evil (Deut. 1, 39; Jonah 4, 11); but poisoned by original sin, they are not absolutely innocent.)

IX. FREE WILL.

51. THE UNREGENERATE MAN POSSESSES NO FREE WILL IN SPIRITUAL THINGS. He is not free to think and do the good and does not desire to be free. He cannot but think and do evil and is proud of his bondage. He is spiritually blind, 1 Cor. 2, 14, spir-

itually dead, Eph. 2, 1, and carnally alive, ruled by enmity against God, Rom. 8, 7. The bond-servant of sin, he cannot achieve his liberation, neither in whole nor in part, Gen. 6, 5; 8, 21; Jer. 13, 23; Zech. 7, 12; Rom. 3, 11. 12; Eph. 2, 1. God's grace and power must do it all, Ps. 51, 10; 100, 3; Ezek. 11, 19; Matt. 16, 17; John 6, 44. 65; 1 Cor. 12, 3; Col. 2, 12; Jas. 1, 18; 1 Pet. 1, 3. 4. The Lutheran Church teaches the *bondage of the will*. "The Scriptures deny to the intellect, heart, and will of the natural man all aptness, skill, capacity, and ability to think, to understand, to be able to do, to begin, to will, to undertake, to act, to work, or to concur in working, anything good and right in spiritual things as of himself, 2 Cor. 3, 5; Rom. 3, 12; John 8, 37; 1, 5; 1 Cor. 2, 14; Rom. 8, 7; John 15, 5; Phil. 2, 13." F. C., Th. D., II, 12. 7. 24. 26. "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him." Small C., II, 6. A. C., XVIII. Ap., XVIII. S. A., P. III, I. See 43. 78. The advocates of the *free will*, the Pelagians, "who taught that man by his own powers, without the grace of the Holy Ghost, can turn himself to God" (F. C., Ep., II, 9); the Semi-Pelagians, "who teach that man by his own powers can make a beginning of his conversion" (l. c. 10); and the synergists, who teach that man "is too weak to make a beginning," but "can add something, though little and feebly, to it" (l. c. 11), impugn the fundamental truth that salvation is, from beginning to end, the sole work of God and frustrate the salvation, the conversion, of every man whom they lead into the delusion of autosoterism.

X. SAVING GRACE.

52. SAVING GRACE IS THE FAVOR AND MERCY OF GOD TOWARDS THE SINNERS, BY WHICH HE FORGIVES SINS FOR CHRIST'S SAKE. "We have the forgiveness of sins according to the riches of His grace," Eph. 1, 7; Rom. 3, 24; Eph. 2, 8. "Everything that comforts, that offers the favor and *grace* of God to transgressors of the Law, is, and is properly called, the Gospel, a good and joyful message that God will not punish sins, but forgive them for Christ's sake." F. C., V, Th. D., 21. 4; Ep., 7. A. C., IV; XII, 5 (German text). Ap., II, 33; IV, 55. The Catholic definition of saving grace as the good disposition and qualities in man by virtue of which he obtains the forgiveness of sins is not the definition of Scripture, which identifies grace with the mercy, love, and kindness of God, Ex. 34, 6. 7; Ps. 51, 1; 103, 8—12; John 3, 16; Rom. 5, 8; Titus 3, 4—7. Scripture specifically and emphatically

excludes from this matter the good qualities and works of man. Here grace and works are contradictories. "If it be of works, then it is no more grace," Rom. 11, 6; Gal. 5, 4; Titus 3, 5; 1 John 4, 10. The Catholic definition of saving grace as infused grace is a constitutive element of the arch-heresy, salvation by works. The Apology therefore repudiates the conception of "grace as a habit by which we love God" and insists on the definition of grace as "the mercy of God towards us." III, 260.

53. SAVING GRACE IS GRACE IN CHRIST. God forgives sin for the sake of the *vicarious satisfaction* of Christ. "Being justified freely, by His grace, through the redemption that is in Christ Jesus," Rom. 3, 24; Acts 4, 12; 10, 43; Rom. 3, 25; Eph. 1, 6, 7; 2 Tim. 1, 9. "The grace of God is secured through Christ." Large C., II, 54, 29. A. C., IV; XII, 5. Ap., IV, 53; III, 268. F. C., V, Ep., 7; Th. D., 21. He propitiated the wrath of God. Ap., IV, 46; III, 170; XXVII, 17. The religion of Unitarianism, Modernism, etc., which eliminates the vicarious atonement from the concept of saving grace and the attribute of retributive justice from the concept of God, is a heathen religion. Large C., II, 66. See **34. 70. 73. 90.**

54. THE GRACE OF GOD IN CHRIST IS THE SOLE CAUSE OF OUR SALVATION. We owe our salvation wholly and solely to the sin-forgiving, life-bestowing grace of God, in no wise to our own power and merit. Dead in sins, the natural man cannot achieve his conversion and justification, neither in whole nor in the least part, Rom. 3, 23—28; 6, 23; 11, 6; Eph. 1, 6; 2, 8 f. The advocates of *free will* (51) rob God of His glory and, leading men to look for salvation to non-existent powers and merits, render their salvation impossible. The Lutheran Church magnifies the *sola gratia* and gives to God "His glory entirely and fully, that out of pure mercy alone, without all merit of ours, He saves us according to the purpose of His will." F. C., Ep., XI, 15; II, 5 f.; III, 10; IV, 7; Th. D., II, 5; III, 4. 9. 14. 25. 39; XI, 60. Ap., IV, 73. See **78.**

55. SAVING GRACE IS UNIVERSAL GRACE. "God will have all men to be saved and to come unto the knowledge of the truth," 1 Tim. 2, 4. "The grace of God that bringeth salvation hath appeared to all men," Titus 2, 11; Esek. 33, 11; John 3, 16 f.; Rom. 11, 32; 2 Pet. 3, 9. Christ redeemed all men, John 1, 29; 2 Cor. 5, 19; 1 John 2, 2. See **70.** The Gospel-call, offering grace and forgiveness of sin, is addressed to all human creatures, Mark 16, 15. Further, *universal* grace, the gracious will of God to save all men, is

EARNEST AND SINCERE, Mark 16, 15; Matt. 11, 28; 23, 37; Luke 19, 41; Acts 17, 30. Finally, saving grace is EFFICACIOUS grace. The Gospel, addressed to all, is the power of God unto salvation in every case, Rom. 1, 16; it fails of its effect only because of man's persistent resistance, Acts 7, 41. "We must in every way hold sturdily and firmly to this, that, as the preaching of repentance, so also the promise of the Gospel is 'universalis'; that is, it pertains to all men, Luke 24, 47." F. C., Th. D., XI, 28. "The Holy Ghost . . . wishes to be *efficacious* and works through the Word." L. c., 41. Ap., IX, 52 f.; XII, 53. F. C., Ep., XI, 10. 12. 17—19; Th. D., 15 f. 29. 34. 39. 68. 75. 78. Calvinism, denying that the Scripture statement on the universality of grace reveals the real will of God and insisting that God withholds His saving grace from some, dealing with these only through a so-called common, inefficacious grace, disfigures the gracious countenance of God, assigns, in effect, contradictory wills to God (F. C., Th. D., XI, 34), treats the universal call of the Gospel "as jugglery" (l. c., 29), and renders the assurance of salvation impossible. 79. 104. 177. 178. — The sole cause of man's salvation is the unmerited grace of God (*sola gratia*); the sole cause of a man's non-conversion and damnation is his wickedness, his wicked rejection of God's saving grace, in no wise a lack of grace; grace is universal! "O Israel, thou hast destroyed thyself; but in Me is thine help," Hos. 13, 9; Matt. 23, 37; Luke 14, 16—24; John 3, 18. 19; Acts 7, 51; 13, 46; Rom. 6, 23; 2 Thess. 1, 8. "Hence the apostle distinguishes with especial care the work of God, who alone makes vessels of honor, and the work of the devil and of man, who by the instigation of the devil, and not of God, has made himself a vessel of dishonor. Rom. 9, 22 f." F. C., Th. D., XI, 79.

XI. THE PERSON OF CHRIST.

56. JESUS CHRIST, THE SAVIOR OF THE WORLD, IS THE GOD-MAN, ONE PERSON, OF TWO NATURES. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law," Gal. 4, 4. 5. The Son of God, the Second Person of the Trinity, very God by nature, became incarnate, John 1, 1. 14; Rom. 1, 3. 4; 9, 5; Gal. 4, 4. 5; Titus 2, 13; 1 John 5, 20. See 36. Remaining very God, retaining the full *divine nature*, Col. 2, 9 ("In Him dwelleth all the fulness of the Godhead bodily"), He assumed, in the *incarnation*, *human nature*, the very nature of man, a nature like ours in all things except sin, 1 Tim. 2, 5 ("the man Jesus Christ"); Gen.

3, 15; 22, 18; Matt. 1, 1; 16, 13; Rom. 1, 3; 9, 5; Heb. 2, 14; Luke 1, 35; 2 Cor. 5, 21; Heb. 4, 15; 7, 26, God and man constituting one person (*personal union*), one individual, 1 Tim. 2, 5 ("one Mediator"); 1 Cor. 8, 6 ("one Lord Jesus Christ"); Matt. 16, 13. 16 ("I," "Thou"); John 1, 14 ("His"). Over against those who deny the true, essential deity of Christ and those who deny His true, essential humanity the Christian Church teaches and believes "that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord." Small C., II, 4. Three Ecum. Cr. A. C., III ("There are two natures, the divine and the human, inseparably conjoined in one person, one Christ"). Ap., III (Of Christ). F. C., Ep., VIII, 5; Th. D., VIII, 6; Ep., XII, 3. 4. 20. 21; Th. D., XII, 25. 26. 29. The redemption of the world called for a Savior who is God and man in one person, a Savior, who, dying in our stead (Heb. 2, 14; 1 Tim. 2, 5), offered a sacrifice of infinite worth (Ps. 49, 7. 8; Rom. 5, 10), whose every act is of a theanthropic character, Gal. 4, 4. 5; 1 Tim. 3, 16; Heb. 2, 14. "We Christians must know that, if God is not also in the balance and gives the weight, we sink to the bottom with our scale. By this I mean: If it were not to be said God has died for us, but only a man, we would be lost. . . . Yet He could not sit in the scale unless He became a man like us, so that it could be said: 'God died,' 'God's Passion,' 'God's blood,' 'God's death.' For in His nature God cannot die; but now that God and man are united in one person, it is correctly called God's death, when the man dies who is one thing or one person with God." F. C., Th. D., VIII, 44. 40. 82 f.; Ep., VIII, 18.

57. JESUS CHRIST WAS BORN, ACCORDING TO HIS HUMAN NATURE, OF THE VIRGIN MARY. Matt. 1, 18, 23; Luke 1, 31—35; Is. 7, 14. Apost. Cr. A. C., III. S. A., P. I, IV. Small C., II, 4. F. C., Th. D., VIII, 6. The denial of the *Virgin Birth*, inspired by gross rationalism (Unitarians, Modernists), is a denial of the truth of Scripture and of the power of God, Luke 1, 37, and is put forth in the interest of the denial of the godhood of Jesus and of His sinless manhood.

58. THE PERSONAL PROPOSITIONS: GOD IS MAN, THIS MAN IS GOD, EXPRESS A REALITY, a condition actually existing by virtue of the personal union. They are not mere phrases, as Reformed theology would have it. 1) They are Scriptural propositions. The statement: "The Word was made flesh," John 1, 14, is equivalent to the proposition: God became man, God is man; and the parallel

statements that Mary's son is "the Son of the Highest," Luke 1, 32, David's son, "the Lord," Jer. 23, 5. 6, the child born at Bethlehem, "the mighty God," Is. 9, 6, the descendant of the fathers, "God blessed forever," Rom. 9, 5, the Son of Man, "the Son of the living God," Matt. 16, 13—17, are equivalent to the proposition that this man is God. But no statement of Scripture may be taken in a figurative sense unless Scripture itself demands it. 2) If the incarnation and the personal union are facts, — and the Reformed freely accept them as such, — if the statement that "the Word was made flesh" is not a mere phrase, then also the *personal propositions*, which deal with and describe the situation that was created by the incarnation, must be taken at their full value. F. C., VIII, Ep., 10 f. 25; Th. D., 17—19.

59. THE DIVINE AND THE HUMAN NATURE ARE UNITED IN THE PERSON OF CHRIST IN A REAL AND AN INSEPARABLE UNION AND COMMUNION. (*Communion of natures.*) The human nature of Christ is never and nowhere separated from the divine nature. The Reformed hold that the Godhead is beyond the bounds of the manhood. Scripture teaches that the Son of God has the human nature with Him, always and everywhere. The Word, which was made flesh, John 1, 14, never and nowhere ceases to be the God Incarnate. Wherever the fulness of the godhead of Jesus is, there it is bodily, Col. 2, 9. He who ascended far above all heavens, according to the human nature, and sat on the right hand of God, according to the human nature, He fills all things according to His human nature, Eph. 4, 10; Mark 16, 19. "There are not [in Christ] two separate persons, but only one person; wherever it is, there it is the one undivided person. . . . No, friend, wherever you place God, there you must also place with Him humanity; they do not allow themselves to be separated or divided from one another." F. C., Th. D., VIII, 82—84. And this union of the two natures is a real union, carrying with it, consisting in, an actual, true, most intimate communion. Reformed theology, in general, refuses to admit an actual communion. Scripture declares that the Son of God took part of flesh and blood, Heb. 2, 14; that the glory of the Godhead shone forth from the flesh, John 1, 14; that, when men handled the flesh, they handled the eternal God, 1 John 1, 1; that the fulness of the Godhead dwells not outside of, not beside the flesh, but in the flesh, Col. 2, 9. "The Christian Church always and at all times has simply believed and held that the divine and the human nature in the person of Christ are so united that

they have a true communion with one another" (F. C., Th. D., VIII, 17), not a communion of such a nature "as when two boards are glued together, where neither gives anything to the other or takes anything from the other" [as the Reformed hold]; "but here is the highest communion . . . ; as the ancient teachers of the Church explained this union and communion of the natures by the illustration of iron glowing with fire, and also by the union of body and soul in man." F. C., VIII, Ep., 9; Th. D., 64.

60. ALL THE ATTRIBUTES OF THE DIVINE AND OF THE HUMAN NATURE BELONG TO JESUS CHRIST, THE GOD-MAN. (*Genus idiomaticum.*) Therefore "that which is indeed an attribute of only one nature is ascribed not to that nature alone as separate, but to the entire person, which is at the same time God and man." F. C., Th. D., VIII, 36. Thus Scripture ascribes the human attribute of suffering and dying to Jesus, true God, and does not shrink from saying that God died, Acts 20, 28; 3, 15; Rom. 8, 32. God cannot indeed die; but since Jesus is true God and really died, according to His human nature, it is a blessed fact that God died indeed. "Not the mere human nature, whose property it is to suffer and die, has suffered for the sins of the world, but the Son of God Himself truly suffered, however, according to the assumed human nature" (l. c., 20), Rom. 1, 3 ("according to the flesh"); 1 Pet. 3, 18. Those Reformed theologians who refuse to speak of the suffering and dying of God as a reality, characterizing the Scripture statements to that effect as figures of speech, mere phrases, can no longer consistently speak of the infinite worth of the death of Christ; and they are, in effect, denying the personal union. F. C., Ep., VIII, 26. "If I believe that only the human nature has suffered for me, then Christ is to me a poor Savior. . . . Now that God and man are united in one person, it is correctly called God's death." F. C., Th. D., VIII, 40, 44 f. "We were reconciled to God by the death of His Son," Rom. 5, 10.

61. THE DIVINE NATURE OF CHRIST, PERSONALLY UNITED WITH HIS HUMAN NATURE, HAS IMPARTED TO IT ITS FULL MAJESTY. (*Genus majesticum.*) The divine perfections, which belong to the divine nature essentially, belong to the human nature by communication. "In Him dwelleth all the fulness of the Godhead bodily," Col. 2, 9; John 1, 14; 17, 5. Christ is omnipotent not only according to His divine nature, but also according to His human nature, Matt. 28, 18 ("Unto Me is given all power");

11, 27; omniscient, Col. 2, 3; John 2, 25; 21, 17; omnipresent, Eph. 4, 10; John 3, 13; Matt. 18, 20; 28, 20; the source of life, John 5, 26 f.; 6, 55; Matt. 9, 6; the object of the worship due the Triune God, Ps. 72, 11; John 5, 23; Phil. 2, 9—11; Heb. 1, 6; Rev. 5, 12. According to the “unanimously received rule of the entire ancient orthodox Church” (F. C., Th. D., VIII, 57) that which was “given” to Christ (Matt. 28, 18; Phil. 2, 9) was not given to Him according to His divine nature (Ps. 102, 27; Mal. 3, 6), but according to His human nature. And the majesty communicated to the human nature does not consist in created gifts, limited powers, bestowed in the exaltation, but in “special, high, great, supernatural, inscrutable, ineffable, heavenly prerogatives and excellences in majesty, glory, power, and might above everything that can be named” (Ps. 45, 7; John 3, 34; Col. 2, 9; John 1, 14), “received when He became man.” John 1, 14; Col. 2, 9. F. C., l. c., 13. 51. The Unitarians, denying the duality of natures, deny the communication of majesty as a matter of course. The Reformed, while affirming the duality of natures and the personal union, absolutely deny the possession by the human nature of the divine attributes. Some of them go so far as to deny the full divine worship to Christ according to His human nature. John 5, 23; Rom. 9, 5; 10, 14; Phil. 2, 9. They thus divide the person of Christ and strip the work of Christ of that which gives it its infinite worth. Catholic theology takes the same position. Both systems are dominated by rationalism, since they reject the teaching of Scripture on the ground that the finite cannot be made the recipient of the infinite. Lutheran theology refuses to “indulge in a presumptuous manner in subtile inquiries concerning such mysteries, as though according to His human nature He is not at all capable of omnipotence, but rejoices without ceasing in the fact that our flesh and blood is placed so high at the right hand of the majesty and almighty power of God.” F. C., VIII, Th. D., 96; Ep., 34 f.

62. “AS TO THE EXECUTION OF THE OFFICE OF CHRIST, THE PERSON DOES NOT ACT AND WORK IN, WITH, THROUGH, OR ACCORDING TO ONLY ONE NATURE, BUT IN, ACCORDING TO, WITH, AND THROUGH BOTH NATURES, OR, AS THE COUNCIL OF CHALCEDON EXPRESSES IT, ONE NATURE OPERATES IN COMMUNION WITH THE OTHER WHAT IS A PROPERTY OF EACH.” F. C., Th. D., VIII, 46. (*Genus apotelesmaticum.*) Every single act of Christ is a theanthropic act. Only the man can die; but since Christ is the God-

man, God concurred in the death. It was a theanthropic death, the death of the Godman, God's death. Scripture describes the works of Christ as being performed according to His human nature, Gen. 3, 15; 22, 18; Heb. 2, 14; Matt. 20, 28, according to His divine nature, Jer. 23, 6; Acts 20, 28; 1 John 3, 8, according to both natures, Gal. 4, 4, 5; 1 John 1, 7. Jesus Christ is one undivided person also with reference to His acts, "one Mediator," 1 Tim. 2, 5; 1 Cor. 15, 3; Gal. 1, 4; 3, 13; Eph. 5, 2, 25. If the two natures did not act in communion in every act of Christ's redemptive work, the death of Christ was a purely human death, without redemptive worth. God must be in the balance to give it weight. F. C., Th. D., VIII, 44; Ep., III, 3, 12 f.; Th. D., III, 4, 57 f. Excluding the divine nature from the human works and the human nature from the divine works, Reformed theology disrupts the person of Christ and invalidates His work.

XII. THE STATES OF CHRIST.

63. SCRIPTURE DEFINES THE STATE OF EXINANITION AS THAT STATE IN WHICH CHRIST, IN THE DAYS OF HIS FLESH, ABSTAINED, ACCORDING TO HIS HUMAN NATURE, FROM THE FULL AND CONSTANT USE OF THE DIVINE MAJESTY COMMUNICATED TO THE HUMAN NATURE, AND THE STATE OF EXALTATION AS THAT STATE IN WHICH CHRIST, ACCORDING TO HIS HUMAN NATURE, FULLY AND CONTINUALLY USES AND MANIFESTS THE DIVINE ATTRIBUTES BELONGING TO IT BY VIRTUE OF THE PERSONAL UNION. Phil. 2, 6—11; 2 Cor. 8, 9 (Being rich, He was poor); John 1, 14 ("We beheld His glory"); Matt. 11, 27; 17, 1 f.; John 10, 18; 18, 6; Col. 2, 9; Heb. 12, 2 ("cross . . . shame"); Matt. 8, 20; Mark 13, 32; Luke 2, 51 f.; 22, 43; 23, 46; John 10, 18. — John 17, 5 ("glorify Me"); Eph. 1, 20—22. Salvation could not have been wrought except through Christ's humiliation. He must suffer and die, Gal. 3, 13, and to that end retract His majesty, 2 Cor. 13, 4. But in order to give the sacrifice its infinite worth and to vanquish death and hell, He must retain full possession of all divine majesty and power, Gal. 4, 4; Rom. 5, 10. And the salvation gained by Christ in the state of humiliation is appropriated to men by the exalted Christ. Exalted, He sends the Spirit, John 16, 7; "gives repentance to Israel and forgiveness of sins," Acts 5, 31; provides for the needs of the Church, Eph. 4, 8—12; and rules all things in the interest of the Church, Eph. 1, 20—23. F. C., Ep., VIII, 16; Th. D., VIII, 12, 24—26, 51, 65. Reformed theology, denying the communication of the divine majesty to the human nature, rejects

the above doctrine *in toto*. Instead, it teaches that the *humiliation* and *exaltation* took place also according to the divine nature, its humiliation consisting in the incarnation and the occultation of the godhead before men and the exaltation in its manifestation; and that the humiliation according to the human nature consisted not in the renunciation of the use of the divine majesty, but in the endurance of unusual shame and suffering, the exaltation in the bestowal of great, but only created, finite gifts. Romanist theology follows the same general lines. In the Unitarian system the exaltation of Christ means that He occupies, though dead, the position of moral leadership of the world.

64. Christ suffered not only in His body, but also IN HIS SOUL, Matt. 26, 38; Is. 53, 11, enduring THE FULL WRATH OF GOD, the agony of damnation, Gal. 3, 10, 13; Rom. 8, 32; Is. 53, 8; Matt. 25, 41; 27, 46. His *Passion* achieved our redemption, Gal. 3, 13. Ap., III, 58. Large C., II, 27. F. C., Th. D., V, 20; VIII, 25.

65. The article of the Apostles' and the Athanasian Creed "HE DESCENDED INTO HELL" does not refer to the suffering of Christ on the cross or His death and burial, but affirms that Christ, after the quickening, actually went into hell, the prison of the damned, not in order to deliver the fathers and saints of the Old Testament from the "*limbo* of the Fathers" — for the believers of the Old Testament were fully saved by the Gospel of the Messiah, Acts 10, 43; 15, 11; Rev. 13, 8; Luke 16, 22 — nor to offer salvation to the unbelievers in "*Hades*," 185, but to exhibit Himself to hell as its conqueror and to triumph over all His infernal enemies, 1 Pet. 3, 18, 19; Col. 2, 15; Eph. 4, 9. A. C., III. S. A., P. I, IV. F. C., IX.

66. CHRIST ROSE FROM THE DEAD, Matt. 28, 5, 6, IN HIS OWN DIVINE POWER, John 2, 19; 10, 18; Rom. 1, 4, EXERCISED ALSO ACCORDING TO THE HUMAN NATURE, Matt. 28, 18. A. C., III. F. C., Th. D., VIII, 24 f. 55 f. The rationalists, old and modern, deny that Christ rose from the dead, — some of them, that He raised Himself; the Reformed, that the human nature shared in this work. (Jesus raised Himself, and the Father raised Him, Acts 2, 24; Rom. 8, 11; Eph. 1, 20. S. A., P. I, IV; P. II, I, 1; for the omnipotence of Jesus and of the Father is one and the same omnipotence, John 10, 30; 5, 19.) Raising Jesus, our Substitute, from the dead, God solemnly proclaimed the justification of the world, Rom. 4, 25; 8, 34.

67. THE BODY OF THE EXALTED LORD IS A TRUE HUMAN BODY, Luke 24, 39 (“flesh and bones”), the same *body* that lay in the grave, Matt. 28, 6; John 2, 19, glorified, endowed with spiritual qualities, Phil. 3, 21, and sharing to the full the divine perfections communicated to the human nature, Matt. 28, 2 f.; John 20, 19. 26 (the closed sepulcher and shut doors; cp. Luke 4, 30; John 8, 59; Matt. 17, 1 ff.), but not deified. (355. 419.) “He did not lay aside His human nature.” F. C., Th. D., VIII, 26. 78; VII, 99 f.

68. CHRIST’S ASCENSION TO HEAVEN AND HIS SESSION AT THE RIGHT HAND OF GOD (Mark 16, 19; Eph. 1, 20; Heb. 1, 3) MEAN THAT HE ASSUMED, ACCORDING TO HIS HUMAN NATURE, THE FULL EXERCISE OF THE INFINITE POWER AND THE UNIVERSAL DIVINE DOMINION BELONGING TO IT BY VIRTUE OF THE PERSONAL UNION (*Ascension, Session*), Eph. 1, 20—22; Ps. 110, 1; Matt. 28, 18; John 17, 5; Heb. 1, 13; 2, 8; 1 Pet. 3, 22. It does not mean that Christ, according to His human nature, withdrew His presence from this earth and is confined in heaven, as the Reformed teach, who deny, in line with their denial of the communication of majesty, that Christ is present everywhere and rules all things according to His human nature. The “right hand” of God is not a circumscribed locality in a spatial heaven, but the infinite power and majesty of God, filling all in all and ruling all things, Ex. 15, 6; Ps. 118, 16; 139, 7—10; Is. 48, 13; Matt. 26, 64. The terms “sitting in the heavens,” Ps. 2, 4, “dwelling on high,” Ps. 113, 5, do not indicate a spatial altitude, but describe the eminence of God’s power and majesty. So, then, Christ, who ascended up on high according to His human nature, Eph. 4, 8, fills and rules all things and is with us here on earth according to His human nature, Matt. 28, 20; Eph. 4, 10. The Three Ecum. Creeds. A. C., III. F. C., Ep., VII, 12 (“God’s right hand is everywhere”). 32; VIII, 15; Th. D., VII, 119 (Christ is not “enclosed and circumscribed with His body in a definite place in heaven”); VIII, 23. 27 f. 51 f. 78 f. See 31.

XIII. THE WORK OF CHRIST.

69. CHRIST, THE PROPHET, IS THE PREACHER OF THE GOSPEL, Luke 4, 18; of the Gospel of the grace of God in Christ, John 3, 16; of the forgiveness of sins, Luke 24, 47. He is not a new lawgiver. The *Gospel* is not a new and better *law*. He expounded the Law indeed, thus performing “a foreign work” (F. C., Ep., V, 10), but did not amend it. If He had amended it, He would have broken it, Deut. 12, 32. The so-called “*evangelical counsels*”

of Rome are in part fictitious, not given by Christ at all; and in part they belong to Christ's exposition of the Law. The commandment requiring perfect love is a commandment given by Moses, Matt. 22, 37—40; Rom. 13, 9; Deut. 6, 5; Lev. 19, 18. Christ calls it a new commandment, John 13, 34, because the Gospel produces the new powers needed for its fulfilment. Nor is the Gospel a new and better code of morals the observance of which insures salvation. And the Sacraments instituted by Christ are not ceremonial, legal ordinances. The Gospel and the Sacraments do not prescribe works, but offer the gift of salvation. It is the office not of Christ, but of Moses, of the Law, to demand, judge, and condemn, John 5, 45; 3, 17; the office of Christ, to effect and preach deliverance from the Law that condemns, Gal. 4, 4, 5; John 1, 17. A. C., XXVII, 12. Ap., IV, 15; III, 271; XVI, 55; XXVII, 15 f. F. C., V, Ep., 7—10; Th. D., 10 f. See 106. 107.

70. JESUS CHRIST REDEEMED MANKIND THROUGH THE VICARIOUS ATONEMENT. HIS HOLY LIFE AND INNOCENT SUFFERING AND DEATH, RENDERED IN OUR STEAD, APPEASED THE WRATH OF GOD AND GAINED A PERFECT RIGHTEOUSNESS FOR US, THUS RECONCILING GOD TO THE WORLD. (*Sacerdotal office.*) "He was made under the Law to redeem them that were under the Law," Gal. 4, 5. "God was in Christ, reconciling the world unto Himself," 2 Cor. 5, 19; John 1, 29. Three Ecum. Creeds. A. C., III. Ap., III. Small C., Art. II. Large C., Art. II. Maintaining this fundamental truth of the Christian religion against the various forms, phases, and degrees of its denial, the Lutheran Church teaches:—

a) That mankind was subject to the wrath of God and eternal damnation and that no man could reconcile God by his own expiation and observance of the Law. "When we were enemies, we were reconciled to God by the death of His Son," Rom. 5, 10; Ps. 5, 4; Rom. 1, 18; 2, 8 f.; Eph. 2, 3; Gal. 3, 13. "By the deeds of the Law there shall no flesh be justified in His sight," Rom. 3, 20; Ps. 49, 7, 8; Eph. 2, 1; Gal. 3, 10. "Neither is there salvation in any other," Acts 4, 12; John 14, 6; 1 Tim. 2, 5. "The Law always shows that God is angry." Ap., III, 7; IV, 37. 41. F. C., Th. D., V, 20; XI, 60. See 33.

b) That Christ redeemed the world by His vicarious *atonement*. The active obedience of Christ, by which He perfectly fulfilled the Law, and His passive obedience, by which He bore the punishment of sin, were rendered in our stead and constitute our righteousness before God. Modernism and other forms of ration-

alism declare that the innocent cannot take the place of the guilty, but Scripture declares: "God hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him," 2 Cor. 5, 21. "The Lord hath laid on Him the iniquity of us all," Is. 53, 6; 53, 4 f.; Ps. 69, 4 f.; Matt. 20, 28; Rom. 8, 32; Gal. 3, 13; 1 Tim. 2, 6; 1 Pet. 1, 18 f.; 2, 24. Rationalism repudiates the *imputation* of Christ's fulfilment of the Law to the sinner as immoral. Scripture teaches: "By the obedience of One shall many be made righteous," Rom. 5, 19; Ps. 40, 6 f.; Matt. 3, 15; Rom. 10, 4. Rationalism teaches that the redemptive value of Christ's work lies in the *moral influence* flowing from His life; Scripture, that it lies in the substitutionary character of Christ's life and death, 2 Cor. 5, 21, etc. "Christ has borne the punishment of sin and has been made a victim for us." Ap., III, 58. "His obedience, not only in suffering and dying, but also in this, that He in our stead was voluntarily made under the Law and fulfilled it by this obedience, is imputed to us for righteousness." F. C., Th. D., III, 15. "Our righteousness is to be sought outside the merits, works, virtues, and worthiness of ourselves and of all men and rests alone upon Christ, the Lord." F. C., Th. D., III, 55. S. A., P. II, I, 1 f. F. C., III, Ep., 2; Th. D., 4, 30. 57; V, 22; XI, 15.

c) That the vicarious satisfaction wrought the full and complete redemption of the world. "It is finished," John 19, 30. The *acceptilationists* hold that the death of Christ, pertaining to the human nature alone, had only finite merit, but was accepted by God as sufficient. Scripture teaches that it actually atoned for all sins, Rom. 5, 10; 1 John 1, 7. "Since it is the obedience [not only of one nature, but] of the entire person, it is a complete satisfaction and expiation for the human race." F. C., Th. D., III, 57. The Catholic teaching is that the vicarious satisfaction expiated only original sin, the sins committed prior to baptism, and the eternal punishment of sin; that man is required to render *satisfaction* for the sins committed after baptism and for their temporal punishment; and that God is fully reconciled through the merits of the saints and the propitiation of the Mass. Scripture teaches that the vicarious satisfaction covers all sin, all guilt, all punishment, all wrath. Christ redeemed us "from all iniquities," Tit. 2, 14; John 1, 29; 19, 30; Rom. 5, 10; 2 Cor. 5, 19; Heb. 10, 14; 1 Pet. 2, 24; 3, 18. A. C., III; XXIV, 25. 28 f. Ap., III, 85 f.; XXI, 14 f. 19. 22. 29; XXVII, 17. S. A., P. II, II, 1. 24. 26. Small C.,

Art. II. Large C., Art. II. F. C., Th. D., V, 20. Calvinism, denying *universal grace*, restricts the vicarious satisfaction to the elect. 55. Scripture teaches that it takes in all sinners. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," 1 John 2, 2; Matt. 18, 11; John 1, 29; Rom. 5, 19; 8, 32; 2 Cor. 5, 15; 1 Tim. 2, 5. 6; Titus 2, 11; Heb. 2, 9; 2 Pet. 2, 1. "The human race is truly redeemed and reconciled with God through Christ." F. C., Th. D., XI, 15. 28; III, 57; V, 22. Ap., IV, 103 f.; XIII, 8. S. A., P. II, I, 2.

71. CHRIST INTERCEDES FOR US ON THE BASIS OF HIS VICARIOUS SATISFACTION, Rom. 8, 34; 1 John 2, 1 f.; Heb. 7, 25; 9, 24 f. The Catholic churches, supplementing the intercessory work of Christ with the *intercession and merits of the saints*, depose Christ as the one Intercessor and, in effect, the one Propitiator, 1 Tim. 2, 5; Acts 4, 12. "They make the saints not only intercessors, but also propitiators. . . . We must not trust that the merits of the saints are applied to us, that on account of these God is reconciled to us." Ap., XXI, 14. 27; IV, 41. A. C., XX, 9 f.; XXI. See 100. Those who base salvation not on the substitutionary satisfaction, but on man's moral reformation (70 b) have no use for the intercession in the Scriptural sense. "Intercession" in their sense amounts to nothing more than that Christ aids the sinner through the influence of His teaching and example to effect his reformation. For the teaching of the Seventh-day Adventists on this point see 388.

XIV. SAVING FAITH.

72. SAVING FAITH IS THE KNOWLEDGE OF, THE ASSENT TO, AND THE RELIANCE ON, THE PROMISE OF THE GOSPEL. Scripture defines *faith* as the knowledge of Christ, the Savior, John 17, 3 ("This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent"); Luke 1, 77; Gal. 4, 9; Phil. 3, 8; 1 Tim. 2, 4, or as assent to His gracious promise, John 3, 36 ("He that believeth not the Son"); 5, 46, or as confidence and trust in the promise of the Gospel, John 3, 16. 36 (believing in Him, on Him); Gal. 2, 16; Rom. 4, 20 f.; 2 Tim. 1, 12; John 3, 18 ("in the name"); Mark 1, 15 ("believe the Gospel"). The three terms are thus used synonymously, each denoting faith in its entirety. Rome anathematizes the definition of faith as firm reliance on the grace of God and defines it as the assent to the teaching of the Church, even as an assent which does not necessarily require the definite knowledge of its object (*Koehlerglaube*).

Rom. 10, 14. Nor may faith be defined as the mere intellectual assent to the truths of Christianity, based on the laws of evidence. 21. Faith is based on God's Word and promise, Heb. 11, 1, the divine promise creating conviction, confidence, and trust, Job 19, 25; Is. 45, 24; Matt. 9, 2; John 16, 33; Rom. 8, 38 f.; Gal. 2, 20; Eph. 3, 12. "Faith is not only knowledge in the intellect, but also confidence in the will; i. e., it is to wish and to receive that which is offered in the promise." Ap., III, 183. 106. 194; IV, 45 f. 48. 113 f. A. C., XX, 23. 39. F. C., III, Ep., 6; Th. D., 11.

73. THE OBJECT OF SAVING FAITH IS CHRIST AND HIS MERIT, IN OTHER WORDS, THE GRACE OF GOD FORGIVING SINS BECAUSE OF CHRIST'S VICARIOUS SATISFACTION, OR, IN OTHER WORDS, THE GOSPEL OFFERING THE FORGIVENESS OF SINS, Mark 1, 15; John 1, 12; 3, 18; Acts 10, 43; 16, 31; Rom. 1, 16 f.; 3, 24 f.; 8, 39; 10, 9; 2 Cor. 5, 19. A. C., IV; XX, 23 f. Ap., IV, 45. 53 f.; XIII, 21. F. C., III, Ep., 6; Th. D., 11. Making the "fatherhood of God" the *object of faith* instead of Christ and His merit, instead of the grace of God in Christ, is making of faith a superstition. 53. The object of saving faith is the whole Gospel, the entire work of Christ, not Christ's suffering and death alone (311) nor his resurrection alone (450). Mark 1, 15; Luke 1, 3; Rom. 8, 34.

74. WHILE FAITH INEVITABLY AND INVARIABLY PRODUCES LOVE AND OBEDIENCE, Gal. 5, 6 ("faith, which worketh by love"); 2, 10; Matt. 3, 8. 10; 2 Pet. 1, 5 f., LOVE AND OBEDIENCE DO NOT CONSTITUTE THE ESSENCE OF FAITH, NOR DOES LOVE ENERGIZE, PERFECT, FAITH, IMPARTING TO IT ITS JUSTIFYING, SAVING POWER (the *fides formata* of Rome). Faith justifies without works, Rom. 3, 28; 4, 5; Acts 10, 43. Good works are, indeed, the signs and proofs of the existence of faith, Jas. 2, 17. 18; 2 Cor. 4, 13; John 13, 35, but they do not impart life to faith; on the contrary, they are the results of living faith, Gal. 5, 6; Jas. 2, 17. The doctrine that the observance of the Law, *obedience* to Christ as a new lawgiver, the Christian life, constitute either the essence or the chief part of faith not only outrages the language, Gal. 3, 12, but also keeps men under the curse of the Law, Gal. 3, 10. See 91. "Faith and good works are inseparably connected, but it is faith alone, without works, which lays hold of the blessing; and yet it is never and at no time alone." F. C., Th. D., III, 41. It is "the mother and source" of good works. F. C., Th. D., IV, 9. A. C., XX, 35. Ap., IV, 44 f. F. C., Ep., III, 11; Th. D., III, 13. 27. 32. 38.

75. FAITH AND MORTAL SIN CANNOT COEXIST. Yielding to the flesh, persisting in sinning against conscience and the warning of the Holy Spirit, results in the death of faith. "How can ye believe which receive honor one of another?" John 5, 44; 2 Sam. 12, 7 ff.; Gal. 5, 6; Eph. 4, 30; 5, 5 f.; Jas. 2, 1. 17 f.; 1 John 2, 4; 5, 4. Defining *faith* as the intellectual assent to the teachings of the Church, Rome finds no difficulty in declaring that heinous sins do not entail the loss of faith. **49.** The Calvinistic teaching that the believer cannot lose faith even though he commits enormous sins involves the monstrous conception that the heart can be at the same time the temple of the Holy Ghost and the dwelling-place of Satan. 2 Cor. 6, 16 f.; Eph. 2, 2. A. C., IV, 48. 64. S. A., P. III, III, 43 f. F. C., Ep. III, 11; Th. D., III, 27; IV, 31. See **84.**

76. INFANTS ARE CAPABLE OF FAITH. Their faith, created through Baptism (**123**), is not conscious, discursive faith, but true faith, personal and actual trust in the Savior. While the Catholics and Reformed have joined the thoroughgoing rationalists in denying *infant faith*, the Lutheran Church abides by the plain teaching of Scripture. Scripture speaks of the faith of children in the most direct and explicit terms: "These little ones which believe in Me," Matt. 18, 6. It exhausts the resources of language in this direction: Matt. 18, 2 ("little child"); Matt. 18, 6 ("little ones"); Luke 18, 15 ("infants"); Matt. 21, 16 ("babes and sucklings"); Luke 1, 15. 44 (unborn babe). Again, Scripture ascribes faith to little children when it ascribes to them membership in the kingdom of heaven, Matt. 19, 14; Mark 10, 14; Luke 18, 16, entrance into the kingdom of God being by faith alone, John 3, 16. 18; Heb. 11, 6; Matt. 18, 10. Finally, as to the argument that infants are incapable of faith because of the undeveloped state of the reasoning faculty, Scripture teaches that faith is the product not of reason, but of the creative power of the Holy Ghost, Eph. 1, 19; Col. 2, 12; 1 Cor. 2, 14; 2 Cor. 10, 5; Matt. 16, 17; 18, 3; Mark 10, 15. Ap., IX, 52 f. Large C., IV, 47 f. 57.

XV. CONVERSION.

77. CONVERSION IS THE BESTOWAL OF FAITH. "A great number believed and turned unto the Lord," Acts 11, 21; Gal. 3, 26; Col. 2, 12. "Faith is kindled in us in conversion. . . . This lays hold of God's grace in Christ, by which the person is justified." F. C., Th. D., III, 41; II, 71. Regeneration, vivification, illumination,

are synonyms of *conversion*, 1 John 5, 1; Col. 2, 12; Eph. 2, 5, 8; 2 Cor. 4, 6; Acts 26, 18, frequently also repentance (80), in most passages also vocation, the effective call, creating faith, Rom. 1, 6; 8, 30; 2 Tim. 1, 9. A. C., XII. Ap., IV, 64; III, 126—129; XII, 58; VI, 34 (“repentance, i. e., conversion or regeneration”). S. A., P. III, III, 4; F. C., Th. D., II, 25. 87; III, 20; V, 7 f.; XI, 18. Faith, the reliance of the heart upon the grace of God offered in the Gospel, has no place in the conversion of Catholic theology, which instructs the sinners to convert themselves by producing such acts as fear, love, purpose to begin a new life and the lapsed to return to God by way of “*penance*” (contrition, confession, and satisfaction), distinctly and specifically excluding “faith, generated by the Gospel” (Trent, Sess. XIV, Can. IV) from repentance. Nor has it a place in the conversion or repentance of the theology of rationalism, which defines conversion as the moral transformation and reformation of the sinner, nor in the theology of the common revivalist, who “converts” the sinner by rousing certain definite or indefinite religious emotions in him. According to Scripture the sinner is revived, converted, saved, by faith. “What must I do to be saved?” “Believe on the Lord Jesus Christ,” Acts 16, 30 f.

78. “THE HOLY SCRIPTURES ASCRIBE CONVERSION . . . NOT TO THE HUMAN POWERS OF THE NATURAL FREE WILL, NEITHER ENTIRELY NOR HALF NOR IN ANY, EVEN THE LEAST OR MOST INCONSIDERABLE, PART, BUT IN SOLIDUM, THAT IS, ENTIRELY, SOLELY, TO THE DIVINE WORKING AND THE HOLY GHOST.” F. C., Th. D., II, 25. God creates faith by His almighty power, Eph. 1, 19 f. (“who believe according to the working of His mighty power”); Ps. 51, 10; 100, 3; Jer. 31, 18; Ezek. 36, 26 f.; John 1, 12 f.; 3, 5; 6, 44; 1 Cor. 12, 3; 2 Cor. 4, 6; Eph. 2, 1; Col. 2, 12 f.; Heb. 12, 2; 1 Pet. 1, 3 (cp. John 11, 43), moved thereto solely by His grace in Christ, 2 Tim. 1, 9 (“not according to our works, but according to His own purpose and grace”); Jer. 31, 20; John 6, 65; Acts 11, 17 f.; Eph. 2, 8; Phil. 1, 29; Jas. 1, 18; 1 Pet. 1, 3. See 51. 54. The numerous organizations and churches which deny the doctrine of *monergism* (“*sola gratia*”), teaching instead *Pelagianism* (Man possesses the power of self-regeneration) or *Semi-Pelagianism*, *Arminianism*, *synergism* in its various forms (Man can and must cooperate with God towards his regeneration, the production of faith), are compelled to ascribe to man powers which he does not possess, 1 Cor. 2, 14 (“The natural man receiveth not the things of the Spirit of God, . . . neither can he

know them"); Eph. 2, 1 ("dead"); Matt. 16, 17; John 15, 5; Rom. 7, 18, and to deny that the only powers he possesses are powers for evil, 1 Cor. 2, 14 ("They are foolishness unto him"); Rom. 8, 7 ("The carnal mind is enmity against God"); Jer. 13, 23; Matt. 12, 34; Eph. 4, 18;—Hos. 13, 9. Leading man away from his only help, the mighty grace of God, and asking him to bring about his conversion by employing non-existent powers, they thwart his conversion, his salvation. A. C., V, XVIII. Ap., IV, 64; III, 129. Small C., Third Article; Second Petition. Large C., II, 52. 62. F. C., Ep., II, 4. 19; III, 6; Th. D., II, 7 f. 36 f.; III, 11. 41. — The imperatives: "Believe," "Return," "Arise from the dead" (Mark 1, 15; Jer. 3, 12; Eph. 5, 14) do not call for the employment of powers inherent in man, as little as the command of John 11, 43 asked Lazarus in the grave to exert his powers; but these Gospel exhortations and invitations bestow and effect what they call for, just as in the case of Lazarus.

79. THE POWER OF GRACE, OPERATING THROUGH THE GOSPEL TOWARDS CONVERSION, CAN BE RESISTED. (*Resistible grace.*) Calvinism teaches that wherever efficacious grace operates, it operates irresistibly. Scripture teaches a) that men do resist the Holy Ghost, who would convert them, and thus frustrate His gracious operation, Matt. 23, 37 ("How often would I have gathered thy children together . . . , and ye would not!"); Acts 7, 51 ("Ye do always resist the Holy Ghost; as your fathers did, so do ye"); 13, 46; Prov. 1, 24 f.; Is. 65, 2; Zech. 7, 11 f.; Luke 7, 30; 14, 16—24; John 3, 19; 5, 40; Rom. 10, 21, and b) that the grace dealing with those who remain unconverted is efficacious grace, operating with no less power than in the case of the converted, Acts 13, 46 (the Word preached to the unbelieving Jews was the very same Word as that which was preached to the believing Gentiles); Matt. 23, 37 ("This call of God . . . we should not regard as jugglery" [F. C., Th. D., XI, 29], and it would have been that if it had been inefficacious); Acts 7, 51 (Only where power is put forth, can resistance take place); ". . . the perverse will of man which rejects or perverts the means and instruments of the Holy Ghost, which God offers him through the call, and resists the Holy Ghost, who wishes to be efficacious through the Word." F. C., Th. D., XI, 41. 29. 78; II, 57 f. 73. 83; Ep., XI, 12. See 55. — Resistance is impossible where God deals with men in His uncovered majesty, possible where God operates through means.

80. "WE HAVE ASCRIBED TO REPENTANCE [OR CONVERSION] THESE TWO PARTS, NAMELY, CONTRITION AND FAITH." Ap., XII, 28. Faith is the essential element in conversion, Acts 11, 21; but since faith cannot find place in the secure and self-satisfied heart, for the reason that "hearts that are secure and do not feel the wrath of God loathe consolation" (Ap., XII, 51. F. C., Th. D., V, 9. Matt. 9, 12 f.; 11, 28), contrition, that is, the knowledge of sin, the sense of God's wrath, the despairing of self-help (the terrors of conscience) is the indispensable prerequisite for conversion or repentance. Repentance, conversion, takes place when the sinner, terrified by the curse of the Law, turns, by faith, to the grace of God in Christ. "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner," Luke 18, 13; 2 Sam. 12, 13; Jer. 3, 13; Joel 2, 12 f.; Acts 2, 37 f.; 16, 29 f. A. C., XII. Ap., IV, 45; III, 21; XII, 1. 52. 91. S. A., P. III, III. F. C., Th. D., II, 54; V, 9.

NOTE. — Repentance, used as a synonym of conversion, includes contrition and faith, Matt. 3, 2; Luke 13, 3; 15, 7; Acts 11, 18; in the narrow sense, distinguished from faith, it is a synonym of contrition, Mark 1, 15; Luke 24, 47. F. C., Th. D., V, 7 f.; VII, 68. — Again, the contrition of the believer is essentially different from the contrition of the unconverted sinner; for the sorrow for sin and the renunciation of sin which is found in "daily contrition and repentance" (Small C., IV), Ps. 51, 17; Ezra 9, 6; 2 Cor. 7, 10, springs from the love of God. It is a fruit of conversion and comes under the head of sanctification. "How will men love God in true terrors when they feel the terrible and inexpressible wrath of God? . . . Neither is love present before reconciliation has been made by faith." Ap., XII, 28—38.

The Catholic doctrine that repentance (*penance*, the return of the lapsed to grace) is preceded by faith is based on the perversion of the term "faith" (historical faith); the exclusion from penance of faith in the promise of forgiveness, making penance consist of contrition, confession, satisfaction, is a subversion of the Christian religion. Ap., XII, 34. In the Reformed theology *repentance* is an "evangelical grace" (West. Conf., chap. XV) which follows faith, its constitutive element being hatred of sin and the purpose to amend. While the Lutheran theology, too, speaks of "daily contrition and repentance," the Reformed definition and use of the term repentance is objectionable and vicious. It is not the

Scriptural definition. Moreover, it obscures the fundamental truth that the sinner is saved through repentance (conversion), which consists of faith, in no wise through a "repentance" which consists of the hatred of sin and the purpose to amend.

81. "CONTRITION, that is, terrors smiting the conscience through the knowledge of sin" (A. C., XII), "the true sorrow of heart, suffering and sensation of death" (S. A., P. III, III, 2), Ps. 6, 1—3; 38, 1—8; 51, 3 f.; Is. 38, 15; Jer. 3, 13; Acts 2, 37; 16, 29 f.; Rom. 3, 20, is not an achievement of man, as Rome teaches. *Contrition* is not a "manufactured repentance" (S. A., l. c.), but the work of God, produced by the Law, Ps. 32, 4; Is. 38, 13; Jer. 23, 29; John 16, 8; Rom. 3, 20; 2 Cor. 3, 6. It does not effect a moral improvement, but can, in the unconverted, only produce servile fear, despair, and hatred of God, 2 Cor. 3, 6; it does not merit God's grace, Rom. 4, 4—6; Acts 10, 43. Ap., IV, 83; III, 174. 179. 191; XII, 29; VI, 52 f. S. A., P. III, III, 15 f. — The contrition of the believers, finding utterance in the Penitential Psalms, is, as concerning the flesh, of the same nature as the contrition of the unconverted, but as concerning the spirit it is sorrow for sin from love of God and expressive not of servile, but of filial fear.

82. THE LONGING FOR THE GRACE OF GOD IN CHRIST, BEING THE STIRRING OF FAITH, CONSTITUTES CONVERSION. "All godly Christians who feel and experience in their hearts a small spark or longing for divine grace . . . know that God has kindled in their hearts this beginning of true godliness. . . . A spark of faith is kindled in him." F. C., Th. D., II, 14. 54; XI, 30. Faith is "to wish and to receive the offered promise." Ap., IV, 48; III, 106. 183. The doctrine that the *longing for grace*, for forgiveness for Christ's sake, is not of the nature of saving faith serves to keep the troubled child of God away from Christ, who has created this longing in him through the Gospel, through the gracious offer and conferring of forgiveness. Matt. 5, 6; John 1, 16; Phil. 2, 13.

83. CONVERSION, REPENTANCE, CONTINUES THROUGHOUT THE LIFE OF THE CHRISTIAN. "Except ye be converted," Matt. 18, 3, was addressed to the disciples, believers. Ps. 38, 17 f.; 51, 17; 130; Jer. 31, 18; Matt. 6, 12; Rom. 7, 14—25; Heb. 12, 1. "As often as believers stumble, they are reproved by the Holy Spirit from the Law and by the same Spirit are raised up and comforted again with the preaching of the holy Gospel." F. C., Th. D., VI, 14. Ap., III.

Trigl., p. 213. S. A., P. III, III, 40. Small C., IV, 12. Large C., IV, 74 f. *Perfectionism* eliminates the daily contrition and repentance. The Catholic requirement that the sacrament of *penance* must be taken from time to time, at least once a year, makes of the *daily repentance* a periodical and mechanical affair and cannot but induce carnal security.

84. CONVERSION MAY BE FOLLOWED BY APOSTASY. While Calvinism denies the amissibility of faith, Scripture warns all believers against *defection* as an ever-present peril and cites the example of those who, once converted, lost faith and again became children of wrath and perdition. "Let him that thinketh he standeth take heed lest he fall," 1 Cor. 10, 12. "Which for a while believe and in time of temptation fall away," Luke 8, 13; Ezek. 18, 26; Luke 11, 24—26; Rom. 11, 22; 1 Cor. 9, 27; Gal. 4, 19; 5, 4; 1 Tim. 1, 19; Heb. 4, 11; 6, 6; 10, 26; 2 Pet. 2, 20—22; Rev. 2, 5; David; Peter. Accordingly, the Lutheran Church teaches that he who "indulges his wicked lusts without fear and shame, resists the Holy Ghost, and purposely engages in sins against conscience" cannot "retain faith, God's grace, righteousness, and salvation." F. C., Th. D., IV, 31; III, 27; XI, 11. 56. A. C., XII, 7. Ap., III, 98 f.; XX, 90. S. A., P. III, III, 42 f. The Calvinistic doctrine engenders carnal security and thus operates towards bringing on defection. 75. 179.

85. GOD DOES NOT WITHHOLD HIS SAVING GRACE FROM THE LAPSED, BUT IS WILLING TO RESTORE THE LOST FAITH. "Return, thou backsliding Israel," Jer. 3, 12; Ezek. 18, 26. 27. 31; Gal. 4, 19; Rev. 2, 5; David (2 Sam. 12, 13; Ps. 51); Manasseh (2 Chron. 33, 11 f.); Peter (Luke 22, 32, 61 f.). "Him that cometh to Me I will in no wise cast out," John 6, 37, is a universal invitation and promise. A. C., XII. Ap., XXVIII, 13. F. C., Th. D., XI, 56. 75. The denial of the possibility of a *second conversion*, a reiterated regeneration (Novatianism), is preventive of a renewed conversion. (The Calvinistic system, which denies the amissibility of faith, also has no place for the restoration of faith.)

86. RECONVERSION IS IDENTICAL WITH THE FIRST CONVERSION. Scripture does not recognize the distinction made here by the Catholic churches, the use of the "sacrament" of *penance* on the part of the lapsed (those who lose grace after baptism) for the purpose of obtaining grace constituting the difference. 77. The apostles use the same word, "repent," with the same meaning whether they are dealing with such as never had been baptized be-

lievers, Acts 2, 38; 11, 18; 26, 20, or with such as once had been believers, Acts 8, 13. 22; Rev. 2, 5. 16. See 87. Nor does Scripture recognize the distinction made by Rome, based on the alleged sacramental nature of penance, between the repentance obtaining in the Old Testament and that obtaining in the New Testament and between repentance before and after Christ's resurrection. The repentance preached by Paul to the Gentiles, Acts 26, 20, was the same as that preached by the prophets, Acts 26, 22 f. So also John the Baptist and Christ preached the same repentance before the resurrection of Christ, Matt. 3, 2; Luke 13, 3, as the apostles did after the resurrection, Luke 24, 46 f. S. A., P. III, III, 5 f. 30. Large C., IV, 74 f. F. C., Th. D., V, 5.

87. THE REPENTANCE OF THE LAPSED CONSISTS IN THE RE-APPROPRIATION, BY FAITH, OF THE GRACE OF GOD, THE FORGIVENESS OF SINS, GRANTED IN BAPTISM. "Our baptism abides forever; and even though some one should fall from it and sin, nevertheless we always have access thereto. . . . Repentance is nothing else than a return to Baptism." Large C., IV, 77 f. A. C., XII. See 118. The covenant made by God with the sinner in baptism, granting forgiveness and eternal life, Mark 16, 16; Rom. 6, 3 f.; 1 Pet. 3, 20 f., remains valid on God's part, Is. 54, 10; Hos. 2, 19 f.; Rom. 3, 3 f.; 11, 29; 2 Tim. 2, 13; the return to it, on the part of the penitent, is always open, Mark 16, 16. The Catholic doctrine that mortal sins committed after baptism invalidate Baptism and that the "second plank after shipwreck" is the "sacrament" of *penance* renders, where applied, the restoration of the lapsed impossible. It leads men "to put faith out of sight" (Ap., XII, 91) and instructs them "to repose confidence in their own works," contrition, confession, and satisfaction (S. A., P. III, III, 12). — God did not institute the "sacrament" of penance. As for repentance, it is not a Sacrament, because it does not confer grace, but obtains grace by accepting it. As for the Catholic penance, it is an antichristian abomination, turning absolution into a prerogative of the priesthood and conditioning it on the penitent's own works and worthiness, thus keeping him under the curse, Gal. 3, 10; 5, 4. See 156. 157. 158.

88. THE NEW OBEDIENCE IS THE FRUIT OF CONVERSION, THE PRODUCT OF FAITH. 74. "Bring forth therefore fruits meet for repentance," Matt. 3, 8; Luke 6, 43; John 15, 5; Acts 26, 20; Gal. 2, 20; 5, 6. "Then good works are bound to follow, which are the fruits of repentance." A. C., XII, 6; VI, 1. Ap., XII, 58; VI, 34.

F. C., Th. D., III, 27. The renunciation of sin, the purpose of amendment, the willing obedience, etc., being the fruit of *conversion*, cannot form its constitutive element. Making the new obedience its constitutive element, as Romanism and rationalism do (77), is ascribing salvation to works. Rom. 3, 28; 4, 5; Eph. 2, 8 f. The Reformed deviation touching this point is discussed 80.

XVI. JUSTIFICATION.

89. JUSTIFICATION IS A JUDICIAL ACT OF GOD. THE SINS OF THE WORLD BEING FORGIVEN BECAUSE OF THE VICARIOUS ATONEMENT OF CHRIST (OBJECTIVE JUSTIFICATION), GOD PRONOUNCES THE SINNER RIGHTEOUS WHO BY FAITH ACCEPTS THIS UNIVERSAL PARDON OFFERED IN THE GOSPEL, IMPUTING TO HIM THE RIGHTEOUSNESS OF CHRIST (SUBJECTIVE JUSTIFICATION). "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," 2 Cor. 5, 19. "Being justified freely by His grace through the redemption that is in Christ Jesus. . . . Therefore we conclude that a man is justified by faith without the deeds of the Law," Rom. 3, 24—28; 2 Cor. 5, 19. 20; 1 Cor. 6, 11. A. C., IV. Romanism and rationalism teach that justification is not a *forensic* act of God, taking place outside of the sinner, but a physical act, effected within the sinner, God infusing good qualities into the heart of man, which man puts to use (thus the Catholic churches), or man effecting, more directly, his own moral transformation, his renewal (thus Modernism and the churches infected with rationalism), the righteousness of man thus consisting in his inherent holiness. In other words, justification is identified with sanctification. Scripture, however, teaches that justification is a judicial act, Ps. 130, 3. 4; 143, 2; Rom. 4, 6—8; 8, 33 f. (judgment, judge, accusation, advocate, acquittal), the ungodly being pronounced righteous, Rom. 4, 5 ("justifieth the ungodly"); that good works, the holiness of life, have no bearing whatever on the sinner's justification, Rom. 3, 28, God forgiving sins freely, pronouncing him righteous who has no righteousness of his own, Rom. 4, 5 ("To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness"); Ps. 130, 4; Rom. 3, 28; Eph. 1, 7; Col. 2, 13; 1 John 1, 9; that, since God demands a perfect righteousness of man, Matt. 5, 20; 22, 37 f., which man cannot achieve, Rom. 3, 23; Gal. 3, 10; Jas. 2, 10, all who would obtain their justification through their own holiness remain under the curse, Gal. 3, 10; 5, 4; that God declares the sinner just on account of Christ's righteousness, Rom. 3, 24; Phil. 3, 9; and that

sanctification is not the cause of justification, Rom. 3, 28, but its effect, Rom. 6, 1—11; Ps. 119, 32; Luke 7, 47. The Lutheran Church teaches: "To be justified does not mean that a righteous man is made from a wicked man, but to be pronounced righteous in a forensic sense." Ap., III, 131. 184. F. C., Ep., III, 7. 15; XII, 5; Th. D., III, 27. 41. 55. 62.

While Modernism vehemently insists that the righteousness of one cannot be transferred to another, Scripture plainly teaches just this, that God imputes Christ's righteousness to us, not imputing to us our sins, but forgiving them for Christ's sake, Jer. 23, 6; Luke 24, 47; Acts 10, 43; Rom. 4, 6—8; 5, 18 f.; 2 Cor. 5, 19. 21; Eph. 1, 7. See 70. And when Scripture says that "faith is counted for righteousness," Rom. 4, 5, it expresses the same truth: the righteousness of Christ, appropriated by faith, constitutes our righteousness, Phil. 3, 9. The objection that Scripture itself, in stating that the forgiveness of sins is free, gratuitous, denies that it was gained through the vicarious satisfaction of Christ, amounts to a gross perversion of Scripture. Scripture teaches that, while the forgiveness of sins does not cost us anything, it cost Christ His life. "Freely" — because of the redemption of Christ, Rom. 3, 24; Ps. 69, 4. "The 'gratuitous' excludes our merit . . . ; the merits of Christ are the price." Ap., IV, 53. 43. 86. 89; III, 58. F. C., III, Ep., 4; Th. D., 9. 17. 32. — Calvinism, denying universal grace, restricts justification to the elect. 267. Other impairments of the article of justification on the part of Reformed theology are mentioned 3.

90. THE SINNER IS JUSTIFIED BY GOD'S GRACE, FREELY. The grace of God which forgives sins is not the fictitious grace of Unitarianism (53. 73), not the "infused grace" of Romanism (52. 89), but the favor and good will of God toward the sinner gained by Christ's vicarious satisfaction. And it forgives sins freely. "Being justified freely *by His grace*," Rom. 3, 24. The Scriptural concept of grace leaves no room for the concept of human merit. The forgiveness of sins is an unearned, unmerited, gift of grace. In the matter of justification grace and works are contradictories. "If by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work," Rom. 11, 6; 3, 27 f.; 4, 16. "The 'gratuitous' excludes our merits and signifies that the benefit is offered only through mercy." Ap., IV, 53 f. F. C., Th. D., III, 9. The Christian religion is the religion of grace. Romanism

and rationalism (Pelagianism and Semi-Pelagianism) stand for the pagan merit-religion. 89. 91. "If any one thus holds [that men merit the remission of sins], he holds to the faith of a Jew and heathen." Ap., VI, 17.

91. THEREFORE WE CONCLUDE THAT A MAN IS JUSTIFIED BY FAITH ALONE, WITHOUT THE DEEDS OF THE LAW, Rom. 3, 28, *not through works*, Rom. 3, 20. 27; 4, 6, or the collaboration of faith and works, Rom. 3, 28; Gal. 2, 16; Phil. 3, 9, but *by faith alone*, Rom. 3, 28; Gal. 2, 16 ("Knowing that a man is not justified by the works of the Law, but by" [in no way except by] "the faith of Jesus Christ"), and not by faith as the source of good works or as a good quality or an act conformable to the Law, Rom. 4, 5, but by faith as the acceptance of the Gospel's gracious offer of the forgiveness of sins, Acts 16, 31. Faith alone justifies because only by faith can the offer of forgiveness be appropriated. Justification by faith and justification by works are contradictories, because justification by faith is justification by grace, and grace and works are contradictories, Rom. 11, 6; 4, 4—8; 3, 27 f.; 2 Tim. 1, 9; Titus 3, 5—7. — Gal. 5, 6 does not state that faith justifies by love, but simply that it worketh by love, produces love and obedience. — The teaching of Rome and others that good works are necessary for obtaining and increasing justification, love being the energizing element of "faith" (in the Catholic sense); of the Arminians and others, who define faith as obedience to the Law; and of those who teach that faith justifies as potential obedience (74) — in brief, any teaching that induces the sinner to rely for his justification on the performance of all the good works demanded by the Law or of any or a single one of them keeps him away from Christ, under the curse, Gal. 5, 4; 3, 10; Rom. 4, 16. A. C., IV; VI; XX, 9 f. 23. Ap., IV, 40—49. 56. 73 ("If the exclusive 'alone' displeases, let them remove from Paul also the exclusives 'freely,' 'not of works,' 'it is the gift,' etc.). 86—89; III, 26. F. C., III, Ep., 4 f. 10; Th. D., 9—13 ("Faith justifies not for this cause and reason that it is so good a work or so fair a virtue, but because it lays hold of, and accepts, the merit of Christ in the promise of the holy Gospel"). 16. 31 f. 55.

92. REMISSION OF SIN CARRIES WITH IT THE REMISSION OF THE PUNISHMENT OF SIN, Rom. 8, 1 ("no condemnation"); 5, 1. Rome teaches that God remits only the guilt and eternal punishment, but not the temporal *punishment of sin*. (158.) That involves the monstrous conception that God at the same time pardons and punishes the sinner. It denies that God has actually "forgiven you

all trespasses," Col. 2, 13; denies, further, that Christ actually reconciled the world unto God, Rom. 5, 10; 2 Cor. 5, 19, and, requiring the penitent himself to clear the debt of temporal punishment partly through his own satisfactions, rendered here and in *purgatory* (185), partly through the satisfactions of others (97), obtained through *indulgences*, denies the sole saviorship of Jesus, Acts 4, 12; 1 Tim. 2, 5, who bore our punishment, Is. 53, 4 f., fully completing the work of redemption, Heb. 10, 14. Where indulgences are granted in a more or less open way for cash Acts 8, 20 applies. A. C., XXV, 4. Ap., XII, 13; VI, 21. 79; XXI, 22. S. A., P. II, II, 24; P. III, III, 22 f. F. C., Th. D., V, 21. — The afflictions of the believer are not of the nature of punishment, but are chastisements inflicted by the love of God for the trial of faith, Heb. 12, 6—11; 1 Pet. 1, 7. Ap., VI, 54. 63; XV, 45. — On the doctrine of Universalism that God remits neither sin nor punishment see 430. 435.

93. JUSTIFICATION IS NOT PARTIAL NOR PROGRESSIVE, BUT PERFECT. The forgiveness gained by Christ and granted in the Gospel is the forgiveness of all sins, Luke 24, 47. The believers have at all times the same full and *perfect forgiveness*, Ps. 103, 3; Is. 38, 17; Micha 7, 19; Rom. 3, 22—25; Eph. 1, 7; Col. 2, 13; 1 John 1, 7. Small C., Third Art. F. C., III, Ep., 9; Th. D., 9. There are degrees in faith, 2 Thess. 1, 3; 2 Cor. 10, 15. Ap., III, 21. 229; XII, 37. But the weak faith, grasping the same promise, obtains the same forgiveness that strong faith obtains. There are degrees in sanctification, 2 Cor. 4, 16; Eph. 4, 15; 1 Thess. 4, 1; 2 Thess. 1, 3 (97), but justification is in no wise effected or obtained through sanctification. Rome and the other bodies which identify justification and sanctification necessarily posit the increase and decrease of justification.

94. THE BELIEVER CAN AND SHOULD BE CERTAIN THAT HIS SINS ARE FORGIVEN, THAT HE IS IN THE STATE OF GRACE, Rom. 5, 1 f.; 4, 20—22; 1 Cor. 2, 12; Eph. 3, 12 ("in whom we have boldness and access with confidence by the faith of Him"). Faith is in its very nature certainty, *assurance*, the opposite of doubt, Heb. 11, 1; Rom. 4, 20; Jas. 1, 6; for it rests upon the absolute truth and validity of the divine promise of the Gospel, Rom. 4, 21; 2 Cor. 1, 20; 1 John 5, 8 f., and is the product of the Holy Spirit, Eph. 1, 19; Col. 2, 12. It is a monstrous supposition that God's promise could leave room for doubt and that the Holy Spirit would create a doubting attitude, which makes God a liar, 1 John 5, 20. Basing

justification on works cannot but be productive of doubt, rather of the certainty of damnation. Therefore God justifies by grace, Rom. 4, 6. The teaching of Rome which requires the Christian to doubt and anathematizes the assurance of faith is a necessary concomitant of the theology of work-righteousness. Ap., IV, 119; III, 27 f. 198. 219 ("Christ does not forbid to trust in God's promise"); XI, 59; XII, 88; XIII, 20. S. A., Of the Power, 44. F. C., Ep., III, 9; Th. D., IV, 12. — Faith doubts not, though the Christian often doubts; and this doubt, the voice of the flesh, must be reprov'd and combated as a grievous sin, 1 John 5, 10. — 1 Cor. 10, 12 and Rom. 11, 20 are aimed, not at the assurance of faith, but at carnal security.

The Pietistic-Methodistic teaching is that the Holy Spirit gives the Christian the *assurance* of grace through new and peculiar sensations, impressions, and revelations wrought in the heart independently of the Word and alongside of faith, and this is called the testimony of the Spirit. But the witness of the Spirit, Rom. 8, 15 f.; Gal. 4, 6, is nothing else than faith itself, the confident reliance, the divine assurance, wrought by the Holy Spirit through the Word. "He that believeth on the Son hath the witness in himself," 1 John 5, 10. "Faith is when my heart, and the Holy Spirit in the heart, says: The promise of God is true and certain." Ap., IV, 113. "This faith is the witness of the Holy Spirit, which He bears with our spirit, that we are the children of God." Luther, VIII, 1376. The sensuous experience of grace, the feeling of peace, etc., must not be made the basis of the certainty of the forgiveness of sin. "We cannot always judge *ex sensu* [from feeling]." F. C., Th. D., II, 56. The objective promise of the Gospel is the sole ground of faith, of assurance, Rom. 10, 6—8; 1 John 5, 8; Luke 11, 28; John 20, 29. Subjective experiences may be deceptive. Nor does the Christian at all times have the precious feeling of grace and peace, 1 John 3, 20; Ps. 31, 22. And the grace and peace of God pass all understanding, Phil. 4, 7; John 14, 27. Therefore faith must rely, not on sensuous experiences and evidences, but on the Word, John 4, 48. 50; Heb. 11, 1; 1 John 3, 20.

XVII. SANCTIFICATION.

95. ONLY THE REGENERATE ARE ABLE AND WILLING TO LEAD A HOLY LIFE IN GOOD WORKS. For "faith alone quickens"; "it regenerates us and brings the Holy Ghost," the sole Author of sanctification. Ap., XII, 47; IV, 45. It is "faith which worketh by love," Gal. 5, 6. "They which have believed in God" are "careful to main-

tain good works," Titus 3, 8; Matt. 7, 17; John 15, 5; Rom. 6, 11; 12, 1; Eph. 2, 8—10; Gal. 5, 22, 24; Titus 2, 11 f.; Heb. 11, 4; 1 John 4, 19. — Rom. 1, 17; Col. 2, 12. The unregenerate, lacking faith, lack the love of God and, consequently, the ability and willingness to keep His commandments, to do *good works*. The imagination of the heart of the unregenerate is entirely evil, Gen. 8, 21; Matt. 7, 16; 12, 34; Rom. 8, 7 f.; 1 Cor. 10, 20; Eph. 4, 18; Heb. 11, 4. "Men truly sin even when, without the Holy Ghost, they do virtuous works, because they do them with a wicked heart." Ap., IV, 35. The Pelagians and Semi-Pelagians, who ascribe spiritual powers to the natural man and deny that faith in Christ is the sole source of spiritual life, are only consistent in teaching that the unregenerate can perform truly good works.

96. "TRULY GOOD WORKS ARE . . . THOSE WHICH GOD HIMSELF HAS PRESCRIBED AND COMMANDED IN HIS WORD." F. C., Th. D., IV, 7. Man is not autonomous, but bound to the will of the Lord, the "one Lawgiver," Jas. 4, 12; Ex. 20, 2; Deut. 5, 32; Matt. 4, 10; and the Lord has revealed His holy will in His Law, the Ten Commandments, which are therefore the sole standard of good works, Deut. 5, 32; 12, 32; Ps. 119, 9, 105; Prov. 30, 6; 2 Tim. 3, 16, 17. Works performed according to any other *standard*, such as the commandments of the Church (of the Catholic churches) or man's own devotion with its self-devised holiness and self-imposed exercises (the monastic vows, the "evangelical counsels" of Rome, the countless forms of asceticism), are not good, but idolatrous works. There are also Protestant churches which demand the observance of man-made regulations as a religious duty. See 110. 162 f. But "in vain they do worship Me, teaching for doctrines the commandments of men," Matt. 15, 9; Num. 15, 39; Deut. 12, 8; Ezek. 20, 18 f.; 1 Sam. 15, 22 f.; Matt. 15, 3 f.; Mark 7, 9—13; Matt. 22, 37—40 ("On these two commandments hang all the Law and the Prophets"; nothing is commanded beyond or beside them); Col. 2, 16—23 ("will-worship," a worship set up by man's own will). Besides, the imposition of man-made laws on the Christians is violative of their blood-bought Christian liberty, 1 Cor. 7, 23; Col. 2, 20—22. A. C., XX, 1 f.; XXVI, 39; XXVII, 12, 20, 36, 37; XXVIII, 19. Ap., VII and VIII, 34; VI, 77. Large C., I, 92 f. 311 f. F. C., Th. D., IV, 7; VI, 15, 20 f. — On the excellence of the works performed in the humblest calling, hallowed by God's institution and command, and its contrast, the sham sanctity of the monastic life, see A. C., XXVI, 9 f.; XXVII, 13 f. Ap., XV, 25; XXVII, 24. Large C., I, 196 f.

97. SANCTIFICATION IS IMPERFECT, PROGRESSIVE, NEVER IN THIS LIFE PERFECT. "Not as though I had already attained, either were already perfect," Phil. 3, 12; 1, 9; 2 Cor. 3, 18; 4, 16; 7, 1; Eph. 4, 15; 1 Thess. 4, 1. The Christian because of his totally corrupt flesh sins daily. "If we say that we have no sin, we deceive ourselves," 1 John 1, 8; Ps. 51, 2. 10; Prov. 20, 9; Eccl. 7, 20; Matt. 6, 12; Gal. 5, 17; Heb. 12, 1; 1 Pet. 2, 11. Indeed, "a pious Christian sins in all his good works" (Luther, XV, 1551), which are tainted with the wickedness of the flesh, servile fear, greed of glory, mercenariness, etc., Ps. 19, 12; 143, 2; Is. 64, 6; Matt. 6, 12; Rom. 7, 14 f. And this situation endures unto death, Rom. 7, 24. A. C., XII, 8. Ap., IV, 27; III, 38 f. 45. 58. 68. 83. 110 ff. S. A., P. III, XIII, 2. Small C., Third Art.; Fifth Pet.; Baptism, 12 ("daily contrition and repentance"). Large C., II, 57 f. ("Now we are only half pure and holy"); III, 1. 86. F. C., Ep., II, 12; IV, 13; VI, 4; Th. D., I, 14; II, 68. 79. 84 f.; III, 23. 32; IV, 8; VI, 7. 21. Scripture thus leaves no room for *perfectionism*, neither for that of Romanism, Methodism, etc., which operates with the figment that concupiscence and the involuntary transgressions of the Law are not of the nature of sin (Gen. 8, 21; Matt. 15, 19; Rom. 7, 15—23; 1 John 3, 4), nor for that of the Holiness Churches, according to which entire sanctification is produced in certain individuals by an instantaneous act of God, destroying inbred sin, designated by them as the "*baptism of the Holy Ghost*."³⁾

3) All Christians are "baptized with the Holy Ghost," Luke 3, 16. This term describes the work of the Holy Ghost in saving, in regenerating and justifying the sinner, sanctifying and preserving the Christian, and bestowing upon him the gifts and power he needs in his Christian calling, Acts 2, 17; Is. 44, 3; Zech. 12, 10; Titus 3, 6; 1 Cor. 12, 3; Eph. 5, 18. — 1 Cor. 12, 3; 6, 11; Gal. 3, 1; Luke 11, 13. At Pentecost (Acts 1, 4. 5; 2, 4. 14 f.) the fulness of the Holy Spirit was given to the Church, that being signalized by the bestowal upon the disciples of a richer measure of the Spirit's gifts, greater understanding and boldness, as also by the gift of the extraordinary charisms, such as the occasion and times required (see also Acts 10, 45 f.; 11, 16). The fulness of the Spirit is the Church's abiding possession, John 14, 26; Eph. 3, 16; Rom. 15, 13, and it is incumbent on every Christian to avail himself of it to the full, Luke 11, 13; Eph. 5, 18. The term is used in an unscriptural sense by the extreme enthusiasts, who define the "baptism of the Holy Ghost" as the bestowal of sinless perfection (see above), accompanied by miracle-working power (144), as the "second blessing," consequent upon the reconsecration of the soul to a higher and deeper life. 114. The term is used in an unscriptural sense also by those who, while avoiding these extremes, deny that the regenerating and sanctifying work of the Holy Spirit comes under

Rom. 7, 22—24; Gal. 5, 24. Perfectionism leaves no room for the daily contrition and repentance of him who "is wholly sanctified" and makes for spiritual pride, for carnal security or despair, for apostasy.

The assertion that God, who certainly demands perfect holiness, would not command the impossible goes directly against Scripture (passages above) and is based on the fallacy that with the inability to perform a duty the obligation to perform it must necessarily cease. "Thus, therefore, it comes to pass that you theologians are so senseless and so many degrees below even schoolboys that, when you have caught hold of an imperative verb, you infer an indicative sense, as though what was commanded were immediately and necessarily done or possible to be done." Luther, XVIII, 1781. 1623. — 1 John 3, 9 describes the Christian according to the new man. The perfection of Phil. 3, 15 consists in the striving after perfection. Eph. 5, 26 f.; 1 Thess. 5, 23: entire sanctification is the object of God's sanctifying work in the Christian and will be fully achieved in heaven. Heb. 5, 13 ff. speaks of the perfection of maturity. Col. 3, 14: perfection is predicated not of love, but of "bond." Ap., III, 110 f. Matt. 5, 48 calls for a love which is not limited, selfish, mean, but general and generous. Col. 1, 22; 2, 10 deal with the perfection of justification, the bestowal of a perfect righteousness and the fulness of grace. See 372.

The teaching of Rome that men may achieve superperfection, particularly by observing the "evangelical counsels," "the counsels of perfection," thereby performing more than the Law requires, works of supererogation, by which perfection and superperfection they achieve sainthood, their superfluous merit being expended for

this term, limiting its meaning to the bestowal of a greater measure of the gifts of the Spirit, and not only sharply differentiate between these operations of the Spirit, but also describe the bestowal of richer gifts, greater power ("the baptism of the Holy Ghost"), as proceeding along the lines laid down, and insisted upon, by enthusiasm and emotionalism. As a rule, they conceive of it as a more or less immediate operation of the Spirit, divorced from the Means of Grace, unduly stress man's preparation for it and the manner of such preparation, and have its occurrence marked by sensuous experiences. Some even go so far as to designate it as the chief and greatest blessing, while according to Scripture justification by faith is the chief and supreme thing in the life of the Christian, the greatest blessing, the source of all blessings. While the need of faithful work for the Church must be emphasized as strongly as possible, it must not be overemphasized to the detriment of the chief article of the Christian religion.

the benefit of others by way of indulgences, directly contradicts Scripture, Luke 17, 10 (passages above), and impugns the sole redeemership of Jesus. 92. 71. — Matt. 19, 20 f.: Jesus is not counseling the young man to perform a work of supererogation, but is putting him to the test, which at once proved that, far from keeping the Law completely, he kept it not at all. A. C., XXVII, 12. 44 f. 61. Ap., III, 239; XII, 14; VI, 45 f.; XXI, 29; XXVII, 24.

The good works of the Christians, imperfect as they are, are still acceptable to God through faith, Christ's perfect righteousness covering their imperfection, Heb. 11, 4; 1 Pet. 2, 5. Ap., III, 172. F. C., Th. D., VI, 22. — The Christians aim at keeping the Law perfectly, Rom. 7, 22; 2 Cor. 7, 1; Phil. 3, 12; 4, 8; Col. 1, 10; 1 Pet. 2, 1. — The daily experience of falling far short of the mark drives them daily into the arms of God's grace in Christ.

98. GOOD WORKS ARE NECESSARY. God asks them of His children. "Let your light so shine before men that they may see your good works," Matt. 5, 16; Acts 5, 29; Rom. 13, 5; 1 Cor. 9, 16; Eph. 2, 10; 1 Thess. 4, 3; Titus 3, 8; 2 Pet. 1, 5 f.; 1 John 3, 23. And faith cannot but produce them, Matt. 3, 8; 7, 17 f.; Gal. 5, 6. 22; Jas. 2, 17; 2 Pet. 1, 5 f. BUT THEY ARE NOT NECESSARY FOR JUSTIFICATION, FOR SALVATION. The doctrine that *good works* are *necessary for salvation* — "this godless opinion which sticks to the world quite tightly" (Ap., III, 85), to the pagan world, the Jewish world, the Catholic and rationalistic world, denies the chief article of the Christian religion (that the forgiveness of sins and eternal life are the free gift of God, gained by Christ alone, appropriated by faith alone), John 3, 16. 36; 20, 31; Acts 4, 12; 16, 30 f.; Rom. 3, 24. 28; 6, 23; 11, 6; Eph. 2, 8 f.; 2 Tim. 1, 9; Titus 3, 5 f.; 1 John 5, 11 (91), destroys the Gospel, Acts 20, 24, and robs men of Christ, Gal. 5, 4, holding them under the curse, Gal. 3, 10; Acts 15, 24. The rationalizations: Good works are necessary, therefore they are necessary for justification; faith is never without good works, therefore faith saves because of the good works, violate both Scripture and the laws of sound reasoning. A. C., VI. XX. Ap., III, 1 f. 67 f. 104 f. 235 f.; XV, 1 f. F. C., IV, Ep., 6. 15 f.; Th. D., 7. 14. 16. 22. 30.

99. GOOD WORKS DO NOT MERIT THE GRACE OF GOD, JUSTIFICATION, ETERNAL LIFE, EITHER IN WHOLE OR IN PART. They are imperfect, and, polluted in every case with sin (97), they merit damnation. In so far as they are good, they are God's work in us,

tain good works," Titus 3, 8; Matt. 7, 17; John 15, 5; Rom. 6, 11; 12, 1; Eph. 2, 8—10; Gal. 5, 22, 24; Titus 2, 11 f.; Heb. 11, 4; 1 John 4, 19. — Rom. 1, 17; Col. 2, 12. The unregenerate, lacking faith, lack the love of God and, consequently, the ability and willingness to keep His commandments, to do *good works*. The imagination of the heart of the unregenerate is entirely evil, Gen. 8, 21; Matt. 7, 16; 12, 34; Rom. 8, 7 f.; 1 Cor. 10, 20; Eph. 4, 18; Heb. 11, 4. "Men truly sin even when, without the Holy Ghost, they do virtuous works, because they do them with a wicked heart." Ap., IV, 35. The Pelagians and Semi-Pelagians, who ascribe spiritual powers to the natural man and deny that faith in Christ is the sole source of spiritual life, are only consistent in teaching that the unregenerate can perform truly good works.

96. "TRULY GOOD WORKS ARE . . . THOSE WHICH GOD HIMSELF HAS PRESCRIBED AND COMMANDED IN HIS WORD." F. C., Th. D., IV, 7. Man is not autonomous, but bound to the will of the Lord, the "one Lawgiver," Jas. 4, 12; Ex. 20, 2; Deut. 5, 32; Matt. 4, 10; and the Lord has revealed His holy will in His Law, the Ten Commandments, which are therefore the sole standard of good works, Deut. 5, 32; 12, 32; Ps. 119, 9, 105; Prov. 30, 6; 2 Tim. 3, 16, 17. Works performed according to any other *standard*, such as the commandments of the Church (of the Catholic churches) or man's own devotion with its self-devised holiness and self-imposed exercises (the monastic vows, the "evangelical counsels" of Rome, the countless forms of asceticism), are not good, but idolatrous works. There are also Protestant churches which demand the observance of man-made regulations as a religious duty. See 110. 162 f. But "in vain they do worship Me, teaching for doctrines the commandments of men," Matt. 15, 9; Num. 15, 39; Deut. 12, 8; Ezek. 20, 18 f.; 1 Sam. 15, 22 f.; Matt. 15, 3 f.; Mark 7, 9—13; Matt. 22, 37—40 ("On these two commandments hang all the Law and the Prophets"; nothing is commanded beyond or beside them); Col. 2, 16—23 ("will-worship," a worship set up by man's own will). Besides, the imposition of man-made laws on the Christians is violative of their blood-bought Christian liberty, 1 Cor. 7, 23; Col. 2, 20—22. A. C., XX, 1 f.; XXVI, 39; XXVII, 12, 20, 36, 37; XXVIII, 19. Ap., VII and VIII, 34; VI, 77. Large C., I, 92 f. 311 f. F. C., Th. D., IV, 7; VI, 15, 20 f. — On the excellence of the works performed in the humblest calling, hallowed by God's institution and command, and its contrast, the sham sanctity of the monastic life, see A. C., XXVI, 9 f.; XXVII, 13 f. Ap., XV, 25; XXVII, 24. Large C., I, 196 f.

97. SANCTIFICATION IS IMPERFECT, PROGRESSIVE, NEVER IN THIS LIFE PERFECT. "Not as though I had already attained, either were already perfect," Phil. 3, 12; 1, 9; 2 Cor. 3, 18; 4, 16; 7, 1; Eph. 4, 15; 1 Thess. 4, 1. The Christian because of his totally corrupt flesh sins daily. "If we say that we have no sin, we deceive ourselves," 1 John 1, 8; Ps. 51, 2. 10; Prov. 20, 9; Eccl. 7, 20; Matt. 6, 12; Gal. 5, 17; Heb. 12, 1; 1 Pet. 2, 11. Indeed, "a pious Christian sins in all his good works" (Luther, XV, 1551), which are tainted with the wickedness of the flesh, servile fear, greed of glory, mercenariness, etc., Ps. 19, 12; 143, 2; Is. 64, 6; Matt. 6, 12; Rom. 7, 14 f. And this situation endures unto death, Rom. 7, 24. A. C., XII, 8. Ap., IV, 27; III, 38 f. 45. 58. 68. 83. 110 ff. S. A., P. III, XIII, 2. Small C., Third Art.; Fifth Pet.; Baptism, 12 ("daily contrition and repentance"). Large C., II, 57 f. ("Now we are only half pure and holy"); III, 1. 86. F. C., Ep., II, 12; IV, 13; VI, 4; Th. D., I, 14; II, 68. 79. 84 f.; III, 23. 32; IV, 8; VI, 7. 21. Scripture thus leaves no room for *perfectionism*, neither for that of Romanism, Methodism, etc., which operates with the figment that concupiscence and the involuntary transgressions of the Law are not of the nature of sin (Gen. 8, 21; Matt. 15, 19; Rom. 7, 15—23; 1 John 3, 4), nor for that of the Holiness Churches, according to which entire sanctification is produced in certain individuals by an instantaneous act of God, destroying inbred sin, designated by them as the "*baptism of the Holy Ghost.*"³⁾

3) All Christians are "baptized with the Holy Ghost," Luke 3, 16. This term describes the work of the Holy Ghost in saving, in regenerating and justifying the sinner, sanctifying and preserving the Christian, and bestowing upon him the gifts and power he needs in his Christian calling, Acts 2, 17; Is. 44, 3; Zech. 12, 10; Titus 3, 6; 1 Cor. 12, 3; Eph. 5, 18. — 1 Cor. 12, 3; 6, 11; Gal. 3, 1; Luke 11, 13. At Pentecost (Acts 1, 4. 5; 2, 4. 14 f.) the fulness of the Holy Spirit was given to the Church, that being signalized by the bestowal upon the disciples of a richer measure of the Spirit's gifts, greater understanding and boldness, as also by the gift of the extraordinary charisms, such as the occasion and times required (see also Acts 10, 45 f.; 11, 16). The fulness of the Spirit is the Church's abiding possession, John 14, 26; Eph. 3, 16; Rom. 15, 13, and it is incumbent on every Christian to avail himself of it to the full, Luke 11, 13; Eph. 5, 18. The term is used in an unscriptural sense by the extreme enthusiasts, who define the "baptism of the Holy Ghost" as the bestowal of sinless perfection (see above), accompanied by miracle-working power (144), as the "second blessing," consequent upon the reconsecration of the soul to a higher and deeper life. 114. The term is used in an unscriptural sense also by those who, while avoiding these extremes, deny that the regenerating and sanctifying work of the Holy Spirit comes under

Rom. 7, 22—24; Gal. 5, 24. Perfectionism leaves no room for the daily contrition and repentance of him who "is wholly sanctified" and makes for spiritual pride, for carnal security or despair, for apostasy.

The assertion that God, who certainly demands perfect holiness, would not command the impossible goes directly against Scripture (passages above) and is based on the fallacy that with the inability to perform a duty the obligation to perform it must necessarily cease. "Thus, therefore, it comes to pass that you theologians are so senseless and so many degrees below even schoolboys that, when you have caught hold of an imperative verb, you infer an indicative sense, as though what was commanded were immediately and necessarily done or possible to be done." Luther, XVIII, 1781. 1623. — 1 John 3, 9 describes the Christian according to the new man. The perfection of Phil. 3, 15 consists in the striving after perfection. Eph. 5, 26 f.; 1 Thess. 5, 23: entire sanctification is the object of God's sanctifying work in the Christian and will be fully achieved in heaven. Heb. 5, 13 ff. speaks of the perfection of maturity. Col. 3, 14: perfection is predicated not of love, but of "bond." Ap., III, 110 f. Matt. 5, 48 calls for a love which is not limited, selfish, mean, but general and generous. Col. 1, 22; 2, 10 deal with the perfection of justification, the bestowal of a perfect righteousness and the fulness of grace. See 372.

The teaching of Rome that men may achieve superperfection, particularly by observing the "evangelical counsels," "the counsels of perfection," thereby performing more than the Law requires, works of supererogation, by which perfection and superperfection they achieve sainthood, their superfluous merit being expended for

this term, limiting its meaning to the bestowal of a greater measure of the gifts of the Spirit, and not only sharply differentiate between these operations of the Spirit, but also describe the bestowal of richer gifts, greater power ("the baptism of the Holy Ghost"), as proceeding along the lines laid down, and insisted upon, by enthusiasm and emotionalism. As a rule, they conceive of it as a more or less immediate operation of the Spirit, divorced from the Means of Grace, unduly stress man's preparation for it and the manner of such preparation, and have its occurrence marked by sensuous experiences. Some even go so far as to designate it as the chief and greatest blessing, while according to Scripture justification by faith is the chief and supreme thing in the life of the Christian, the greatest blessing, the source of all blessings. While the need of faithful work for the Church must be emphasized as strongly as possible, it must not be overemphasized to the detriment of the chief article of the Christian religion.

the benefit of others by way of indulgences, directly contradicts Scripture, Luke 17, 10 (passages above), and impugns the sole redeemership of Jesus. 92. 71. — Matt. 19, 20 f.: Jesus is not counseling the young man to perform a work of supererogation, but is putting him to the test, which at once proved that, far from keeping the Law completely, he kept it not at all. A. C., XXVII, 12. 44 f. 61. Ap., III, 239; XII, 14; VI, 45 f.; XXI, 29; XXVII, 24.

The good works of the Christians, imperfect as they are, are still acceptable to God through faith, Christ's perfect righteousness covering their imperfection, Heb. 11, 4; 1 Pet. 2, 5. Ap., III, 172. F. C., Th. D., VI, 22. — The Christians aim at keeping the Law perfectly, Rom. 7, 22; 2 Cor. 7, 1; Phil. 3, 12; 4, 8; Col. 1, 10; 1 Pet. 2, 1. — The daily experience of falling far short of the mark drives them daily into the arms of God's grace in Christ.

98. GOOD WORKS ARE NECESSARY. God asks them of His children. "Let your light so shine before men that they may see your good works," Matt. 5, 16; Acts 5, 29; Rom. 13, 5; 1 Cor. 9, 16; Eph. 2, 10; 1 Thess. 4, 3; Titus 3, 8; 2 Pet. 1, 5 f.; 1 John 3, 23. And faith cannot but produce them, Matt. 3, 8; 7, 17 f.; Gal. 5, 6. 22; Jas. 2, 17; 2 Pet. 1, 5 f. BUT THEY ARE NOT NECESSARY FOR JUSTIFICATION, FOR SALVATION. The doctrine that *good works* are *necessary for salvation* — "this godless opinion which sticks to the world quite tightly" (Ap., III, 85), to the pagan world, the Jewish world, the Catholic and rationalistic world, denies the chief article of the Christian religion (that the forgiveness of sins and eternal life are the free gift of God, gained by Christ alone, appropriated by faith alone), John 3, 16. 36; 20, 31; Acts 4, 12; 16, 30 f.; Rom. 3, 24. 28; 6, 23; 11, 6; Eph. 2, 8 f.; 2 Tim. 1, 9; Titus 3, 5 f.; 1 John 5, 11 (91), destroys the Gospel, Acts 20, 24, and robs men of Christ, Gal. 5, 4, holding them under the curse, Gal. 3, 10; Acts 15, 24. The rationalizations: Good works are necessary, therefore they are necessary for justification; faith is never without good works, therefore faith saves because of the good works, violate both Scripture and the laws of sound reasoning. A. C., VI. XX. Ap., III, 1 f. 67 f. 104 f. 235 f.; XV, 1 f. F. C., IV, Ep., 6. 15 f.; Th. D., 7. 14. 16. 22. 30.

99. GOOD WORKS DO NOT MERIT THE GRACE OF GOD, JUSTIFICATION, ETERNAL LIFE, EITHER IN WHOLE OR IN PART. They are imperfect, and, polluted in every case with sin (97), they merit damnation. In so far as they are good, they are God's work in us,

1 Cor. 4, 7; 2 Cor. 3, 5; Gal. 5, 22 f.; Eph. 2, 10; Phil. 1, 29; 1 Thess. 5, 23 f. Nor may we claim a reward for performing our duty, discharging our debt, Luke 17, 10; Rom. 13, 8. **98.** Furthermore, justification and eternal life are God's free gift. **91. 108. 198.** Finally, the statement that grace may be merited is self-contradictory, for grace by its nature excludes *merit*. "If it be of works, then it is no more grace," Rom. 11, 6; 3, 24. Therefore those who have accepted the Catholic principle and claim eternal life as a reward of merit have renounced citizenship in the Kingdom of Grace. — GOOD WORKS ARE INDEED RICHLY REWARDED. "Great is your reward in heaven," Matt. 5, 12; 10, 42; 19, 29; Luke 14, 14; 1 Cor. 3, 8; Gal. 6, 9; Eph. 6, 2; 1 Tim. 4, 8. But our good works do not merit and earn these rewards, for the same reasons that they do not merit eternal life itself. It is a reward of grace. And performing good works in a mercenary spirit destroys their character as good works, 1 Cor. 13, 5. "It is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God." A. C., XX, 27; XXVI, 1; XXVII, 12 f. 38. 44. Ap., IV; III, 24. 41. 73. 217. 244 f.; XV. F. C., Ep., II, 9; Th. D., II, 79; IV, 9.

XVIII. PRAYER.

100. THE CHRISTIAN CHURCH WORSHIPS, ADORES, AND INVOKES GOD ALONE, THE TRIUNE GOD, OUR ONLY HELPER IN NEED. "Thou shalt worship the Lord, thy God, and Him only shalt thou serve," Matt. 4, 10; Luke 11, 2; Ex. 20, 3; Is. 45, 21—24. When the Roman Catholics and the Eastern Catholics address *prayers to angels and saints*, they commit idolatry, Rev. 19, 10. Invoking the saints, asking for their intercession, allegedly efficacious because of their merits, and imploring their help is placing them beside God, our only Helper, Ps. 50, 15; 65, 2, beside Christ, our only Intercessor, Rom. 8, 34; 1 John 2, 1. 2. See **71.** In spite of the theoretical distinction between "*latria*," as due God alone, and "*hyperdulia*," paid to the Virgin *Mary*, and "*dulia*," accorded the lesser saints, the saints, being invoked, are made the object of veneration and worship due God alone. The cult of *Mary* is plain Mariolatry, which is plain *idolatry*. The veneration of the relics of the saints and of their images is a low form of idolatry. The religious exercises of all those who deny the eternal deity of Jesus and of the Holy Ghost (Unitarians, all other anti-Trinitarians, Freemasonry and other related bodies) are also nothing less than idolatry. (The Nonadorantes, a Unitarian party, who refuse to

worship Jesus, differ from the Unitarians in general only in their consistency.) The god whom all these groups worship is an idol. Matt. 28, 19; John 3, 16; 5, 23; 10, 30; 14, 1; Rom. 9, 5; 2 Cor. 13, 14; Phil. 2, 10. See 35. Nicene Cr., 7. A. C., XXI. Ap., XXI, 10 f. 34; XXVII, 53; Conclusion: "Is not their worship of the saints manifest pagan idolatry?" S. A., P. II, II, 25 f. Large C., I, 1. 11. 91; III, 1 ff.

101. OFFERING PRAYERS FOR THE DEAD, WHETHER a) FOR THEIR SALVATION OR b) FOR THEIR DELIVERANCE FROM PURGATORY, IS A SUPERSTITIOUS PRACTISE. a) *Prayer for the dead* cannot benefit either the damned, Luke 16, 22 f.; John 3, 18; Heb. 9, 27, or the blessed, whose bliss is perfect. 197. And there is no second probation, in the "intermediate state." 185. b) The Catholic doctrine that masses and prayers benefit the souls in purgatory deals with a fiction. There is no purgatory, Luke 23, 43. 185. And ascribing meritorious and satisfactory worth to such masses and prayers is impugning the sole saviorship of Jesus, Acts 4, 12. "It conflicts with the chief article [which teaches] that only Christ, and not the works of men, are to help [set free] souls." S. A., P. II, II, 12. 1. Ap., XXIV, 11. 64. 89 f. "We have said that there is no clear and explicit Scriptural text in favor of prayers for the dead except the above text of 2 Macc. 12, 43 f." (Catholic Encyc., s. v. "Dead.") But 2 Macc. is an apocryphal writing. And the text would prove too much. According to Catholic doctrine masses and prayers must not be offered for the damned; yet those men had committed the mortal sin of idolatry. — Hollaz: "We know that the ancients speak of prayer for the dead, which we do not prohibit" (Ap., XXIV, 94). We do not reject, but retain the prayers commemorating and lauding the departed Christians, giving thanks to God for their blessed departure from this life, and dealing with God's promise to grant the soul, separated from the body, the blessed rest in heaven, the body undisturbed repose in the bosom of the earth, and both a glorious reunion on the Last Day." Ex. Theo. Acroam., Part III, p. 709.

XIX. PRESERVATION IN FAITH.

102. THE CHRISTIANS ARE KEPT UNTO SALVATION, KEPT IN FAITH, SOLELY BY THE POWER AND GRACE OF GOD, THROUGH THE MEANS OF GRACE. "Who are kept by the power of God through faith unto salvation," 1 Pet. 1, 5. "He which hath begun a good work in you will perform it until the day of Jesus Christ," Phil. 1, 6;

John 10, 28; 17, 11; Rom. 16, 25; 1 Cor. 1, 8; 15, 1. 2; Eph. 1, 19 (the mighty power of God produces faith and keeps on producing it); 1 Thess. 5, 24; 2 Thess. 3, 3. "Perseverance it not brought about by the will of man, but by the preservation of God." Luther, IV, 1009. "As soon as God would withdraw His gracious hand from him, he could not for a moment persevere in obedience to God." F. C., Th. D., II, 66. 16; XI, 17. 21. 23. 45. 90; Ep., XI, 8. Small C., Third Art.; Third Pet.; Sixth Pet. Lutheran theology is the theology of grace, ascribing everything to converting grace, justifying grace, sanctifying grace, preserving grace. All who deny monergism in conversion also deny it in *preservation*. Catholic and Arminian theology teaches that the Christian owes his perseverance not alone to the grace of God, but also to his cooperation, that good works, the proper conduct, preserve the new life. "The decree of the Council of Trent, and whatever elsewhere is set forth in the same sense, is justly to be rejected, namely, that our good works preserve salvation or that the righteousness of faith, which has been received, or even faith itself, is either entirely or in part kept and preserved by our works." F. C., Th. D., IV, 30—35. We reject "the doctrine of the synergists . . . that free will . . . can also cooperate, by its own powers, with the Holy Ghost in the continuation and maintenance of this work." F. C., Th. D., II, 77. Semi-Pelagianism and synergism lead directly to defection, leading man to rely in some measure on his own powers and thus to renounce the grace of God, which alone preserves; self-confidence is the ultimate cause of defection. — The exhortations "Be thou faithful unto death" (Rev. 2, 10), "Work out your own salvation with fear and trembling" (Phil. 2, 12) do not imply that the Christian achieves his perseverance by his own powers, as little as the command to believe implies that man produces saving faith. The powers called for in these exhortations are supplied and set in action solely by God, Phil. 2, 13. As to the argument that, since man himself brings about his defection, he must also be able to achieve his perseverance, Scripture rejects the deduction, 1 Pet. 1, 5; Hos. 13, 9. And it is not even logically valid.—The Calvinistic error on final perseverance is discussed 179.

103. TRUSTING IN GOD'S CERTAIN PROMISE OF PRESERVING GRACE, THE BELIEVER IS ASSURED OF HIS FINAL SALVATION, HIS FINAL PERSEVERANCE. On the strength of John 10, 28 f.; Phil. 1, 6; 1 Thess. 5, 24, etc., we are persuaded that "nothing shall be able to separate us from the love of God which is in Christ Jesus, our

Lord," Rom. 8, 38 f. 30 (predestinated — called — justified — glorified); 2 Tim. 1, 12; 4, 18. "I believe that . . . He will give to me and all believers in Christ everlasting life. This is most certainly true." Small C., Third Art. "This doctrine affords also the excellent, glorious consolation that God . . . in His purpose ordained how He would bring me thereto [call and lead me to salvation] and preserve me therein." F. C., Th. D., XI, 45. 89; II, 14; Ep., III, 9. Ap., III, 218. The Catholics and Arminians are but consistent in teaching that the Christian must not be certain of his final salvation. If the Christian were thrown upon his own resources, his right conduct achieving his perseverance, he could not but doubt and despair. — The assertion that the Christian cannot have the *assurance of final perseverance* except by means of a special revelation lacks the authority of Scripture and denies the plain teaching of Scripture; the passages quoted above carry no restriction. — The warnings against apostasy (84), Rom. 11, 20 f.; 1 Cor. 10, 12, are aimed not at the confidence of faith, but at carnal security, self-confidence; heeding them, the Christian casts himself upon the Gospel promise and thus obtains and retains the certainty of final salvation. So also the "fear and trembling" of Phil. 2, 12, resulting from the realization of our weakness and inability, does not replace the confidence of faith, but exists side by side with it and subserves it. The assertion that one who knows that he may become a castaway (1 Cor. 9, 27) cannot have the assurance that he will not become a castaway may be logically correct, but is theologically false; Rom. 8, 38. The difficulty which this matter presents cannot be solved by means of logic, but only by distinguishing between the Law and the Gospel. The convictions produced by the Law must not, and do not, eliminate the convictions produced by the Gospel, the assurance of perseverance, but subserve them. — The Calvinistic error on this point is discussed 179.

XX. THE MEANS OF GRACE.

104. THE GRACE OF GOD, GAINED FOR ALL MEN THROUGH THE VICARIOUS SATISFACTION OF CHRIST, 2 COR. 5, 19, IS TRANSMITTED AND APPROPRIATED TO MAN THROUGH THE GOSPEL, BAPTISM, AND THE LORD'S SUPPER. 2 Cor. 5, 19: "And hath committed unto us the Word of Reconciliation." The Gospel, which is the primary Means of Grace (the audible Word), and the Sacraments (the visible Word) offer and confer the forgiveness of sins gained by Christ and thereby produce and sustain faith. The Gospel "is the

power of God unto salvation," Rom. 1, 16. "Remission of sins should be preached in His name," Luke 24, 47; Acts 11, 14; 13, 26. 46; 14, 3; 20, 24; Rom. 10, 6—8; 1 Cor. 1, 21; 15, 1 f.; Acts 2, 38 ("Be baptized every one of you in the name of Jesus Christ for the remission of sins"); 22, 16; Mark 16, 16; 1 Pet. 3, 20 f.; 1 Cor. 11, 25 ("new testament in My blood"); Matt. 26, 28. — John 17, 20 ("which shall believe on Me through their Word"); Acts 20, 32; Rom. 1, 16; 10, 17; 1 Cor. 4, 15; 1 Thess. 2, 13; Jas. 1, 18; 1 Pet. 1, 23; Is. 55, 10 f.; Titus 3, 5 ("the washing of regeneration"); Luke 22, 19 ("in remembrance of Me"). — "Thereby [by preaching the Gospel and administering the Sacraments] are granted not bodily, but eternal things, as eternal righteousness," etc. A. C., XXVIII, 8. Ap., IV, 67; VII and VIII, 15; XXIV, 70. S. A., P. II, II, 24. Large C., II, 38. F. C., Th. D., II, 57; III, 10. 16. — A. C., V. Ap., III, 126; XII, 42; XXIV, 70. Large C., II, 45. 62 ("Through the same Word and forgiveness of sins He bestows, increases, and strengthens faith"). F. C., Ep., II, 19; Th. D., II, 48—56; III, 41; XI, 69. — *The Law is not a Means of Grace.* It does not deal with the forgiveness of sins, but proclaims God's wrath, Rom. 4, 15; 2 Cor. 3, 6; Gal. 3, 2; John 1, 17. Ap., IV, 38. F. C., Th. D., V, 22. — God has instituted the three Means of Grace, no more, no less, 1 John 5, 8. Passages above. — "God does not wish to deal with us otherwise than through the spoken Word and the Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments." S. A., P. III, VIII, 10. God has bound us to the established order of salvation, salvation through the Means of Grace. Passages above. A. C., V. Ap., IV, 67; IX, 52; XIII, 13. S. A., P. III, VIII, 3—5. Large C., II, 45. F. C., Ep., II, 4. 13; XII, 22; Th. D., II, 4. 45; XI, 27. 76; XII, 30. See 4.

The teaching of Catholic theology on the *Means of Grace* has been molded by its central article, justification through works. The Gospel, a moral code; the seven sacraments, "the Sacraments of the New Law" (beside which the Word occupies a subordinate position, saving, sanctifying grace being infused by the Sacraments alone, 112. 124), and various auxiliary means of grace, such as the sacramentals, prayers, pilgrimages, monkery, are not means by which God imparts the righteousness gained by Christ, but means which incite and assist man to acquire his own righteousness. This constitutes a fundamental error. The Enthusiasts deny the efficacy of the Means of Grace. While the Quakers dispense with

them altogether, Reformed Enthusiasm, employing them, holds that grace comes through the immediate operation of the Spirit, that the saving power does not inhere in the Word and the Sacraments, that the "external invitation" does not carry with it the "internal efficacy of grace." Calvin. Inst., III, chap. XXI, 7. Besides, it holds, in its Calvinistic form, that efficacious grace deals only with the elect. 55. But the grace which is not bound up with the Means of Grace is a spurious grace, and the faith which is based on an immediate illumination of the Spirit is a delusion. The denial of the efficacy of the Means of Grace thus constitutes a fundamental error. — *Prayer* is not a Means of Grace. Through the Means of Grace God deals with us, in prayer we deal with God. The prayer of faith asks for, and receives, what God offers and confers in the Word and Sacrament. Counting prayer and the exercise of other Christian virtues, such as Christian conversation, self-denial, etc., as Means of Grace confounds the effects of the Means of Grace with the Means themselves and, what is worse, commingles the Law and the Gospel. Insisting in this connection on *fasting, total abstinence, class system*, etc., is, in addition, substituting the commandments of men for the commandments of God. 162. See also 141.

105. THE VALIDITY AND EFFICACY OF THE MEANS OF GRACE DO NOT DEPEND ON THE PERSONAL OR OFFICIAL CHARACTER OF THE MINISTER. THEIR VALIDITY RESTS ON THEIR DIVINE INSTITUTION, AND THEY HAVE THEIR EFFICACY IN THEMSELVES. Luke 24, 47; Matt. 28, 19; 26, 26 f. — Rom. 1, 16; 10, 17; Heb. 4, 12; Titus 3, 5; Luke 22, 19. Since the minister is acting not in his own name, but in the name of God (1 Cor. 4, 1; 3, 5—7), his unbelief or immorality would not invalidate the promise of forgiveness made by God (Luke 24, 47) nor render the divine power inherent in the Word and the Sacraments inefficacious. The evil works of the scribes and Pharisees did not deprive the Word of God preached by them of its authority, Matt. 23, 2 f. The insincerity of the preachers characterized Phil. 1, 16—19 did not affect the truth of their message. So also, and for the same reasons, it is not the ministerial office which effects, or contributes toward, the *validity and efficacy* of the Means of Grace. "Our faith and Sacrament must not rest on the person, be he godly or wicked, ordained or unordained, called or sneaking in, the devil or his mother, but on Christ, His Word, His office, His command and ordinance." Luther, XIX, 1272. "Neither does this ministry avail on account of the authority of any person, but on account of the Word given

by Christ. [Nor does the person of a teacher add anything to this Word and office.]” S. A., Of the Power, 26 f. 67. A. C., VIII. Ap., VII and VIII, 3. 9. 29. 47. Large C., V, 15 f. F. C., Th. D., VII, 76; XII, 35; Ep., XII, 27. On the relation of the faith of the recipient to the Means of Grace see 113.— The Donatistic doctrine of the radical Enthusiasts that only a regenerate minister can administer the Word profitably and the Sacrament validly and the Catholic teaching that only the ordained priest can forgive sins and “effect” the sacraments and that his “*intention*” is essential in this matter, destroys the objective character of the Means of Grace and thus deprives the Christian of the assurance of faith based thereon. 156.

XXI. LAW AND GOSPEL.

106. IT IS THE OFFICE OF THE LAW, IN NO WAY OF THE GOSPEL, TO CONVINCe MAN OF HIS SINFULNESS AND THE WRATH OF GOD, Rom. 3, 20; 4, 15; 7, 7; 2 Cor. 3, 6; Gal. 3, 10. The sole purpose of the Gospel is to reveal the grace of God and impart the forgiveness of sins, Luke 2, 10; Acts 20, 24; Rom. 1, 16 f.; 2 Cor. 3, 6. The Moravians, employing the Gospel also for the purpose of producing the knowledge of sin and effecting *contrition*, commingle the Law and the Gospel, thus hampering the effect of both. Ap., IV, 79. 102; III, 7. 14. 63. 136. 169; XII, 34. 53 f. S. A., P. III, II. III. IV. F. C., Th. D., II, 54; V; Ep., V. See 5.

107. THE LAW COMMANDS AND DEMANDS PERFECT OBEDIENCE. “Thou shalt,” Matt. 22, 37 f. “Thou shalt not,” Ex. 20; Deut. 6, 1; Gal. 3, 10. 12; Eph. 2, 15 (“the Law of commandments contained in ordinances”). THE GOSPEL CONTAINS NO COMMANDS, BUT REVEALS WHAT CHRIST HAS DONE FOR US AND DEALS SOLELY WITH THE FORGIVENESS OF SINS, Luke 4, 18 f.; John 1, 17; 3, 16; Rom. 1, 17; 3, 21; Eph. 1, 13; 2, 17. A. C., V, 3; XXVI, 4 f. Ap., IV, 15. 43 f.; III, 38 f.; XII, 75. Large C., II, 67. F. C., Ep., V; Th. D., V. See 69. Rome, which conceives of the *Gospel as the “New Law,”* Arminianism, which makes of the *Sacraments legal ordinances* and of *faith a work*, achieving which man gains salvation, and the sectarian preachers who find in the Sermon on the Mount, in the exposition of the Law there given, the essence of the Gospel, grossly confound Law and Gospel; they make of the Law the instrument of salvation and thus render salvation impossible. “Christ is become of no effect unto you whosoever of you are justified by the Law; ye are fallen from grace,” Gal. 5, 4. The “*social gospel*” of Modernism, the doctrine of *this-worldliness*,

aiming chiefly at the achievement of temporal well-being through right living, entirely obliterates the Gospel of Jesus Christ, the doctrine of the forgiveness of sins, and *otherworldliness*. 181. 197. — The command of the Gospel calling for faith, 1 John 3, 23, is not a legal command, but the gracious invitation, expressed in the most forcible manner, to accept the offer of forgiveness. The faith demanded by the Gospel is defined by the Gospel as the very opposite of human achievement, Rom. 3, 28; Eph. 2, 8. 9.

108. THE LAW PROMISES ETERNAL LIFE ON THE CONDITION OF THE PERFECT FULFILMENT OF ITS COMMANDMENTS. "This do, and thou shalt live," Luke 10, 28; Lev. 18, 5; Gal. 3, 12. THE GOSPEL OFFERS THE FORGIVENESS OF SINS AND ETERNAL LIFE UNCONDITIONALLY, FREELY, GRATUITOUSLY. "Being justified freely by His grace," Rom. 3, 24. 21. 28; 4, 16; 6, 23; 11, 6; Acts 20, 24. Ap., IV, 42. 120 f.; III, 1 f. 62—67. Large C., I, 320 f.; II, 67. F. C., Ep., V; Th. D., V. *The Gospel promise is unconditional.* The teaching of Rome that the Gospel promises eternal life on the "condition of observing the commandments" and the cognate teaching of Romanism and of Arminianism in its various species and varieties conditioning salvation on any work of man, on anything preceding or following faith, contrition or holiness of life, or on faith itself as an ethical act, nullify the Gospel and keep the sinner under the curse of the Law, Gal. 3, 10. 12. 13; 5, 4. See 99. 198.

109. "THE DOCTRINE OF THE LAW MAKES NO CHRISTIAN. . . . THE DOCTRINE OF FAITH BRINGS PURE GRACE AND MAKES US GODLY." Large C., III, 68. Ap., IV, 12 f. While the Law needs to be applied at all times (mirror, rule, curb), it is not the Law, but the Gospel alone which creates willing obedience, Ps. 119, 32; Jer. 31, 31—34; Rom. 4, 15; 12, 1; 2 Cor. 3, 6; Gal. 3, 2. 5. 21. 22; Eph. 2, 15. The legalism of the Catholic and the rationalistic systems, which make the Law the Means of Grace, and of the Methodist system, which aims to produce godliness by a multiplicity of *ordinances*, regulations, and rules of conduct, many of them man-made, can only produce an unwilling, servile obedience.

110. THE CEREMONIAL LAW HAS BEEN ABROGATED BY GOD. Not a single provision of it is in force under the New Testament. "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days; which are a shadow of things to come, but the body is of Christ," Col. 2, 16 f.; Acts 10, 11 f.; 15, 10; Gal. 2, 3—5. 12—14; 4, 1 f.; Heb. 7, 11 f.; 9, 9 f.; 10, 1; Jer. 3, 16 (The Jewish state and Temple has passed).

a) Nor has God given any man or any body of men the power, in matters of religion, to legislate for the Christians. "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage," Gal. 5, 1; Acts 15, 10; 1 Cor. 7, 23; Col. 2, 16—23. A. C., XXVIII, 42. 64. Ap., VII and VIII, 39 f.; XV, 10. 15. 30; XVI, 55; XXIII, 41. 64; XXVII, 58. F. C., X, Ep., 6, 9; Th. D., 11. The Catholic and other hierarchical churches, which invest the ordinances, regulations, *commandments of the Church* with divine authority (96. 162 f.), are guilty of abrogating the law of Christian liberty and of usurping a divine prerogative. They cannot appeal to Acts 15, 28 f. Acts 15, 10 forbids it. "Here Peter forbids to burden the consciences with many rites, either of Moses or of others." A. C., XXVI, 28; XXVIII, 42. "These necessary things" (Acts 15, 28) — necessary, not absolutely nor for all times, but out of regard for the weak. "The apostles commanded to abstain from blood. Who does now observe it? And yet they that do it sin not; for not even the apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offense." A. C., XXVIII, 65. The same applies to 1 Cor. 11, 10.

b) Those churches — Catholic, Reformed, and others — which teach that one day in seven must be observed as the Christian *Sabbath* and "judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath-day, for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted." A. C., XXVIII, 57 f. 32. They do greatly err; for 1) the Ceremonial Law regarding the observance of set days and seasons is abrogated, Rom. 14, 5 f.; Gal. 4, 10 f.; Col. 2, 16 f. The "better covenant" (Heb. 8, 6. 7. 13) with its observance of the spirit of the Sabbath commandment has replaced the inferior covenant, the manifold and minute external regulations belonging to the tutelage of Israel. 2) God has not commanded that one day in seven must be kept holy unto Him. The fact that the observance of the seventh day was enjoined upon the Jews does not carry that implication. 3) God has not authorized the Church to substitute *Sunday* for the Sabbath. Passages above. 4) "If I receive Moses in *one* commandment, I must receive Moses entire; it would follow that, if I accept Moses as master and lawgiver, I would have to submit to circumcision, purify my clothes after the Jewish custom, and regulate my eating, drinking, dress, and entire mode of life according to the

laws given the Jews." Luther, III, p. 6. Gal. 5, 3. — The Third Commandment in its Old Testament form, Ex. 20, 8—11, contained ceremonial and moral elements. In its moral content, which is of perpetual obligation, it enjoins the public, common worship and the diligent and daily use of God's Word. The regulations prescribing the time and place of worship and the cessation of secular work belong to the Ceremonial Law, which, foreshadowing the blessings of the New Testament, passed with the coming of Christ. Passage above. Also John 4, 21; Is. 66, 23 (To the Christian, resting his soul in Jesus, every day is the Sabbath). Small C., Third Com. Large C., I, 82.

c) The consistent Sabbatarians, such as the Seventh-day Adventists, insist on the observance by the Christians of the Jewish *Sabbath*, of the seventh day of the week. If the Ceremonial Law were still in force, their position would be the only consistent one as far as the particular day is concerned, but would be utterly inconsistent in that they refuse to observe the hundred other provisions of the Ceremonial Law. There is real consistency in the tenet of the Southcottians (Christian Israelites) demanding observance not only of Ex. 20, 10, but also of Gen. 17, 11; Lev. 20, 25; 21, 5; Deut. 25, 5 f., and in the teaching of the Church of God and Saints of Christ. 473.

d) The Reformed contend that "the Second Commandment forbids the making of any representation of God" (Presbyt. Larger C., Q. 109); that the "Second Commandment," Ex. 20, 4 f., "consists of two parts," the former "curbing the licentious daring which would subject the incomprehensible God to our senses, or represent Him under any visible shape," the latter "forbidding the worship of images" (Calvin, Inst. II, cap. VIII, 17); that it is not "expedient that churches should contain representations of any kind, whether of events or human forms" (op. cit., I, cap. XI, 13); that "*pictures* may not be tolerated in churches as books for the laity, for we should not be wiser than God, who will not have His people taught by dumb idols" (Heidelberg C., Q. 98), thus stigmatizing the use of pictures as idolatry. Ex. 20, 3—5a does not do so. The prohibition deals with idolatry: "Thou shalt have no other gods before Me. . . . Thou shalt not bow down thyself to them nor serve them." The First Commandment prohibits idolatry in any and every form, including the idolatrous use of pictures (iconolatry). The point of the prohibition regarding images lies in the words: "Thou shalt not bow down thyself to them," these

words being stressed also Deut. 4, 16; 5, 9; 27, 15. The devotional use of the pictures in public and private worship simply is not idolatry. — In this matter Luther and other theologians take the position that v. 4 prohibits the religious use of pictures, but only for the time of the Old Testament. Distinguishing between the moral and the ceremonial content of the Decalog as set down Ex. 20, they hold that that part of the First Commandment in its Mosaic form, vv. 3—5, which forbids idolatry and the making of images for the purpose of worshiping them, belongs to the Moral Law, but that the provision which prohibits the making of pictures (exclusive of those forms which the Law itself prescribed, Ex. 25, 18, or sanctioned) is a ceremonial regulation, applying only to Israel of the Old Testament (Guenther, Pop. Symb., p. 284), on a level with the various other specific and minute regulations prescribing the time, place, and manner of the public worship. It belongs to the pedagogic discipline of the Old Testament, Gal. 4, 2, to which the Christians, no longer minors, must not be subjected. Luther: “God has indeed put two ceremonial regulations into the Ten Commandments, those concerning images and the Sabbath. . . . 1 Cor. 8, 4 clearly shows that the provision touching images (Bilderei) in the First Commandment is a temporary ceremonial regulation, abrogated in the New Testament.” (XX, 147. 150.) “We forbid our little children to climb on benches and tables lest they fall, to enter the stream lest they drown; we do not place knives in their hands lest they injure themselves. We forbid things which are not wrong in themselves. Even so God trained the immature Jewish people with such commandments, barred external pictures lest they abuse them and fall into idolatry. But those who have understanding and are filled with the Spirit, have no need of such regulations.” (III, 1048.) Cp. Large C., I, 82. Accordingly the Lutheran Catechism gives the First Commandment in the New Testamental form. — Those portions of the Mosaic Law to which God in the Old Testament held the Gentiles accountable or which He reaffirmed in the New Testament, constitute the Moral Law that is binding upon all men. See 173.

e) The law of the *tithe* is no longer in force, 2 Cor. 9, 7. The immature child needs specific and minute regulations, Gal. 4, 1—3. The law of love accomplishes as much as, and more than, the law of the letter could effect, 2 Cor. 8, 7—10. (The Christian may, if he so wills, regulate his giving by tithing. And he gladly employs some such system as the apostle suggests 1 Cor. 16, 1 f.)

XXII. THE SACRAMENTS.

111. CHRIST HAS INSTITUTED TWO SACRAMENTS, BAPTISM AND THE LORD'S SUPPER, Matt. 28, 19; 26, 26—28; 1 Cor. 12, 13; 1 John 5, 6. 8. Ap., XIII; XXIV, 69. Large C., IV, 1. 18; V, 1. The five supernumerary Catholic "*sacraments*" lack one or more of the features constituting Baptism and the Lord's Supper Sacraments, the divine institution, the visible element, and the promise of the forgiveness of sins. Regarding confirmation see **126**; penance, **87**; order, **151**; matrimony, **169**. *Extreme unction* — *holy unction* — is a fabrication of men. The anointing described Mark 6, 13 and Jas. 5, 14 was for the healing of the sick. It did not forgive sins or strengthen the soul. The forgiveness of sins is ascribed not to the anointing, but to the prayer of faith, Jas. 5, 15; so also the healing, v. 16. The Irvingites have one supernumerary "sacrament," the *laying on of hands*. — The Quakers and others have gone to the other extreme, renouncing the Sacraments instituted by Christ. **114. 126.** The Unitarians have divested them of their sacramental character, reducing them to the level of mere solemn obligations. The Universalists likewise make of them mere ceremonies, adding besides a third "sacrament," the *consecration of children*. — *Foot-washing*, practised by the Mennonites, Dunkers, and others (**515**) as a church rite, was not instituted by Christ. His washing of the feet of His disciples was to serve as an "example" of loving, humble service, to be followed by them not merely by performing this one specific act of hospitality and service, Luke 7, 8; 1 Tim. 5, 10, but every other act of service that love calls for, John 13, 15. It is significant, too, that the New Testament nowhere indicates that the apostles preached or practised it as a church rite. Indeed, it is mentioned but once in the New Testament subsequent to John 13 and is there, 1 Tim. 5, 10, not described as a church rite, but a work of service. It is true that the act of Christ, besides serving as an example, carried a symbolical meaning, John 13, 8; but any such significance cannot possibly be attached to any ceremony performed by men. Cp., for entire paragraph, Deut. 4, 2; Matt. 15, 9; 28, 20.

112. THE SACRAMENTS ARE MEANS OF GRACE, EFFICACIOUS MEANS BY WHICH GOD OFFERS, IMPARTS, AND SEALS HIS GRACE, THE FORGIVENESS OF SINS, AND THEREBY CREATES AND STRENGTHENS FAITH. **104.** Acts 2, 38; Luke 22, 20 ("new testament"); Titus 3, 5; Luke 22, 19 ("remembrance"). They bring the saving grace of God to man. Luke 7, 30; 1 Pet. 3, 21; 1 John 5, 8. They are

efficacious means of grace not because of the visible element in itself, but because of the word of God therewith connected, the word of institution and promise: "that He might sanctify and cleanse it with the washing of water by the word," Eph. 5, 26. A. C., V, XIII. Ap., XII, 42; XIII, 3. 20. S. A., P. III, VIII, 10. Large C., II, 54. F. C., Ep., II, 1; Th. D., XI, 16. The Reformed churches teach that the Sacraments do not impart the Spirit and grace, but merely symbolize the forgiveness of sins that has been, or later will be, bestowed, the regeneration that has been, or later will be, wrought. Catholicism defines the saving grace of the "sacraments" as their "power of sanctifying" (Trent, Sess. XIII, chap. III; Sess. VII Pro.).

Since the Sacraments, "the visible Word," derive their efficacy from the Word, Eph. 5, 26, "the effect of the Word and of the rite is the same." Ap., XIII, 5. Their distinctive function is to confirm the promise to the individual by means of the external element, Rom. 4, 11. Passages above. F. C., Th. D., XI, 37.

113. FAITH IS NOT OF THE ESSENCE OF THE SACRAMENTS. Unbelief neither invalidates the promise nor impairs the efficacy of the Means of Grace, Rom. 3, 3. 4. "A king gives you a mansion; if you do not accept it, the king has not therefore lied or erred, but you have cheated yourself; the king certainly gave it." Luther, XIX, 946. "Gold is not the less gold though a harlot wear it in sin and shame." Large C., IV, 59. ON THE OTHER HAND, THE SACRAMENTS DO NOT PROFIT WITHOUT FAITH. It is the function of faith, created and strengthened by the Sacraments, to appropriate the blessing offered by the Word. Unbelief frustrates the salutary effect of the Sacraments. Mark 16, 16; Luke 22, 19; Acts 8, 36 f.; Rom. 4, 11; 1 Cor. 11, 26—29; Heb. 11, 6. A. C., XIII; XXIV, 30. Ap., III, 89; VII and VIII, 21; XXIV, 5 f. Small C., Baptism, 9. Large C., IV, 30 f. 52 f.; V, 10. 16. 18. F. C., Th. D., VII, 16. 89. On the question of the *relation of faith to the Sacraments* the Reformed churches "deny that their efficacy is due to their inherent virtue . . . and affirm that it is due to the attending operation of the Spirit and is conditioned on the presence of faith in the recipient." C. Hodge, Syst. Theol., III, 50. That destroys the objectivity of the Means of Grace and sets man adrift on the unstable sea of subjectivity. Consistently applied, it would necessitate rebaptism in the case of one who had received Baptism while an unbeliever. ("Even though a Jew should to-day come dishonestly and with evil purpose and we should baptize him in

all good faith, we must say that his baptism is nevertheless genuine." Large C., IV, 54.) On the other hand, Catholicism teaches that the "sacraments" confer grace *ex opere operato*, by virtue of the act performed, and denies that through faith the grace offered is received. That is paganism pure and simple, putting in place of faith the performance of a rite. "This is absolutely a Jewish opinion." Ap., XIII, 18. See 137. (Nor does the validity of the Means of Grace depend on the faith of the administrant. See 105.)

XXIII. BAPTISM.

114. BAPTISM WAS INSTITUTED BY CHRIST AS A PERMANENT ORDINANCE. 1) The preaching of the Gospel is a permanent institution, and Baptism is placed on the same level, Matt. 28, 19. 20. 2) All who are born flesh of flesh need Baptism, John 3, 5 f.; Gal. 3, 26 f. S. A., P. III, V; VIII, 10. Small C., Baptism, 1—4. Large C., IV, 6 f. 31. Those bodies which have discarded Baptism, asserting that it was meant only for the primitive Church, nullify a plain command of Jesus, Matt. 28, 20; Deut. 4, 2, and violate a basic institution of the Christian Church. Those who teach that the "baptism with the Spirit and fire" (alleged to be the cleansing of the sinner effected by the Holy Spirit working immediately without the Means of Grace) takes the place of the "futile" water-baptism, divest Baptism of its character as an efficacious Means of Grace (118) and a *permanent ordinance*. They cannot support their position with Luke 3, 16 and the parallel passages. The statement: "He shall baptize you with the Holy Ghost and with fire" cannot mean that Jesus does not give the Holy Spirit through baptism with water, that the Holy Ghost does not save through Baptism. Titus 3, 5 f. forbids that interpretation absolutely. It cannot mean that baptism with water has been abrogated. Matt. 28, 19 forbids that interpretation absolutely.⁴⁾

4) As to the meaning of Luke 3, 16: "He shall baptize you with the Holy Ghost": Jesus is the promised Messiah, the Savior, who pours out the Holy Spirit upon the sinners, Titus 3, 5 f., the Holy Ghost regenerating, justifying, sanctifying, and preserving men through the Means of Grace. "He shall baptize you with fire": Jesus is also the Judge of mankind; He will pour the fire of God's wrath upon the sinners who reject the offered salvation, Luke 3, 17. Cp. Luther, VII, 684, 9. Some take "fire" to be descriptive of the purifying work of the Holy Spirit, while others see in it a reference to the tongues of fire of Acts 2, 3 f. Be that as it may, the text cannot, for the reasons given above, carry the meaning that a "baptism with the Holy Ghost" has superseded the baptism with water. — On the use of the term "*baptism of the Holy Ghost*" by the Holiness bodies and others see 97. 144. 372.

115. SINCE THE MEANS OF GRACE ARE COMMITTED TO THE CHURCH, THE DISCIPLES, Matt. 28, 16 f.; John 20, 19—23; 1 Cor. 3, 21; 1 Pet. 2, 9 (**147**), BAPTISM IS PUBLICLY ADMINISTERED BY THE CALLED MINISTER, 1 Cor. 4, 1, AS THE EXECUTIVE OF THE CHURCH, AND IN THE EMERGENCY OF IMMINENT PERIL OF DEATH BY ANY CHRISTIAN. A. C., XIV. S. A., Of the Power, 67 f. Cp. Visitation Articles, 37. The Reformed doctrine on *the administration of Baptism* (which out-Romes Rome) that only lawfully ordained ministers may administer Baptism, never a layman, is based, on the one hand, on the hierarchical conception that the ministry of the Word and Sacrament is not committed to the entire Church, but to certain individuals. **147.** On the other hand, Reformism recognizes no cases of “necessity,” since Baptism cannot effect the salvation of the dying infant and need not, Calvinism holding that its salvation is secured by an absolute predestination and Arminianism denying the damnableness of original sin.

116. WHILE THE APPLICATION OF WATER IS ESSENTIAL IN BAPTISM, Matt. 28, 19; Acts 10, 47; Eph. 5, 26, THE MODE OF APPLICATION, WHETHER BY IMMERSION, POURING, OR SPRINKLING, IS AN ADIAPHORON. Large C., IV, 36. 45. 65. 78. Baptizein and cognate words mean any kind of cleansing by water. The immersionists assert that these words cannot mean anything but *immersion*. It cannot be the meaning in Mark 7, 4 (“tables”) nor in Luke 11, 38. Again, Heb. 9, 10 employs the word baptisimos (“washing”) to designate also such ceremonial acts of purification as were performed by sprinkling, Num. 19, 18; Heb. 9, 13 (No immersion of the tent and the unclean!). Matt. 3, 11 and Acts 2, 17 show that baptizein is used to express affusion. It is used similarly 1 Cor. 10, 2 (Not the Israelites, but the Egyptians were immersed). If it indicates immersion in Acts 8, 38 and Matt. 3, 16, that would prove what is not at all denied: that baptizein may mean to wash by immersion. But even here it need not necessarily mean that. The statement that one went down into the water and came up from it holds good whether he stepped into or under the water. Furthermore, Mark 7, 3 uses niptein (“wash”), which certainly indicates washing by any mode, as a synonym of baptizein, Luke 11, 38; Mark 7, 4 (baptisimos). Finally, since this use of baptizein obtains also in profane Greek, the use of a different word would have been called for in the baptismal command if Christ had meant to prescribe immersion. Insisting on im-

mersion as the only valid mode of the application of the water, the immersionists are investing a man-made regulation with divine authority. Deut. 4, 2; Matt. 15, 9.

117. THE APPLICATION OF WATER "IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST" CONSTITUTES BAPTISM. The *Trinitarian formula* has been *prescribed* by Christ in instituting Baptism, Matt. 28, 19, and its use is essential. Its non-use would render a so-called baptism invalid just as much as the non-use of water. S. A., P. III, V. Small C., Baptism, 3 f. Large C., IV, 3 f. 6 f. The contention that Christ did not prescribe the Trinitarian formula cannot stand as long as Matt. 28, 19 stands. Nor do the passages Acts 2, 38; 8, 16; 10, 48; Rom. 6, 3; Gal. 3, 27 state that the apostles substituted a different formula. These passages do not describe the mode of baptism employed by the apostles, but describe the Baptism administered by them as the Baptism instituted by Christ, founded upon the name, the work, of Christ, and uniting with Christ. And the Baptism instituted by Christ is the Baptism in the name of the Triune God. — The "baptism" administered in Unitarian and other anti-Trinitarian communions is not a valid Baptism. Even if they should use a Trinitarian formula, the meaning officially attached to it deprives it of its Trinitarian sense and character. In language not the sound, but the sense counts.

118. BAPTISM SAVES, Mark 16, 16; Matt. 28, 19; Luke 7, 30; 1 Pet. 3, 21. IT OFFERS AND IMPARTS THE FORGIVENESS OF SINS GAINED BY CHRIST, Acts 2, 38; 22, 16; Rom. 6, 3; Gal. 3, 27; Eph. 5, 26; 1 Pet. 3, 21, AND IT REGENERATES, CREATING AND STRENGTHENING THE FAITH WHICH APPROPRIATES THE FORGIVENESS, Titus 3, 5; John 3, 5; Col. 2, 12. Nicene Cr., 9. A. C., II, 2; IX; XIII. Ap., II, 35 f.; IX, 52; XXIV, 18. S. A., P. III, III, 8; IV; V. Small C., IV, 5—10. Large C., IV, 23 f. 32. 75. F. C., Th. D., II, 67; XII, 31. Catholicism limits the *saving efficacy* of Baptism, teaching that it forgives only original sin and the sins committed prior to baptism and holding out to the lapsed "the second plank after the shipwreck," penance. **87. 119.** It thus deprives the sinner of the abiding comfort which Baptism offers. Acts 2, 38 and the parallel passages carry no such limitation. Baptism covers the entire life, the Christians being urged always to recur to their baptism for consolation and strength, Rom. 6, 3 f.; 1 Cor. 6, 11; 12, 13; Gal. 3, 26 f.; Col. 2, 12; Titus 3, 5 f.; 1 Pet. 3, 21. Large C., 44. 60 f. 77 ("Our baptism abides

forever"); 82 f. ("The ship never breaks"). — The Catholic doctrine that Baptism eradicates original sin, the concupiscence remaining being no longer truly and properly sin, denies Rom. 7, 18—24; 8, 1; Gal. 5, 24 and fosters carnal security. Ap., II, 35 f.: "Augustine: 'Sin is remitted in baptism, not in such a manner that it no longer exists, but so that it is not imputed.'" 376.

The Reformed churches, driven by rationalism into Enthusiasm, deny that Baptism is an efficacious Means of Grace, holding that it does not convey forgiveness and work regeneration, but merely serves as a symbol and token of the blessing wrought and conveyed by an alleged immediate operation of the Spirit. Men are thus deprived of the assurance of the forgiveness of sins and the consequent strengthening of faith and the spiritual life which God would impart to them through Baptism. The teaching of Unitarianism and modern Liberalism in general that Baptism is nothing more than the solemn rite of reception into the Church, the pledge the Christian gives Christ on enlisting in His service, carries the Reformed rationalism to its logical conclusion. The teaching of the Disciples of Christ that forgiveness is attached to Baptism as an act of faith, and of the Reformed, that "Baptism has the necessity of precept, not that of a means" (Hodge, Syst. Theol., III, p. 584), some of them stressing the performance of the duty enjoined as the chief thing about Baptism, makes of the Gospel ordinance a legal requirement and, in the final analysis, of the religion of grace a religion of works.

119. BAPTISM MUST NOT BE REPEATED, not, however, because "Baptism imprints an *indelible character* on the soul," which is a Catholic myth, but because Baptism covers the entire life. The Lord's Supper, as the sacramentum confirmationis, should be received frequently, 1 Cor. 11, 25. 26 ("as often"), but Baptism, the sacramentum initiationis, is applied but once, once for all. Matt. 28, 19; Mark 16, 16. It stands for all time. **87. 118.** Those who reject infant baptism (**122**) and baptism by any other mode than immersion (**116**) as invalid naturally rebaptize such as have been baptized in infancy and such as have not been immersed. Large C., IV, 55. The *rebaptism* of such as received Baptism in a heterodox church or have later lapsed or were unbelievers at the time of their baptism is inadmissible, since the validity of Baptism does not depend on the faith of the recipient or the ecclesiastical connection of the administrant. **105. 113.** "Even though some one should fall from baptism and sin, nevertheless we always have access

thereto." "We need not again be sprinkled with water." "Even though a Jew," etc. Large C., IV, 77. 54. "Cling to the first baptism and do not blaspheme it, for it is God's act; God baptizes and gives the Sacraments; therefore it is a good baptism." Luther, VII, 996. 991.

120. THE ORDER OF SALVATION LEAVES NO ROOM FOR VICARIOUS BAPTISM, as little as for vicarious faith. "The just shall live by *his* faith," Hab. 2, 4. Therefore: "He that believeth and is baptized shall be saved," Mark 16, 16. And: "Be baptized every one of you," Acts 2, 38. The Mormon teaching that the living may and should receive Baptism for, in behalf of, the dead and thus insure their salvation subverts the fundamental Biblical doctrine of the necessity of personal faith for the appropriation of the salvation gained by Christ and puts in place of it the mechanical processes of paganism. Furthermore, the words of the institution, Matt. 28, 19. 20, explicitly designate as the subjects of Baptism living human beings. Besides, there is no possibility of salvation after death, Heb. 9, 27. 185. — 1 Cor. 15, 29 ("baptized for the dead") does not countenance *vicarious baptism*. This obscure passage has been variously translated and interpreted. Whatever may be the correct meaning, the translation "in place of and for the benefit of the dead" cannot stand in the face of the clear teaching of Scripture on this matter. (Luther's translation: "ueber den Toten," at the graves of the dead, is grammatically correct and preferable to many others. See Luther, VIII, 1196 f.)

121. THE CHILDREN OF CHRISTIAN PARENTS ARE BY NATURE UNHOLY, CHILDREN OF WRATH, John 3, 6; Eph. 2, 3. Over against the Reformed teaching that the *children of believers* are without and prior to Baptism, because of the covenant relation of the parents, "within the covenant," holy, Baptism merely symbolizing the blessing they already possess, the Lutheran Church insists that John 3, 6; Eph. 2, 3; etc., make no exception in favor of any class of human beings; that the faith and covenant relation of the parent cannot be transmitted to the children through carnal generation, Gen. 5, 3; Ps. 51, 5; that men become Abraham's children not by virtue of their natural descent from him, but by faith, Gal. 3, 7; and that these children are reborn and received into the covenant of grace through Baptism, John 1, 13; 3, 6; 1 Pet. 3, 21. Ap., II, 3; IX. F. C., XII, Ep., 8; Th. D., 13. Cp. Visitation Articles, 38. — The holiness of the children of a believing mother, 1 Cor. 7, 14, is of the same nature as the "holiness" of her

unbelieving husband. "They are not holy in their own persons, . . . but they are holy unto you." Luther, VIII, 1061. Cp. 1 Tim. 4, 4 f. Ap., XXIII, 30. — While the children of Christian parents are not born into the Church, but are received into the covenant of grace, into the Church, through the washing of regeneration, through Baptism, the blessing of Baptism belongs to them by God's will. Christian parents are commanded and privileged to bring their children to Baptism, Matt. 28, 19; Mark 10, 13—16; Acts 2, 39. See also 122. "They belong to the promised redemption made through Christ, and the Church should administer it [Baptism and the announcement of that promise] to them." S. A., P. III, V, 4.

122. The Lutheran Church teaches that "CHILDREN ARE TO BE BAPTIZED, WHO, BEING OFFERED TO GOD THROUGH BAPTISM, ARE RECEIVED INTO GOD'S GRACE." A. C., IX. Ap., IX. S. A., P. III, V, 4. Large C., IV, 47 f. F. C., XII, Ep., 7; Th. D., 12. The Anabaptistic churches contend that "*infant baptism* is without warrant, either expressed or implied, in the Scriptures." Scripture calls for infant baptism. 1) Matt. 28, 19 contains no restrictions as to age. Terms of the same universal import as "nations" are used Mark 16, 15. 16. 2) Those who are made disciples through Baptism are described, Eph. 5, 26, as the "Church." But infants are members of the Church no less than the adults. 3) According to Mark 10, 13—16 the kingdom of God is open to little children. Its portal, which according to Matt. 28, 19 is Baptism, must not be closed to them. 4) Baptism has taken the place of circumcision, Col. 2, 11 f. If the application to infants in the type was meant to be abrogated in the antitype, an explicit declaration to that effect would have been imperative. 5) Entire families were baptized. Compare Acts 11, 14; 10, 48; 16, 15. 33; 1 Cor. 1, 16. If infant baptism is an unchristian practise, the inspired writers were guilty of using ambiguous language in employing this general term. See also Point 4. The antipedobaptists object 1) Infants are not in need of the forgiveness of sins and of regeneration. According to Eph. 2, 3; John 3, 6; etc., they need it no less than the adults. 2) Children are incapable of faith and hence not fit subjects for baptism. See 76 and 123. 3) Matt. 28, 19 requires that instruction precede baptism. The command "Make disciples of all nations, baptizing them," etc., "teaching them," etc., calls for baptizing and teaching, in the order applicable to the case. 4) Infant baptism is not expressly mentioned in the New Testament; therefore it was not in vogue. We have a perfect right to reverse the argu-

ment: the fact that it is not expressly mentioned proves that it was practised and accepted as a matter of course.

Infant baptism is *mandatory*, Matt. 28, 19, therefore not merely permissive nor discretionary with the parents.

123. FAITH, WHICH APPROPRIATES THE SALVATION BESTOWED IN BAPTISM, Mark 16, 16, IS CREATED IN THE INFANTS BY MEANS OF BAPTISM ITSELF. It is the washing of regeneration, Titus 3, 5. The general term "us" includes the children. So also the general term "Church," Eph. 5, 25 f., and the general term "man," John 3, 5. Ap., IX. Large C., IV, 47 f. 57. All those who deny that children are capable of faith (76) will naturally deny the regenerative effect of Baptism in their case. But while some of these, the Anabaptistic groups, refuse, consistently, to baptize infants, others practise infant baptism, the Catholics baptizing them in the faith of the Church (Roman Catholics) or of the parents and sponsors (Eastern Catholics), others in view of the prospective faith or on the strength of the covenant relation derived from the parents (121) or on the theory that in the case of infants faith is not necessary for salvation. Scripture, however, teaches the *necessity of personal faith*, Hab. 2, 4; Mark 16, 16. — The Reformed (exclusive of the Baptists and related groups) are, besides, inconsistent in administering the Sacrament, the efficacy of which they "condition on the presence of faith in the recipient" (113), to such as are held to be incapable of faith.

124. BAPTISM IS NECESSARY BECAUSE OF ITS INSTITUTION BY THE LORD, Matt. 28, 19 (*necessity of precept*), AS A MEANS OF GRACE, Mark 16, 16 (*necessity of means* — denied by the Reformed. 118). Large C., IV, 6 f. BUT THERE IS NO NECESSITAS ABSOLUTA. Faith, which is absolutely necessary for salvation, is not wrought exclusively through Baptism. All Means of Grace have the same effect and confer the same grace. S. A., P. III, IV. He that believes the Gospel, through the Gospel, is saved even though he may not have access to the Gospel in the form of Baptism, Luke 23, 43. The Roman Catholic and Eastern Catholic churches teach that the sacraments alone are the vehicles of saving grace (sacramentalism, 104) and that Baptism is absolutely necessary for salvation. The Romanist doctrine that the Baptism of Blood (martyrdom) and the Baptism of Desire supply the place of ordinary Baptism does not modify the dogma of the absolute necessity of the Sacrament, but rather emphasizes it, demanding an equiva-

lent of the Sacrament. — John 3, 5 does not teach the absolute necessity of Baptism, but is aimed at such as spurn the grace of God offered in Baptism, Luke 7, 29 f. “The contempt of Baptism, not the lack of it damns” (Augustine). — Insisting on the absolute necessity of Baptism, Catholicism excludes those infants who are deprived of Baptism by reason of sudden death and the negligence of the parents from heaven. The Lutheran theologians hold that God, who intends the blessings of Baptism for these infants, Mark 10, 14; Matt. 28, 19, deals with them as He dealt in the Old Testament with the female infants and those dying before the eighth day, who were not excluded from the covenant because of the lack of circumcision, Gen. 17, 7. 10. 12, that God works faith in them in a special manner, as in the case described Luke 1, 44. Speaking of the Jewish infants who died before the eighth day and of our children who died before Baptism could be administered, Luther says: “They do not sin against the covenant of circumcision or Baptism. For since the Law prescribes that they must not be circumcised before the eighth day, would God damn those who die before that day? Therefore we should commit their souls into the hands and will of their heavenly Father, who is, as we know, merciful.” (I, 1040. 1084. 1250. 1762.) See 122. There is no Scriptural warrant, however, for the article of the Westminster Confession, Declaratory Statement: “We believe that all dying in infancy are included in the election of grace” (theory of “uncovenanted mercies”).

125. CONFIRMATION IS A CUSTOM INTRODUCED AND OBSERVED BY THE CHURCH IN CHRISTIAN LIBERTY AND WISDOM. The thorough instruction in the Catechism meets the requirement of Scripture, Matt. 28, 20; Luke 2, 41 f.; Eph. 6, 4, and fits the confirmands for the reception of the Lord’s Supper (1 Cor. 11, 28. Ap., XV, 41. Small C., Preface. Large C., Preface), while the confirmation rite proper serves to impress upon them and the congregation the glorious significance of Baptism. Large C., IV, 6 f. It is not, however, a Sacrament, as the Catholic churches, the Anglo-Catholics, and the Irvingites hold, imparting and increasing grace and completing Baptism. It was not instituted by Christ. Ap., XIII, 16. It is an act of desperation to quote Acts 8, 14—17; 2 Cor. 1, 21 f. for such proof. And it is Baptism, not confirmation, that imparts the Holy Ghost, Titus 3, 5 f. Baptism needs no completion; the Christians need to appropriate and apply the full blessings of the Holy Ghost bestowed in Baptism. Large C., IV, 41 f.

XXIV. THE LORD'S SUPPER.

126. THE SACRAMENT OF THE ALTAR WAS INSTITUTED BY THE LORD AS A PERMANENT ORDINANCE, "to be used until the end of the world" (F. C., Th. D., VII, 44. 75 f. Ap., III, 89. Large C., V, 1 f.), "till He come," 1 Cor. 11, 26 (1 Cor. 4, 5; Acts 1, 11), supplying the consolation and the confirmation of faith which all Christians of all times need, 1 Cor. 11, 24 f. ("in remembrance of Me"). Its repudiation as a *permanent ordinance* on the part of the Quakers and other organizations thus nullifies the explicit command of the Lord (cp. Gal. 3, 15) and frustrates His gracious provision. The contention that the use of external means is incompatible with the spirituality of Christianity is not supported by such texts as Rom. 14, 17; Col. 2, 16; Rev. 3, 20, which have no reference to the Lord's Supper, and in effect charges Christ with a lack of spirituality.

127. THE EARTHLY ELEMENTS ARE BREAD AND WINE ("the fruit of the vine"), the elements appointed by Christ, Matt. 26, 26—29; Luke 22, 18—20. A. C., X (German text). Ap., X, 54; XXII, 2. S. A., Of the Power, 6. Small C., Sacrament of the Altar, 2. Large C., V, 8. F. C., Th. D., VII, 9. Where men change the ordinance of Christ, substituting other *elements*, for example, water for wine, it is not a valid Sacrament. Cp. Deut. 12, 32; Matt. 28, 20; Gal. 3, 15.

128. THE KIND OF BREAD USED, WHETHER WHEATEN OR RYE, LEAVENED OR UNLEAVENED, AND ITS FORM, WHETHER FRAGMENTS OF A LOAF OR WAFERS, ARE ADIAPHORA. Matt. 26, 26; 1 Cor. 11, 26 use the general term "bread," without any further specifications. The Eastern Catholic Church, insisting on the use of *leavened* wheaten bread as essential, goes beyond the words of Christ and infringes on the Christian liberty. The same applies to the Roman Catholic Church, which insists on the use of *unleavened* wheaten bread, not indeed as essential, but as necessary because of the command of the Pope. The Reformed object to the use of wafers. Some of them insist on the use of leavened bread; others regard this as a matter of indifference. The Lutheran Church applies the article of Christian liberty, taught 1 Cor. 7, 23; Gal. 2, 4 f.; 5, 1 f. F. C., X.

129. THE DISTRIBUTION AND RECEPTION OF THE CONSECRATED BREAD AND WINE ARE INTEGRAL PARTS OF THE SACRAMENT, Matt. 26, 26 f.; 1 Cor. 11, 26 ("Take — eat — drink"). "Apart from this use, when in the papistic Mass the bread is not distributed, it

is to be regarded as no Sacrament. . . . If the institution of Christ be not observed as He appointed it, there is no Sacrament." F. C., Th. D., VII, 85 f. 15. A. C., X. — Not only the bread, but also the wine must be distributed. "Drink ye all of it," Matt. 26, 27; Mark 14, 23. 1 Cor. 11, 26. 27. 28, addressed to the Corinthian Christians, disposes of the Roman Catholic contention that Matt. 26, 27 was addressed to "the apostles as priests." We condemn "the sacrilege whereby . . . the cup is withheld from them" (the laymen) "and they are [thus] deprived of His blood." F. C., VII, Ep., 24; Th. D., 110. A. C., XXII. Ap., XXII. S. A., P. III, VI, 3. Cp. Deut. 12, 32; Matt. 28, 20; Gal. 3, 15; 2 Thess. 2, 4. The argument in favor of the "*communion in one form*" based on the physiological truth that a true body always contains blood ("concomitance") is inspired by gross rationalism.

130. THE BREAKING OF THE BREAD DOES NOT BELONG TO THE SACRAMENTAL ACTION. F. C., Th. D., VII, 83 f. (The distribution is essential, not the mode of it.) The Reformed, with some exceptions, make of it an essential feature, commanded by Christ as symbolizing the rending of His body on the cross. Christ did not command it. He broke the bread indeed, but that was only incidental to the distribution. Scripture uses the term "break" here and elsewhere simply as synonymous with, and descriptive of, distribution, Is. 58, 7 ("break" in the original); Lam. 4, 4 ("No man breaketh it unto them"); Matt. 14, 19; Mark 8, 19; Luke 24, 30. And Christ's command: "This do," covers only what He *commanded* them to do: "Take, eat; drink ye all of it — this do." Besides, if the command "This do" covered the breaking, it would require the communicants, to whom it is addressed, to break it, which the Reformed themselves do not observe. Accordingly, St. Paul is silent as to the breaking when describing the sacramental action, 1 Cor. 11, 26—28. — The *breaking of the bread* is an adiaphoron. However, since the Reformed insist on it as exemplifying and thus establishing the symbolical character of the Lord's Supper and as a visible demonstration of the absurdity of the Lutheran doctrine of the Real Presence ("The body of Christ broken within an hour into three thousand, four thousand fragments!" Dav. Pareus), it is no longer an indifferent ceremony, but its omission has become a matter of confession. Cp. F. C., X.

It is immaterial whether the element be conveyed directly to the mouth or be first placed into the hands of the communicants. The Reformed contention that Christ's command to "*take*" prescribes the latter mode is refuted by John 19, 30.

131. IN THE LORD'S SUPPER THE BODY AND BLOOD OF CHRIST ARE TRULY, ESSENTIALLY, PRESENT, GIVEN AND RECEIVED IN, WITH, AND UNDER THE BREAD AND WINE. "This is My body. . . . This is My blood," Matt. 26, 26 f. Since Christ, in giving the bread, gives His body, a union takes place between the earthly and the heavenly elements, 1 Cor. 10, 16 ("communion"); 1 Cor. 11, 27—29. (Scripture does not explain, nor could the human mind grasp, the nature of this union. It is not a natural, physical, local union, but a supernatural one, peculiar to the Sacrament, hence called the sacramental union.) Accordingly, the Lutheran Church teaches the *Real Presence*. A. C., X. Ap., X. S. A., P. III, VI. Small C., Sacrament of the Altar, 2 f. Large C., V, 8 f. F. C., VII; Th. D., VIII, 2 f. 92 f.; Ep., XII, 24; Th. D., XII, 32. Rationalists of all types teach that the real body and blood of Christ are absent from the Lord's Supper, the Reformed churches, chief spokesmen of rationalism in this matter, holding that bread and wine merely represent Christ's body and blood, which, being enclosed in heaven, are absent from the Lord's Supper. The objection that Christ's body, a true human body, cannot be present is untenable in the face of Christ's declaration "This is My body." Furthermore, it pits the arguments of reason against those statements of Scripture which assert the omnipotence of God, Luke 1, 37, and His truth, Ps. 33, 4. Finally, it ignores the teaching of Scripture which ascribes to Christ, according to His human nature, the full omnipresence, Mark 16, 19; Eph. 4, 10, the omnipresence of the divine nature, described Jer. 23, 23 f. The Reformed further object that Scripture does not teach the Real Presence, that the words of the institution must not be taken in their literal, native sense, but must, in order to give a rational sense, be interpreted figuratively. The Lutheran Church refuses to make reason the interpreter of Scripture and insists that every word of the Bible must be taken in its native sense unless the Bible itself forbids it; that the word "is" can never, in no language, be made to mean "represent"; that Scripture itself forbids the figurative interpretation in describing that which is received as the very body and blood that was given and shed for us; and that all this applies particularly when a testament or a divine command or an article of faith is involved, Gal. 3, 15. Ap., XXII, 2. John 6, 63 does not establish nor support the Reformed doctrine, since the passage does not treat of the Lord's Supper. Besides, Christ did not say: *My* flesh profiteth nothing. — The denial of the Real Presence is not a light matter.

It impugns the authority of Scripture, militates against the doctrine of the communication of attributes, and deprives Christians of the comfort which the reception of the body and blood of Christ as the seal of the Gospel promise yields. — When Calvin and his school speak of the “real presence” of Christ or even of His body and blood in the Lord’s Supper, they do not mean the real, objective presence of His body and blood, but a “real” spiritual presence; that is to say, Christ appropriates to the *believer* the salvation gained by the sacrifice of His body and blood; He is thus present by faith, subjectively present.

While the “person of Christ” is present at the Lord’s Supper, as indeed He is everywhere, it is not “*Christ whole and entire*” (Trent) that constitutes the heavenly element, as Rome declares, but, as Christ distinctly states, His body and blood, all ratiocinations to the contrary notwithstanding.

132. BY VIRTUE OF THE SACRAMENTAL UNION “THE TRUE, ESSENTIAL BODY AND BLOOD OF CHRIST ARE ALSO ORALLY RECEIVED AND PARTAKEN OF IN THE HOLY SUPPER BY ALL WHO EAT AND DRINK THE CONSECRATED BREAD AND WINE IN THE SUPPER” (F. C., Th. D., VII, 63), the bread and wine being partaken of in a natural way, the body and blood in a supernatural, indefinable, incomprehensible way. The Reformed churches deny the oral manducation, the *sacramental eating*, recognizing only a spiritual eating of the body of Christ. However, the words of Christ “Eat; this is My body” and the term “communion,” 1 Cor. 10, 16, can mean nothing else than that the bread and the real body of Christ are received in one and the same action, that a real, albeit supernatural, eating of the Lord’s body takes place. There is indeed a spiritual eating and drinking of the body and blood of Christ. It consists in the appropriation, by faith, of the benefits of Christ’s death. Spiritual eating is called for also in the Lord’s Supper, but is not the same as the sacramental eating, which takes place besides the spiritual eating and subserves it. The Reformed doctrine, denying the Real Presence and the sacramental eating, thwarts the gracious purpose of the Sacrament. F. C., Ep., VII, 2. 5. 41 f.; Th. D., VII, 2 f. 64. 114. 118.

Since the sacramental eating and drinking of the Lord’s body and blood is inseparably connected with the physical eating and drinking of the bread and wine, constituting one action, the *unworthy communicant* receives the true body and blood of the Lord, Matt. 26, 26 (“Eat; this is My body”); 1 Cor. 11, 27. “The body

of Christ is not only received spiritually by faith, which occurs also outside of the Sacrament, but also orally, not only by believing and godly, but also by unworthy, unbelieving, false, and wicked Christians . . ., however, not for life and consolation, but for judgment and condemnation." F. C., Th. D., VII, 66; Ep., VII, 16;—Th. D., 60. 72. 89. 123. Since the Reformed recognize no other eating than the spiritual, their thesis that the unbeliever does not receive the Lord's body amounts to the truism that the unbeliever does not believe. And all who uphold this thesis do not, at bottom, believe in the Real Presence. F. C., Th. D., VII, 33.

133. THE BREAD AND WINE OF THE LORD'S SUPPER ARE NOT CHANGED INTO THE SUBSTANCE OF THE BODY AND BLOOD OF CHRIST. The dogma of *transubstantiation* is a direct denial of 1 Cor. 11, 26 f. ("bread," in reality, not merely in outward appearance) and of 1 Cor. 10, 16 (Is not the body of Christ the communion of the body of Christ?!); it is the source of superstitious and idolatrous practises (following paragraphs) and is made to serve the glorification of the priesthood, the priest effecting transubstantiation by virtue of powers conferred by holy orders, performing a miracle comparable to the Incarnation.—The Lutheran Church has been falsely charged with teaching consubstantiation (the bread and the body form a third substance), impanation (the body is locally enclosed in the bread), and the like. The purpose of the "under, with, in the bread" is to "reject the papistical transubstantiation" (F. C., Th. D., VII, 35. 38), not to define the indefinable union, to explain it in terms of physics. F. C., Ep., VII, 42.

134. THE SACRAMENTAL UNION CEASES WITH THE SACRAMENTAL ACTION, 1 Cor. 10, 16. (The bread "which we break," distribute, and eat is the communion of the body of Christ.) "Nothing has the nature of a Sacrament apart from the use instituted by Christ." F. C., Th. D., VII, 85. 15. 108. Rome and the High-church Episcopalians (Anglo-Catholics) defend and demand the *reservation* of the host on the basis and in the interest of transubstantiation. The Irvingites practise it in the superstitious belief that the bread, once it is consecrated, retains some sort of sacramental quality.

135. THE ADORATION OF THE CONSECRATED HOST, a concomitant of transubstantiation, IS A PERVERSION OF THE SACRAMENT INSTITUTED BY CHRIST (the bread and body is to be eaten, Matt. 26, 26, not to be reserved and adored) and plain idolatry. For what the Catholics adore as Christ, as God, is plain bread,

a creature. It is a part of "the false worship, idolatry, superstition," introduced by the Papacy (F. C., Ep., Sum. Con. 4) and of a piece with the idolatry denounced Rom. 1, 25. F. C., Th. D., VII, 15. 87. 108. 126.

136. THE LORD'S SUPPER IS A MEANS OF GRACE, CONVEYING AND SEALING THE FORGIVENESS OF SINS AND THEREBY STRENGTHENING FAITH. "This cup is the new testament in My blood," 1 Cor. 11, 25. The "new testament" is the forgiveness of sins, Jer. 31, 31—34; Rom. 11, 27; 2 Cor. 3, 6; Heb. 8, 8—12; 10, 16, and "this cup is a new testament because of My blood here present; on account of this blood it is a new testament. For he who, receiving the cup, receives the blood of Christ, which is shed for us, receives the new testament, that is, forgiveness of sins and eternal life." Luther, XX, 278 f. The Lord's Supper offers the same forgiveness the Gospel offers and, in addition, seals and confirms the offer and gift by making us partakers of the very body and blood which was expended for our redemption, Luke 22, 19. 20. "This do in remembrance of Me," 1 Cor. 11, 24. "This is the remembrance of Christ, that men teach and believe the power and fruit of His suffering." Luther, X, 2188. A. C., XXIV, 30. Ap., III, 89; XIII, 20; XXIV, 49. 69. 90. Small C., VI, 6. Large C., V, 20 f. 60 f. F. C., Th. D., VII, 44. 53. The Lutheran Church makes much of the Lord's Supper because it transmits and confirms the remission of sins, "which is also its most necessary part." Large C., V, 20. She makes so much of the Real Presence and the sacramental eating because it subserves the spiritual eating, "which is its most necessary part." The Roman Catholic Church makes little of Holy Communion as distinguished in her theology from the Mass. Its principal *benefit* is not the remission of sins, and it cleanses only of the venial sins. Rationalism makes even less of it. However much the Reformed churches may differ among themselves and from the thoroughgoing rationalists on the purpose and meaning of the Lord's Supper, some emphasizing the spiritual eating and others making of Communion the barest kind of a memorial celebration, they unanimously deny that the Sacrament conveys the forgiveness of sins, which must be looked for elsewhere. They withhold from men the comfort which this form of administering the Gospel yields. (For that matter, they deny that the Gospel in any form conveys and bestows the forgiveness of sins. 104.) On the fantastic theory of the Swedenborgians see 421. See also 376.

137. FAITH IS REQUIRED FOR THE PROFITABLE USE OF THE LORD'S SUPPER. Luke 22, 19 f. ("The words 'for you' require altogether believing hearts." Small C., VI, 10.) "This do in remembrance of Me," 1 Cor. 11, 24 f. ("The faith of those who use the Sacrament should remember what benefits it receives through Christ." A. C., XXIV, 30.) 1 Cor. 11, 26—29: He that receives the Lord's Supper without faith eats and drinks the Lord's body and blood unworthily. Ap., III, 89. Small C., VI, 8—10. Large C., V, 33 f. F. C., Th. D., VII, 62. 68 f. The Catholic dogma that the Sacraments profit without faith on the part of the recipient (*ex opere operato*) turns them into pagan rites and subverts the fundamental article of the Christian religion that faith justifies and saves, Rom. 3, 28. **113.**

138. THE LORD'S SUPPER IS A SACRAMENT, BY WHICH THE FORGIVENESS OF SINS, PROCURED BY THE SACRIFICE OF CHRIST ON THE CROSS, IS BESTOWED AND SEALED, NOT A SACRIFICE, BY WHICH GOD IS PROPITIATED. The papistical *Mass*, in which the priest sacrifices Christ in an unbloody manner "for the sins, penalties, and satisfactions of the living and the dead," has nothing in common with the Eucharist instituted by Christ, Matt. 26, 26 f. ("Eat, drink" — not: Sacrifice My body and blood); 1 Cor. 11, 26 ("Show the Lord's death" — not: Reenact it); Luke 22, 19 f. ("given and shed for you" addressed to the communicants, not to the absent and the dead). It is a denial of the all-sufficiency of the sacrifice offered once for all on the cross, Heb. 9, 12; 10, 1. 12. 14. 18; 1 Pet. 3, 18; John 19, 30. A. C., XXIV, 24 f. Ap., XXIV, 22. 56. Its "unbloody" *sacrifice* conflicts with Heb. 9, 22. It is, moreover, a denial of the article of justification by faith alone, justification here being accomplished by the work of men, of the priest and of the devout spectator. Rom. 3, 28. A. C., XXIV, 28 f. Ap., XXIV, 89. The teaching that the Mass accrues to the benefit of the absent and dead, transferring to them the merits acquired through devout participation of it by others, denies the Scripture doctrine of the necessity of a personal faith, Hab. 2, 4; Heb. 11, 6, of the sole saviorship of Christ (101), and of death's ending the period of grace (185). Various other papistical abominations derive their chief support from the Mass, such as the priesthood of the clergy (155), purgatory (185), and the invocation of saints, masses being celebrated also for the purpose of honoring the saints and obtaining their intercession (100). F. C., VII, Ep., 23; Th. D., 87. 109. The Eastern Catholic teaching is, in the main,

that of the Roman Catholic body; that of the Old Catholics and the Irvingites approximates it in giving the Lord's Supper the character of a sacrifice.

"A Sacrament is a ceremony or work in which God presents to us that which the promise annexed to the ceremony offers. . . . A sacrifice, on the contrary, is a ceremony or work which we render God in order to afford Him honor." Ap., XXIV, 18. — The distinction between the sacrifices of praise and thanksgiving, Rom. 12, 1; Heb. 13, 15 f.; 1 Pet. 2, 5, and the sacrifice of Christ is of fundamental importance. "There has been only one propitiatory sacrifice in the world, namely, the death of Christ." Ap., XXIV, 22.

139. THE LORD'S SUPPER MUST NOT BE ADMINISTERED TO THOSE WHO ARE INCAPABLE OF SELF-EXAMINATION, 1 Cor. 11, 28. A. C., XXIV, 6 f. Large C., V, 2. The Greek Catholic Church appeals to John 6, 53 in support of *infant communion*. But the eating and drinking of the body and blood of the Lord which is absolutely necessary for salvation is not the sacramental, but the spiritual eating and drinking; appropriating the benefits of Christ's death by faith, the baptized infant is saved.

XXV. THE CHURCH.

140. "THE CHURCH, PROPERLY SO CALLED, IS THE CONGREGATION OF SAINTS [OF THOSE HERE AND THERE IN THE WORLD], WHO TRULY BELIEVE THE GOSPEL OF CHRIST." Ap., VII and VIII, 28. A. C., VII. VIII. S. A., P. III, XII. Small C., Third Art. Large C., II, 47—49. The *Holy Christian Church* (the Church Universal, the invisible Church), the body of Christ, comprises only believers, and all believers of all times and places. "And believers were the more added to the Lord," Acts 5, 14. "Ye are all the children of God by faith in Christ Jesus," Gal. 3, 26; John 11, 51 f.; Acts 2, 41; Rom. 12, 5; Gal. 6, 10; Eph. 1, 22 f.; 2, 19—22; 5, 25—27; Heb. 3, 6. And since "the Church is originally a fellowship of faith and of the Holy Ghost in hearts" (Ap., VII and VIII, 5. 12—15) it is invisible. Luke 17, 20 f.; Rom. 11, 3 f.; Col. 3, 4; 2 Tim. 2, 19. Rome defines the holy Christian Church, the One Church, as the visible society of those who profess the same Christian faith, be they pious or impious, participate in the same sacraments, and are subject to their own bishops and, in a special manner, to the Roman Pontiff, obedience to whom is necessary for salvation. Such a body is not the Church of God, which has but one Head and Ruler, Christ, John 10, 27 f.; Eph. 1, 22, and has

no room for the hypocrites and the wicked, John 15, 6; Rom. 8, 9; 1 Cor. 3, 16; Eph. 1, 23; 2, 2. Ap., VII and VIII, 3—18. Moreover, this conception of the Church is of a piece with the externalism of the Catholic religion, which would achieve salvation through the fulfilment of the Law and the observance of man-made regulations and leaves no room for faith in Christ. (Rome defines the Church also as consisting essentially of the teaching, ruling body. 159.) In line with the same externalism the Eastern Catholics define the Church as the visible society of those who are united in the orthodox faith, the hierarchy, and the seven sacraments. Defining the Church as the whole number of those who are illuminated and led by the inward light, be they Christians, Mohammedans, Jews, or Gentiles, the Quakers deny the chief article of the Christian religion, salvation through faith in the Gospel of Jesus Christ. John 10, 27 f.; 14, 6; Acts 4, 12; 1 Cor. 12, 3; Ps. 147, 20. The same applies to the Shakers, Swedenborgians, Mormons.

No visible Church may pose as *ecclesia, extra quam nulla salus* (no salvation outside of the Church), as Rome does. (See also 223.) The true meaning of this proposition is: "Outside of this Christian Church, where the Gospel is not, there is no forgiveness." Large C., II, 55 f. 45. — The religious bodies which have renounced the Gospel entirely, denying salvation through Jesus Christ, the Trinity, etc., are outside of the Christian Church. Rev. 2, 9. "The *kingdom of Christ* exists only with the Word and Sacraments." Ap., IX, 52.

141. Though the Church is invisible, the absolute identification of its members, the believers, being impossible, it can be located definitely. THE MARKS INFALLIBLY INDICATING ITS EXISTENCE, ITS PRESENCE AT A CERTAIN LOCALITY, ARE THE PREACHING OF THE GOSPEL AND THE ADMINISTRATION OF THE SACRAMENTS AT THAT PLACE. The Gospel and the Sacraments are the only means by which the Holy Ghost creates and preserves faith, Rom. 10, 17; 1 Pet. 1, 23—25; Mark 16, 15 f.; Eph. 5, 26; Luke 22, 19; 1 Cor. 10, 17; 12, 13. A. C., V. And wherever the Gospel is preached, it wins some for Christ. "It shall not return unto Me void," Is. 55, 10 f.; Luke 8, 11—15. A. C., VII. Ap., VII and VIII, 5: "Which fellowship nevertheless has outward marks, so that it can be recognized, namely, the pure doctrine of the Gospel and the administration of the Sacraments in accordance with the Gospel of Christ." 7; IX, 52; XIV, 27. Luther: "God's Word

cannot be without God's people. So also God's people cannot be without God's Word" (XVI, 2276). — "The *pure* doctrine of the Gospel": the Church is found without fail wherever essentials of the Gospel are preached; but where the Gospel is preached in its purity, the marks of the Church stand out the more distinctly. "Definitions, rules, and canons ought to be given with respect to the ideal." Gerhard.

The Roman Catholic teaching on the *marks of the Church* deals with an entirely different matter. It sets up as the four chief marks of the Church her oneness, holiness, catholicity, and apostolicity, gives these terms a false significance, and contends that the exclusive possession by the Roman Catholic Church of these attributes, alleged to be essential to the Church, marks this Church as the holy Christian Church. The matter is fully discussed 224. The Eastern Catholic Church follows Rome in teaching that the Church cannot exist without the hierarchy, the episcopate, and its concomitant, the Apostolic Succession. Similarly, the Anglo-Catholics (High-church Episcopalians) "treat the *Apostolic Succession* as being not only of the *bene esse*, but of the *esse*, of the official ministry and hence of the Catholic Church of Christ." "Living Church," January 31, 1931. The fact is that the Church does not need it even for its well-being and that the insistence on its necessity results in the *male esse* of the Church.

The holiness of life, the exercise of Christian discipline, and any other kind of religious activity cannot serve as infallible marks of the Church. While all Christians lead a holy life, we cannot determine absolutely whether in any given case the observance of God's commandments proceeds from the hidden holiness of the inward man or is but the counterfeit holiness of the hypocrite, Rom. 2, 29; 12, 2; Matt. 6, 1 f. And while the neglect of church discipline is detrimental to a church, it remains a church as long as there are Christians at that place, gathered about the Word and Sacrament. There were Christians at Corinth, constituting a Christian congregation, even though they had failed to excommunicate the impenitent sinner, 1 Cor. 1, 2; 5, 1 f. F. C., XII, Ep., 9. 26; Th. D., 14. 34. See 142.

142. LOCAL CHURCHES COMPRISE THE BELIEVERS OF A GIVEN LOCALITY. "All that believed," living at Jerusalem, constituted the church at Jerusalem, Acts 2, 44; 4, 4. 32. So also 1 Cor. 1, 2; Eph. 1, 1; Phil. 1, 1; Col. 1, 2. The unbelievers united with the visible organization do not form an integral part of the *local*

church. The fact that unbelievers are mingled with the church in its outward appearance does not deprive the visible body of its character and name as a Christian church, which it bears solely because of the believers there found, Rev. 2, 12. 14. 15; Matt. 13, 24—30. 47—50; Gal. 1, 2 and 5, 4. A. C., VIII. Ap., VII and VIII, 11. 17—19. 49. The Lutheran Church rejects the Donatistic error that a congregation (church) in which sinners are still found is no true Christian assembly." F. C., XII, Th. D., 14; Ep., 9. See 141.

143. THE ONE HOLY CHRISTIAN CHURCH IS IMPERISHABLE. "The gates of hell shall not prevail against it," Matt. 16, 18; Ps. 48, 8; Luke 1, 33. In every period of time there has existed, and will exist, a communion of true believers, kept by the power of Christ from falling a prey to fundamental errors, Matt. 24, 24; John 10, 27 f.; Rom. 11, 2—5. The Gospel and the Sacraments will remain efficacious and effective to the end of time, Matt. 28, 19 f.; 1 Cor. 11, 26. To deny the *perpetuity* of the Church, to say that the Christian Church has perished or is about to perish, is to deny the power and truth of Christ. A. C., VII. Ap., VII and VIII, 9. 20 f. 27. Small C., Third Art. Large C., II, 53. F. C., Th. D., XI, 50.

Any particular church-body, however, local church or larger organization, may perish, succumbing to fundamental errors in its official teaching. The condition described Acts 20, 29 f.; Rom. 11, 2—5; Gal. 1, 6; 4, 9; Rev. 2, 5 may set in with respect to any part of the visible Church. The claim set up by the Roman and Eastern Catholic churches that they cannot err, denies the manifest facts of history, past and present. S. A., P. II, IV, 10; Of the Power, 39. And the doctrine on which they base this claim, viz., that the teaching body, particularly the bishops, more particularly the Pope, is *infallible*, involves a blasphemous assumption of the divine prerogative.

144. SCRIPTURE DOES NOT TEACH THAT THE EXTRAORDINARY CHARISMATIC GIFTS OF THE APOSTOLIC AGE BELONG TO THE NECESSARY EQUIPMENT OF THE CHURCH OF ALL AGES. In the ordinary work of the Church they are not needed. They were extraordinary charisms. God still works miracles in the Church, but He is the sole Judge of the need of the measure of the gifts to be bestowed, 1 Cor. 12, 11 ("as He will"). "Therefore, where there are Christian men, there is the power to work such signs, when it becomes necessary. . . . But since the Gospel is now spread throughout the world,

known to all, there is no need of such signs as were wrought in the days of the apostles." Luther, XI, 957. The teaching of the Irvingites, the Holiness bodies ("the Baptism of the Holy Ghost," 97, evidenced by the gift of tongues, of healing, etc.), and others that the *miraculous gifts* of the Apostolic Age⁵⁾ belong to the necessary equipment of the Church of all times or that God has promised to restore them in these last days calls for the following observations: 1) Possessing and employing the Means of Grace, the Church is fully equipped to do its work, Matt. 28, 19 f.; Rom. 10, 17; 1 Cor. 11, 26; Luke 16, 29. 2) The spirit of Enthusiasm, which rejects the external Word as futile (S. A., P. III, VIII, 9: "It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments." 3. Ap., XIII, 12 f. F. C., Th. D., II, 4. 80), has only assumed another form when it declares that the Word and Sacrament alone are incapable of building the Church. 3) Scripture warns against miracle-mindedness, John 4, 48; 1 Cor. 1, 22; 12, 31. 4) It is not for us to prescribe to God when and to what degree He must bestow His gifts, 1 Cor. 12, 11 ("as He will"). 5) The signs were given for the confirmation of the pure Gospel; signs performed by errorists are works of Satan, Deut. 13, 1—3; Matt. 24, 24; 2 Thess. 2, 9 f. 6) Those churches which claim that the extraordinary, miracle-working gifts of the Apostolic Age have been revived in their midst are bound to demonstrate every single one of them, such as the innocuous use of poison, Mark 16, 18, and raising the dead, Matt. 10, 8. 7) Mark 16, 17—20 ("These signs shall follow them that believe: In My name shall they cast out devils," etc.) does not support the teaching under discussion. It does teach that the believers, the Church, having received the fulness of the Holy Ghost at Pentecost, possess also the power to perform miracles. Where the need for it arises, in the judgment of God, He will perform miracles through any believer. The need existed in the beginning of the preaching of the Gospel and was met by the abundance of charisms in the Church. But the text does not state that, wherever there are believers, in every age, in every community, there shall be a display of miraculous powers. Those who take it in any such absolute sense would have to apply it to every single one of "them that believe." But not even in the apostolic days did every one of them that believed speak with new tongues, etc. Besides, if Jesus had promised the recurrence of the

5) The Irvingites go so far as to say that the apostolate itself is necessary for the well-being of the Church. 359. 153.

extraordinary charisms to every age of the Church, He would have uttered an unfulfilled prophecy. — V. 20 does not state that the Lord “*will confirm*” the Word with signs following in every age of the Church. It states that the Lord “*confirmed*” the Word with signs following. He confirmed it for the benefit of the first age and of every following age.⁶⁾

145. ALL CHRISTIANS ARE BOUND TO ADHERE ONLY TO SUCH CHURCHES AS CONFESS AND UPHOLD THE PURE DOCTRINE AND TO AVOID ALL CHURCHES AND ORGANIZATIONS THAT TEACH AND UPHOLD FALSE DOCTRINE. God will have nothing but His pure Word preached in the Church. “He that hath My Word, let him speak My Word faithfully,” Jer. 23, 28—32; John 8, 31 f. He does not sanction false doctrine, but commands all men to shun it. “Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid

6) The belief in *divine healing*, which is considered the normal experience of the “sanctified” believers by many Holiness groups, 371. 382, is based on the following false premises: 1) All diseases are the direct result of sin. — But Scripture teaches that sickness is sent also for other reasons, John 9, 3; the Book of Job. “Therefore afflictions are not always punishments or signs of wrath.” Ap., VI, 61. 2) All diseases can be healed by a “complete surrender to Christ.” Basing their doctrine on Is. 53, 4, the divine healers claim that Christ is man’s “double cure,” viz., from sin and from sickness. “When the soul is walking in harmony and obedience, the life of God can fully flow into the *body*. . . . The living, physical Christ must come into your life sharing His *physical* life with you in a union which is nearer than the connubial life, so near that the very life of His veins is transferred into yours.” Simpson, *The Fourfold Gospel*, 60. 61. “The sanctified Christian receives the healing in Christ’s body by faith and as he abides in Christ’s living body.” P. 64. — But Scripture shows that Christ’s healings were not always conditioned upon the patient’s attitude toward Christ, e. g., Luke 22, 51. This doctrine is vicious, for Christian sufferers who do not find divine healing (e. g., Job, Epaphroditus, Timothy) must be driven to despair, since according to divine healers “they are holding back part of the full testimony or service to Christ and can not be helped until this difficulty is removed.” P. 60. 3) All who are healed are really healed, no matter what may be the evidence of their senses to the contrary. — This premise is a desperate effort to cover up the many failures of the divine healers; and it is anti-Scriptural, for Christ’s healings were instantaneous, and those whom Christ healed knew that they were healed. These people pervert God’s order, who commands Christians in time of sickness to do both, to pray for God’s help and to use the means which God has appointed, for “creatures are only the hands, channels, and means whereby God gives us everything, . . . neither should we in presumption seek other means than God has commanded.” Large C., I, 26. 27. — In dealing with divine healers the fact must not be overlooked that medical science and psychology are agreed that strong and persistent impressions and suggestions — such as invariably precede the supposed divine cures — modify the patient’s functional disposition.

them," Rom. 16, 17 f.; Matt. 7, 15; Acts 20, 29—31; Gal. 1, 8; 5, 9; Phil. 3, 2; 1 Tim. 6, 3 f.; 2 Tim. 2, 17; 4, 1—5; Titus 3, 10 f.; 1 John 4, 1; 2 John 9—11. He does not sanction the diversity of denominations resulting from the teaching of false doctrine, but would have all Christians united in one visible Church, one in faith and one in doctrine, Acts 2, 41; 1 Cor. 1, 10; Eph. 4, 3—5. — Matt. 10, 32 f.; 2 Thess. 2, 15. The Lutheran Confessions call upon the Christians to have church-fellowship only with those who confess the pure doctrine (A. C., VII. Ap., VII and VIII, 5. F. C., Th. D., XI, 95 f.) and to separate from the heterodox teachers and communions. Ap., VII and VIII, 48; XXIII, 59. S. A., P. II, IV, 9; Of the Power, 37. 41 f. 52. 58. 72. 79. B. C. Preface, Trigl., p. 7. 9. F. C., Preface, 9. Th. D., VII, 29; X. (Hence the need of confessions, creeds, symbols. 11.)

Unionism, therefore, written into the platform of some bodies (Unitarians, Disciples of Christ, Moravians, Evangelical Synod, etc.) and practised by most sects, which asks the various denominations to form a union, or at least to maintain church-fellowship among themselves, despite their disagreement in doctrine, — that allegedly being a matter of indifference, — is a gross violation of the divine command. Furthermore, it does not serve the cause of unity, but perpetuates the division, since it demands toleration of the original cause of the division, false doctrine. It sins, further, against charity: instead of warning the errorists and the erring Christians, it palliates the error. It is immoral: it pretends a unity that does not exist and operates with dishonest, ambiguous formulas of union. Finally, it involves a denial of the truth, since he who consciously compromises with error, compromises and betrays the corresponding truth, Matt. 12, 30, and since it springs from indifference and fosters indifference, it tends to bring on the loss of the entire truth. — John 17, 20 f. has reference to the unity obtaining in the invisible Church, all Christians being one by faith in Christ, not to an external union to be achieved on the unionistic plan. Phil. 1, 15—18 does not state that Paul was willing to tolerate false teaching. Both groups of preachers described preached the pure Gospel. "Whether in pretense or in truth" does not refer to the contents of their preaching, but to their motives. — Membership in such non-ecclesiastical organizations as practise a false religion or teach false doctrine in any other form, for instance, *secret orders* (lodges), is another form of unionism. It is gross unionism, syncretism. — 12.

XXVI. THE MINISTRY.

146. THE OFFICE OF THE HOLY MINISTRY WAS INSTITUTED BY GOD. It is God's will and ordinance that His Word be proclaimed and taught not only by the Christians in general, but also by ministers, men called to administer the Means of Grace publicly. "Are all teachers?" 1 Cor. 12, 29; 4, 1; Eph. 4, 11; Acts 20, 28; Heb. 13, 17; 1 Pet. 5, 2. God has explicitly directed every Christian congregation to establish the pastoral office in its midst, Titus 1, 5; 2 Tim. 2, 2; Acts 14, 23. A. C., V; XIV; XXVIII, 5 f. 21 f. Ap., XIII, 11 f. ("The Church has the command to appoint ministers"). S. A., P. III, X; Of the Power, 10. 72. The Quakers, Plymouth Brethren, and others, who, moved by a misdirected anti-formalism, refuse to recognize and establish the pastoral office, have cast away a *divine institution* and the benefits it carries.

147. THE MINISTRY OF THE GOSPEL HAS BEEN COMMITTED BY CHRIST TO THE CHURCH, THE CHURCH TO DELEGATE THE PUBLIC PREACHING OF THE GOSPEL AND ADMINISTRATION OF THE SACRAMENTS TO THE CALLED MINISTER. "This true Church of believers and saints it is to which Christ has given the keys of the kingdom of heaven and which is therefore the real and only possessor and bearer of the spiritual, divine, and heavenly blessings, rights, powers, offices, etc., which Christ has procured and which are to be found in His Church." Walther, Kirche und Amt, I, Thesis IV. "He grants the keys principally and immediately to the Church, just as also for this reason the Church has principally the right of calling." S. A., Of the Power, 24. 67. Ap., VII and VIII, 28. "Preach the Gospel to every creature," Matt. 28, 19 f., and "Whosoever sins ye remit," etc., was spoken to those who have received the Holy Ghost, John 20, 22 f., to the Church, Matt. 18, 17—20, the believers. "Ye [the members of the Church] are the royal priesthood," 1 Pet. 2, 9. "All things are yours," 1 Cor. 3, 21—23. "The Church is above the ministers." S. A., l. c., 11. 2 Cor. 4, 5; 1 Pet. 5, 3. See 115. 160. 161. The *sacerdotalism* of the Catholic and Episcopalian churches denies this doctrine of the royal priesthood of the believers and holds that the keys and all power in the Church have been given to the apostles and the bishops, their alleged successors. A more subtle form of hierarchism is represented by the teaching of various Reformed bodies, viz., that the administration of the Gospel and the Sacraments does not belong originally to the Church, but to the incumbents of the ministerial

office as such (115), Matt. 18, 20. "The keys have been given to the Church and not merely to certain persons." S. A., l. c., 68.

148. "OF ECCLESIASTICAL ORDER THEY TEACH THAT NO ONE SHOULD PUBLICLY TEACH IN THE CHURCH OR ADMINISTER THE SACRAMENTS UNLESS HE BE REGULARLY CALLED." A. C., XIV. Ap., VII and VIII, 28; XIII, 12 f.; XIV. No man may act as God's representative and spokesman whom God does not appoint as such. And no man may act as the representative and spokesman of the congregation in the public exercise of the functions vested in all unless the congregation empower, call, him, to do so. The congregation acts in the calling of the minister as the executive of God's will. "How shall they preach except they be sent?" Rom. 10, 15. "Separate Me Barnabas and Saul for the work whereunto I have called them," Acts 13, 1—3; 14, 23; 1 Cor. 4, 1; 1 Cor. 12, 22—29; Titus 1, 5; Jas. 3, 1. The Quakers, who deny the Scriptural teaching on the divine institution and nature of the Christian ministry, are consistent in denying the *necessity of the call* by the church.

149. GOD HAS ESTABLISHED THE ORDER THAT MEN ARE CALLED INTO THE MINISTRY THROUGH THE CONGREGATION, THROUGH THE MEDIATE CALL. The apostles, who were called by Christ without human intermediaries, did not wait to have their successors in the ministry appointed in the same way, through an *immediate call*, but instructed the congregations, the possessors of all church power (Matt. 18, 17; 1 Cor. 3, 21 f.; 1 Pet. 2, 9), to elect and commission them, Acts 14, 23; 6, 2 f.; cp. 2 Tim. 2, 2; Titus 1, 5. And these men, called by the congregations, are recognized as bishops, pastors, Titus 1, 7, as called by God, Acts 20, 28. Ap., VII and VIII, 28; XIII, 12 f. S. A., Of the Power, 13 f. The Irvingites, Quakers, and others have no divine promise, no authority of Scripture, for their "immediate call." The "*inner*" call of the Methodist system, which takes the place of the call by the congregation, amounts to an immediate call. The whole matter is gross Enthusiasm, exchanging the certainty of the objective, external call for the uncertainty of subjectivism. — In dealing with men who boast an immediate call, Luther would "ask them: Where are the signs, compelling us to believe? We are certainly not going to believe you on your bare word. And even if you show us signs, we will first inquire after your doctrine, whether it agrees with God's Word; for false prophets, too, can perform signs, as Moses said to Israel, Deut. 13, 1—4" (XI, 1910).

150. THE RIGHT TO CALL BELONGS TO THE CHURCH, THE LOCAL CONGREGATION. 1) The church, the local congregation, possessing the keys, has supreme jurisdiction, possesses the plenitude of spiritual, ecclesiastical powers. "Tell it unto the church," Matt. 18, 17 f.; 1 Cor. 3, 21 f.; 1 Pet. 2, 9; 5, 3. In other words, the Gospel and the Sacraments have been committed not to a body within or above the church, but to the body of the Christians, to be administered by the called ministers in their name, Matt. 28, 18—20; John 20, 22 f. 2) The Christian people, not a particular class or order, are required to test the teachers, to reject or accept and retain them as teachers. "Try the spirits," 1 John 4, 1; Matt. 7, 15. 3) The apostles had the churches elect the elders and other officers, Acts 1, 23; 6, 2 f.; 14, 23 ("ordained," chosen by show of hands). Ap., VII and VIII, 28; XIII, 12 f. S. A., Of the Power, 13 f. 24 ("The church has principally the right of calling"). 67 f. The Catholic churches despoil the churches of their God-given right to call their ministers, arrogating it to bishop and Pope. The Methodist system, too, infringes upon this right by giving the bishops and superintendents the authority to place the ministers. To some extent also the Presbyterian system, which requires that the call, issued by the congregation, be submitted to the presbytery for ratification.

151. ORDINATION IS NOT OF DIVINE INSTITUTION, SCRIPTURE NEVER DESCRIBING IT AS COMMANDED BY GOD, BUT AS AN APOSTOLIC (Acts 6, 5 f.; 1 Tim. 4, 14; 5, 22; 2 Tim. 1, 6), ECCLESIASTIC RITE. As the public, solemn attestation and ratification of the call to a Christian congregation it serves a good purpose, and because of the use of the Word of God in prayer and admonition, which forms a feature of it, it carries the divine blessing with it. Ap., XIV, 24. S. A., P. III, X; Of the Power, 63 f. 70. The Catholic view that *ordination* is a sacrament instituted by Christ, imparting the Holy Spirit, the power of forgiving sins by right of the priesthood and of effecting the sacrament and the *character indelebilis*, deals with myths throughout.

Not ordination, but the call of the congregation makes the minister. **150.** A. C., XIV. Ap., VII and VIII, 28; XIV. S. A., P. III, X; Of the Power, 24 f. 63 f. The doctrine of the Catholic and Episcopalian churches that the *episcopal ordination* by virtue of the Apostolic Succession confers "holy orders" deals with two additional myths. The "holy order" of sacerdotalism does not

exist (155), and there are no bishops *iure divino*. 154. Furthermore, Ananias, who "put his hands on Paul," was neither an apostle nor a "bishop," Acts 9, 17. And they who performed the ceremony of the laying on of hands in the case of Timothy were simple presbyters, elders, pastors, 1 Tim. 4, 14.

152. THE OFFICE OF THE PUBLIC MINISTRY MUST NOT BE COMMITTED TO WOMEN. "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience," 1 Cor. 14, 34 f.; 1 Tim. 2, 11. Those who permit their women to serve as public teachers, such as the Quakers and an increasing number of Protestant churches, are thus abrogating a plain command of God. While the Lutheran Confessions are silent on the question of the *female ministry*, — an issue unheard of at that time, — they sufficiently characterize the spirit that has introduced and justified it when they declare: "The Roman Pontiff has assumed the power to frame such laws as he may wish and to dispense and exempt from whatever laws he may wish." Ap., VII and VIII, 23. Luther: "The Holy Ghost has barred women from the public ministry" (XVI, 2280). It is objected that changed conditions demand the repeal of this provision. But the basic situation has not changed. Nothing has changed the order of creation on this point, 1 Tim. 2, 13, nor removed the fact mentioned verse 14. — Gal. 3, 28 gives to woman an equal share with man in salvation, but abrogates neither the social order nor 1 Cor. 14, 34. See 515.

153. THE APOSTOLATE AS SUCH CEASED WITH THE DEATH OF THE APOSTLES. As the eye-witnesses of the work of Christ (Acts 1, 21 f.; 10, 39. 41) and the inspired, infallible teachers of the Church of all times (John 14, 26; 16, 13; Matt. 10, 19 f.; 1 Cor. 2, 13; Eph. 2, 20; John 17, 20) the apostles have no successors. Their number was fixed, and at the death of James (Acts 12, 2) no one was chosen in his place. But as administrators of the Gospel, which is to continue "even unto the end of the world" (Mark 16, 15 f.; Matt. 28, 20), the pastors are their successors, the office of apostle and pastor being one and the same in this respect, 1 Pet. 5, 1 (fellow-elder); Col. 1, 7 ("fellow-servant"); 4, 7. A. C., XXVIII, 5 f. S. A., Of the Power, 9 f. The Irvingites and others who believe in the restoration of the *apostolate* with its special prerogatives are dealing with an impossibility; no man living to-day was an eye-witness to the work of Christ. There is, further, no need of it;

the inspired Word of the apostles answers the need of the Church for all times, John 17, 20; Eph. 2, 20. And there is no promise of God on this point. The only provisions the apostles made in this matter related to the pastoral office, Acts 20, 28—32; 14, 23; Titus 1, 5.

154. "THE MINISTRY IS THE HIGHEST OFFICE IN THE CHURCH" (Ap., XV, 42), all other ecclesiastical offices flowing from it or subserving it. The minister has the care of the entire congregation, of all its members, officers, and work, Acts 20, 28; 1 Tim. 3, 5; Heb. 13, 17. To him has been committed the ministry of the Word, which Word is supreme in the Church, Acts 6, 4; Col. 1, 28; 2 Tim. 2, 2. — The establishment of the auxiliary offices does not rest upon a divine command, but is a matter of Christian liberty, to be regulated by the congregation in accordance with the needs of time, place, and circumstances. The deacons of Acts 6, 2—4 took over a part of the work of the apostles, the elders of 1 Tim. 5, 17 assisted the minister in the rule of the church; but nowhere is the creation of these offices commanded. — There are not *grades* in the ministry by divine right. All incumbents of the ministerial office are of equal rank. There is no provision in Scripture directing that, where several presbyters were in charge of a congregation, one of them must be appointed as the head of the college of presbyters, with the rank of "bishop," nor that a "bishop" must be placed over a "diocese." Where it was done, it was done in the exercise of Christian liberty. According to Scripture all the ministers of the Gospel are fellows, of equal rank, 1 Pet. 5, 1; Col. 1, 7. See also **161.** A. C., XXVIII, 5 f. Ap., XIV, 24; XXVIII, 12. 20. S. A., Of the Power, 60. F. C., Th. D., X, 10. The teaching of the Presbyterian Church that God has ordered the appointment of ruling elders and deacons goes against Scripture and offends against Christian liberty. The Catholics and Episcopalians go still farther, not only demanding the establishment of various grades in the ministry, but also investing the *episcopate* with the rulership, by divine right, of the Church. What this involves is set down **141.** **147.** **160.** The alleged Scripture-proof for this doctrine hinges on the identification of the hierarchical episcopate with the office of the "bishop" as mentioned in the New Testament, and it is refuted by pointing out that Scripture identifies the office of bishop and presbyter, pastor, Acts 20, 17 and 28; Titus 1, 5 and 7; Phil. 1, 1; Acts 20, 17 (plurality of "bishops" at Philippi and Ephesus).

A. C., XXVIII, 21. 30. 53. S. A., P. II, IV, 9; Of the Power, 11. 60.

155. THE MINISTRY DOES NOT CONSTITUTE A HOLY "ORDER" NOR A "PRIESTHOOD" endowed with superior sanctity and exercising the priestly functions of offering the sacrifice of the Eucharist and mediating between God and man. This conception of the ministry, held by the Catholics, Episcopalians, and other bodies (sacerdotalism), encroaches in a more or less pronounced degree on the office and work of Christ, thus constituting sacrilege, and on the status and dignity of the Christian people, and that spells priestly arrogance. There is but one Priest, who offered one sacrifice for sin, Jesus Christ, Heb. 7, 17; 10, 12. 14. 18. Therefore Eph. 3, 12; 1 Tim. 2, 5. See **138**. And all Christians are priests, offering the sacrifices of prayer and service. "Ye are a royal priesthood" (1 Pet. 2, 9) is addressed to all Christendom, not to a particular class of Christians. 1 Pet. 2, 5; 1 John 2, 27; Rev. 1, 6; 5, 10; Gal. 6, 1 ("spiritual"). The presbyters (elders) are never designated nor described as priests by virtue of their office. The ministers are distinguished from the laymen not by membership in a *holy order*, but by their incumbency of an office, and that an office of service, 1 Cor. 3, 5; 2 Cor. 4, 5; Col. 1, 25. Ap., XIII, 7 f.; XXII, 9 f.; XXIV, 25 f. 30 f. 58 f. S. A., Of the Power, 71.

156. THE MINISTER HAS THE POWER TO FORGIVE SINS IN THE NAME OF GOD. "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them." John 20, 22 f.; Matt. 18, 17—20. That means that all Christians are empowered and directed, and that the minister, acting in the name of the congregation (**147. 148**), is empowered and directed, to transmit to the individuals the forgiveness of sins gained for all sinners on the cross and deposited in the Gospel (Rom. 5, 18 f.; 4, 25; 10, 8; 2 Cor. 5, 19—21; **104**), to absolve him who asks for it, Luke 24, 46 f.; Matt. 9, 2. 8; 2 Sam. 12, 13. His *absolution* is God's absolution. "We receive absolution, or forgiveness, from the confessor as from God Himself and in no wise doubt, but firmly believe, that by it our sins are forgiven before God in heaven," Small C., V, 16. 21. 27. A. C., XI; XXI, 3; XXVIII, 5 f. 21. Ap., VII and VIII, 28; XII, 39 f.; VI, 3; XXVIII, 13. S. A., P. III, IV. VII; Of the Power, 24. 60. 67 ("just as in a case of necessity even a layman absolves"). The doctrine of the Reformed churches and of the liberal bodies that no minister, no man, can

forgive sins, that he can only announce that God stands ready to forgive and invoke God's forgiveness on the sinner, deprives the sinner of the special comforts which this form of Gospel-preaching yields. The objection that absolution is God's prerogative (Mark 2, 7) is beside the mark, since the minister forgives sins not in his own name, but in God's name. The doctrine of the Catholic churches that only the priest can forgive sins robs the Christians of their rights and privileges; the doctrine that the power to forgive sins inheres in the priest by virtue of ordination and that on his decision as a judge the granting or withholding of absolution depends, puts the priest in the place of God; and the doctrine that absolution is conditioned on certain works performed by the penitent, on his worthiness, denies the full satisfaction made by Christ and renders the absolution based thereon nugatory. 87. 105. Ap., XII, 6; XXI, 25. S. A., Of the Power, 68 f.

157. "CONFESSION IS A HUMAN RIGHT ONLY (NOT COMMANDED BY SCRIPTURE, BUT ORDAINED BY THE CHURCH). NEVERTHELESS, ON ACCOUNT OF THE GREAT BENEFIT OF ABSOLUTION AND BECAUSE IT IS OTHERWISE USEFUL TO THE CONSCIENCE, CONFESSION IS RETAINED AMONG US." A. C., XXV, 12 f.; XI. Ap., XI, 63; XII, 11 f.; VI, 2 f. S. A., P. III, VII; VIII, 1. Small C., V, 15—25. F. C., Th. D., XI, 38. It trains men in needful self-examination and brings home to the timid conscience that the absolution given by command and in the name of God covers the particular sins which burden it. The *auricular confession* of the Catholic churches is an antichristian abomination in that the confession to the priest is exacted as necessary, by divine ordinance, and as an act meriting the forgiveness sought. Reformed theology stigmatizes and rejects *confession* to the minister as papistical, here again revealing its radicalism. The conservative Reformation rejected the papistical abuses and retained what was beneficial in the customs of the Church. Pope and enthusiast offend equally against Christian liberty, one commanding, the other forbidding, that which is left free.

158. "IN CONFESSION AN ENUMERATION OF ALL SINS IS NOT NECESSARY. FOR IT IS IMPOSSIBLE, according to the psalm: 'Who can understand his errors?' Ps. 19, 12." A. C., XI; XXV, 7. Ap., XI, 58; XII, 11. S. A., P. III, VIII. Small C., V, 18. 24 f. The Catholic doctrine that all mortal sins with the attendant circumstances must be confessed and laid bare to the confessor in order that they may be forgiven and that this enumeration is

necessary in order that the priest in his capacity as judge may impose the fitting penalties and satisfactions, is a most vicious feature of the vicious Catholic legalism. 1) It commands what God has not commanded. 2) It requires the impossible. 3) It substitutes the Law for the Gospel, conditioning salvation on a human performance and rendering the assurance of forgiveness impossible. 4) It thus turns the ministry of the Gospel ("the administration of grace," Ap., VI, 6 f.) into a harsh ministry of the Law, of inquisition after sin, of spiritual torture. 5) *Auricular confession* has thus been fashioned into a powerful instrument for the control, by the hierarchy, of the consciences, of the Church, and of the State. 6) Imposing penalties and penances where the sins have been forgiven is another perversion of the Gospel. Where God pardons, He does not punish. 92.

159. THE POWER OF THE KEYS, BY WHICH THE MANIFEST AND IMPENITENT SINNER IS EXCOMMUNICATED FROM THE CHURCH AND THE PENITENT SINNER READMITTED, IS VESTED IN THE LOCAL CONGREGATION AND PUBLICLY ADMINISTERED BY THE MINISTER. Matt. 18, 17—20 ("Tell it unto the church . . . whatsoever ye shall loose") "gives supreme and final jurisdiction to the church." S. A., Of the Power, 24. In the case of the incestuous person at Corinth action was taken by the congregation, by Paul as minister in the name of the congregation, 1 Cor. 5, 3—5. 11. 13; 2 Cor. 2, 6—10; 1 Cor. 4, 1. **147. 148.** "The bishop" (pastor) "has the power of the order, i. e., the ministry of the Word and Sacraments; he has also the power of jurisdiction, i. e., the authority to excommunicate those guilty of open crimes and again to absolve them if they are converted and seek absolution." Ap., XXVIII, 13. A. C., XXVIII, 20 f. S. A., Of the Power, 31. 60. 74 f. The doctrine that the power of *excommunication* and absolution inheres not in the congregation, but in the priest or bishop or a body within the church violates the sovereign rights of the church and fosters priestly and official arrogance. 1 Cor. 3, 21 f.; 3 John 10. Rome interprets "church" in Matt. 18, 17 f. to mean the priests, the rulers of the Church. Cat. Rom., P. I, chap. X, Qu. 9. The text does not indicate that and Scripture everywhere repudiates such a definition of the "church." 140.

XXVII. THE GOVERNMENT OF THE CHURCH.

160. CHRIST IS THE SOLE HEAD OF THE CHURCH, Eph. 1, 22 f.; Col. 1, 18, RULING IT BY HIS WORD, THE SOLE AUTHORITY IN THE CHURCH, Matt. 28, 20; 1 Tim. 6, 3 f.; 1 Pet. 4, 11: "If any man

speak, let him speak as the oracles of God." The Christians, the royal priesthood, 1 Pet. 2, 9, are not subject to any human authority in spiritual matters, Matt. 23, 7 f.; Luke 22, 25 f.; 1 Cor. 3, 21 f.; 1 Cor. 7, 23: "Ye are bought with a price; be not ye the servants of men"; 2 Cor. 1, 24; 8, 8; 1 Pet. 5, 3: "neither as being lords over God's heritage." The Christian people governs itself, Acts 6, 5: "The saying pleased the whole multitude"; 15 22 f.; 21, 22. "Peter cites the agreement of all the prophets. This is truly to cite the authority of the Church." Ap., IV, 83. A. C., XXVIII, 5 f.; 20 f. 76. Ap., VII and VIII, 23 f.; XXVIII, 12 f. 20 f. S. A., Of the Power, 25. 60. Large C., II, 51. The Roman Catholic polity, subjecting the Christians to the *government* and rule of the hierarchy, in which the Pope, the infallible, visible head of the Church, exercises the supreme (only) authority, making laws and decisions binding upon the Church, abrogates the sole authority of Christ and despoils the Christians of their priestly and royal estate. As to the claim that the Pope rules the Church as the successor of Peter, the first ruler of the Church, it is to be noted: 1) Peter was not given any precedence over the other apostles and the other Christians, Matt. 16, 19 ("thou") and 18, 18 ("ye"); that Peter did not claim *primacy* nor lordship, 1 Pet. 1, 1 ("an apostle"); 5, 1 (fellow-elder); 5, 3; 2 Pet. 1, 19 (Scripture the sole authority); that the Church did not accord it to him, Acts 8, 14; 15, 6 f.; 19, 22 (No ex-cathedra decision by Peter); 2 Cor. 11, 5; 12, 11; Gal. 2, 9. 11. 2) The story of the Pope's successorship is a myth. As to the papal *infallibility*, Scripture teaches a) that there is but One who is infallible, Ex. 3, 14; Matt. 24, 35; Rom. 3, 4; Jas. 1, 17, and b) that the apostles, inspired, are the infallible teachers of the Church of all times, John 17, 20; Eph. 2, 20, and that any departure from their teaching constitutes error, Gal. 1, 8 f. 3) History teaches that the Pope is guilty a hundredfold of such departure. S. A., P. II, IV, 1 f. 9 f.: "The Church can never be better governed and preserved than if we all live under one head, Christ, and all the bishops, equal in office . . . , be diligently joined in unity of doctrine. . . . This teaching shows forcefully that the Pope is the very Antichrist, 2 Thess. 2, 4." S. A., Of the Power, 1 f. 11 f. 25.

The doctrine that the bishops (Greek Catholic) or the national organization of the Church or the general assembly or the synod (Episcopal, Presbyterian, etc. 151) govern the Church by divine right, also militates against the sole sovereignty of Christ and the universal priesthood of the believers. 2. 15. 18.

161. THE LOCAL CONGREGATION IS NOT SUBJECT TO THE JURISDICTION OF ANY OTHER LOCAL CONGREGATION OR ANY OTHER ECCLESIASTICAL BODY. It is a sovereign, self-governing body, Matt. 18, 17—20. "Christ gives supreme and final jurisdiction to the church, when He says: 'Tell it unto the church.' . . . 'Where two or three are gathered together in My name.'" S. A., Of the Power, 24. 1 f. 13 f. Ap., VII and VIII, 10. S. A., P. II, IV, 9. 12 f. While the local churches are bound to "keep the unity of the Spirit," to maintain Christian fellowship with their sister churches and join them in the common work of the Church, Eph. 4, 3—5; 1 Cor. 12, 24—26; 2 Cor. 8, 1—7; Phil. 3, 15 f., any organization which they may form for this purpose exists purely by human right. Synods and similar organizations cannot exercise jurisdiction by divine right. God has neither established the superchurch, the supergovernment of various Reformed bodies, (160), nor has He made the church at Rome "the mother and mistress of all churches." See in this connection Gal. 4, 26; Ps. 87, 5 (The Holy Christian Church is the "mother"); Luke 24, 47 (The church at Jerusalem was the "mother church"); Acts 15, 22 f. (The mother church at Jerusalem did not presume to dictate to the sister church at Antioch). See *Government* in Index.

162. SINCE THE WORD OF GOD, THE BIBLE, IS THE SUPREME AND SOLE RULE AND GUIDE OF THE CHURCH, Matt. 28, 20; John 8, 31 f.; 2 Tim. 3, 17; 1 Pet. 4, 11, ANY CHURCH WHICH SETS ASIDE ANY BIBLICAL COMMAND AND INSTITUTION DISPENSES FROM WHAT GOD HAS COMMANDED, PROHIBITS WHAT GOD DOES NOT PROHIBIT, IS IN REVOLT AGAINST GOD. *Commandments of the Church*, of men, cannot and must not "annul the commandment and ordinance of God." A. C., XXIII, 8; XXII, 9; XXVI, 28 f.; XXVII, 24; XXVIII, 30 f. Ap., VII and VIII, 23. 38 f.; XV; XXVIII, 20 f. The Roman Catholic Church goes so far as to distinctly disavow the sole authority of Scripture, placing tradition and the pronouncements of the Pope on a par with Scripture, in effect above Scripture (18), declaring, for instance, that, although Christ instituted the Lord's Supper "in the species of bread and wine," the Church is not bound "by the institution of the Lord." Trid., S. XXI, chap. I. 129. See also 96. 110 b. 111. 169. 170. 172. 173. 174. Setting the Pope above Scripture, above God, the Roman Catholic Church stands revealed as the Church of Antichrist, 2 Thess. 2, 3 f. The Greek Catholic Church is infected with the same spirit. 18. 96. 128.

While all Protestant churches profess the article of the sole authority of Scripture, there are various bodies whose regulations, for instance, on *temperance, dress, amusements, slave-holding, etc.*, alleged to be made on the authority of Scripture, but prohibiting what Scripture does not prohibit, virtually set aside the authority of Scripture. See also 167. 168. On slave-holding see Eph. 6, 5; Philemon 10 f.;⁷⁾ temperance, Rom. 14; 1 Cor. 8, 8; Eph. 5, 18; Ps. 104, 15; John 2, 1 f.; dress, Matt. 6, 29; Esther 5, 1; feast, Luke 14, 1—4; John 2, 1. — Deut. 12, 32; Jer. 23, 31 f.; 1 Cor. 7, 23. 96. 110 a. b.

163. SINCE SCRIPTURE IS THE SOLE AUTHORITY IN THE CHURCH, THE CHURCH CANNOT SPEAK WITH DIVINE AUTHORITY WHERE SCRIPTURE IS SILENT. THE REGULATIONS AND ORDINANCES OF THE CHURCH COVERING ADIAPHORA ARE OBSERVED BY THE CHRISTIANS SOLELY FOR THE SAKE OF "TRANQUILLITY AND GOOD ORDER IN THE CHURCH." A. C., XV. "Let all things be done decently and in order," 1 Cor. 14, 40. 26. 33; Rom. 14, 19; Eph. 5, 21; 1 Pet. 5, 5; Acts 15, 10. 28. 29. A. C., XXVIII, 42. Ap., XV, 1. 32. 38; XXVIII, 15 f. F. C., X, Ep., 3 f. 9 f.; Th. D., 15. 21. Those Protestant churches which teach that the rules and regulations established by councils, synods, etc., provided they are not in conflict with God's Word, bind the consciences, on the theory that those bodies possess legislative authority by divine right, take the same position as the Catholic churches, which place the *commandments of the Church* and the decrees of councils on a level with the Law of God, both parties offending against the sovereignty of Christ and the sanctity of the conscience. 1 Cor. 7, 23. 35; Rom. 14, 1; Col. 2, 16 f. 110 a.

164. SCRIPTURE GIVES THE LAYMEN, NO LESS THAN THE OFFICIAL TEACHERS OF THE CHURCH, THE RIGHT OF JUDGING THE DOCTRINE AND OF SITTING IN THE COUNCILS OF THE CHURCH. "Try the spirits whether they are of God," 1 John 4, 1; Matt. 7, 15; Acts 15, 22 f.; 17, 11; 21, 22; Rom. 14, 12; 1 Cor. 2, 15; 10, 15; 1 Pet. 2, 9. Ap., VII and VIII, 48. S. A., Of the Power, 41. 49 f. Large C., Preface, 17. F. C., Ep., Sum. Con., 5; Th. D., Compr. Sum., 8. The Roman Catholic Church denies the *laymen* this right, thus again setting itself above Scripture, above Christ, and setting the high estate of God's people at naught. 25.

7) The Swedish colony on the Delaware River "was the first colony to forbid slavery in America, the edict being issued in 1638, and in 1642 they issued the first edict of religious toleration in America" (Census Report, 1926, II, p. 700).

XXVIII. CHURCH AND STATE.

165. THE CHURCH IS INDEPENDENT OF INTERFERENCE OR CONTROL BY THE STATE, AND THE STATE OF INTERFERENCE OR CONTROL BY THE CHURCH. The Church, wielding solely the power of the Gospel, cannot do the work of the State, which preserves order and promotes the temporal welfare of the citizens by the force of law and reason. Nor may she call upon the State for assistance in her work, the salvation of souls, for the civil power is not equipped to perform spiritual work. Mark 16, 15; Rom. 13, 4. — Matt. 22, 21; John 18, 36; Luke 12, 13 f. The Lutheran Church stands for the independence both of *Church and State*. “The power of the Church and the civil power must not be confounded. Let it [the Church] not prescribe laws to civil rulers concerning the form of the commonwealth.” A. C., XXVIII, 12 f. 8 f. Ap., XVI, 54 f. S. A., Of the Power, 31. Large C., II, 42. Rome intermingles Church and State by requiring the State to submit to its control. The Calvinistic theory requires the State to share in “the care of divine things” (Calvin, Inst., IV, cap. XX, 9) and to govern according to the Scriptures, which in effect subjects the civil government to the control of the clergy. Any usurping of power either by Church or State in the domain of the other results in misrule in both and is destructive of religious and civil liberty. There must be separation of Church and State. **166.**

XXIX. THE STATE.

166. The Christian owes the civil government, which is a divine institution, Rom. 13, 1 f., obedience and personal service (where this does not conflict with the obedience he owes to God, Acts 5, 29), Matt. 22, 21; Rom. 13, 1 f.; 1 Tim. 2, 1 f.; 1 Pet. 2, 13 f. 17. “THEREFORE IT IS RIGHT FOR CHRISTIANS TO BEAR CIVIL OFFICE.” A. C., XVI. Ap., XVI. Small C., Table of Duties, 4 f. F. C., XII, Ep., 12 f.; Th. D., 17 f. Those serving the State in public office were therefore not required to resign from their office when they embraced Christianity, Matt. 8, 5 f.; Acts 10, 1 f.; 13, 7 f. Those bodies which prohibit their members from holding public office are thus keeping them from performing a duty which Christ requires of them. The argumentation that such *office-holding* is wrong because the Bible contains no specific directions for the administration of public office or would involve performing functions to which those bodies conscientiously object (Mennonites, Quakers), or because the Constitution does not recognize the Bible as the supreme

rule for the State (Reformed Presbyterian Church of N. A.) is based on a misconception of the domain and functions of the State, which amounts to a commingling of Church and State. The State functions in an altogether different sphere and with radically different instrumentalities than the Church. It deals with men not in the spiritual, but in the secular sphere and is therefore guided in its work not by Scripture, but by reason. 165. While the State may not demand of the citizen an obedience which God prohibits, it may in its legislation and administration tolerate what Scripture has forbidden, "because of the hardness of your hearts," Matt. 19, 8. The Christian may as an officer of the secular power make and administer laws which he as a Christian must not invoke.

167. CIVIL GOVERNMENT IS EMPOWERED BY GOD TO WAGE JUST WARS AND TO INFLICT CAPITAL PUNISHMENT. "He beareth not the sword in vain," Rom. 13, 1—4; 1 Pet. 2, 14; Matt. 26, 52; Gen. 9, 6; Luke 3, 14; Matt. 8, 5 f.; Acts 10 (military men not required to abandon their calling). "It is right for Christians to engage in just wars, to serve as soldiers." A. C., XVI. "The Emperor may follow the example of David in making war to drive away the Turk from his country." A. C., XXI, 1; XXVIII, 11. Ap., XVI. Large C., I, 181. F. C., XII, Ep., 16. 18; Th. D., 21. The doctrine that *war* and all taking of human life (*capital punishment*) is contrary to the spirit of the Christian religion; that Christ has forbidden His followers the use of carnal force in resisting evil (non-resistance), commanding them to love their enemies, Matt. 5, 38—44; Luke 6, 27—29 (Quakers, Mennonites, and others), confounds the spiritual kingdom of Christ with the secular realm. Matt. 5, 38 f. does not contain maxims of civil government and does not deal with the rights of the Christian as a citizen, but with his conduct as a Christian. And the duties which he owes God as a Christian and as a member of the secular estate do not clash. The Christian ruler loves his enemies and at the same time repels the enemies of his country with force of arms. The Christian will bear wrongs patiently, suppressing all revengeful thoughts, and at the same time he owes it to himself and his family to protect his life and property. See Luther, VII, 467 f.

The doctrine of *non-resistance* would also estop the Christian from invoking the aid of the civil power (for instance, by suits at law) for his protection. The apostle, however, grants him that right, Rom. 13, 4 ("He is the minister of God to thee for good"), and himself had recourse to it, Acts 22, 25; 23, 3. 12—17; 25, 11,

the while exercising the spirit of patience and suppressing the spirit of revenge, according to Matt. 5, 38 f. Ap., XVI, 53. F. C., XII, Ep., 14; Th. D., 19.

168. "IT IS RIGHT FOR CHRISTIANS TO MAKE OATH WHEN REQUIRED BY THE MAGISTRATES" (A. C., XVI. Ap., XVI. F. C., XII, Ep., 15; Th. D., 20) AND WHENEVER THE GLORY OF GOD AND THE WELFARE OF THE NEIGHBOR DEMAND IT. Large C., I, 65 f. Heb. 6, 16 grants the courts the right to demand the *oath*. Jesus Himself suffered Himself to be put on oath, Matt. 26, 63 f. Rom. 13, 1 f. requires obedience to all requirements of the magistracy which do not conflict with God's commands (A. C., XVI, 7), and God has not prohibited, but sanctioned the use of the oath wherever necessary, Heb. 6, 16; Deut. 6, 13; Gen. 14, 22; Josh. 14, 9; 2 Sam. 21, 7; Ps. 24, 4; 63, 11; Is. 65, 16; Jer. 4, 2; John 16, 20. 23; Rom. 9, 1; 2 Cor. 11, 31; Phil. 1, 8. The Quakers, Menonites, etc., prohibit the judicial and any other kind of oath on the assumption that Matt. 5, 33—37 and Jas. 5, 12 pronounce all swearing sinful. This is another instance of literalistic misinterpretation. "Swear not at all" cannot mean that the Christian must refuse to swear under all circumstances. Heb. 6, 16 and the parallel passages forbid such an interpretation. (It means that the Christian, so far as he is concerned, must not and need not look to the oath to add weight to his word. Speaking, as he should, every word in the fear and as in the presence of God, his simple declaration is fraught with the sanctity and majesty of the truth.) Luther summarizes the doctrine of the oath thus: "With this understanding the question with which many teachers have troubled themselves has been easily solved, to wit, why swearing is prohibited in the Gospel and yet Christ, St. Paul, and other saints often swore. The explanation is briefly this: We are not to swear in support of evil, that is, of falsehood, and where there is no need or use; but for the support of good and the advantage of our neighbor we should swear." Large C., I, 65 f.

XXX. THE DOMESTIC ESTATE.

169. MATRIMONY IS AN HONORABLE, GOD-PLEASING ESTATE. God instituted it in Paradise for the welfare of mankind, blessing it and guarding the sanctity of the domestic relations by His holy Law, and glorifies it in Scripture, Gen. 1, 27 f.; 2, 18; Matt. 19, 4; Ex. 20, 14; 1 Cor. 7, 2; Eph. 5, 22—33; Heb. 13, 4; Ps. 127; 128; John 2, 1—11; Eph. 5, 32. A. C., XVI; XXIII, 19.

Ap., XXIII, 7. 14. 33. Large C., I, 206 f.: "He also wishes us to honor it and to maintain and conduct it as a divine and blessed estate." It is dishonored by Christian Science, which advocates a higher sexual relation than the "legalized lust" of matrimony; by the Shakers, who teach that Luke 20, 34 f. enjoins celibacy upon the believers (in this passage, however, "children of this world" means all still living in this world and "resurrection," the future resurrection); and by the Catholic churches, which teach that the state of celibacy is superior in sanctity and more pleasing to God than that of *matrimony*. But see 1 Cor. 7, 2—5. 9; 1 Tim. 5, 14: it is, normally, better to marry than to remain unmarried. 1 Tim. 5, 9 f.: matrimony presents no obstacles to "diligently following every good work." "Matt. 19, 11: Not all men are fit to lead a single life." A. C., XXIII, 5. As to 1 Cor. 7, 26: "It is good" — not in the moral, spiritual sense, but "for the present distress"; v. 38: "doeth better" — in the same sense; v. 40: "happier" — in the same sense: not spiritual, but temporal advantages. In general, 1 Tim. 4, 1—5: the prohibition or any disparagement of matrimony is a doctrine of devils; the subversion of any divine institution must result in the corruption of morals. Ap., XXIII, 6.

The Catholic churches, while teaching that matrimony is an impure estate as compared with celibacy (Ap., XXIII, 26), at the same time number it among the sacraments, alleging that Christian marriage, solemnized by the priest, confers the grace of perfecting the natural love and sanctifying the married. Eph. 5, 25—33 neither calls Christian marriage a Sacrament nor describes it as such, not even in the Catholic sense. Christian marriage is indeed a "mystery" (Vulgate: "sacrament"), a mystery of faith, in that the right relation between husband and wife is made a type and semblance of the relation between Christ and His Church, but not a word is said here concerning the bestowal of "sacramental grace." The text teaches that marriage imposes sacred and sweet duties, but does not state that it confers the grace of holy love. (See Ap., XIII, 14 f.) Mormonism simply goes a few steps farther than Catholicism and makes marriage a necessary means of obtaining the fulness of the heavenly bliss.

170. "IT IS LAWFUL FOR THEM" (THE CLERGY) "TO CONTRACT MATRIMONY." A. C., XXIII, 3. S. A., P. III, XI; Of the Power, 78. Large C., I, 213. 1 Tim. 3, 2. 4: "A bishop, then, must be blameless, the husband of one wife, . . . having his children in subjection with all gravity"; Matt. 8, 14; 1 Cor. 9, 5. Rome

prohibits the *marriage of priests* as sinful. Scripture denounces this law as "a doctrine of devils," 1 Tim. 4, 1—3. It is indeed a satanic doctrine in that it tramples under foot the Law of God and of nature and cannot but be productive of untold evils, Matt. 4, 7; 6, 13; 1 Cor. 7, 2. A. C., XXIII, 13. 22. Ap., XXIII, 6. 53. It is one of the marks of Antichrist. Ap., XXIII, 25. The same superstitious belief in the superior sanctity of the celibate state has caused the Greek Catholic Church to prohibit the marriage of the higher clergy, the bishops, etc., taken from the ranks of the monks, and a second marriage of the secular clergy. 1 Tim. 3, 2, which is, curiously enough, applied not to the "bishops," but to the priests, does not prohibit a second marriage, but bigamy.

171. POLYGAMY IS PROHIBITED BY SCRIPTURE AND ALL CHRISTIAN CHURCHES. Monogamous marriage is the only form of marriage recognized by Jesus as instituted by God for all times, Matt. 19, 4—6: "Have ye not read that He which made them at the beginning made them male and female and said, For this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh?" Gen. 2, 24. 18; Ps. 128, 3; Prov. 5, 18 f.; 31, 10 f. While Scripture records instances of polygamous marriage in the Old Testament, it does not thereby sanction *polygamy*. It is forbidden in the Moral Law, Lev. 18, 18. The Civil Law of Moses did indeed permit it, Deut. 21, 15—17, as it permitted also divorces not sanctioned by the Moral Law, and for the same reason, "because of the hardness of your hearts," Matt. 19, 8. This toleration and regulation of polygamy as of divorce does not carry with it the sanction of the Moral Law. A thing may be right legally, but not morally. Small C., Sixth Com. Large C., I, 200. 219. While one branch of the Mormon cult repudiates the "revelations" promulgated by the founders of Mormonism, which justify and inculcate polygamy, the larger branch has never done so, though it opposes the practise of polygamy as forbidden by the law of the land. But see 476.

172. THE CONSENT OF THE PARENTS IS REQUIRED FOR A VALID ENGAGEMENT. The Moral Law covers this matter not only by the general command "Children, obey your parents in all things," Col. 3, 20; Ex. 20, 12, but also by the specific recognition of the rights of parents with regard to the betrothal, contained in the provision "Thy daughter shalt thou not give unto his son," Deut. 7, 3; Ezra 9, 12; Neh. 13, 25; Jer. 29, 6; Gen. 24, 3 f.; Judg. 14, 2. "So, then, he that giveth her in marriage doeth well," 1 Cor. 7, 38.

The fact that the New Testament recognizes and reaffirms the parental authority in this sphere proves that it is a matter of the Moral Law. Large C., I, 218. The Roman Catholic Church admonishes the children to obtain the parental consent because of the respect and honor due the parents (Cat. Rom., P. II, VIII, Qu. 26), but denies that it is a matter of necessity. S. A., Of the Power, 78: "Unjust also is the law which in general approves all clandestine and underhanded *betrotals* in violation of the right of parents." (Must, then, a marriage contracted without the consent of the parents be dissolved? "Hier sage ich, beileibe nicht, sondern was zusammengekommen ist und sitzt in oeffentlicher Ehe beieinander, das soll bleiben und sich mitnichten scheiden als aus Ursachen des heimlichen Verloebnisses." Luther, X, 767.)

173. THE LAW PROHIBITING MARRIAGE WITHIN CERTAIN DEGREES OF CONSANGUINITY AND AFFINITY, Lev. 18; 20, 11 f.; Deut. 27, 20 f., IS A PART OF THE MORAL LAW (Lev. 18, 23. 24: "In all these the nations are defiled which I cast out before you"; 20, 23; 1 Cor. 5, 1 [110 d]), INVIOLEABLE AS IT STANDS. The Roman Catholic Church, while recognizing this law as a divine law, still assumes the right to "dispense in some of these degrees" and to create additional *prohibited degrees* (spiritual relationship). That is Antichrist, setting himself above the Law of God, 2 Thess. 2, 4; Deut. 4, 2; Matt. 28, 20; Jas. 4, 12. S. A., Of the Power, 78.

174. WHILE THE MARRIAGE BOND IS INDISSOLUBLE, Matt. 19, 6, SCRIPTURE GRANTS IN THE CASE OF FORNICATION THE INNOCENT PARTY THE RIGHT OF DIVORCE AND REMARRIAGE, Matt. 5, 32: "Who-soever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery," etc., and parallel passages. Who-soever dismisses a wife not guilty of fornication breaks the Law; whosoever dismisses a wife guilty of fornication does not break the Law. In the case of malicious desertion, which is a disruption of the marriage bond, the innocent party is also permitted to obtain a *divorce* and to remarry, 1 Cor. 7, 15. The law of the Roman Catholic and Episcopalian churches which prohibits divorce and remarriage in these cases is in conflict with the Law of God. For the Episcopalian teaching see 278. S. A., Of the Power, 78: "Unjust also in the tradition which forbids an innocent person to marry after divorce." (After the divorce has been procured, "both parties are free as they were before the relation was established." Dr. A. Graebner, Theo. Quart., IV, 474. Past. Theol., Dr. J. Fritz, p. 173.)

175. THE RIGHT OF PRIVATE PROPERTY, ESTABLISHED BY GOD, IS TAUGHT THROUGHOUT SCRIPTURE. "Thou shalt not steal." "Thou shalt not covet thy neighbor's house," Ex. 20, 15. 17; Gen. 4, 4; 24, 35; Is. 58, 7; 2 Thess. 3, 12; 1 Tim. 6, 17 f.; Jas. 5, 4; 1 John 3, 17. A. C., XVI. Ap., XVI. Large C., I, 223. The contrary doctrine of the Anabaptists, viz., that "a Christian cannot with a good conscience hold or possess *property*, but is in duty bound to devote it to the common treasury" (F. C., XII, Ep., 17; Th. D., 22) has been adopted by modern communistic sects. They find the prohibition of the private ownership of property in the teaching of Christ requiring His disciples "to forsake all," Luke 14, 33. In the light of the above passages, however, these words of Christ cannot be taken as a prohibition of actual personal ownership. Christ is inculcating the spiritual detachment described 1 Cor. 7, 29 f. Besides, the literalizing interpretation does away with all forms of ownership, including the communistic ownership. Nor do the passages Acts 2, 44 f.; 4, 32 support the communistic principle. "They had all things common," ready to share their possessions and goods in the spirit of love and sacrifice with the needy brother, "according as any man had need." It was not a matter of compulsion, but of voluntary giving, Acts 5, 4. They did not establish joint ownership of property; private ownership continued, Acts 12, 12, and they ever had the poor with them, Acts 6, 1.

XXXI. THE ELECTION OF GRACE.

176. THE SOLE CAUSE OF OUR ELECTION IS GOD'S FREE GRACE IN CHRIST. Rom. 11, 5. 6: "There is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace." Eph. 1, 5. 6: "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace." 2 Tim. 1, 9: "Who hath saved us and called us with an holy calling, not according to our works, but according to His purpose and grace, which was given us in Christ Jesus before the world began." Rom. 9, 11. 23. Since predestination is nothing else than the eternal purpose and decree of God to do what He actually does for us in time, converting, justifying, preserving, and glorifying us, Eph. 1, 3—14; Rom. 8, 28—30; 2 Thess. 2, 13; 2 Tim. 1, 9; Acts 13, 48, election is by grace, as conversion, salvation, is by grace, Eph. 2, 8; 2 Tim. 1, 9. F. C., XI, Ep., 5. 7. 20; Th. D., 8. 75: "Our election to eternal life is founded not upon our

godliness and virtue, but alone upon the merit of Christ and the gracious will of His Father." There is no room for the election of grace in the theology of those religious bodies (Catholic, Arminian, Unitarian) which deny salvation by grace. They substitute for the election of grace an *election of merit*. There is no essential difference between the teaching of the Catholic churches (that God in eternity chose men as His own on the basis of their good conduct, produced through the cooperation of grace and free will), of the Arminian churches (that election takes place in time, again on the basis of man's proper conduct, produced in the same way), and of the Unitarians, Swedenborgians, etc. (that no real election takes place, but that man decides the entire matter). In all of these systems it is not God who elects, but man, the decision of God resting on the decision of man. John 15, 16. And all of them deny the fundamental truth of the Christian religion, salvation by grace alone, in favor of the arch-heresy autosoterism. "All these are blasphemous and dreadful erroneous doctrines, whereby all comfort . . . is taken from Christians, and therefore should not be tolerated in the Church of God." F. C., Ep., XI, 20. 21.

177. THERE IS NO ELECTION OF WRATH, NO PREDESTINATION OF MEN TO DAMNATION, as Calvinism teaches. Scripture nowhere teaches that God was pleased to pass by and to ordain to dishonor and wrath a part of mankind. On the contrary, it teaches a) that the grace of God is universal, not particular, affirming that God will have all men to be saved, 1 Tim. 2, 4, and that He brings His efficacious grace to bear also upon such as are ultimately lost, Matt. 23, 37; Acts 7, 51, and b) that those who are lost perish solely because of their rejection of the saving grace of God, Matt. 23, 37; Acts 7, 51; 13, 46. **55. 196.** The argument that the dogma of the *election of wrath* is the necessary corollary of the doctrine of the election of grace ("since there could be no election without its opposite reprobation." Calvin, Inst., III, cap. 23, 1) could carry weight only if reason were permitted to construct doctrines by means of logical deductions. Besides, Scripture distinctly repudiates this deduction. While it teaches that the Christians owe their salvation to the sovereign grace of God in Christ, it teaches that men are lost not in consequence of any action or decree of God or any lack of action, but solely on account of their wickedness, Acts 13, 48 and 46; Rom. 9, 23 ("vessels of mercy, which he had afore prepared unto glory") and 22 ("endured with much long-suffering the vessels of wrath fitted to destruction"). F. C., Th. D., XI, 79. 80. As to John 12, 40; Rom. 9, 17 f.; 11, 8—10;

1 Pet. 2, 8: God hardens and casts men away not because of any eternal decree of reprobation to that effect, but solely because men harden themselves against, and cast away, the Gospel of grace, Rom. 11, 9 (“recompense”); 1 Pet. 2, 8 (“stumble at the Word”); John 12, 40 is preceded by vv. 35—37; Matt. 11, 25, by v. 20 f. F. C., Ep., XI, 5. 17—19. 21: “All these are blasphemous and dreadful erroneous doctrines.” Th. D., XI, 28. 34 f. 78—86; II, 58. 196.

178. “NOR IS THIS ETERNAL ELECTION OR ORDINATION OF GOD TO ETERNAL LIFE TO BE CONSIDERED IN GOD’S SECRET, INSCRUTABLE COUNSEL IN SUCH A BARE MANNER AS THOUGH . . . HE ONLY HELD A (SORT OF MILITARY) MUSTER, THUS: ‘THIS ONE SHALL BE SAVED, THAT ONE SHALL BE DAMNED.’” F. C., Th. D., XI, 9. Calvinism teaches an *absolute predestination*, which means that God predestined a number of men to damnation of His sovereign pleasure (decree of reprobation) and that the others owe their predestination to life, their salvation, to the same fiat of the omnipotent Lord. Scripture teaches 1) that predestination, election, covers only the children of God (177); 2) that men perish not because they were ordained by God to death, but solely because they reject the saving grace of God (177); and 3) that the eternal election of God’s children is a) based on the work of Christ, the Redeemer of mankind, as the meritorious cause (“according as He hath chosen us in Him before the foundation of the world,” Eph. 1, 4: “According to His own purpose and grace, which was given us in Christ before the world began,” 2 Tim. 1, 9), and b) embraces the work of the Holy Spirit in the Means of Grace, by which they are made God’s own, election thus providing for the salvation of God’s children through conversion, justification, preservation (“God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our Gospel,” 2 Thess. 2, 13 f.; “who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace,” etc., 2 Tim. 1, 9). “This eternal election of God is to be considered in Christ and not outside of or without Christ.” F. C., XI, Th. D., 65 f. 9—24; Ep., 7. The teachings of Calvinism: Christ is not the cause of our election, but merely the Mediator of its execution; He redeemed only the elect (70 c); the Gospel is the power of God unto salvation only for the elect (104. 55), and in reality not even for them, their salvation springing from the absolute decree of God and the immediate operation of the Spirit, are fundamental errors. There can be no faith except

on the basis of the universal grace of God in Christ, and the "faith" that rests on anything outside of the Means of Grace is a spurious faith. The dogma of the absolute predestination cannot but produce these "pernicious thoughts": "If God has elected me to salvation, I cannot be condemned, no matter what I do; and again: If I am not elected to eternal life, it is of no avail what good I do." F. C., XI, Ep., 9, 21; Th. D., 10, 91. — Central doctrine of Calvinism: the sovereign will of God. Central doctrine of Lutheranism, of Scripture: Christ, the Savior of all men, 1 Tim. 4, 10, our righteousness, our salvation, Acts 10, 43; salvation through the grace of God in Christ, Eph. 1, 6; 2, 8; Acts 20, 24. See 3.

179. THE ELECTION OF GRACE SECURES THE SALVATION OF GOD'S CHILDREN. "He ordained it" (my salvation) "in His eternal purpose, which cannot fail or be overthrown, and placed it for preservation in the almighty hand of our Savior Jesus Christ, from which no man can pluck us, John 10, 28." F. C., Th. D., XI, 45. They may lose faith totally, for a time, but God restores it. "When His children depart from obedience and stumble, He has them called again to repentance through the Word." L. c., 75. 8. 17—21. 56. 89; Ep., 8. Rom. 8, 30 ("predestinated — called — justified — glorified"); Matt. 24, 24 ("if it were possible"); Luke 22, 32. The Calvinistic dogma of *final perseverance* is a distortion of the Scripture teaching on final perseverance. The dogma: Once in grace, always in grace; no true believer can totally fall from grace, though he commit enormous sins, denies the Scripture teaching both as to temporary believers, Luke 8, 13, and as to the temporary total loss of faith possible on the part of the elect. 84 and 75. A. C., XII, 7. S. A., P. III, III, 42. Furthermore, it breeds carnal security, leading to defection on the part of the believer and preventing the apostate from realizing his condition and throwing himself upon the Gospel, thus defeating final perseverance. Finally, the Calvinistic doctrine of final perseverance is but a corollary of the dogma of the absolute election, the absolute will of God, which is based not on divine revelation, but on human speculation. But faith does not deal with human speculations. Its sole object is the revealed will of God, the grace of God in Christ dealing with us in the Gospel. That alone can create, preserve, and restore faith. F. C., Th. D., II, 50—56; XI, 17. 102. 103.

180. THE CHRISTIAN CAN AND SHOULD BE ASSURED OF HIS ETERNAL ELECTION. "Give diligence to make your calling and election sure," 2 Pet. 1, 10. "He hath chosen *us* in Him," Eph. 1, 4;

1 Thess. 1, 4; 2 Thess. 2, 13. "Rejoice because your names are written in heaven," Luke 10, 20. Since the present state of the Christian is the realization of God's eternal purpose, of the decree of election, Rom. 8, 30 ("predestinated — called"); 2 Tim. 1, 9, the fact of our being called (converted) assures us of our eternal election. And the Gospel, by assuring us of the grace of God, thereby assures us of our election and preservation, so that faith, which is always confidence, speaks as confidently of the one thing as of the other. The assurance of grace and the *assurance of election* are one thing. "Gaze upon the wounds of Christ and the blood shed for you; there predestination will shine forth." Luther, II, 181. "This election is revealed from heaven through the preaching of His Word." F. C., XI, Th. D., 65. 25—33; Ep., 6. The Roman Catholic Church denies that the Christian can and should be certain of his eternal election, and on the basis of its fundamental principle cannot but deny it. If grace is extended only to those who deserve it, the sinner can be certain only of his damnation. The Calvinistic "certainty" of election is a delusion. There can be no assurance where the Gospel, the universality of grace, is consistently denied; and the immediate revelation of the Spirit, on which this assurance is supposed to rest, is non-existent.

XXXII. ESCHATOLOGY.

181. THE CHRISTIAN RELIGION IS OTHERWORLDLY. The salvation gained by Christ has its final and full consummation in heaven. The mind of the Christian is fixed on the things above, and this transmundane spirit shapes and glorifies his present life. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is," 1 John 3, 2; Ps. 119, 19; Luke 21, 28; John 3, 16; Rom. 8, 23; 1 Cor. 1, 7; 2 Cor. 5, 8; Phil. 3, 20 f.; Col. 3, 1 f.; Heb. 11, 13; 1 Pet. 1, 9; 2, 11; 4, 7. Apostles' Cr., 8. Nicene Cr., 10. Ath. Cr., 39. A. C., XVII. Ap., XVII. Small C., Sec. Art.; Third Art.; Seventh Pet. Large C., P. II, 31. 57 f. "This is the art and masterpiece of the Christian that he turn his back upon the world as that which must pass away and keep his eye fixed in firm and certain hope on that future life as that which abides eternally and unto which we belong. . . . Unto this eternal life we are baptized; for this Christ redeemed us with His death and blood; for that purpose we received the Gospel." Luther, IX, 932. 939. Modernism with its *thisworldly* outlook is the antithesis of Christianity. **107. 197.**

XXXIII. TEMPORAL DEATH.

182. TEMPORAL DEATH, the separation of the material body and the immortal soul, Eccl. 12, 7; Luke 12, 20, IS THE CONSEQUENCE AND PENALTY OF SIN. "As by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned," Rom. 5, 12; 6, 23; Gen. 2, 17; 3, 17—19. Ap., II, 40; VI, 64. F. C., Th. D., I, 13; XI, 81. While no rational being denies the fact of *death*, as Christian Science does (Heb. 9, 27), rationalism holds that man is subject to physical death according to the order of creation. **42.**

183. TEMPORAL DEATH IS NOT THE END OF MAN, NEITHER OF THE SOUL NOR OF THE BODY. The Materialists deny, and many Unitarians doubt, the *immortality* of the soul, but Scripture teaches that in death the soul passes from the state of earthly life into the state either of eternal life or of eternal damnation, Eccl. 12, 7; Matt. 25, 46; Luke 16, 21—23. Socinianism, Swedenborgianism, etc., hold that the disintegration of the body consequent upon death is identical with its annihilation, its extinction (**403. 140**), but Scripture teaches the resurrection of the body, Dan. 12, 2; John 5, 28; Acts 24, 15. The references to the creedal statements of the Lutheran and the entire Christian Church on both points are given **189. 195. 197.** See also **42.**

XXXIV. THE STATE OF THE SOUL IN THE INTERVAL BETWEEN DEATH AND THE RESURRECTION.

184. IN THE MOMENT OF DEATH THE SOUL ENTERS ITS ETERNAL ABODE, TO ENJOY THE BLISS OF HEAVEN OR SUFFER THE DAMNATION OF HELL, Luke 23, 43 ("paradise," see 2 Cor. 12, 2. 4); 2 Cor. 5, 8; Phil. 1, 23; 1 Pet. 3, 19; Rev. 14, 13. Small C., Seventh Pet.: "At last, when our last hour is come, grant us a blessed end and graciously take us from this vale of tears to Himself in heaven." Contrary to this, Russellism teaches that the *soul* dies with the body, thus reviving, in a way, ancient thnetopsychism. See Gen. 25, 8 and Matt. 22, 31. 32; Acts 7, 59; Rev. 6, 9—11. On the teaching of the Christadelphians see **450.** Adventism teaches the related error of psychopannychism (soul-sleep—Scripture uses the term with reference to the departed children of God figuratively, to describe their deliverance from the labor and trials of the earthly life). The Socinian teaching that the disembodied souls exist in a state of coma, without consciousness and sensation, amounts to

the same thing. The Greek Catholic Church describes the state of the disembodied souls of the just as one of incomplete bliss.

185. AT DEATH ALL SOULS ENTER EITHER HEAVEN OR HELL. THERE IS NO THIRD, TEMPORARY, ABODE. Matt. 7, 13 f.; Luke 16, 22 f. The judgment pronounced at death is final, to be confirmed in the final Judgment, Luke 2, 29; 23, 43; Heb. 9, 27. There is no *salvation after death*. There will be no second probation in the future world, preparing the souls for the final Judgment, affording another opportunity for conversion, Prov. 11, 7; Eccl. 11, 3; Matt. 25, 10; Luke 16, 26; John 3, 16—18; 2 Cor. 6, 2. There is no *purgatory*, in which the full and final salvation of the believer is accomplished by his sufferings and the prayers and alms of the living, as the Roman Catholic Church teaches outright (92) and the Greek Catholic Church in effect. The doctrine of the purgatory cannot be established by means of 2 Macc. 12, 43 f. (101) nor by the authority of tradition and the Church (18) nor by means of 1 Pet. 1, 6 f. and 1 Cor. 3, 15, which refer to the trials and tests of the present life; and it denies the essence of the Gospel, free and full remission of sins through faith in Christ, John 3, 16. 36; 5, 24; Acts 4, 12. Ap., XII, 13 f. 26; VI, 77 f.; XXIV, 64. 89 f. S. A., P. II, II, 12 f.; P. III, III, 22 f. The teaching of Mormonism, Swedenborgianism, etc., and of modern, rationalistic Protestantism that in the intermediate state souls are still being saved denies the plain teaching of Scripture, dulls the earnest admonitions to make use of the present, the only season of grace, and, inducing carnal security, causes men to perish eternally. —The modern teaching that “Hades” is the realm offering another opportunity for salvation to all or some of its inmates, second probation, is in conflict with Luke 10, 15 (would Jesus threaten to put Capernaum on probation with a view to ultimate pardon?) and Luke 16, 19—31 (no hope of pardon or relief for the rich man in Hades. —The torments he suffered “in Hades” are the torments of eternal damnation, of hell). 65. 195.

186. THE DEPARTED SOULS ARE NOT IN COMMUNICATION WITH THIS WORLD. Luke 16, 27—29; Is. 63, 16. Aiming to establish contact with them, Spiritism is practising an infernal art, Deut. 18, 10—12. Speaking of this matter in another connection, the Lutheran Confessions say: “Evil spirits have perpetrated much knavery [exercised their malice] by appearing as the *souls of the departed* and with unspeakable lies and tricks demanded masses, vigils, pilgrimages, and other alms.” S. A., P. II, II, 16.

XXXV. THE SECOND COMING OF CHRIST.

187. CHRIST WILL RETURN VISIBLY TO THIS WORLD ON THE LAST DAY, AT THE END OF THE WORLD, FOR THE FINAL JUDGMENT, ENDING THE PERIOD OF GRACE FOR THE UNBELIEVERS AND CONSUMMATING HIS WORK OF GRACE IN THE BELIEVERS BY RECEIVING THEM INTO HEAVEN, Matt. 25, 31—46; John 14, 3; Acts 1, 11; 17, 31; 1 Thess. 4, 16 f.; 2 Thess. 1, 7—10; Rev. 1, 7. The second advent is the final advent, Heb. 9, 26—28. Three Ecum. Cr. A. C., III. Small C., Second Art. Large C., II, 31. While rationalism, also in its modernistic form, denies a *second, visible coming* of Christ, *millennialism* teaches, contrary to Scripture, 1) that the purpose of the second coming is the inauguration of the millennium. 2) It teaches the twofold resurrection. **190.** 3) The teaching that the saints will reign with Christ in earthly glory denies the Scriptural teaching concerning the distressful, lowly, and outwardly mean condition of the Church here on earth, Matt. 5, 3—5; John 16, 33; Acts 14, 22. (The rulership of the Church is not a matter of the future, but of the present, 1 Cor. 3, 21 f.; 1 Pet. 2, 9; Rev. 1, 6: "hath made us kings." The revelation of her glory comes in heaven, 2 Tim. 4, 18. 8.) Millennialism thus perverts the hope of the Christians, fixing it not on the bliss and glory of heaven, 1 Cor. 1, 7 f.; Phil. 3, 20 f.; Titus 2, 13; 2 Pet. 3, 12, but on earthly felicity and splendor. 4) The Church of the millennium bears a secular character; it constitutes a world-kingdom of outward peace and substitutes for the Gospel, the sole means of conversion, secular instrumentalities. Christ's Church bears a spiritual character, Luke 17, 20; John 17, 20; 18, 36. 5) The teaching that the Church will no longer be torn by dissensions is contrary to Matt. 24, 11; 2 Thess. 2, 8. And 6) the prediction of a complete, or an all but complete, conversion of the human race denies Matt. 20, 16; Luke 12, 32; Rom. 9, 27. See 399 ff.

Millennialism obtains much of its doctrine by literalizing the figurative language of Scripture. Is. 2, 2—4; 11, 6—9; Joel 2, 28 f.; Micah 4, 1—9 and similar passages foretell the spiritual peace of the Church of the New Testament and its wondrous growth, mediated by the Gospel, Is. 9, 2—6; 11, 9; Matt. 10, 34; Luke 2, 13 f.; John 14, 27; Acts 2, 16 f.; 15, 13 f.; Eph. 6, 15; Heb. 12, 22. See 404. Millennialism appeals chiefly to Rev. 20. But there the second coming of Christ is not so much as mentioned as establishing the millennium. And the reign of the saints there mentioned is not exercised on earth — "the *souls* lived and reigned with Christ." The "thousand years," a symbolical number desig-

nating a long and fixed period of time, began with the spread of the Gospel through the world. A. C., XVII: "They condemn also others, who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed."—The Swedenborgians teach that the second coming has been taking place since 1757.

188. THE SECOND COMING OF CHRIST IS IMMINENT, CLOSE AT HAND, Mark 13, 29; 1 Cor. 10, 11; 1 Pet. 4, 7; 1 John 2, 18; Rev. 22, 20, BUT THE DAY AND HOUR OF HIS COMING HAS NOT BEEN REVEALED. "But of that day and that hour knoweth no man. . . . Take ye heed, watch and pray," Mark 13, 32 f.; Matt. 24, 42; Luke 12, 40; 2 Pet. 3, 10. All attempts to set the *day of the second coming*, all chronological computations, based on the arbitrary interpretation of Scripture numbers and data, such as have been put forth by the Adventists, Russellites, and others, are not only futile, but also wicked; they spring from idle curiosity and are destructive of the watchfulness and constant preparedness required of the Christian.

XXXVI. THE RESURRECTION OF THE DEAD.

189. AT HIS SECOND COMING CHRIST WILL QUICKEN THE DEAD, raising from the grave the bodies of all men, of the just and the unjust, Dan. 12, 2; John 5, 28 f.; Acts 24, 15; Rev. 20, 12, reuniting the immortal souls with the identical bodies that were separated from them in death, Job 19, 26; John 5, 28; Rom. 8, 11 ("your mortal bodies"); Phil. 3, 21. All Christendom confesses: "I believe . . . the resurrection of the body," Apostles' Cr. Nicene Cr. Ath. Cr. A. C., XVII. Ap., XVII. Small C., Third Art. Large C., II, 57 f. 60. F. C., Th. D., I, 47: "the present essence of our body." The denial of the *resurrection of the body* by the rationalistic groups, including Modernism, is a fundamental error, 2 Tim. 2, 18 ("overthrow the faith") and 1 Tim. 1, 19 f.; 1 Cor. 15, 12 f. The Socinians and Russellites substitute for the resurrection of the body the creation of new bodies in the case of the blessed and, together with the Seventh-day Adventists, the annihilation of the wicked in body and soul. **195.** Christian Science, denying the reality of death, has no place for the resurrection. **190.** THE BODIES OF THE BELIEVERS AND OF THE UNBELIEVERS WILL BE RAISED AT THE SAME TIME, John 5, 28 f., AT THE LAST DAY, John 6, 40. It will be a simultaneous, universal resurrection. Apostles' Cr. Nicene Cr. Ath. Cr., 38: "At whose coming all men

shall rise again with their bodies." A. C., XVII. Ap., XVII. Small C., Third Art.: "and at the Last Day will raise up me and all the dead." Millennialism teaches a *twofold resurrection*, the first restricted to the believers or martyrs, at the beginning of the millennium, the second taking in all the rest, at the end of the thousand years. The "first" of 1 Thess. 4, 16 does not refer to the alleged later resurrection of the unbelievers, but to what takes place with regard to the believers "which are alive"; "then," v. 17. The "first resurrection" of Rev. 20, 5 is not a bodily resurrection, for the subjects of it are "souls," v. 4. Besides, John 5, 28 f., and 6, 40 rule out the idea of a "first" bodily resurrection.

XXXVII. THE FINAL JUDGMENT.

191. "HE HATH APPOINTED A DAY IN THE WHICH HE WILL JUDGE THE WORLD IN RIGHTEOUSNESS BY THAT MAN WHOM HE HATH ORDAINED," Acts 17, 31. The judgment executed by Christ at His second coming on the Last Day will be universal and final, Matt. 25, 32. 34. 41. 46; Acts 10, 42; Rom. 2, 6; 14, 10; 2 Cor. 5, 10; Rev. 20, 12 f. Three Ecum. Cr. A. C., III, 6; XVII. Ap., XVII. The Unitarians and the related rationalistic bodies, including of course the Modernists, hold that the real judgment of men goes on in time, day by day, the *final Judgment* of Scripture being merely a crude dramatization of this truth. There is no place for the final Judgment of Scripture in the system of Universalism, which teaches the ultimate salvation of all. Millennialism holds that the Judgment will be executed during the millennium: Judgment *Day* = judgment *period*. The sentence pronounced on the wicked according to the Seventh-day Adventists and others imposes not eternal damnation, but annihilation. **195.** On the teaching of the Adventists: "investigative judgment, cleansing of the sanctuary," see 388. 390.

192. CHRIST WILL EXECUTE JUDGMENT NOT ONLY ACCORDING TO THE DIVINE NATURE, BUT ACCORDING TO BOTH NATURES. "He will judge the world in righteousness by that *Man* whom He hath ordained," Acts 17, 31, by the "Son of Man," Matt. 16, 27; John 5, 27; Dan. 7, 13 f. Because of the communication of attributes, Matt. 28, 18, all power exercised in the *Judgment* by the divine nature is exercised in and through the human nature. F. C., Th. D., VIII, 55. Reformed theology in its consistent form declares that Christ's human nature is incapable of sharing to the full in the Judgment. See 258. Some Catholic theologians hold the same view. See 251.

193. IN THE JUDGMENT THE UNBELIEVER, HAVING REJECTED THE GOSPEL, WILL BE DEALT WITH ACCORDING TO THE LAW; THE BELIEVER, ACCORDING TO THE GOSPEL. "He that believeth . . . shall not come into condemnation [judgment]," John 5, 24; 3, 18. He appears before the judgment-seat not to be judged, but to be absolved. Nor will his sins, which are forgiven, be examined and published, Is. 43, 25; Jer. 31, 34; Micha 7, 19. The good works of the believers will be adduced as evidencing their faith, while the unbelievers will be sentenced to damnation because of their sins, Matt. 25, 31—46. The Catholic churches, together with the other Pelagianistic churches and bodies, teach that not only the wicked, but also the Christians will be *judged according to the Law*, that it is not "this faith that makes the difference between those who are saved and those who are damned" (Ap., III. Trigl., p. 213), but the individual's moral worth; and consistently applying the principle of nomism, Rome teaches that also the sins of the believers will be revealed in the Judgment. — The Law, which tells us that "we must all appear before the judgment-seat," 2 Cor. 5, 10; Matt. 12, 36, gives way to the Gospel as soon as it has accomplished its purpose, Rom. 10, 4; John 3, 18; "He that believeth on Him is not judged." (R. V.) The Catholic doctrine commingles Law and Gospel.

XXXVIII. THE END OF THE WORLD.

194. ON THE LAST DAY "HEAVEN AND EARTH," THE UNIVERSE CREATED AT THE BEGINNING, "shall pass away," Luke 21, 33; Matt. 24, 3; 1 Cor. 7, 31 ("The fashion of this world passeth away"); Heb. 1, 10 f.; 2 Pet. 3, 10. 13; Rev. 21, 1; Is. 65, 17. A. C., XVII ("at the consummation of the world"). Ap., III, 245 ("in this life and after this life"); VII and VIII, 15 ("in the world to come"); XVII; XXVIII, 10. Small C., Third Art. ("at the Last Day"); Seventh Pet. Large C., II, 31. 53. 57. The solemn truth concerning the *end of the world* is denied by "the scoffers," 2 Pet. 3, 3 f.: "All things continue as they were from the beginning of creation"; by ancient and modern philosophers, who use similar language; and by materialism, which teaches that matter is eternal.

XXXIX. ETERNAL DEATH.

195. "THEY THAT HAVE DONE EVIL SHALL GO INTO EVERLASTING FIRE." Ath. Cr., 39. "This is the catholic faith," the creed of all Christendom, l. c., 40. A. C., XVII. Ap., XVII. Large C., II, 66. Damnation has no interruption, no alleviation, no cessation. "These

shall go away into everlasting punishment; but the righteous into life eternal," Matt. 25, 46; 18, 8; 2 Thess. 1, 9. "Eternal" here means without end. 1) The eternity of damnation is as endless as the eternity of bliss, Dan. 12, 2; Matt. 25, 46; John 3, 36. 2) Scripture exhausts the resources of language in expressing the concept of the endlessness of damnation, Rev. 14, 11; 20, 10. 3) The paraphrastic terms of Mark 9, 44. 46. 48 leave no room for the idea of a cessation of the punishment. 4) The very nature of the coming eon, as distinguished from the present eon, is endlessness. In opposition to Scripture the *Restorationists* (Universalists, Unitarians, Spiritists, etc.) teach that punishment administered in the future world, which is not retributive, but remedial, or other means employed by God will result in the salvation of all men (restitution of all things, second probation, an extension of "Hades" as a state and place of probation.) See further Prov. 11, 7; Eccl. 11, 3; Matt. 25, 10; Luke 16, 26; John 5, 28 f.; 2 Cor. 5, 10; 6, 2; Heb. 9, 27. A. C., XVII, 4. Contrary to Scripture the *Annihilationists* (Socinians, Adventists, Russellites, etc.) teach that the wicked will be put out of existence. When these errorists argue that the history of mankind cannot end in dualism and that eternal damnation does not accord with the mercy and justice of God, they judge God and His ways by human standards and make human speculations and sentiments count for more than God's Word, Rom. 9, 20; 11, 33; 1 Tim. 6, 15 f. The Restorationists indeed appeal to Scripture. But Acts 3, 21 ("restitution of all things") speaks of the establishment of the kingdom of God according to God's purpose and prophecy; cp. Matt. 17, 11. 1 Cor. 15, 28: The enemies will be subjugated, not converted, to Christ. Rom. 5, 18: "All men" have been justified, objectively. 2 Thess. 1, 9 and Rev. 20, 14: "Destruction," "death," does not mean cessation of existence. See passages above; cp. 1 Tim. 5, 6. It is not a merciful, but a cruel theology which refuses to warn the sinner of the fatal result of unbelief. It tends to frustrate the merciful design of God to bring all sinners to repentance and thus becomes a contributory cause of the eternal damnation of many. 185.

196. ETERNAL DAMNATION IS THE RESULT SOLELY OF MAN'S SIN AND HIS REJECTION OF THE FORGIVENESS OF SINS, HIS UNBELIEF, Ezek. 18, 20; Rom. 6, 23; 1 Cor. 6, 9; Gal. 3, 10; 5, 19—21; Eph. 2, 3; 5, 6; Rev. 21, 8; Mark 16, 16; John 3, 16—18. Ap., XVII. Large C., II, 66. F. C., Th. D., I, 6. 13; V, 23. *Damnation* is in no wise, as Calvinism teaches, the result of a decree of

God to that effect or of a lack of the grace of God, Ezek. 33, 11; 2 Cor. 5, 19—21; 1 Tim. 2, 6; 2 Pet. 2, 1. F. C., Th. D., XI, 61. 78—83. 177.

XL. ETERNAL LIFE.

197. THERE IS AN ETERNAL LIFE. THE CHILDREN OF GOD SHALL LIVE WITH HIM FOREVER IN THE PERFECT BLISS AND GLORY OF HEAVEN; AND THE HOPE OF THE ETERNAL LIFE FILLS, SHAPES, AND GLORIFIES THEIR LIFE ON EARTH. Ps. 16, 11; Is. 35, 10; Matt. 25, 34. 46; 1 Cor. 15, 41 f.; 1 Thess. 4, 17; Heb. 4, 9; 1 Pet. 1, 4; 1 John 3, 2; Rev. 21, 4. — Luke 10, 20; 21, 28; Rom. 7, 24; 8, 17 f.; 1 Cor. 1, 7 f.; Phil. 1, 23; 3, 20 f.; 2 Tim. 4, 7 f.; Titus 2, 13; 1 Pet. 1, 8; Rev. 22, 20. Apostles' Cr. Nicene Cr.: "I look for the life of the world to come." Ath. Cr., 39. A. C., XVII. Ap., XVII. Small C., Second Art.; Third Art.; Seventh Pet. Large C., II, 57 f. F. C., Th. D., VI, 24 f.; XI, 21 f. Materialism, Humanism, etc., deny the *eternal life*, Modernism does not deny it, but, inculcating presentworldliness, makes little of it. **107. 181.** (The heaven of the blessed is not a physical locality, with spatial properties, but a "somewhere." It is there where God reveals Himself in His full, uncovered glory to the saints and the angels, Matt. 18, 10; Luke 1, 19: The angels, on earth, are in heaven. **31.**)

198. ETERNAL LIFE IS THE FREE GIFT OF THE GRACE OF GOD IN CHRIST, OFFERED TO ALL IN THE MEANS OF GRACE, APPROPRIATED BY FAITH, Matt. 25, 34; Mark 16, 16; John 3, 15—18. 36; Rom. 6, 23; 2 Tim. 1, 9; 4, 7 f.; Heb. 4, 3. 11; 1 John 5, 11 f.; Rev. 2, 10. A. C., III; XVII; Ap., III, Trigl., p. 213 ("In order that the hope of eternal life may not be fickle, but certain, we must believe that we have eternal life not by our works or merits, but from pure grace, by faith in Christ"); § 241; XVII. Small C., Second Art.; Third Art. Large C., I, 22; II, 28 f. F. C., Ep., IV, 7; XI, 8. 13. 15; Th. D., I, 6; III, 9. 52 f.; IV, 22 f.; XI, 8. 23. 60. There is no other way of salvation, Acts 4, 12; Eph. 2, 12. Large C., II, 66. The sinner cannot be saved under the plan of salvation devised by the Catholic churches: eternal life the reward of good works (**98. 99. 108**); by the Unitarians and related bodies: salvation through moral transformation (**108**); and by the Universalists and related bodies: salvation by means of probationary punishment or other methods employed in the future world (**195**). "The wages of sin is death; but the *gift of God* is *eternal life* through Jesus Christ, our Lord," Rom. 6, 23.

PART II.

CATHOLIC CHURCHES.

A. THE EASTERN CATHOLIC CHURCHES.

199. A common name for the various branches of Oriental Christianity, also known as the Greek Church or Greek Orthodox Church. The Eastern section of early Christianity produced the great majority of the more prominent theologians, notable among these Ignatius, Clement of Alexandria, Origen, Eusebius, Athanasius, Basil, the two Gregorys, and the two Cyrils. Their principal episcopal chairs were Antioch, Jerusalem, Alexandria, and Constantinople. The first seven Ecumenical Councils were strongly Eastern in character. The difference between the West and the East became more pronounced in the controversy regarding the date of Easter (325) and in the quarrel regarding the use of images for religious purposes. This debate raged for several centuries. The chief point of difference, however, was that concerning the procession of the Holy Ghost from the Father *and the Son*. The Latin Church maintained the "Filioque"; the Greek Church denied it. During the ninth and tenth centuries the Greek Church did active mission-work among Bulgarians and Russians and has maintained herself in these territories as also in Greece and Asia Minor as the official representative of Christendom. In the year 1053 the Patriarch of Constantinople addressed a letter to the Western Church which brought the charges of gross heresy — the doctrine of the "Filioque," celibacy, and the use of unleavened bread in the Eucharist. When he persisted in these charges, excommunication was pronounced upon the Eastern Church by the Pope's legate, and the patriarch countered this sentence with a decree excommunicating the Pope (A. D. 1054). Since that time the Eastern Church has gone its way separately from the Latin or Roman communion. In its later stages it has been in a condition of spiritual apathy and dead formalism.

As the various parts of the Byzantine Empire became independent, the Eastern Church organized itself nationally. The Russian Church became independent of the Patriarch of Constantinople about 1700; Greece, in 1821.

The Eastern Church accepts the decrees of the first seven great councils (the last at Nice, 787), the Niceno-Constantinopolitan Creed in its original wording, without the "Filioque," but

never acknowledged the Apostles' Creed nor the Athanasian Creed. It was not touched by the Reformation, in spite of the endeavors of Melancthon and Andreae to win the Greek Church for the doctrine of justification by faith.

The modern confessions of the Greek Church were written to counteract Calvinistic influence and to preserve the Greek Church between the contending influences of Romanism and Protestantism. Peter Mogilas, Metropolitan of Kiew, drew up, about the year 1640, in the form of a catechism the so-called Orthodox Confession of the Catholic Apostolic Eastern Church. It was adopted by the four Eastern patriarchs in 1643, and it is the official creed of the entire Greek and Russian Church. The Synod of Jerusalem, 1672, adopted a confession of faith prepared by Patriarch Dositheus, the so-called *Confessio Dosithei*. Other confessional writings of the Eastern Church are Platon's Catechism (Russian, 1762); the Longer Catechism of Philaret (Russian, 1839); and the Confession of Metrophanes Kritopulus, prepared by this prelate at the request of some Lutheran theologian when he visited Germany in 1625.

The Eastern Orthodox Church is represented in the United States by the Albanian Orthodox Church, the Bulgarian, the Greek, the Roumanian, the Russian, the Serbian, and the Syrian churches, 711,925 communicants, served by 681 priests in 675 churches (1930).

The World War with its disastrous effect upon the religious life of Russia under the present Bolshevik régime has brought confusion into the Russian Orthodox Church and also great uncertainty into the relation of American Orthodox bodies to the European parent bodies and to each other. About ten years after the war a movement was begun (not completed in 1933) toward the union of all the Orthodox Catholic congregations in America into one united American Orthodox Catholic church-body, to be governed by an American synod representing all national groups in this country, but independent of foreign control. The Russian bishops in America under the archbishop loyal to the Patriarchate of Moscow authorized and established such an organization, autonomous in authority, administration, and jurisdiction, but at one with the rest of the Eastern Orthodox Catholic churches in doctrine, polity, discipline, and practise. The name of this body is to be the Holy Eastern Orthodox Catholic and Apostolic Church in North America. It was chartered as a religious corporation in

Massachusetts in 1927 and is proceeding gradually to unite under the North American Holy Synod the members and the clergy of various racial and national origins who desire to enter.

Doctrines of the Eastern Catholic Churches.

200. a) *The Source and Standard of Doctrine.* — Together with Scripture, tradition is an authentic source of faith. “Articles of faith owe their authority and proof partly to the Sacred Scriptures, partly to the ecclesiastical tradition and the doctrine of the councils and sacred Fathers.” Orth. Conf., 4. “How is divine revelation spread among men and preserved in the true Church? By two channels — holy tradition and Holy Scripture. What is meant by the name holy tradition? By the name holy tradition is meant the doctrine of the faith, the Law of God, the Sacraments, and the ritual as handed down by the true believers and worshipers of God by word and example from one to another and from generation to generation.” Lgr. C., 16. 17. “The Church is the sure repository of holy tradition.” Ib. “The Holy Scripture is divine revelation. But we do not believe that the authority of the Catholic Church is less than the authority of the Scripture. Since the Holy Spirit is the Author of both, it is the same whether you hear the Church or the Scripture.” C. Dos., d. 2. The Bible is not a clear book, since its variant interpretations have given rise to so many heresies. Ib. “The Holy Spirit is the Author of the Holy Scriptures; but also that which the holy Fathers have resolved in orthodox and local councils is given by the Holy Spirit.” Orth. Conf., 72.

Regarding the canon of Scripture there is no argument. The Septuagint, which includes the Apocrypha, is the authentic Old Testament text. But theologians as well as synods have not been in agreement regarding the canonical authority of the Apocrypha. The Orthodox Confession uses passages from the Apocrypha as proof-texts.

The reading of the Scriptures by the laity is discouraged. “Should not the Sacred Scriptures be read generally by all Christians? No. It must be read only by those who are able to penetrate into the profound things of the Spirit and who know how to investigate, to teach, and to read it. Those who are not so trained are prohibited by the Catholic Church from reading it in view of the damage that results. Especially the reading of certain parts, chiefly of the Old Testament, is forbidden on these grounds, even as we forbid little children to partake of heavy food.” C. Dos., q. 1.

201. b) *God.* — The Greek Church adheres to the doctrine of the unity of essence and trinity of persons in God. It accepts the doctrine that the Holy Spirit proceeds from the Father (*qui ex Patre procedit*) and rejects the clause “and from the Son” (*Filioque*) as an unwarranted Latin interpolation and corruption. “By the single procession of the Spirit (*ἐκπόρευσις*) is meant the eternal procession, i. e., an eternal inner-Trinitarian process, like the eternal generation of the Son, and not the temporal mission (*πέμψις*) of the Spirit from the Father and the Son, concerning which there has been no controversy between the Eastern and Western Churches.” Klotsche, *Christian Symbolics*, p. 35 n.

202. c) *The Fall of Man.* — Man was created to take the place of the fallen angels. Our bodies originate from the seed of Adam, while the soul is created new for every individual. (Creationism, as opposed to traducianism. Orth. Conf., 28.) In its original state the nature of man had an “image” of God (reason and freedom of the will), but not “likeness.” The essence of the Fall was man’s misuse of free will, and his fallen state is one of moral weakness rather than one of radical corruption and positive guilt. Therefore “it rests within the free will of any one whether he would be good and a child of God or evil and a child of the devil. This is within man’s power except that divine grace assists towards the good or draws him away from the evil, without, however, coercing man’s free will.” Orth. Conf., 27.

203. d) *Mortal and Venial Sins.* — The error of an absolute distinction between certain sins as mortal and others as venial is shared with the Roman Church by the Greek. “Mortal sin is that which is contrary to a plain prohibition of the divine Law or that which is a refusal of a divine command. When carried into action, such desire separates from the divine grace. The mere intention to commit such a sin injures the soul, but does not kill it.” Orth. Conf., 18. “Venial sins are such as no man can avoid doing except Christ and the Virgin Mary. Such sin does not deprive us of grace or expose us to damnation.” *Ib.*, 43. “Actual sins committed purposely and in mature years against God’s plain command, ignoring love to God and the neighbor, deprive us of divine grace. Such sin is removed by penance and the mercy of God in Christ when the priest during confession pronounces absolution to the penitent.” *Ib.*, 21.

204. e) *Predestination.* — The Calvinistic doctrine of *predestination* is branded as “abominable, a sacrilege, insanity, slander, and

blasphemy." Conf. Dos., d. 3. However, the Semi-Pelagian teaching of election is held. "How are we to understand the predestination of God with respect to men in general and to each man severally? God has predestined to give to all men, and has actually given them, preparatory grace and means sufficient for the attainment of happiness. Those who freely accept the grace given them, who make good use of the Means of Grace granted unto them, and who walk in the appointed path of salvation God has properly foreordained for salvation." Lgr. C., 123. The *intuitu fidei* is plainly taught in the following: "As He foresaw that some would use well their free will, but others ill, He accordingly predestined the former to glory, while the latter He condemned." *Ib.*, 125.

205. f) *Of Saints and Images.* — Angels and saints are invoked as intercessors between man and God; especially the guardian angel is to be invoked. The saints by their prayers strengthen and offer before God the prayers of the faithful. Orth. Conf., 16—21. Lgr. C., 263. "Especially the Virgin has received grace beyond any other creature and is supreme over all angels, standing at the right hand of her Son." Orth. Conf., 42. The intercession of the saints on our behalf is called a mediatorship. Orth. Conf., C 52. In Greek theology Mary is said to be the object of *hyperdulia* as distinguished from the *dulia* of the saints and the *latria* due to God.

"The relics of the saints have been given us by our Lord Jesus Christ as salutary springs, from which manifold blessings flow." Lgr. C., 267. Also the cross (not the crucifix), holy vessels and books, and the images of Christ and the saints (never carved or molded, but only painted on flat surfaces) receive *dulia*. C. Dos., q. 4. The holy images, or icons, are in theology treated as representations that call to mind the work of God and the help of the saints. In actual church practise, however, religion has to a large extent become a superstitious veneration of icons and other sacred objects, not far removed from fetishism.

206. g) *Justification.* — Since man has not become entirely corrupt through the Fall, having retained the ability to do good (freedom of the will), the Greek Church teaches a synergism in that it grants to man the power to reject or to cooperate with grace. Man is justified by faith active in good works. Yes, he is able to do good works before his conversion. C. Dos., d. 14. The first question of the Orthodox Confession reads: "What must an Orthodox and Catholic Christian hold and observe in order to inherit eternal life? Answer: Right faith and good works." While some theologians

teach justification by faith alone, the official doctrine introduces works into faith. "We believe that man is justified not simply by faith alone, but by a faith which is active through love, that is, through faith and works." C. Dos., d. 13. See also above under "Fall of Man." Faith is simply the assent to the orthodox doctrine.

207. h) *The Church*. — "All true believers united by the holy tradition of the faith, collectively and successively, by the will of God, compose the *Church*; and she is the sure repository of holy tradition, or, as St. Paul expresses it, 'the Church of the living God, the pillar and ground of the truth,' 1 Tim. 3, 15." Lgr. C., 18. "The Church is a divinely instituted community of men, united by the orthodox faith, the Law of God, the hierarchy, and the Sacraments." Lgr. C., 252. On account of the *Apostolic Succession* (see below, 211, 5) the Church is *infallible*. Moreover, the holy Fathers continue to serve as organs of the Spirit, safeguarding the Church absolutely against all error. C. Dos., d. 12. This is said not of the invisible Church, but of the Greek Catholic organization.

208. i) *The Commandments of the Church*. — Prominent in the life of the Greek Catholic are the *Nine Commandments of the Church*, regarded as of the same obligation as God's own commandments. Each has its separate paragraph in the Orthodox Confession: Fasting, obedience to the clergy, confession made four times a year, not to read heretical books, intercession for priesthood and government, observing special fastings and prayers, not to pervert church property to private use, and to observe the closed seasons. The infallibility of the Church and her authority to interpret the Bible serve to make the observance of these commandments a matter of conscience to every Orthodox Christian. Moreover, the Greek Church views good works merely as single acts that have their inherent moral value, not as the outflow of spiritual life. In this sense the Orthodox Confession speaks of three cardinal virtues (prayer, fasting, almsgiving) and of four general virtues, which flow out of them (prudence, justice, fortitude, and temperance). The Sabbath commandment is regarded as still binding on all men in so far as every seventh day must be kept holy.

209. j) *Church Liturgy*. — The *cultus* of the Eastern Church, although entirely vocal (no instrumental music being permitted), is magnificent and offers for the delectation of rude minds an almost barbaric pomp and bewildering changes of vestments, especially during the celebration of the Eucharist, where the liturgy

provides a highly wrought symbolism representing Christ's suffering and death. There is no congregational singing. Choirs chant the music, some of it ranking among the finest productions of musical art.

210. k) *Church and State.* — From early days, Orthodox Christianity was the state religion of the Eastern Empire. This continued to the fall of Constantinople, 1453. In Russia the governing body was the Holy Synod, consisting of prelates nominated by the Czar. Until the Bolshevik Revolution the Russian Church claimed every Russian by birth and sternly repressed Protestant missions (oppression of Lutherans in the Baltic Provinces). The Russian Church to-day is again under a general patriarch and is merely tolerated by the Communist rulers.

211. l) *The Sacraments.* — The seven sacraments of the Greek Church are Baptism, unction with chrism, Eucharist, penance and confession, holy order, matrimony, and the anointing of the sick. A sacrament is defined as "a holy act through which grace, or, in other words, the saving power of God, works mysteriously upon man." Lgr. C., 284. The statement that grace is "necessarily conferred upon those who receive them," C. Dos., d. 15, is not unlike the Roman Catholic doctrine of *ex opere operato*. For the effective administration of the sacraments the inward *intention* of the priest must be to perform the purpose for which the respective sacraments are instituted, Orth. Conf., 100. 107, as in the Roman Church.

1) *Baptism* is considered absolutely necessary to salvation, also for infants, and a trine immersion is regarded as essential. Lgr. C., 290. Children are baptized in the faith of their parents and sponsors. In agreement with its doctrine of the Fall the Greek Church teaches that original sin is completely eradicated by Baptism, so that not even concupiscence remains. Orth. Conf., 103. In case of necessity any member of the Greek Church may administer Baptism. Baptism confers an indelible character. C. Dos., d. 16. Converts from non-immersionist bodies are rebaptized.

2) Immediately after baptism the believer is anointed with a *chrism*, consecrated by a bishop, on forehead, chest, eyes, ears, lips, hands, and feet "for growth and strength in spiritual life."

3) As in the Roman Church, the *Eucharist* is both a sacrament and a sacrifice. *Transubstantiation* is taught, the bread (leavened wheat bread) being changed into the essence of Christ's body and the wine (which is served by intinction of the bread into the consecrated wine, the communicant receiving both elements together

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205. f) *Of Saints and Images*. — Angels and saints are invoked as intercessors between man and God; especially the guardian angel is to be invoked. The saints by their prayers strengthen and offer before God the prayers of the faithful. Orth. Conf., 16—21. Lgr. C., 263. "Especially the Virgin has received grace beyond any other creature and is supreme over all angels, standing at the right hand of her Son." Orth. Conf., 42. The intercession of the saints on our behalf is called a mediatorship. Orth. Conf., C 52. In Greek theology Mary is said to be the object of *hyperdulia* as distinguished from the *dulia* of the saints and the *latria* due to God.

"The relics of the saints have been given us by our Lord Jesus Christ as salutary springs, from which manifold blessings flow." Lgr. C., 267. Also the cross (not the crucifix), holy vessels and books, and the images of Christ and the saints (never carved or molded, but only painted on flat surfaces) receive *dulia*. C. Dos., q. 4. The holy images, or icons, are in theology treated as representations that call to mind the work of God and the help of the saints. In actual church practise, however, religion has to a large extent become a superstitious veneration of icons and other sacred objects, not far removed from fetishism.

206. g) *Justification*. — Since man has not become entirely corrupt through the Fall, having retained the ability to do good (freedom of the will), the Greek Church teaches a synergism in that it grants to man the power to reject or to cooperate with grace. Man is justified by faith active in good works. Yes, he is able to do good works before his conversion. C. Dos., d. 14. The first question of the Orthodox Confession reads: "What must an Orthodox and Catholic Christian hold and observe in order to inherit eternal life? Answer: Right faith and good works." While some theologians

teach justification by faith alone, the official doctrine introduces works into faith. "We believe that man is justified not simply by faith alone, but by a faith which is active through love, that is, through faith and works." C. Dos., d. 13. See also above under "Fall of Man." Faith is simply the assent to the orthodox doctrine.

207. h) *The Church.* — "All true believers united by the holy tradition of the faith, collectively and successively, by the will of God, compose the *Church*; and she is the sure repository of holy tradition, or, as St. Paul expresses it, 'the Church of the living God, the pillar and ground of the truth,' 1 Tim. 3, 15." Lgr. C., 18. "The Church is a divinely instituted community of men, united by the orthodox faith, the Law of God, the hierarchy, and the Sacraments." Lgr. C., 252. On account of the *Apostolic Succession* (see below, 211, 5) the Church is *infallible*. Moreover, the holy Fathers continue to serve as organs of the Spirit, safeguarding the Church absolutely against all error. C. Dos., d. 12. This is said not of the invisible Church, but of the Greek Catholic organization.

208. i) *The Commandments of the Church.* — Prominent in the life of the Greek Catholic are the Nine *Commandments of the Church*, regarded as of the same obligation as God's own commandments. Each has its separate paragraph in the Orthodox Confession: Fasting, obedience to the clergy, confession made four times a year, not to read heretical books, intercession for priesthood and government, observing special fastings and prayers, not to pervert church property to private use, and to observe the closed seasons. The infallibility of the Church and her authority to interpret the Bible serve to make the observance of these commandments a matter of conscience to every Orthodox Christian. Moreover, the Greek Church views good works merely as single acts that have their inherent moral value, not as the outflow of spiritual life. In this sense the Orthodox Confession speaks of three cardinal virtues (prayer, fasting, almsgiving) and of four general virtues, which flow out of them (prudence, justice, fortitude, and temperance). The Sabbath commandment is regarded as still binding on all men in so far as every seventh day must be kept holy.

209. j) *Church Liturgy.* — The *cultus* of the Eastern Church, although entirely vocal (no instrumental music being permitted), is magnificent and offers for the delectation of rude minds an almost barbaric pomp and bewildering changes of vestments, especially during the celebration of the Eucharist, where the liturgy

provides a highly wrought symbolism representing Christ's suffering and death. There is no congregational singing. Choirs chant the music, some of it ranking among the finest productions of musical art.

210. k) *Church and State*. — From early days, Orthodox Christianity was the state religion of the Eastern Empire. This continued to the fall of Constantinople, 1453. In Russia the governing body was the Holy Synod, consisting of prelates nominated by the Czar. Until the Bolshevik Revolution the Russian Church claimed every Russian by birth and sternly repressed Protestant missions (oppression of Lutherans in the Baltic Provinces). The Russian Church to-day is again under a general patriarch and is merely tolerated by the Communist rulers.

211. 1) *The Sacraments*. — The seven sacraments of the Greek Church are Baptism, unction with chrism, Eucharist, penance and confession, holy order, matrimony, and the anointing of the sick. A sacrament is defined as "a holy act through which grace, or, in other words, the saving power of God, works mysteriously upon man." Lgr. C., 284. The statement that grace is "necessarily conferred upon those who receive them," C. Dos., d. 15, is not unlike the Roman Catholic doctrine of *ex opere operato*. For the effective administration of the sacraments the inward *intention* of the priest must be to perform the purpose for which the respective sacraments are instituted, Orth. Conf., 100. 107, as in the Roman Church.

1) *Baptism* is considered absolutely necessary to salvation, also for infants, and a trine immersion is regarded as essential. Lgr. C., 290. Children are baptized in the faith of their parents and sponsors. In agreement with its doctrine of the Fall the Greek Church teaches that original sin is completely eradicated by Baptism, so that not even concupiscence remains. Orth. Conf., 103. In case of necessity any member of the Greek Church may administer Baptism. Baptism confers an indelible character. C. Dos., d. 16. Converts from non-immersionist bodies are rebaptized.

2) Immediately after baptism the believer is anointed with a *chrism*, consecrated by a bishop, on forehead, chest, eyes, ears, lips, hands, and feet "for growth and strength in spiritual life."

3) As in the Roman Church, the *Eucharist* is both a sacrament and a sacrifice. *Transubstantiation* is taught, the bread (leavened wheat bread) being changed into the essence of Christ's body and the wine (which is served by intinction of the bread into the consecrated wine, the communicant receiving both elements together

in a spoon) into the blood of our Lord. The elements therefore receive the same *adoration* as is due Christ Himself and the Holy Trinity. Orth. Conf., 101. C. Dos., d. 17. Children receive the sacrament in infancy; after the seventh year confession is obligatory. The Eucharist as a *sacrifice*: it is called a true and propitiatory, though unbloody, sacrifice for all the faithful whether living or dead. Orth. Conf., 107.

4) *Penance* and *confession*, as in the Roman Church, is made to consist of three acts: an act of contrition and one of confession by the sinner and an act of penance (satisfaction) imposed by the priest. Penance restores the sinner to the state of innocence which was his after baptism. Orth. Conf., 112. 114. Faith is not a part of penance. The individual sins must be confessed to the priest, who imposes some act of satisfaction, usually prayers, alms, fastings, pilgrimages. *Ib.*, 113. Such confession should be made four times a year. *Ib.*, 90. The Roman system of indulgences is rejected by the Greek Catholic Church. However, the *absolution* from sin is reserved also in the Greek Church to the priesthood, which is the custodian of all graces which Christ has merited for the believer.

5) *Holy Orders*. "The priesthood is that sacrament which was committed by Christ to the apostles and which through the imposition of hands is to the present day conferred by the ordination of priests, the bishops taking the place of the apostles for the purpose of administering the holy sacraments and for advancing the salvation of men. . . . Through this consecration and succession, which has been uninterrupted, those who have been ordained have the authority to teach the saving doctrine." Orth. Conf., 109. (*Sacerdotalism*.) "The office of a bishop is so essential that without it there could be no Church nor any Christians. He stands in uninterrupted apostolic succession, a living image of God on earth, the source of all sacraments of the Catholic Church." C. Dos., d. 10. Accordingly the choice (*call*) of priests is not in the hands of the laity, but their appointment rests entirely with the bishop, whereas the bishop is not chosen by the priests, but by the Holy Synod. C. Dos., d. 10. An *indelible character* attaches to persons ordained. Only these, and not the laity, are priests in the proper sense, and only they can forgive sin. In the priesthood there are three degrees of ordination, bishop, priest, and deacon. The first has the power of *ordination*, the second that of administering the sacraments, the third that of assisting in such ceremony. They possess their

authority by divine right. The bishops are in a true sense the "rulers and heads" of the Church. C. Dos., d. 10. Regarding the marriage of the clergy the rule prevails that all may enter matrimony, except the bishops, who are selected, as a rule, from the monastic clergy (*celibacy*); priests and deacons may be married, but only once.

6) *Matrimony*. By a misinterpretation of Eph. 5, 32 the Longer Catechism justifies the inclusion of matrimony in the number of sacraments (362); yet a low estimate is placed upon the marriage state in comparison with the celibacy of the monks and bishops.

7) *Holy Unction*, or unction with oil, "is a sacrament, in which, while the body is anointed with oil, God's grace is invoked on the sick to heal him of spiritual and bodily infirmities." Lgr. C., 364. Hence its object is not, as in the Roman Church, to prepare for death, but to aid the sick in his return to health. The sacrament is always performed publicly and usually by seven priests.

212. m) *Intercession for the Departed*. — Christ's descent is represented as a visit of His soul and divinity to Hades for the purpose of leading the souls of the Old Testament believers to paradise. Orth. Conf., 49. The Roman idea of a *purgatory* is rejected; yet in Hades (the intermediate state) a purification takes place of those who felt contrition here on earth, but were not able to do good works necessary to salvation. For such souls, prayers are offered especially in connection with the Eucharist. Lgr. C., 376. In Hades the souls of the just do not enjoy complete felicity, nor do the damned suffer their full penalty, until in the last Judgment the just enter into glory and the wicked into eternal perdition. Orth. Conf., 68.

The thoroughgoing nomism of the Eastern Catholic Church finds its expression also in the doctrine of the final Judgment as it concerns the Christians. The Longer Catechism knows nothing of the part the Gospel plays in this matter. Qu. 232: "Will He then condemn us even for evil words or thoughts? Without doubt He will unless we efface them by repentance, faith, and amendment of life, Matt. 12, 36." John 5, 24 is ignored.

213. *Assyrian Jacobite Apostolic Church*. — One of the very ancient separated Eastern churches, separated on account of monophysitism, is represented among Assyrian immigrants by (1926 Census) 3 parishes with 1,407 members. Its head is the Patriarch of Antioch, residence at Mardin, Dair el Zahfaran. It accepts the

Nicene Creed, with the "Filioque"; its source of doctrine is the Bible and tradition; has the seven Eastern sacraments, auricular confession, communion of the laity in one kind, veneration of the saints, and prayers for the dead.

214. *Church of Armenia in America.* — Numbering 28,181 members in 29 local organizations, the Armenian Church is made up of immigrants from Armenia in Asia Minor. In doctrine it is allied to the Eastern Church. Its government is *episcopal* in form. It denies the "Filioque," accepts the canons of the first three General Councils "as well as the writings of the recognized Fathers of the Church of the period of those councils." It has an Armenian version of the Bible, but regards the tradition of the Church as a norm of interpretation. Seven sacraments are accepted. Baptism is by immersion, eight days after birth, followed immediately by confirmation (anointing and laying on of hands). The Lord's Supper is administered in both kinds, even to infants. Prayers for the dead are offered, and the saints are venerated.

Several Nestorian churches, separated from the ancient Church on account of Nestorianism, are found in America. Two have church edifices in Chicago.

Uniate churches. See 253.

215. *Doukhobors.* — A fanatical sect of Russians, whose name in their own language means "Wrestlers with the Spirit," who came into public notice in 1902 by their religious trek, or pilgrimage, into Canada. Because they refused to perform military services for the Czar, they were persecuted. Their religious processions in Canada drew the attention of the American press. By order of their fanatical leaders they left their homes, carried no food, and many wore no clothing. They expected to meet Christ at His second coming. Occasionally they would break forth in a weird strain of a psalm, which would rise, as it was taken up by one after the other, until it became a mighty wail of a multitude. Now and then the leader would stop, throw his arms wildly before him and exclaim, "I see Him; I see Jesus," at which his followers would go insane. These leaders have fallen from their positions, and some of them are in asylums, others in prisons, while the mass of the people have become practical farmers. From Vancouver to Manitoba there are forty-eight Doukhobor villages. Occasionally the fanatical strain asserts itself, and a colony will discard all clothing and make a pilgrimage until checked by the police. Their religious teachings include a rejection of the ministry and church

organizations, since every one who is led by the Spirit is free from sinning; they believe that Christ was human, but that His soul reappears at intervals in living men. Klotsche, *op. cit.*, p. 55.

216. *African Orthodox Church.*—A Negro body organized in 1921 by George Alexander McGuire, an Episcopalian priest, who later obtained orders from Archbishop Vilatte, of the Assyrian Jacobite Apostolic Church, though it is now autonomous and independent. The membership (1926 Census) was reported to be 1,568. It accepts the Holy Scriptures and tradition as the source of revelation, the Nicene Creed, without the "Filioque," holds that the Eucharist is both a sacrament and a sacrifice offered for the living and the dead, follows the Roman liturgy, and regards the episcopacy as the central source of authority in matters spiritual and temporal.

Afro-American Catholic Church.—A Negro organization, founded in 1927, whose affiliations are with the American Catholic Church. Reports one church and one station.

B. THE ROMAN CATHOLIC CHURCH.

217. The integrity of the apostolic institutions was lost to the Church at an early date. When St. Paul, even in his day, saw the "mystery of iniquity" at work, he had in view an ambitious clergy that exalted itself above the laity and an episcopal order that strove to make its station a dominating one in the Church. The distinction between bishops and presbyters and the assignment of various functions of church government (including discipline) to the bishops marks this hierarchical tendency. The bishops of Rome enjoyed the additional distinction of occupying the see at the capital of the world, and the occupants of the Roman bishopric were not slow to urge a definite primacy among the bishops of the Church, East and West. In the eighth century the Popes acquired also political power.

Other abuses had crept in, which lowered the Christian consciousness of people and clergy and left the field open to the ambitious machinations of the Roman Pontiff. The infallibility of the Church; the merit of works, especially of the monastic life; purgatory; the veneration of images, each added an antichristian feature to Western Catholicism. The primacy of the Pope and his temporal power were universally acknowledged after the age of Pope Hildebrand (Gregory VII — Canossa, 1077, Henry IV). The Dark Ages of priest rule and superstition followed. Simony be-

came the common practise in conferring the episcopal and other remunerative offices. The education of the clergy languished, until many were ignorant of the meaning of the Latin ceremonial. The sermons, such as they were, treated mainly of the legends of the saints and their merits. The veneration of the saints and of their relics became a polytheistic and fetishistic cult which overshadowed the entire doctrinal contents of Christianity. Penance was assessed in a mechanical way, later to be given relief through indulgences.

The period is characterized by the scholastic theology, which endeavored to unite the metaphysics and logic of Aristotle with Christian theology. The monastic orders, becoming wealthy, degenerated morally and intellectually, until the mendicant orders arose, which proved quite as unable to stand prosperity.

The complaints of an outraged laity compelled the initiation of efforts by various councils towards a reformation of the Church in head (Pope) and members (clergy). All these efforts proved abortive. The stake silenced the evangelical witness-bearing of John Huss (1415) and the protest of Savonarola (1498). Separation from the Mother Church was penalized by persecution, most ruthlessly employed by the Spanish Inquisition.

The Roman Catholic Church after the Reformation hardened its heart against the Gospel through the canons and decrees of the Council of Trent. In order to prevent the collapse of Catholicism in Western Europe, the Society of Jesus (Jesuits, founded by Loyola, 1538) originated the Counter-Reformation. The Jesuit Bellarmine (died 1621) became the dogmatician of the Roman system of belief. The Thirty Years' War (1618—1648) was instigated by the Jesuits for the purpose of destroying by bloodshed and fire the evangelical Church wherever it had failed to succumb to political pressure.

During the nineteenth century the spiritual pretensions of the Papacy expanded, while its temporal power contracted. Pope Pius IX assumed the functions of a council and in 1854 proclaimed the dogma of the Immaculate Conception, thus on his own responsibility deciding a question of belief on which the doctors of the Church were divided. In 1864 he issued an encyclical, together with a Syllabus of Errors, "aimed at the basic ideas of modern civilization and culture." But the climax was reached in 1870, when the Vatican Council, over the head of strong opposition in the Church and in the council itself, ratified the decree of papal

infallibility and so fixed it as a dogma of the Church. This action is regarded as the triumph of Jesuitism. That same year witnessed the complete destruction of the Pope's temporal power, when Italy was reunited under the house of Savoy and the church-state became part of the kingdom. Through the concordat signed by Mussolini and the Pope in 1929 title to the Vatican palace and its gardens was restored to the Popes (Vatican City).

In France complete separation of Church and State became effective by legal enactment in 1906, when, among other provisions, all appropriations for public worship were repealed and all churches, chapels, episcopal palaces, and parsonages were declared the property of the State.

In Spain there was a popular insurrection against the priest-ridden reigning house of Hapsburg, culminating in a revolution which swept away the throne and also terminated the union of State and Church. The entire property of the Roman Catholic Church was nationalized (1933). Also in Mexico the Roman Church lost all its prerogatives, all title to church property having passed to the State, which also has the entire control of education. Foreign-born clergymen — most of the Catholic clergy were foreign-born — are forbidden to officiate in churches or to teach in schools, and all monastic orders are prohibited.

The first Catholic congregation in the territory now comprising the United States was founded at St. Augustine, Fla., 1565 (massacre of Huguenots). Missionaries appeared on the Pacific Coast about 1600 and on the Atlantic Coast a few years later. English and Irish Catholics came to Maryland in 1634. As late as 1774 the few Catholics living on Manhattan had to go to Philadelphia to receive the sacraments. Beginning with 1757, the Catholic Church had its own ecclesiastical superiors. In 1807 about 80 churches were reported and a Catholic population of 150,000. Estimates for 1860 vary from 3,000,000 to 4,500,000. The census of 1890 reported more than 6,000,000 communicants above nine years of age. 1930: 20,322,594 communicants (Catholic Directory for 1934), 17,494 churches, 24,712 priests.

DOCTRINAL STANDARDS.

The teachings of the Roman Church are found in the Ecumenical Creeds (the Apostles', the Nicene with the "Filioque," and the Athanasian), in the decisions of the General Councils (19 in number), particularly in the Tridentine and Vatican decrees, the authorized catechisms, the papal bulls and apostolic

letters (encyclicals), and in books which have the approval of the respective bishop and the censor (*imprimatur* and *nihil obstat*).

The *Council of Trent* (in the Austrian Tyrol), held between 1545 and 1563 under the Popes Paul III, Julius III, Marcellus II, Paul IV, and Pius IV, was attended by about 200 bishops, 7 abbots, 7 generals of religious orders, and by the representatives of Catholic kings and princes. Its doctrinal decisions are divided into *decreta* and *canones*, the latter being short propositions which condemn the opposite Protestant doctrine and always end with *anathema sit*, "let him be accursed."

The *Creed of Pope Pius IV* consists of a dozen short paragraphs, which are an extension of the Nicene Creed, but pointed at the Protestant Reformation, composed by Pius IV shortly after the conclusion of the Council of Trent.

Roman Catechism. In its last sessions the Council of Trent left to the Pope, Pius IV, the preparation of a catechism. He selected for this task four distinguished theologians, who under the advice of Carlo Borromeo composed the catechism which after careful revision was published by order of Pius V in 1566 under the title *Catechismus Romanus ex decreto Concilii Tridentini ad parochos*. It must be regarded as one of the chief text-books of Catholic doctrine, although it met with opposition by the Jesuits, who did not approve of the Thomist principles embodied in it. Especially the sections on the *auxilia gratiae* and predestination were attacked by them. Since it is in agreement with the doctrinal pronouncements of Trent and has been approved by Popes and bishops, it can hardly contain doctrine which contradicts that of the Church in any essential point. Our references are to the English translation, Dublin, 1829 (in books and chapters), and to the Latin-German text of Buse, Velhagen and Klasing, Leipzig, 1867 (in questions and answers).

The papal bulls, decrees, and encyclical letters are also authoritative statements of Roman doctrine, although the claim of infallibility is not made for all of these documents. Of special importance is the *Syllabus* of Pius IX (December 8, 1864), directed against eighty errors of modern secularism and Protestantism. They are grouped under ten heads: 1. pantheism, naturalism, and absolute rationalism; 2. moderate rationalism; 3. indifferentism and latitudinarianism; 4. Socialism, Communism, secret societies, Bible societies, clerico-liberal societies; 5. errors regarding the Church and her rights; 6. errors regarding civil

society, both in itself and in its relation to the Church; 7. errors regarding Christian and natural ethics; 8. errors regarding Christian marriage; 9. errors regarding the temporal power of the Pope; 10. errors regarding modern liberalism. The Syllabus has been designated by Roman theologians as one of the papal documents that bear the marks of inspiration.

Also the liturgical texts like the *Missale Romanum*, the office-book containing the liturgy of the Mass (final revision 1634), and the *Breviarium Romanum*, containing the daily prayers (completed 1632) are authoritative sources of Roman doctrine.

Standard works by modern Roman Catholic writers: The Catechism of J. Deharbe, S. J., 1847. The Faith of Our Fathers, by James Cardinal Gibbons (92d edition). Catholic Belief, by J. Faa Di Bruno, ed. Lambert, 550th thousand, Benzinger Brothers, 1922. Lehrbuch der Religion, W. Wilmers, 4 volumes, 5th edition, Muenster, 1894.

THE DOCTRINES OF THE ROMAN CATHOLIC CHURCH.

1. THE SOURCE OF RELIGIOUS KNOWLEDGE.

218. The Council of Trent acknowledges as the source of religious teaching "all the books of the Old and New Testament," and in these are included the Apocrypha of the Old Testament. Any one who does not receive these books as contained in the old Latin Vulgate as sacred and canonical is pronounced anathema. Furthermore, the council prohibited any one from interpreting the Scriptures "contrary to that sense which Holy Mother Church — whose it is to judge of the true sense and interpretations of the Holy Scriptures — hath held and doth hold; or even contrary to the unanimous consent of the Fathers." Sess. IV.

Without the interpretation of the Church the Scriptures are held to be an obscure book. As expressed by Di Bruno: "The Fathers of the Church plainly expressed their belief that the written Word of God by itself, without the help of *tradition*, would always leave disputes unsettled, points of belief and morals undetermined, and true religion a problem unsolved." Op. cit., p. 29.

On these premises it is easily understood how Roman theology had to vindicate for the Church herself the right to establish doctrine, to say what is not orthodox Catholic teaching. The Church is *infallible*. It exercises its doctrinal authority through the resolutions of councils composed of bishops, who, under the headship of the Roman Pontiff, pronounce decisions in matters of doctrine.

Wilmers, *op. cit.*, 2, 588 ff. But does not such continued definition and promulgation of doctrines argue against the infallible nature of the Church? If a dogma is pronounced in one century, has not the Church erred in all previous centuries? Roman theology does not recognize this difficulty. "The Church cannot promulgate any new doctrine. But it can develop more and more the truth entrusted to it, can define it more exactly and unfold the entire wealth of revelation with ever increasing clearness. By this process not one of the dogmas previously held is cast aside, nor are any such added that were not implicitly taught in earlier formulations. Occasion for such development was given by the heresies that arose from time to time. While previously many a one could not clearly understand revelation on account of the obscurity of Holy Scripture, such difficulty was now removed through the pronouncement of the Church." Wilmers, *op. cit.*, 2, 585.

Not the Scriptures alone, then, or the Scriptures and the Fathers, so-called tradition, are the source of truth in Catholic theology; fundamentally the source of all religious knowledge is found in the Roman theory of the *development of doctrine* through the continued revelation of truth by and in the Catholic Church. The Church is a living organ of Christ and herself a source of revelation. (Essentially, a form of Enthusiasm, *Schwaermerei*.) Necessarily, then, the Scriptures must sink in value and importance. They are nothing more than the teaching of the Church at the time when they were written. To take the Biblical writings as they stand in their original form is, according to this view, to overlook the successive expansions or limitations of their meaning which they have since experienced; it is to mistake hints and outlines for a finished structure. Successive occasions have called upon the Church to pronounce more definitely than the Scriptures have done on many points of doctrine; and by these, accordingly, the Scriptures must be interpreted, and not these by the Scriptures. It will be readily seen that this theory of development carries the theory of tradition a step farther, for a tradition of truths might be supposed to continue the same and to admit of no alteration or improvement even in the form of statement. As, however, the formal statements of doctrines have varied in successive ages, an explanation of this fact is needed to reconcile the apparent anomaly of a Church, such as that of Rome, incapable of changing the doctrine of Christ, according to its own profession of being the

authoritative organ of Christ Himself. The difficulty, then, is met by regarding the Christian faith as a deposit in the minds of the apostles and their successors — a nucleus of divine truth to be acted on by reason and gradually unfolded in propositions and reasonings and conclusions. The theory of development thus serves the same office in regard to the general theory of tradition which tradition serves in regard to the Scriptures. As tradition is used by the Romanist to interpret the Scriptures in his own sense, so is the theory of development employed for the interpretation of the testimony of tradition.

From this point of view it is readily understood that, when it is acknowledged that certain doctrines were not known in the Church for several centuries and that for them there is no tradition, the Roman theologian is never in a quandary. For instance, the doctrine of transubstantiation was not known in the Church for many generations. The Roman Catholic will grant immediately that the formal statement of transubstantiation had not been made before such a time, but he will point out that the doctrine itself, so stated, had always existed, possibly was set forth already as a *pia sententia*, but waited its development in that explicit form until the occasions of the Church required such a statement of the doctrine of the Eucharist. Previous to the Council of Constance all contact with excommunicated persons was to be avoided, a prohibition which has since been limited to contacts with those who have been banned publicly or who have inflicted bodily injury on a priest. *Wilmers*, 2, 605. Evidently, then, there is no novelty of doctrine which may not be recommended on this ground as an explanation, that is, development, of some previously undoubted truth, in accordance with the rule of Vincent “*Cum dicas nove, non dicis nova.*”

The doctrine of papal infallibility was not defined before 1870. Gibbons raises the question “Did not the Vatican Council, in promulgating the definition of papal infallibility in 1870, create a new doctrine of revelation? And did not the Church thereby forfeit her glorious distinction of being always unchangeable in her teachings?” His answer is: “The council did not create a new creed, but rather confirmed the old one. It formulated into an article of faith a truth which in every age had been accepted by the Catholic world because it had been implicitly contained in the deposit of revelation.” *Faith of Our Fathers*, 92d edition, p. 130.

219. *Rome and the Bible.* — The fourth rule of the Congregation of the Index of Prohibited Books, approved by Pius IV and still in force, runs as follows: “Since it is manifest by experience that, if the Holy Bible in the vulgar tongue be suffered to be read everywhere without distinction, more evil than good arises, let the judgment of the bishop or inquisitor be abided by in this respect, so that, after consulting with the parish priest or the confessor, they may grant permission to read translations of the Scriptures, made by Catholic writers, to those whom they understand to be able to receive no harm, but an increase of faith and piety from such reading (which faculty [permit] let them have in writing). But whosoever shall presume to read these Bibles or have them in possession without such faculty shall not be capable of receiving absolution for their sins, unless they have first given up their Bibles to the ordinary [the bishop].” This prohibition has been followed up by later declarations. Pope Leo XII, in an encyclical dated May 3, 1824, addressed the Latin bishops thus: “We also, venerable brothers, in conformity with our apostolic duty, exhort you to turn away your flocks from these poisonous pastures [i. e., the vernacular Bibles]. Reprove, entreat, be instant in season and out of season, that the faithful committed to you (adhering strictly to the rules of the Congregation of the Index) be persuaded that, if the Sacred Scriptures be everywhere indiscriminately published, more evil than advantage will arise thence because of the rashness of men.” And the way of the laity to the reading of the Holy Scriptures is further blocked by the second article of the Creed of Pius IV: “I do admit the Holy Scripture in the same sense that Holy Mother Church hath held and doth hold, whose business it is to judge the true sense and interpretation of them. Nor will I ever receive or interpret them except according to the unanimous consent of the Fathers.” As the Holy Mother Church publishes no commentaries on the Holy Scriptures nor any “authorized interpretation” of Holy Writ, and as “the unanimous consent of the Fathers” is impossible (they having commented freely, each according to his ability), the layman might as well despair of ever understanding the Scriptures even if he had permission to read them.

In the Index of Leo XIII (1897) the following sections are in point: “5. Editions of the Bible in the original tongues and in old Catholic translations, also those of the Oriental Church, which have been published by non-Catholics, no matter how faithful and complete they may seem to be, are allowed to be used only by those

engaged in the study of theology and of the Scriptures, under the condition, however, that these books neither in the introductions nor the explanations make any attack on the dogmas of the Catholic Church. 6. In the same sense and under the same condition all other translations of the Bible by non-Catholics, either in Latin or in any of the living tongues, are permitted. 7. All translations of the Scriptures into the mother tongue, also those that have been published by Catholics, are absolutely forbidden unless they have been approved by the Apostolic See or have been published, under supervision of the bishops, with annotations taken from the writings of the Church Fathers and learned Catholic authors. 8. Further are prohibited all Bible translations made by non-Catholics into living tongues, especially those of the Bible societies, that have been condemned by the Popes more than once; for in the preparation of these editions all the rules of ecclesiastical supervision have been disregarded. However, the use of these editions is allowed to those who are engaged in theological or Biblical studies, in accordance with Rule 5."

The common doctrine of the Church is well expressed in the saying of Cardinal Manning, in his "Temporal Mission of the Holy Ghost," "We neither derive our religion from the Scriptures, nor does it depend upon them," p. 176; and by the editor of a leading English Roman Catholic journal: "It is strange that any reasonable man in the present day can imagine for a moment that Almighty God intended the Bible as a text-book of Christian doctrine." *The Month*, Dec., 1888.

"Scripture is the great depository of the Word of God. Therefore the Church is the divinely appointed custodian and interpreter of the Bible. For her office of infallible guide were superfluous if each individual could interpret the Bible for himself." Gibbons, *op. cit.*, p. 77. "Is the Bible a book intelligible to all? Far from it; it is full of obscurities and difficulties, not only for the illiterate, but even for the learned." P. 85. "The Scriptures alone cannot be a sufficient guide and rule of faith because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible, even in matters of the highest importance; and because they do not contain all the truths necessary for salvation." P. 89.

"The Catholic Church existed before the Bible; it is possible for the Catholic Church to exist without the Bible, for the Catholic Church is altogether independent of the Bible. The Bible does not

give any systematic, complete, and exhaustive treatment of the doctrines of Christ. In many respects it is, like a stenographer's note-book, partial and fragmentary, to be supplemented later on in more elaborate detail by other agencies. Christ never wrote a word of the Bible. One might naturally expect Him to have set the example by writing at least some portions of the Bible if he intended His followers to take their entire religion from it. Christ never ordered His apostles to write any part of the Bible. We might well expect such a command from Him if He desired the members of His Church to have recourse to the Bible for their religion. Christ could not have intended that the world should take its religion from the Bible, since so many millions of the human race to-day, to say nothing of past ages, cannot read or write." Thomas F. Coakley, *Inside Facts about the Catholic Church* (Catholic Truth Society pamphlet), p. 21 f.

Perry's "Instructions" argue against the Protestant principle of *Sola Scriptura* as follows: "The Protestant rule of taking the Scripture alone is not plain nor suited to the capacity of mankind generally. It is most unsuited to those who cannot read. How many such were there, especially in the earlier ages! For there was no printing till more than 1,400 years after Christ. It is not suited to those who can read, but have not judgment to understand, etc. . . . And how many are there who can understand the sense of the Scripture! That the number of such is vastly great is evident from plain fact; for we see that those who have not the Catholic Church to guide them disagree, etc. The Scripture itself says it is 'hard to be understood' and 'wrested by the unlearned and unstable to their destruction,' 2 Pet. 3, 16." It has been aptly said that the references to those who cannot read very well apply to Catholic countries, since in Spain there are 51 per cent. who cannot read, in Italy 48 per cent., in Portugal 75. As for the quotation from Peter it is evident that he does not refer to honest, simple-minded people, though not especially educated, but to men of perverted minds and of wicked intentions (see chap. 2, 12—15); "hard to be understood" is certainly a reference only to hard texts and difficult doctrines. Yet with reference to this text Catholics justify the bull against Bible societies issued by Pope Pius VII, June 29, 1816, in which the distribution of the Scriptures is termed "a crafty device by which the very foundations of religion are undermined"; "a pestilence, which must be remedied and abolished; a defilement of the faith, eminently dangerous to souls; impious machinations of innovators, wickedness of a nefarious

scheme; snares prepared for men's everlasting ruin; a new species of tares which our adversary has abundantly sown."

Rome's own use of the Scriptures defies all rules of sound hermeneutics. It is arbitrary, consistently ignores context, and never shrinks from mistranslation. The argument against celibacy derived from Paul's "A bishop . . . the husband of one wife" is met thus: "St. Paul means that a man who has been married twice should not be raised to the dignity of bishop. In those days they had to choose some married men to the priesthood because they could not find enough single men to administer to the increasing number of the faithful." Questions Asked by Protestants, p. 42. Consistently Luke 15, 10 is translated "doing penance" instead of "that repents." The tremendous cult of Mary is based upon the angel's address "Hail Mary!" — the angel's blessing being made to furnish proof that we should pray to the Virgin and that she will help those who petition her. Gregory VII based his exercise of spiritual and civil power on Gen. 1, 16. In all Catholic handbooks it is asserted that John 21, 15, 16, "Feed My sheep," gives the Pope power over the priests; "Feed My lambs," power over laymen. Chemnitz's Examen is a brilliant refutation of the use of Scripture made by the Council of Trent.

220. *Rationalism.* — In addition to Scripture and the Fathers, Rome has a principle of religious knowledge in reason. Its theology is shot through and through with rationalism. Reasonableness is the claim she makes for her system of doctrine. The adoration of the saints is brought into harmony with the First Commandment thus: "When a king declares that none shall step into his place, does he thereby deny that honor be paid to his magistrates?" Rom. C., 3, 2. 8. Man is able to obey the Law perfectly, for, says Bellarmine, "if that is denied, the commandments would not be commandments, and the Lord would be a cruel tyrant." Justif. 4, 10. Mary must be conceived without sin because "God would not let the body in which His Son would dwell have a stain of sin, which would indeed have communicated itself in a way to the Son." Wilmers, 2, 180. The adoration of the Sacred Heart is defended thus: "If we may worship the human nature, or the body of Christ, then why not His heart, that noble organ of human nature?" Wilmers, 4, 521. The Pope cannot err, for "the Church is the pillar and ground of the truth. If the whole fold cannot err, much less can the pastor, who has the keys or charge." Perry, Instructions.

2. THE TRINITY.

221. In accepting the Athanasian Creed and the Nicene Creed with the "Filioque" clause, the Roman Church teaches the procession of the Holy Ghost from Father and Son, in distinction from Greek theology.

God created the world out of nothing, but the Church does not regard the account in Genesis as necessarily and strictly historical. "The Catholic Church has no objection whatsoever to the theory of *evolution* in the mineral, plant, and animal kingdoms so long as the primary creative action of God be admitted. The world as created originally by God may have contained latent forces by which after a long series of ages evolution was accomplished. But in no case could the human soul have come into existence through evolutionary processes. The human soul owes its origin to the direct creative act of God. The Catholic Church teaches the ultimate creation of the world and the spirituality of the human soul. Holding fast to these fundamental doctrines, a Catholic may hold to the theory that life developed out of forces latent in non-living matter. A Catholic may hold, without doing violence to his faith, the theory that God created in the beginning nothing but a nebulous mass, endowing it with certain latent powers and energies which by a process of evolution should finally arrive at the world which we observe now." Coakley, *op. cit.*, p. 32 f.

222. Concerning the decree of *predestination* most of the scholastics followed Thomas in his teaching that both *election* and *reprobation*, alike undetermined by anything in man, must contribute to God's glory. Moreover, the Council of Trent did not define the doctrine of predestination, but emphasized the uncertainty of salvation. No one can be absolutely certain of his salvation unless he has learned this by special revelation. Sess. VI, chap. XII. Ever since, the Semi-Pelagianism of Roman theology has become evident in the formulation of this doctrine. Although Wilmers and others describe God as unmoved by any external motives, they attribute the decree of reprobation to the sins which He foresaw and and predestination to the graces which He foresaw. Bellarmine: "Eternal election may be viewed in a twofold manner. Inasmuch as it is the purpose to grant salvation, it is a matter of pure grace and one which requires no foreseeing of works. Inasmuch as it is the manner of carrying the purpose into effect, — as it were, its execution in the heart of God, — it requires the foreseeing of works. For God has not resolved to give eternal life as a reward.

except to those concerning whom He foresaw that they would do good." De Gratia et Lib., 2, 6. 14, col. 627. See 61. More carefully Di Bruno: "As the salvation of the good is owing to God's grace, given to them in the measure that He foreknew they would make use of, and not resist, though they could have resisted it, it follows that those that are saved must be considered to have been predestined, because their salvation was not only foreseen, but effected by God, through His grace, which sanctified them and helped them in the good use of their free will left in them unconstrained." Op. cit., p. 314.

Person of Christ. — Concerning the union of the divine and human natures Roman theology agrees with that of Zwingli. His humanity after His ascension was and is now limited to heaven. The human nature of Christ has never been truly united with the Logos. In agreement herewith, Christ's humanity receives not latria, but merely the hyperdulia which is accorded the Virgin. Bellarmine keeps separate the two natures and denies the omnipresence of Christ's human nature as definitely as Zwingli. Rome recognizes only a sustentation of the human nature by the divine. It also distinguishes a higher and lower part of the soul of Christ, the latter, *inferior pars*, alone experiencing the sufferings of the Passion; it also maintains that our Lord did not suffer the pains of eternal damnation.

3. THE CHURCH.

223. Romanism is a system of government. As a Church it is an institution consisting of rulers and subjects. It is *visible*, "as visible as the republic of Venice." Bellarmine. It is the visible society of all who have received Christian Baptism and embraces not only the good and pious, but also many wicked. Rom. C., 1, 10. 7. Only the heathen, the heretics, and the excommunicated are excluded from the jurisdiction of the Church. Practically the Church consists of the bishops and priests, the laity being called "children of the Church." 140. 159.

That there is no salvation outside the (Roman) Church is the claim made by Pius IX in his Allocution of December 9, 1854: "It is to be held as a matter of faith that no one can be saved outside the apostolic Roman Church." Gibbons: "The Catholic Church teaches also that our Lord conferred on St. Peter the first place of honor and jurisdiction in the government of His whole Church and that the same spiritual supremacy has always resided in the Popes, or Bishops of Rome, as being the successors of St. Peter. Consequently, to be true followers of Christ, all Chris-

tians, both among the clergy and the laity, must be in communion with the See of Rome, where Peter rules in the person of his successor." Op. cit., p. 95. In his Syllabus (17) Pius IX condemned as an error "to entertain at least a well-founded hope for the eternal salvation of all those who are in no manner in the true Church of Christ." This "in no manner" is an important modification. Pius IV declared that "outside the true Catholic faith" — not "church" — "no one can be saved," and Di Bruno has the comment: "This condemnation is not intended to apply to the earnest Christian who has not the means of knowing the Catholic faith, for he thus belongs in some sense to the Catholic Church, being excused on account of involuntary or invincible ignorance." Op. cit., p. 209. Hence, "Catholics do not believe that Protestants who are baptized, who lead a good life, love God and their neighbor, and are blamelessly ignorant of the just claims of the Catholic religion to be the only one true religion (which is called being in good faith) are excluded from heaven." Op. cit., p. 189. Popularly stated: "He who knows the Church to be the true Church and wilfully remains out of it cannot be saved." Philipps, Questions Asked by Protestants, p. 102. Canon John Vaughan: "Then are we going to affirm that every man who is not in visible communion with the Catholic and Roman Church is to be eternally and irrevocably lost? No. Far from it. We should never dream of making such a statement. And why? Because there is just one, though only one, circumstance that may excuse a man from submitting to her authority. That one circumstance is a sincere and honest conviction that her authority is but a usurpation; in other words, a genuine inability to recognize the Church's claims." *Is There Salvation Outside the Church*, p. 9.

224. *Marks of the Church.* — Naming as the four chief *marks* of the Church: its oneness, holiness, catholicity, and apostolicity, Rome contends that its exclusive possession of these essential attributes of the Church marks it as the Holy Christian Church. Besides confusing the terms "attributes" and "marks," Rome is compelled to attach new meanings to the terms themselves. 1) It assumes to be the One Church because it represents the union of the faithful in the profession of the one faith, under one ruler, the Pope. But the faith uniting the Catholics as Catholics is not the one Christian faith, and its obedience to the Pope stamps it as the Church of Antichrist. Besides, the One Church existed before the rise of the Papacy. Furthermore, the discord among Roman

Catholics in doctrinal matters is notorious. 2) Rome claims the attribute and mark of *holiness*, because "the Catholic Church teaches a holy doctrine, offers to all the means of holiness, and is distinguished by the eminent holiness of so many thousands of her children." Di Bruno, *op. cit.*, p. 125. But the holiness of the Church lies, first of all, in the perfect holiness of Christ imputed to the believers, Phil. 3, 9. Again, the holiness of life, which all believers exhibit, cannot serve as an infallible mark of the Church because of the deception practised in this matter by the hypocrites. Moreover, Rome does not teach the holy doctrine of Christ. And the doctrine which it does preach cannot impart the righteousness of Christ nor produce the holiness of good works. 3) Rome claims the title of *Catholic* for its church because it is spread among all nations. But the Christian Church is catholic because it embraces all Christians of all times and countries. Besides, mere number does not indicate spiritual value. And the mere assumption of the name Catholic Church does not mean anything more in the case of the Romanists than in the case of the Dowieites ("Christian Catholic Church"). 4) Rome finally claims apostolicity, insisting that it dates back to the apostles and, particularly, that it possesses the *Apostolic Succession*, by virtue of which the episcopal ordination creates the priesthood with its prerogatives, and that this Episcopal Succession is necessary for the existence of the Church. But the Christian Church is apostolic because, founded by the apostles, it possesses the apostolic doctrine, John 17, 20; Acts 2, 42; Eph. 2, 20. As to the alleged necessity of the Apostolic Succession and of episcopal ordination: Scripture knows nothing of it; there were no bishops of this kind in the days of the apostles. See 153. 154. The diocesan episcopate arose after the founding of the Church and therefore cannot be essential for its existence. And the ministerial office is conferred through the call by the congregation. 150. 151. The Apostolic Succession is a myth.

THE PRIMACY OF THE POPE.

225. The Pope is the vicar of Christ on earth (Trid., Dec. VI, chap. I); has the supreme universal power in the Church (Sess. XIV, chap. VII); has power to appoint bishops (Sess. XXIII, can. 8). The Roman Catechism calls him the "visible head and governor of the Church." Page 99. "He is the archbishop of the entire world, father and patriarch of the earth, sitting in the seat of the prince of the apostles and possessing the highest degree of

dignity and jurisdiction, which he owes to no synod or other human arrangements. Page 319 f.

The *infallibility* of the Pope was decreed at the insistence of Pius IX by the Vatican Council, 1870: "We, the sacred council, approving, teach, and so define as a dogma divinely revealed, that the Roman Pontiff, when he speaks *ex cathedra*, — that is to say, when in the discharge of the office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal Church, — is, through the divine assistance promised to the blessed Peter himself, possessed of the infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine concerning faith and morals; and that therefore such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, unalterable. But if any one shall venture (which may God avert!) to contradict our definition, let him be accursed."

Efforts are still made to safeguard the time-honored tradition of the authority of the councils; as when Gibbons writes (speaking descriptively, however, not dogmatically): "When a dispute arises in the Church regarding the sense of Scripture, the subject is referred to the Pope for final adjudication. The sovereign Pontiff, before deciding the case, gathers around him his venerable colleagues, the cardinals of the Church; or he calls a council of his associate judges of faith, the bishops of Christendom; or he has recourse to other lights which the Holy Ghost may suggest to him. Then, after mature and prayerful deliberation, he pronounces judgment, and his sentence is final, irrevocable, and infallible." *Op. cit.*, p. 125.

Another difficulty is created by the doctrine which makes the Church the infallible teacher. The Creed of Pius IV states: "I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor of St. Peter, prince of the apostles, and vicar of Jesus Christ." But the theologians point out that not the hearing church (the laity), but the teaching church (the governing clergy, bishops) is mother and preceptress of all churches (*sacerdotalism*). Wilmers, 2, 568.

As noted, the dogma of papal infallibility was adopted only in 1870, and even then there was the most strenuous opposition to it on the part of some of the most brilliant and consistent thinkers

and leaders of the Roman Church. On this point Dr. Doellinger, the noted Catholic theologian, says: "To prove the dogma of papal infallibility from church history, nothing less is required than a complete falsification of it [church history]. The declarations of Popes which contradict the doctrines of the Church or contradict each other (as the same Pope sometimes contradicts himself) will have to be twisted into agreement, so as to show that their heterodox or mutually destructive enunciations are at bottom sound doctrine or, when a little has been subtracted from one dictum and added to the other, are not really contradictory and mean the same thing." The Pope and the Council, p. 49 f.

Among the contradictions alluded to by Doellinger we may specify: Pope Liberius professed Arianism; Zosimus endorsed Pelagianism; Honorius I was condemned for heresy by three or four councils and by several Popes and was finally denounced by Leo II as "one who endeavored by profane treason to overthrow the immaculate faith of the Roman Church." Hadrian VI, when still professor in Louvain, denied that the Pope is infallible and as Pope did not renounce this position. It is found in a reprint of his works published in Rome during his lifetime.

If Scripture-proof for the infallibility of the Pope is demanded, we are referred to Matt. 16, 18; John 21, 16; Luke 22, 32 — texts that contain no reference to the Popes nor to any one's infallibility.

While Catholic theologians try to impress Protestants with the limitations contained in the official definition of papal infallibility (see above) and emphasize the freedom of the Catholic to teach according to his private judgment, a loyal Catholic is, as a matter of loyalty, bound by every expression of the Pope, even if not pronounced *ex cathedra*. A Jesuit journal discusses "Catholic integrity," or the attitude demanded of every theologian, as follows: "Catholic integrity involves several elements. There is the acceptance of all revealed truth as infallibly taught *ex cathedra* by the Church and its Pontiff; he who will not go this far is an out-and-out heretic. Then there is the acceptance of the daily teaching of the Church, even when she does not pronounce *ex cathedra* and even when the doctrine taught may make no claim to be even implicitly revealed, but the denial of which would imperil revelation. He who will not go this far has missed the point of the full teaching power of the Church, is an indocile son, and has one foot, at least, on the exit from the Church. We must not forget that

there is an ecclesiastical faith due from us as well as divine faith and that the universal refusal of the one is inevitably followed by the denial of the other. Thirdly, there is the acceptance of the directions of the Church and of its Pontiff in the exercise of our activities which either directly involve our Catholic faith and morals or, though of other concern, are open to lead us into real danger to our faith or moral life. Directions of the present Holy Father in this sense have borne on the teaching and study of philosophy, theology, Holy Scripture, and ecclesiastical history; on participation in political life in United Italy; on the organized action of Catholics for the betterment of social conditions in Italy, in France, and in Germany." *America*, July 4, 1914, p. 272.

226. *Temporal Power.*—The Pope became the king of kings in 755, when Stephen III girded on two swords, one on each side, emblems of temporal and spiritual power, and crowned Pepin king of France. Now, the Pope desired the old Roman Empire to be revived. In 800 Charlemagne, the son and successor of Pepin, was invited to Rome and crowned by Pope Leo III as "Emperor of the Romans." In return for this, Charlemagne decreed that one-tenth of all incomes must be given to the Church on the severest pains of forfeiture. But the Pope must have grounds for such assumptions of power. And so the "decretals of Bishop Isidore," which are now universally considered to have been bold and unblushing forgeries, were promulgated between 847 and 853. About 858 the Donation of Constantine, which is now acknowledged by Romanists to be spurious, was made to do service. These were requisitioned by Pope Nicholas I. The system grew as John XII placed the iron crown upon the head of Otho I, in 962, as the "King of the Holy Roman Empire of the Germans"; as Hildebrand enforced celibacy upon his English clergy, in 1073; as Adrian IV granted Ireland to King Henry II, in 1156; and as Boniface VIII issued his famous bull *Unam Sanctam*, in 1303, which was quoted by Pope Pius IX in his encyclical of December 8, 1864, and is good canon law to-day. Here are its contents: "1. It is necessary to salvation that every man should submit to the Pope. 2. This is a necessary consequence of the dogma of papal supremacy. 3. It condemns the assertion by the State of any power over the church property. 4. The temporal power of Christian princes does not exempt them from obedience to the head of the Church. 5. The material sword is drawn for the Church, the spiritual by the Church. 6. The material sword must cooperate with the spiritual

and assist it. 7. The secular power should be guided by the spiritual, as the higher. 8. The spiritual has the preeminence over the material. 9. The temporal power is subordinate to the ecclesiastical, as to the higher. 10. The temporal power, if it is not good, is judged by the spiritual. 11. To the ecclesiastical authority" (that is, to the Pope and his hierarchy) "the words of the prophet Jeremiah apply: 'Lo, I have set thee this day over the nations and over the kingdoms to root up and pull down, and to waste, and to destroy, and to build, and to plant.' 12. When the temporal power goes astray, it is judged by the spiritual. 13. For obtaining eternal happiness, each one is required to submit to the Pope. 14. The supremacy of the Pope, even in temporal things, is to be enforced. 15. The Pope recognizes human authorities in their proper place, till they lift their will against God."

In his encyclical of 1864, Pius IX pronounces condemnation upon all those who will not acknowledge the Pope's authority to lay his commands upon states in such a way that not only family life, the school, and education pass entirely under the control of the Roman Church, but that the Pope may even interfere in all legislation and require its alteration. The Syllabus, appended to this letter, asserts the union of Church and State in the strongest terms. "The ecclesiastical power must exercise its authority without the permission or assent of the civil power." No. 20. "It has the right to employ force." No. 24. "The Church ought not to be separated from the State nor the State from the Church." No. 55.

This position has been upheld by the later Pontiffs. "Hence follows the fatal theory of the separation of Church and State. But the absurdity of such a position is manifest." The Great Encyclical Letters of Leo XIII, p. 148. "It would be very erroneous to draw the conclusion that in America is to be sought the most desirable status of the Church or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced." *Ib.*, p. 323. "The Church of Rome is one monarchy over all the kingdoms of the world, as the mind and soul of the body of a man, or as God in the world. Therefore the Church of Rome must not only have the spiritual power, but the supreme temporal power." Encyclical of 1879.

After citing the principle of religious freedom and calling it "license," Leo XIII in his famous "Immortale Dei" (Nov. 1, 1885) said: "From this [license] the following consequences logically flow: that the judgment of each one's conscience is independent

of all [papal] law; that the most unrestrained opinions may openly be expressed as to the practise or omission of divine [papal] worship; and that every one has unbounded license to think whatever he chooses and to publish abroad whatever he thinks." In the ideal state the Church has supreme authority in the making and administration of the law. When separation of Church and State was declared in Portugal, Pius X, in his encyclical letter "Iam-dudum," May 24, 1911, reprobated, condemned, and rejected this law, "which makes no account of God and repudiates the Catholic creed."

4. ORIGINAL SIN.

227. Roman theology distinguishes between man's original natural constitution, which included the flesh, by its very essence the seat of carnal desire (*concupiscence*), and a special endowment bestowed upon man by grace (*donum gratiae superadditum*), which was necessary in order to subdue the rebellion of the flesh against the spirit. When, in the *Fall*, man lost these supernatural gifts, no important alteration took place in his nature. He had no perfect concreated holiness, therefore could not lose it. What he lost was his spiritual balance. Original sin is something negative, according to the Scotists, while according to the Thomists original sin is also something positive, consisting essentially in concupiscence. In order to satisfy the contending parties, the Council of Trent avoided, or rather carefully veiled, the point of controversy and stated that Adam through his own fault lost the holiness and righteousness wherein he had been "constituted," the ambiguous word *constitutus* being substituted for *creatus*. Thereby the whole Adam was changed for the worse. Sess. V. Original sin, then, has weakened and deflected, but not entirely destroyed and extinguished the freedom of the will. "Since all men through the fall of Adam have lost their innocence and have become unclean, yet their free will has by no means been extinguished, but has been weakened and distorted in its powers." Sess. VI, chap. I. "If one says that through the fall of Adam man's free will has been lost and extinguished, let him be anathema." Sess. VI, can. 5.

Original sin is eradicated in Baptism: "If any one asserts that [in baptism] the whole of that which has the true and proper nature of sin is not taken away, let him be anathema." The concupiscence which remains is not "truly and properly sin." Trid., Sess. V, 5.

The doctrine that original sin is not a corruption of the entire human nature, but merely a loss of supernatural quality by which

man was able to check his desires, is the entering wedge for the entire mass of Semi-Pelagian doctrines which stress man's ability to cooperate in his own salvation.

An important exception is stated in Roman doctrine regarding the universality of the loss which humans sustained through the Fall. The exception is made in the case of the mother of our Lord. "From the first moment of her conception, by a spiritual grace and prerogative of God and with reference to the merits of Jesus Christ, Mary was preserved from every stain of hereditary guilt." Wilmers, 2, 177. The Vulgate translation of Gen. 3, 15 ("She will crush your head") is quoted as a Scriptural allusion to the Immaculate Conception. Mary was mortal indeed, but the theologians point out freedom from sin as one thing and immortality as another; hence, while in the fall of man the loss of the supernatural gift indeed produced death, preservation from the stain did not signify preservation from mortality. Wilmers, l. c., 179. The extravagant honors paid to the Virgin, as evidenced in the countless shrines and churches erected to her honor, the profusion of references to her in Roman literature and devotion, are dogmatically grounded in the preeminence accorded to her in the doctrine of a sinless conception. According to the "pious opinion" (not yet a defined dogma) of the theologians, Mary ascended to heaven (feast of the Assumption).

5. SIN AND GRACE.

228. *Semi-Pelagianism* runs through the entire Catholic presentation of sin, grace, faith, justification, salvation. Man's nature is not utterly corrupt. He is able to obey the *Law*. Indeed, in a state of grace he is able to render perfect obedience. Yes, he is able to do more than God demanded of him. Salvation is brought about through a cooperation of man's *free will* with the *grace* of God (*synergism*).

"No one ought to make use of that rash saying, — one prohibited by the Fathers under an anathema, — that the observance of the commandments of God is impossible for one that is justified, for God commands not impossibilities. . . . Although, during this mortal life, men, how holy and just soever, at times fall into at least light and daily sins, which are also called venial, not therefore do they cease to be just." Trid., Sess. VI, chap. XI.

Good works are possible also before justification. "The good acts done by the help of grace before justification are not, strictly speaking, meritorious, but serve to smooth the way to justification,

to move God, though merely through His mercy and condescension, to help us and render us better disposed for the same. But if, with the assistance of actual grace, good works are done by a person who is in a state of justifying grace, then they are acceptable to God and merit an increase of grace on earth and an increase of glory in heaven." Di Bruno, p. 59. 347 b. When Paul speaks of salvation without works, he "never meant to discountenance Gospel works, that is, internal or external acts or good works done by God's grace before being justified." *Ib.*, 331. Not only before justification, but also after man has fallen into mortal sin, man can do good works. "When we are in mortal sin, we can do good, but cannot merit heaven." Deharbe. Such works do not merit anything; yet they are not useless. "The good done in mortal sin is very useful for obtaining from God's mercy the grace of conversion and sometimes for turning aside temporal punishment." *Id.* Cornelius (Acts 10, 4) is referred to as an example (though even according to Rome's definition he was not living in "mortal sin"). By the theologians, merit before and after justification is distinguished thus: God is just; i. e., He is fair; He will therefore give recompense to the man in response and proportionately to good works performed by him even before justification (*meritum de congruo*). But after the infusion of supernatural grace man is able to do supernatural works which can justly claim a supernatural reward from God (*meritum de condigno*).

229. The distinction between *mortal and venial sin* is thus set forth: "Mortal and venial sins differ fundamentally in their effect on the soul; mortal brings immediate spiritual death, or separation from God, venial inflicts wounds more or less severe, but not immediately fatal; it cools, but does not dissolve the friendship of God. . . . Mortal sin is a thorough violation, or breaking, of a commandment of God with full knowledge and deliberation. . . . Venial sin is either a slight infringement of the Law, or it may be in some cases a great violation of the Law, but rendered slight in the person who commits it through his want of sufficient knowledge, deliberation, or freedom. Venial sin is not a complete breaking of a commandment, but a tendency towards breaking it. . . . Venial sin, although an offense against God, does not cause the forfeiture of God's friendship nor the loss of justifying grace, as mortal sin does; but it diminishes God's love towards us. . . . It causes a stain and a guilt in the soul, of which we can easily obtain pardon; and therefore it is in that sense called

venial, from the Latin *venia*, pardon. . . . Mortal sin offends God grievously, causes death to the soul, and deserves everlasting punishment." Di Bruno, *op. cit.*, p. 65 f. According to the uniform doctrine of the theologians venial sins entail only temporal punishments.

Protestant theology also speaks of mortal sin, in the sense of sins that destroy faith. The Roman definition, however, distinctly says that "not only unbelief, by which faith itself is lost, but also mortal sin, though faith be not lost on account of it," etc. *Trid.*, Sess. VI, chap. XV. Of such it is said that they lose grace, but not faith. The lusts of the flesh which remain are not sinful and become sinful only when the will acquiesces in them. 47.

On the teaching that deliberate intention belongs to the very nature of sin, is based also the denial of actual sin in infants. "Though poisoned by original sin and hence not entirely innocent, they are without the guilt of actual sin. Deut. 1, 39; Jonah 4, 11."

230. The process by which *grace* enters into the soul and undoes the evil of sin is described by Romanists in a manner which makes very clear the thoroughgoing synergism of their theology. The Roman Catechism defines grace as "a divine quality inhering in the soul and, as it were, a glory and a light which removes all the stains from the soul and makes the soul itself more beautiful and glorious." II, 2, 49. Accordingly, grace is not a quality in God, but a quality infused and now dwelling in the soul, by virtue of which man may do good and obtain the forgiveness of sins. The theologians distinguish between actual grace, defined as "a passing, supernatural, divine help, enlightening our understanding and moving our will and enabling us to perform any single good action"; and habitual grace, or the grace of justification, the lasting condition of the Christian. Di Bruno, p. 59. Cp. Wilmers. 4, 5. 6.

"The goodness of God goes before and meets the soul and gives to every soul gratuitously a first grace (an actual, not justifying grace), by the aid of which the soul can perform good works (not, however, deserving heaven) and obtain further grace. . . . Most frequently one of the first graces is the grace to pray, in order to obtain more abundant help. . . . Every one can by *prayer* obtain more grace from God, prepare himself to obtain the free gift of justification, and, by cooperating or working with it, arrive at everlasting life. Almighty God, because He is eternal and all-knowing, knows beforehand the cooperation of the good with His grace, their

good works, perseverance, and final salvation. As the salvation of the good is owing to God's grace, given to them in the measure that He foreknew they would make use of and not resist, though they could have resisted it, it follows that those that are saved must be considered to have been *predestined*, because their salvation was not only foreseen, but effected by God through His grace, which sanctified them and helped them in the good use of their free will, left in them unconstrained." Di Bruno, p. 314.

The popular presentation of the way of salvation as taught in the Roman Catholic Church may be illustrated by the following from *The Hour*, a Catholic paper published in Detroit, Michigan: "Man had sinned, and man should pay; but man was incapable of paying a limitless debt. God alone could pay such a debt. The omnipotence and the wisdom of God shone forth in the Incarnation, and men were given a Redeemer, who was at once man (of the race who should pay) and God, who alone could pay. Our divine Lord offered Himself in adequate payment of the infinite debt. He took our sins upon Himself, not in the sense that He was in any wise tainted with sins or took their stain upon Him—this is unthinkable in the all-pure God. But as our Sponsor, as one who 'goes bail,' He bore in Himself the suffering necessary to expiate the debt of human sin. What, then, is the result? All men 'saved' in the death of Christ? Is it only necessary to have faith in Christ to achieve heaven? Not at all. Even before the redemption, even when our first parents were in the full possession of God's wondrous grace and of faculties of mind and will unhurt by sin, they had to make a free choice, perform a free act of their own, to merit heaven. Their salvation, in a true sense, depended on their deeds, on their works. So, though Christ has truly died for our sins, died to save us, it is not only necessary that we have faith in Him, but it is necessary that we belong to the Church which He founded to preach His Gospel and to conserve and perpetuate the saving sacraments, and it is further necessary that we keep His commandments and the commandments of His Church. *The Hour*, July 10, 1924.

231. Good works and Christ's merit, therefore, are the two causes of our state of grace. "We have the expiatory merits of Christ, which God is pleased to accept in our favor; but then with His satisfaction we must join our own penitential works." Perry, Instructions. In this connection it must be noted that, when Roman theology speaks of "good works," it has in mind not so much the good deeds which follow out of a virtuous heart, but that very

specifically this term applies to prayers, fastings, and penances (237) and, further, the observance of the commandments of the Church and of the so-called evangelical counsels.

Good works are regarded not only as in themselves meritorious, but even as an atonement for guilt. "The same work may be meritorious and propitiating and impetrating. Giving alms is meritorious since it aids the needy neighbor; propitiatory, since it involves self-denial on our own part. Prayer is meritorious since by it we honor God; propitiatory, because God fulfils our petition." Wilmers, 2, 620. "Also the elect attain to salvation as a reward for their works. For, although they were chosen from eternity, they had to merit salvation through their good works." Id., 748. "Man must cooperate by his own activity in order to attain sanctifying grace." Id., 4, 15. "Man cooperates with the grace of God." P. 23.

In addition to the works prescribed by the Law, the members of monastic orders perform certain works of supererogation. These are particularly three, proposed by the Church in her evangelical counsels (*consilia evangelica*) — chastity, obedience, and poverty, the vows taken by the monks and nuns. These works are called by Bellarmine "more difficult, better and more perfect, and receiving a higher reward than the works commanded by Christ." De Monachis, c. 7. According to Trid., Sess. VI, can. 21, Christ is a new lawgiver, the evangelical counsels allegedly being founded on the Sermon on the Mount. It follows that the Gospel is a doctrine of works, is essentially *Law*. Trid., Sess. VI, can. 19.

In addition, there is a vast amount of legislation, vaguely described as "the *commandments of the Church*," which the Catholic is to observe and by which he may merit salvation. The Judaistic character of Romanism stands fully revealed in its insistence on these specific "commandments of the Church": 1) observance of the feasts of the Church; 2) the hearing of Mass on Sundays and holy days of obligation; 3) the observance of the fasts and abstinence; 4) the obligation of the Easter communion.

Add to this the Roman contention that the Church (the apostles) changed the Sabbath into *Sunday*. The Roman Catholic Church thus commands where God does not command (also in the case of the creation of new sacraments and prohibited degrees); furthermore, she dispenses from God's commands (prohibited degrees, parental consent), prohibits what God has not prohibited (celibacy, no remarriage in case of divorce for the cause of fornica-

tion or wilful desertion) or what God has commanded (communion in one kind).

In spite of this apparatus of works and human effort, or rather because of it, a Catholic never can have the *assurance* of the forgiveness of sins, of the grace of God. Trid., Sess. VI, chap. IX. The perseverance of the saints is altogether uncertain since it is based upon man's cooperation through good works. Catholic doctrine speaks of "human and divine cooperation in the second birth and its consummation." J. A. Moehler, *Symbolism*, p. 155. "Eternal happiness," according to the *Catholic Encyclopedia* (sub v. *Predestination*), is "primarily the work of God; secondarily, the fruit and reward of the meritorious actions." The merits which are here named are the following: "prayers, good works, and perseverance," — perseverance thus being considered as work of man. If the perseverance of the believer is a matter of great uncertainty, he can naturally have no assurance of it. Moehler goes so far as to say: "I think that in the neighborhood of any man who would declare himself under all circumstances assured of his salvation I should feel very uncomfortable and should probably have some difficulty to put away the thought that something like diabolical influence was here at play." *Op. cit.*, p. 158.

232. *Justification by faith* as taught in the Roman Church can be understood only if the concept "faith" as defined in Catholic doctrine is kept in mind. By *faith* the Roman Church does not mean the confidence of the heart that we through Christ have forgiveness of sin and a gracious God. Faith is primarily not trust, but an act of the understanding; "a virtue whereby we hold as true what God has revealed and the Catholic Church proposes to our belief."⁸) *Wilmers*, *op. cit.*, I, p. 57 f. We observe, this definition of faith includes also an understanding of the Law. In this we are confirmed when we read in the *Canons of Trent* that faith produces in the soul a fear of God's avenging justice. Only when the desire for forgiveness has been awakened and has been followed by the first beginning of charity, "justification" may take place. Sess. VI, chap. VI. Accordingly, justification is something entirely different from justification in the Protestant, the Pauline, sense. It is not a forensic act, by which God declares a man who believes in Christ free from the guilt of sin, but a process within man by which God makes the sinner just and holy.

8) The Koehlerglaube of the Catholic. (*Fides implicita.*)

The Council of Trent condemned in five canons of Session VI the Biblical doctrine of justification by faith alone. The principal are the following: Canon 9. "If any one saith that by faith alone the impious is justified, in such wise as to mean that nothing else is required to cooperate in order to the obtaining the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the movement of his own will, let him be anathema." Canon 11. "If any one saith that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost and is inherent in them, or even that the grace whereby we are justified is only the favor of God, let him be anathema." (To understand this canon, one must keep in mind the Roman definition of "grace" and "charity.") Canon 12. "If any one saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake or that this confidence alone is that whereby we are justified, let him be anathema."

Fundamentally the Roman doctrine of justification is governed by its complete misinterpretation of the *work of Christ*. Justification is not essentially an imputation of Christ's righteousness. This view is explicitly rejected. Christ has not earned righteousness for us, but has merited justification. By justification we are not pronounced righteous, but made righteous. Sins are not covered up, but are eradicated. In other words, justification is identical with *sanctification*. Hence such incongruous expressions as "to be more completely justified," Trid., Sess. VI, chap. X; "Justification is attained by faith," and this is not trust in Christ's merits, but a belief that Christian revelation is true; Justification is completed by faith active through good works, the *fides formata*; cp. Sess. VI, chap. VII. Cath. Encyc., V, 757: "informed' by charity, or love of God." Good works are distinctly "not only fruits of justification, but preserve and increase the justice received." (Quite evidently this "justice" is a quality in man.) From this follows by simple necessity the doctrine that "the good works of the just truly and properly are meritorious, deserving not only some kind of reward, but deserving life eternal itself." Bellarmine, quoted by Winer, *Komparative Darstellung*, 1837, p. 104. Lest this evaluation of good works be misunderstood, Bellarmine takes pains to say: "We believe that eternal life regarding its first and all its other degrees is granted for the good merits of God's children.

It is a general teaching of Scripture that not only a special degree of glory, but glory itself is a reward of good works." lb.

Faith is not the important thing in justification. Faith is a purely intellectual acknowledgment of Catholic teaching, which may exist even when a person has become worthy of damnation through mortal sin, Trid., Sess. VI, chap. XV; and as for the "*grace*" of justification, the Roman definition says nothing of divine love and pardon for the sinner, but looks upon grace as a quality in man which has been divinely implanted in the soul and which is now "a germ of supernatural life within us, by means of which a worthiness for eternal life is conferred." Wilmers, op. cit., II, p. 339. 228.

Hence justification is assured only when the sinner has fulfilled certain "dispositions," among which the Council of Trent mentions fear of God, charity, and at least a desire for Baptism. Sess. VI, chap. VI. Di Bruno thus arrives at the following definition: "Justification is a divine act which conveys sanctifying grace and by that grace communicates a supernatural life to the soul. The grace of justification does not merely cover sin, but blots it out, that is, blots out the guilt and stain arising from sin, and remits the everlasting punishment due to it," — not, however, the temporal punishments. Op. cit., p. 56.

Against the teaching of justification by faith alone Roman theology has directed its sharpest attacks ever since the curse of Trent was pronounced upon this doctrine. Scriptural warrant is denied for the teaching that faith may signify "reliance on Jesus for being personally saved through this very reliance alone" and for teaching "the doctrine of trust in Christ for personal salvation as the only requisite for justification." Di Bruno, op. cit., p. 322. "Trusting is not apprehending: God bestows His justification on us when He finds us disposed to receive it." P. 326. By this route again Di Bruno arrives at the doctrine of Trent, namely, "the necessity of faith, or belief in revelation, of hope or trust, fear and love of God, humility, repentance, purpose to observe the commandments, and application of the Sacraments to obtain justification." P. 329.

The popular catechisms reflect this teaching. Deharbe's Large Catechism has this: "Why is sanctifying grace called also the grace of justification? Because by sanctifying grace we are justified; that is, we pass from the state of sin to the state of righteousness and holiness." It is evident that no person can ever be certain of

salvation when salvation is made to depend upon one's state of sanctification, that is, upon one's holiness. It is true that even in the Canons of Trent, Sess. VI, chap. VIII, justification, the infusion of righteousness, is called a free gift, since no preparation of man may merit the grace of justification. Yet it is to be remembered that self-disposition of man is credited with a *meritum ex congruo*. 228. Bellarmine goes so far as to say: "By faith we please God and to a certain extent merit justification." *Justif.*, 1, 17.

6. THE SACRAMENTS.

233. The seven *sacraments* are summarized in the Roman Catechism as follows: "Baptism, by which we are born again to Christ; confirmation by which we grow up and are strengthened in the grace of God; the Eucharist, that true bread from heaven which nourishes our souls to eternal life; penance, by which the soul which has caught the contagion of sin is restored to spiritual health; extreme unction, which obliterates the traces of sin and invigorates the powers of the soul; holy orders for the public administration of the sacraments; and finally, matrimony, a sacrament instituted for the legitimate and holy union of man and woman, for the conservation of the human race and the education of children in the knowledge of religion and the love and fear of God." *Rom. C.*, p. 148. 124.

According to Roman definition "a sacrament is an outward sign of inward grace ordained by Jesus Christ, by which grace is given to our souls." *Di Bruno*, *op. cit.*, p. 61. More fully it is defined as "an outward sign of a corresponding invisible grace ordained by Jesus Christ as a permanent means in the Church and which, by virtue of Christ's infinite merits, has power to convey to the worthy receiver the grace which it signifies. The object of the sacraments is to apply the fruit of our Savior's redemption to men by conveying, through their means, to our souls either the 'habitual grace' of justification or an increase of the same and a pouring in of other graces or the recovery of justification when lost." *Ib.* See also *Trid.*, Sess. XIII, chap. III.

Sacraments have their power *ex opere operato* (by the simple performance of the act), even when the recipient has not faith: "If any one saith that by the said sacraments of the New Law grace is not conferred through the act performed [*ex opere operato*], but that faith alone in the divine promise suffices for the obtaining of grace, let him be anathema." *Trid.*, Sess. VII, Can. 8.

Concerning the *indelible character* received in Baptism, confirmation, and ordination there is much dispute whether it has been received by the essence of the soul or by its powers, and if the latter, then by which of the powers, the reason, the will, etc. This character possesses certain marks. It joins the possessor with Christ. It distinguishes the possessor from those who do not have it. It disposes and enables one to celebrate the sacrament. It is a memorial of the sacrament and obliges the possessor to observe the divine Law. Theologians regard as especially effective the indelible character received in ordination.

234. For the proper administration of the sacraments it is necessary that the officiating priest have the right *intention*. He must in his own mind have the purpose "to do what the Church does," for instance, actually to absolve from sin in pronouncing the formula of absolution, actually to unite in matrimony those over whom the formula of marriage is pronounced; etc. This doctrine of intention seems to make the sacrament, on its human side, depend upon the personal rather than upon the official action of the minister and therefore to require a private intention in the minister's own mind to perform the sacrament and not merely a publicly expressed intention, for which the apparent fact that a man is acting in an official capacity is sufficient evidence. In this antithesis we have roughly indicated the point at issue between those theologians who require "interior intention" in the minister of a sacrament and those who hold that "exterior intention" is enough. There are various sorts of difficulties about this doctrine. Those Catholic theologians who hold that the "interior intention" in the minister of a sacrament is not required experience great difficulty in reconciling their view with the clear statements of their creed. The Canons and Decrees of the Council of Trent declare: "If any one saith that in ministers, when they effect and confer the sacraments, there is not required the intention at least of doing what the Church does, let him be anathema." Sess. VII, Can. 11. "The penitent ought not so to confide in his own personal faith as to think that, even though there be no contrition on his part or no intention on the part of the priest of acting seriously and absolving truly, he is nevertheless truly and in God's sight absolved on account of his faith alone." Sess. XIV, chap. VI. "If any one saith that the sacramental absolution of the priest is not a judicial act, but a bare ministry of pronouncing and declaring sins to be forgiven to him who confesses, provided only he

believe himself to be absolved, or (even though) the priest absolve not in earnest, but in joke, . . . let him be anathema." Sess. XIV, Can. 9. Unless these theologians can delete these canons from their creed, we shall have to consider them as under the anathema of their Church. The difficulties besetting the other party of Catholic theologians are presented by Cardinal Bellarmine in this cold-blooded manner: "No one can be certain, with the certainty of faith, that he receives a true sacrament, because the sacrament cannot be valid without the intention of the minister, and no man can see another's intention." Quotation by Littledale, p. 22. It will prove a most difficult task to convince the devout Catholic that he received a true absolution, since the mental attitude of the priest is made an essential factor in the efficacy of the sacrament of penance.

235. *Baptism.* — The Roman Church baptizes in the name of the Triune God. It declares that an *indelible character* is imprinted by Baptism; that it is necessary unto salvation; that little children shall be baptized; that in baptism "we become children of the Church." Indeed, it is held that every baptized person in the world is a member of the Catholic Church unless he has openly declared his separation from it. Wilmers 2, 598. 607. From this follows that every Christian is under the jurisdiction of the Roman Church by virtue of his baptism. Trid., Sess. XIV, chap. II.

In baptism "we receive a supernatural life by the application of water and the Holy Ghost." However, through Baptism faith is not created, but is "presumed" in children: "God can remit the original sin and give them spiritual life simply by [their] being baptized, as He did to the Jewish children who were circumcised the eighth day, and when faith was presumed in them. . . . How can Baptism give supernatural life to a child if the child does not believe in it? . . . God can give His grace to souls when they do not yet believe, but when faith can be presumed." Questions Asked by Protestants, p. 3. 5. Trent declares that infants do not believe "by their own act," but are baptized "in the faith alone of the Church." Sess. VII, Can. 13. — In the Roman ceremony the head of the baptized is anointed with the chrism.

As to the fate of infants who die without baptism: "Though the Church, in obedience to God's Word, declares that unbaptized infants are excluded from the kingdom of heaven, it should not hence be concluded that they are consigned to the place of the reprobate. None are condemned to the torments of the damned

but such as merit divine vengeance by their personal sins. All that the Church holds on this point is that unregenerate children are deprived of the beatific vision, or the possession of God, which constitutes the essential happiness of the blessed. . . . There are some Catholic writers of distinction who even assert that unbaptized infants enjoy a certain degree of natural beatitude, that is, a happiness which is based on the natural knowledge and love of God." Gibbons, *op. cit.*, p. 273. The *limbus infantum*, 249. Concerning the rebaptism of non-Catholics the practise is not uniform.

The doctrine of "*baptism of desire*" is stated by Gibbons thus: "If a man is heartily sorry for his sins, if he loves God with his whole heart, if he desires to comply with all the divine ordinances, including Baptism, but has no opportunity of receiving it or is not sufficiently instructed as to its necessity, God in this case accepts the will for the deed. Should this man die in these dispositions, he is saved by the baptism of desire." *Op. cit.*, p. 271. Cp. Wilmers, 2, 592 ff. — The "*baptism of blood*" — death by martyrdom of such as have not received baptism — is another figment invented to remove the difficulty in the doctrine that Baptism is indispensable to salvation.

236. Confirmation. — The Council of Trent, Sess. VII, Can. 1, declares *confirmation* to be a true sacrament and curses those who claim that it was of old "a kind of catechization of youths who were giving an account of their faith before the church" as also those who would permit every priest to celebrate this rite. Confirmation is called "a sacrament from the beginning"; but as a matter of fact, it was not looked upon fully as a sacrament until about the thirteenth century. Cardinal Gibbons defines this rite as follows: "Confirmation is a sacrament in which, through the imposition of the bishop's hands, unction, and prayer, baptized persons receive the Holy Ghost that they may steadfastly profess their faith and lead upright lives. This sacrament is called confirmation because it confirms, or strengthens, the soul by divine grace. Sometimes it is named the laying on of hands because the bishop imposes his hands on those whom he confirms. It is also known by the name of chrism because the forehead of the person confirmed is anointed with chrism in the form of a cross." *Op. cit.*, p. 280. Confirmation takes place now at age six (formerly at age seven).

The *chrism* is an unguent of olive-oil and balsam blessed by the bishop. The formula is: "I sign thee with the sign of the cross and confirm thee with the chrism of salvation in the name

of the Father and of the Son and of the Holy Ghost." Confirmation is said to imprint upon the soul an indelible character and therefore cannot be repeated. Trid., Sess. VII, Can. 9.

237. Penance.—The satisfaction which Christ made for sin has released the sinner from guilt and from the eternal punishment due him for mortal sins, and such remission he receives by absolution of the priest. However, there remain the temporal punishments due to sin, and these must be suffered either here or in purgatory and are remitted only by works of satisfaction, or *penance*, the third of the seven sacraments. Its essential parts are contrition, confession, and satisfaction. "If any one denieth that for the entire and perfect remission of sins there are required three acts in the penitent, which are, as it were, the matter of the sacrament of penance, to wit, contrition, confession, and satisfaction, which are called the three parts of penance, or saith that there are two parts only of penance, to wit, the terrors with which the conscience is smitten upon being convinced of sin and the faith generated by the Gospel, or by the absolution, whereby one believes that his sins are forgiven him through Christ, let him be anathema." Trid., Sess. XIV, Can. 4.

1) *Contrition* is sorrow of mind and hatred of sin together with the resolution not to sin in the future. Trid., *ib.*, chap. IV. Rom. C., II, 5, Qu. 31. When this sentiment arises from the love and fear of God, it is called perfect contrition; if it arises from the fear of punishment or from other motives, it is called attrition. Now, since the penitent by attrition prepares a way for himself unto justice, Trid., Sess. XIV, chap. 4, and since true faith in Christ is demanded neither in attrition nor in the sacrament of penance; we have an explanation of the mechanical Roman idea of justification without Christ, partly through the acts of the penitent and partly through the absolution of the priest (*opus operatum*). Contrition, it should be noted, is not regarded as wrought by God, but as the voluntary product of man when he contemplates his own sinful condition. Trid., Sess. XIV, Can. 5. Also, the Council of Trent distinguishes between repentance before and repentance after the coming of Christ, Sess. XIV, chap. I.

2) *Confession*.—Rome insists that all mortal sins committed after baptism which one can remember must be confessed, i. e., enumerated, with the particular circumstances, to a priest in order to obtain forgiveness. The power to forgive sins was given only to the apostles and their successors in office, the bishops and priests.

Therefore only the clergy have the right to pronounce *absolution*. The priest as the judge authorized by the Almighty has the right to impart or to withhold forgiveness from the penitent. Since confession and absolution, together with satisfaction form the sacrament of penance, and since Rome teaches that the sacraments confer grace on the recipient *ex opere operato*, that is, by the mere external act ("the act performed"), it necessarily follows that the priest's absolution, given in good faith on his part, always confers grace. "If any one saith that by the said sacraments of the New Law grace is not conferred through the act performed, but that faith alone in the divine promise suffices for the obtaining of grace, let him be anathema." Trid., Sess. VII, Can. 8.

It is reasoned that, since the priests have the power to retain and to remit sins, they are also appointed to be judges over them; and since no true judgment can be formed on any case nor the measure of justice be observed in passing the sentence of punishment for a wrong committed unless the case have been fully investigated, it follows that in his confession the penitent must reveal to the priest all sins one by one. Trid., Sess. XIV, chap. V. Furthermore, grievous sins are not only to be enumerated and made known, but also the particular circumstances of each sin must be declared, by which the weight (guilt) of the latter is either increased or decreased.

The theory is that, since there can be no repetition of baptism, sins committed after baptism must be cleansed in another manner, and that is by the sentence of the priest, by which the faithful "might be freed, not once, but as often as, being penitent, they should from their sins committed flee thereunto." Trid., Sess. XIV, chap. II. The creed emphasizes that "all the *mortal sins* of which, after a diligent examination of themselves, they are conscious must needs be by penitents enumerated in confession," while *venial sins* "may be omitted without guilt and be expiated by many other remedies." As for mortal sins not remembered at the time of confession, these "are understood to be included as a whole in that same confession." Trid., Sess. XIV, chap. V.

Public confession is not forbidden, but private (auricular) is commanded. A mortal sin deliberately held back is unforgiven. The priest is forbidden, under the severest penalties, to reveal anything confided to him in the confessional. Confession must be made at least once a year, during Lent, and after the seventh birthday of the church-member. There are certain sins for which the

parish priest cannot give him absolution, which are therefore reserved to the bishop or even the Pope. "Reserved cases," Trid., Sess. XIV, chap. VII.

238. 3) *Satisfaction*.—After confession has been made, the priest is in a position to impose works of penance commensurate with the sin confessed. If the sinner fails to perform them, his term in purgatory is lengthened. The works of penance are prayer, fasting, and almsgiving, also pilgrimages and other acts of self-abnegation.

a) "If any one saith that satisfaction for sins as to their temporal punishment is nowise made to God, through the merits of Jesus Christ, by the punishments inflicted by Him and patiently borne, or by those enjoined by the priest, nor even by those voluntarily undertaken, as by fastings, prayers, almsdeeds, or by other works also of piety, and that, therefore, the best penance is merely a new life, let him be anathema." Trid., Sess. XIV, Can. 13. The Roman handbooks quote in proof Luke 3, 1: "Bring forth therefore fruits worthy of penance" and 13, 3: "Except you do penance, you shall all likewise perish" and Ezek. 19, 30: "Be converted and do penance for all your iniquities, and iniquity shall not be your ruin." (The words used in these passages signify repent or repentance and not the doing of some external act as a satisfaction for sin, or penance.)

While penances are a powerful engine of priestly despotism, Rome also in this matter manifests her prudence in dealing with individuals. Penance is imposed by the Church not so much according to the "ability" as according to the liking of the penitent, thus rendering a "salutary" duty of her children still sweeter. It is held unwise, in general, to enjoin upon children to ask their parents' or other people's pardon for disobedience, disrespect, and little stealings, because such penances often produce aversion to confession and are generally not performed; as a rule, the penance of fasting should seldom be imposed, and then only upon those who would gladly undertake it; almsgiving is never to be imposed, unless it be cheerfully performed, etc.

b) An *indulgence* is the remission in whole or in part of the temporal punishment due to sin after sacramental absolution. Hence it is not properly forgiveness of sin in the sense of restoring a sinner to God's favor; that has been accomplished by the sacrifice of Christ. Nor, of course, is an indulgence in standard Catholic theology a permission to commit a sin. It is a remission of *tem-*

poral punishment, and by this is understood any affliction of body or soul in this life or the next. As temporal punishments due to sin the popular handbooks specify "the ills of life: sickness, losses, shortcomings, fires, war, damages, oppressions, . . . and the pains of purgatory." Philipps, *op. cit.*, p. 35. Remission of such punishment is made by transferring to the sinner's account righteousness from the exhaustless treasury of superabundant works laid up by Christ and the saints and entrusted to the Church's keeping.

Indulgences may be personal, when granted to a certain class of persons only (such as confraternities and other pious associations); local, when attached to a certain place, e. g., a church; real, when attached to certain things or objects, such as crosses, images, beads, medals, and the like, and to be gained only by their owners. Incredibly richly endowed with indulgences is the rosary, a string of beads used in counting prayers. (The beads are usually fifty-nine in number — six large beads, representing "Our Fathers," and fifty-three small ones, for "Hail Marys.")

c) As expressed by Wilmers, "God leaves it to our choice whether we take our punishment here on earth or later in purgatory, and the punishment of sin on earth is the more tolerable." *Op. cit.*, 4, 765. The popular literature is in full harmony with this. But even for the souls in purgatory, indulgences can be had by a minimum of effort on the part of the faithful. "What easier," says the Messenger of the Sacred Heart, "than to have the holy name of Jesus on our lips as we go from hallowed mound to mound and from row to row? Indulgenced ejaculations are hardly valued enough. 'My Jesus, mercy!' 100 days each time; 'Jesus, Mary!' 300 days each time; 'Heart of Jesus, in Thee I trust!' 300 days each time; 'Sweet Heart of Jesus, be Thou my love!' 300 days each time. In less than a minute's time, if you have the proper dispositions of contrition and love, you have a thousand days' indulgence, a remission of temporal punishment that could have been acquired in olden centuries only by ten hundred days of penitential sackcloth and ashes." Whoever on the second of August, St. Portiuncula's Day, goes to a church of the Franciscan monks or makes a pilgrimage to Loretto in Italy (whither the house of the holy family at Nazareth was carried by angels in 1291) in order to confess and receive the Sacrament of the Altar, prays for the unity of the Roman Catholic rulers, the destruction of Lutherans and all other heretics, and the elevation of the Papacy above the universe, is granted perfect indulgence and remission of sins for himself,

which grant the Pope allows him to transfer upon his friends in purgatory. Or he who in the month of May, which is given up to the worship of the Virgin Mary, takes part in a Marian devotion is rewarded with an indulgence for 300 days by the power of Pius VII. If he goes to confession and communion and prays for the Church and against its enemies during the month of Mary, he is granted perfect or perpetual indulgence and permission to share it with his friends in purgatory.

d) Indulgences originated in the penitential discipline of the early Church, in itself a legalistic business, superimposed on the Scripture doctrine of penitence and restoration. Only gradually, after passing through different stages of self-humiliation, penitent sinners were restored to the privileges of the Church. A more sinister change was wrought when penances were no longer regarded as an expression of sorrow for sin primarily, but as something that had merit in the eyes of the divine Judge, a compensation offered for transgression. Indulgences were commuted penances, the various degrees of humiliation being bought off by a pilgrimage or by the giving of money to religious purposes. In a high degree the participation in a crusade was deemed worthy of a plenary indulgence, by which all the temporal punishment due to sin was remitted. When the doctrine grew in favor that the Church had an unlimited treasure of superfluous works which, for a consideration, could be transferred to the account of those who had a shortage of their own (see *opera supererogationis*, 231), the financial possibilities of indulgences were discovered. The traffic in indulgences led to Luther's posting of the Ninety-five Theses. The Council of Trent speaks of the need of expiating temporal punishments in these terms: "It is wholly false and alien from the Word of God that the guilt is never forgiven by the Lord without the whole punishment also being therewith pardoned. . . . It beseems the divine clemency that sins be not in such wise pardoned us without any satisfaction." Sess. XIV, chap. VIII. "If any one saith that God always remits the whole punishment together with the guilt and that the satisfaction of penitents is no other than the faith whereby they apprehend that Christ has satisfied for them, let him be anathema." Can. 12. "If any one saith that it is a fiction that, after the eternal punishment has, by virtue of the keys, been removed, there remains for the most part a temporal punishment to be discharged, let him be anathema." Can. 15.

Regarding indulgences the 25th Session adopted a separate

decree which enjoined "that the use of indulgences, for the Christian people most salutary and approved of by the authority of sacred councils, is to be retained in the Church; and it condemns with anathema those who either assert that they are useless or who deny that there is in the Church the power of granting them." There is an echo of the Reformation in the caution against abuses "by occasion of which this honorable name of indulgences is blasphemed by heretics."

239. *The Eucharist.* — Unleavened wheat bread, Rom. C., II, 4, qu. 13. 14, and wine mixed with water are the materia of the Lord's Supper, the words "This is My body; this is My blood" its forma. The words of the institution "Do this in remembrance of Me" are quoted as giving the apostles power to change bread and wine into the body and blood. From them this power has passed to their successors in priesthood, the Roman clergy, Trid., Sess. XXII, chap. I. The benefits of Holy Communion are these: Increase of sanctifying grace in man, suppressing evil desires and strengthening the good, cleansing from venial sins.

a) *Transubstantiation* is thus described in the Canons and Decrees of Trent: "Because that Christ, our Redeemer, declared that which He offered under the species of bread to be truly His own body, therefore has it ever been a firm belief in the Church of God, and this holy synod doth now declare it anew, that by the consecration of the bread and of the wine a conversion is made of the whole substance of the bread into the substance of the body of Christ, our Lord, and of the whole substance of the wine into the substance of His blood; which conversion is by the Holy Catholic Church suitably and properly called transubstantiation." Sess. XIII, chap. IV. Astounding as this miracle would be, the Roman definition of what happens with the earthly elements through their consecration is more than simply a transmuting of the bread into flesh and the wine into blood. The Council of Trent makes this further declaration: "Immediately after the consecration the veritable body of our Lord and His veritable blood, together with His soul and divinity, are under the species of bread and wine; but the body indeed under the species of bread and the blood under the species of wine, by the force of the words; but the body itself under the species of wine and the blood under the species of bread and the soul under both, by the force of that natural connexion and concomitancy whereby the parts of Christ our Lord, who hath now risen from the dead, to die no more, are united together; and the

divinity, furthermore, on account of the admirable hypostatical union thereof with His body and soul. Wherefore it is most true that as much is contained under either species as under both; for Christ whole and entire is under the species of bread and under any part whatsoever of that species; likewise the whole (Christ) is under the species of wine and under the parts thereof. Trid., Sess. XIII, chap. III. Cp. Di Bruno, *op. cit.*, p. 208. Creed of Pius IV. 131.

b) The presence of the whole person of Christ — His divinity, soul, body, and blood — under either of the species is explained by a mutual inseparability called *concomitance*, which means that the body and blood, human soul and divine nature, of Christ must always go together. On this concomitance is based the practise of celebrating the Sacrament only “in one kind,” or “under one species,” the people receiving only the bread. The Catholic Church holds that twofold reception is not demanded by the nature or by the institution of the Sacrament. “If any one denieth that in the venerable Sacrament of the Eucharist the whole Christ is contained under each species, and under every part of each species when separated, let him be anathema.” Trid., Sess. XIII, Can. 3.

c) Another, even more serious, perversion of the Sacrament is based upon the doctrine of transubstantiation. It is the *adoration* of the host practised in the Roman Church. “If any one saith that in the holy Sacrament of the Eucharist Christ, the only-begotten Son of God, is not to be adored with the worship, even external, of latria, and is, consequently, neither to be venerated with a special festive solemnity nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of Holy Church, or is not to be proposed publicly to the people to be adored and that the adorers thereof are idolaters, let him be anathema.” Trid., Sess. XIII, Can. 6. The *reservation* of the sacrament is based on the same concept of transubstantiation. The host is continually reserved in a receptacle on the altar, and the Catholic bends his knee as he leaves and enters his pew as an act of adoration paid to the consecrated wafer.

d) The *Corpus Christi Festival*, featuring a procession with the consecrated wafer at its head, is celebrated as an expression of gratitude for divine favors, as a testimonial of the Catholic faith, and as propitiation for the indifference shown the sacrament by the faithful. It has often been an occasion of bloody persecution of non-Catholics. It is celebrated on the Thursday after Trinity Sunday.

e) A wide-spread superstition related to the doctrine of transubstantiation is the cult designated as Devotion of the *Sacred Heart of Jesus*. Its subject is the actual, material, fleshly heart of Jesus. Wilmers' argument is: If the humanity of the flesh (?!) of Christ may be worshiped, then why not the heart, this noble part of the human body, in which the divine Word in a special sense made its dwelling-place? Op. cit., 4, 521. Leo XIII in 1899 consecrated all of mankind to the Sacred Heart as the "great act" of his pontificate.

f) *Eucharistic Congresses* are celebrated with great pomp in order to increase the veneration for the consecrated host and at the same time give occasion to a display of Roman power to the populace.

g) The Council of Trent declares that transubstantiation has "ever been a firm belief in the Church of God." But the word was not used until about the year 1100, when Stephan, Bishop of Augustodunum, used it. It was 115 years later that the doctrine itself was adopted and promulgated by the Lateran Council (A. D. 1215) under Innocent III, and was reaffirmed by the Council of Trent. The doctrine was not held by Ephrem, Macarius, Theodoret, Vigilius, St. Chrysostom, and St. Augustine.

240. From the doctrine of concomitance, Rome derives also the withholding of the cup from all except the clergy (*Communion in one form*). If the body and blood of our Lord are present in each element, it follows that by receiving the bread one also receives the blood of Christ. Leo IV (died 855), in testimony against the Manichaeans, who refused to drink the wine, made it obligatory to commune under both. However, since 1415 (Council of Constance) only the bread is administered to the laity. The reasons for this are popularly stated as follows: "1. because the apostles did not always give the wine to the people, as in cases of sickness and in prisons, where the wine could not be administered; 2. because of the danger of spilling the blood of Jesus in administering it; 3. because of the great aversion to drink of the same cup of which the diseased drink; 4. because in some countries it is hard to preserve or to procure wine; 5. because some people cannot drink wine; 6. because Jesus gave to His Church the power to regulate these things." Philipps, op. cit., p. 28. The withholding of the chalice from the laity is given Scriptural sanction by referring to John 6, 51 f. and 1 Cor. 11, 27. Gibbons: "Our Lord says: 'I am the living Bread which came down from heaven. If any man eat of

this Bread, he shall live forever; and the bread which I will give is My flesh for the life of the world. . . . He that eateth Me, the same also shall live by Me. He that eateth this bread shall live forever.' From this passage" (but see 131) "it is evident that whoever partakes of the form of bread partakes of the living flesh of Jesus Christ, which is inseparable from His blood and which, being now in a glorious state, cannot be divided; for 'Christ, rising from the dead, dieth now no more.' Our Lord in His words quoted makes no reference to the sacramental cup, but only to the Eucharistic bread, to which He ascribes all the efficacy which is attached to Communion under both kinds, viz., union with Him, spiritual life, eternal salvation. St. Paul, writing to the Corinthians, says: 'Whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the body and of the blood of the Lord.' The apostle here plainly declares" (not so, since in the next verse "and," not "or," is used) "that by an unworthy participation in the Lord's Supper, under the form of either bread or wine, we profane both the body and the blood of Christ. How could this be so unless Christ is entirely contained under each species? So forcibly indeed did the apostle assert the Catholic doctrine that the Protestant translators have perverted the text by rendering it: 'Whosoever shall eat this bread and drink the chalice,' substituting 'and' for 'or,' in contradiction to the Greek original, of which the Catholic version is an exact translation." *Op. cit.*, p. 300 f.

The Lord's injunction "Drink ye all of it" is made ineffective by such reasoning as this, from Di Bruno: "There is no reason why we should take those words 'Drink ye all of this' as addressed to the laity; for, first, it is clear that our Savior addressed these words only to the apostles, the Twelve, then present, and the apostles were priests, not laymen. If everything that was said to the apostles (that is, to priests) must be understood as addressed to laics, it would follow also that the words delivered by our Savior to the apostles: 'Go ye therefore and teach all nations, baptizing them' (Matt. 28, 19); 'Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained' (John 20, 23), should be taken as addressed to every layman, woman, and child as well as to priests." (All of this certainly does follow!) "That the word 'all' in the text quoted refers only to the apostles present, and not to any one absent, is shown clearly by the words that occur in St. Mark (14, 23): 'And they all drank of it';

for if all who had to drink actually drank, there remained no one else to whom the word 'all' could be applied." (!!) Op. cit., p. 306; see 129. Consistently, the priests gathered in a retreat should all receive the cup at the celebration of the Eucharist; as a matter of fact, only the celebrant receives the wine.

241. *The Mass.* — The Roman Church defines the Eucharist as not only a sacrament, but also a sacrifice (*sacrificium propitiatorium*, more exactly, *impetratorium*). The same Christ who brought the bloody sacrifice of His life on the cross in the Eucharist is offered forever without the shedding of blood for the satisfaction for sin of the living and the dead, of the present and the absent. The solemn act, embellished with magnificent ceremonial, in which the priest brings the unbloody sacrifice is called the Mass.

a) "Forasmuch as in this divine *sacrifice* which is celebrated in the Mass that same Christ is contained and immolated in an unbloody manner who once offered Himself in a bloody manner on the altar of the cross, the holy synod teaches that this sacrifice is truly propitiatory and that by means thereof this is effected, that we obtain mercy and find grace in seasonable aid, if we draw nigh unto God contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, appeased by the oblation thereof and granting the grace and gift of penitence, forgives even heinous crimes and sins. For the victim is one and the same, the same now offering by the ministry of priests who then offered Himself on the cross, the manner alone of offering being different." Trid., Sess. XXII, chap. II. "If any one saith that in the Mass a true and proper sacrifice is not offered to God or that to be offered is nothing else but that Christ is given us to eat, let him be anathema." Ib., chap. IX, Can. 1. "If any one saith that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving or that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice, or that it profits him only who receives and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities, let him be anathema." Ib., Can. 3.

b) From this concept of the sacrament as a sacrifice it is readily understood that masses may be read in private (*missae privatae*), without the presence of any lay communicants. The practise is defined by the Council of Trent: "If any one saith that masses wherein the priest alone communicates sacramentally are unlawful and are therefore to be abrogated, let him be anathema."

Ib., Can. 8. The officiating priest always communicates himself at the Mass.

c) Of this sacrifice of the Mass the Roman Church teaches that it is “truly *propitiatory*” and that by means thereof “this is effected that we obtain mercy and find grace in seasonable aid.” Not only this, but “also for those who are departed in Christ and who are not as yet fully purified is it rightly offered, agreeably to a tradition of the apostles.” Trid., Sess. XXII, chap. II.

While the sacrifice of Jesus on the cross is meritorious and made satisfaction for sin, the sacrifice of the Mass properly is impetratory, i. e., gains by entreaty. There is no agreement among the theologians. “It may be called propitiatory, however, because it gains by entreaty the remission of guilt; it may be called satisfactory because it gains the remission of punishment; it may be called meritorious because it obtains the grace of doing good and of acquiring merit.” Bellarmine, in Winer, op. cit., p. 148.

d) Masses for the dead are prominent in Catholic theology and practise. 250. They are “offered . . . not only for the faithful, who are living, but also for those who are departed in Christ.” Sess. XXII, chap. II.

e) The Mass is called the “unbloody” sacrifice, but the term unbloody is not very clearly defined. On the one hand, Protestants are informed that no suffering is involved because the sacrifice is “unbloody.” But Romanists are taught that there is real suffering endured. Only the mode of sacrifice is different; otherwise it is identical with that on the cross. “Whenever, therefore, we assist at Mass, let us represent to ourselves the Mass as another Calvary, which it is in reality. . . . Should not our hearts, though cold and hard as rocks, be softened at the spectacle of our God suffering for love of us and in expiation for our sins? . . . If the wounds of the martyrs plead so eloquently for us, how much more eloquent is the blood of Christ shed daily upon our altars?” Gibbons, op. cit., p. 318 f. Also Wilmers, 4, 548 f.

Roman theology is very uncertain on this point. Cardinal Cajetan, commenting on Heb. 10, 18, says: “From the fact that by the new law remission of sins is made by the one offering of Christ, he argues that no other offering for sins remains. For in such a case an injury would be done to the offering of Christ, as though it were insufficient.” In Pauli Epp., p. 201, Ed. Paris, 1540. Cardinal Contarini gives this testimony, which is a flat contradiction of what Rome teaches now and is a denial of the decrees of the

Council of Trent: "No Christian author, either ancient or modern, of any name hath said that the Mass is a sacrifice of the priest ex opere operantis whereby, as if in rivalry of the sacrifice of Christ, the priest obtains for us remission of sins. Nay; Ambrose and Augustine affirm that in the Mass there is a remembrance and commemoration of that one sacrifice which Christ offered. . . . Lo, it is expressly said that we make a remembrance of the Passion of Christ, by which one sacrifice we are reconciled to God." De Sacram. Opp., p. 359.

242. *Holy Orders.* — One of the fundamental tenets of Romanism is the teaching that "there is in the New Testament a visible and external *priesthood*," Trid., Sess. XXIII, Can. 1, whose "proper and especial functions" are the forgiving and retaining of sins and the sacrifice of the Mass. Rom. C., II, 2, 7. 24. In the ordination of priests "neither the consent nor call nor authority of the laity . . . is required." Trid., Sess. XXIII, chap. IV. The bishop ordains the candidates after establishing their fitness, assigns them to parishes, and deposes them as he sees fit. The clergy by virtue of their ordination have an indelible character impressed upon them. Trid., Sess. VII, Can. 9. *Sacerdotalism.* (Universal priesthood of believers denied.)

a) The priesthood is divided into higher and lower orders constituting the "*hierarchy of order*," as follows: bishop, priest, deacon, subdeacon (major orders); acolyte, exorcist, lector, door-keeper (minor orders). The sacrifice of the Mass is at the heart of this system. The bishop by ordination confers the power to celebrate it; the priest exercises this power; the deacon is chief assistant at Mass; and the members of the other five orders are in various stages of candidacy.

b) *Ordination* appears in the catalog of Roman Catholic sacraments. "Whereas by the testimony of Scripture, by apostolic tradition and the unanimous consent of the Fathers, it is clear that grace is conferred by sacred ordination, which is performed by words and outward signs, no one ought to doubt that order is truly and properly one of the seven sacraments of Holy Church." Trid., Sess. XXIII, chap. III. "But forasmuch as in the sacrament of order a character is imprinted which can neither be effaced nor taken away (*character indelebilis*), the holy synod with reason condemns the opinion of those who assert that the priests of the New Testament have only a temporary power and that those who have once been rightly ordained can again become laymen." *Ib.*, chap. IV.

c) The *celibacy* of the clergy is established in the confession of Trent: "If any one saith that clerics, constituted in sacred orders, or regulars, who have solemnly professed chastity, are able to contract marriage, and that, being contracted, it is valid notwithstanding the ecclesiastical law or vow, and that the contrary is nothing else than to condemn marriage, and that all who do not feel that they have the gift of chastity, even though they have made a vow thereof, may contract marriage, let him be anathema." Sess. XXIV, Can. 9.

d) The *tonsure* is a ceremony signifying that the person receiving it ceases to be a layman and is initiated in the clerical state. It is a smoothly shaven circular spot about three inches wide. The tonsure is not commonly used in our country.

e) It is believed that the sacrament of holy orders was instituted by our Lord at the Last Supper and that "to the apostles, whom He then constituted priests of the New Testament, and to their successors in the priesthood was the power delivered of consecrating, offering, and administering His body and blood as also of forgiving and of retaining sins." Trid., Sess. XXIII, chap. I. Accordingly, the chief powers conferred upon the priesthood are 1) to offer the sacrifice of the Mass; 2) to forgive sins; and 3) to administer the sacraments of Baptism, penance, Eucharist, and extreme unction and to unite in matrimony. Ordination alone is not sufficient to exercise lawfully all the priestly powers; the appointment to a parish by the legitimate ecclesiastical superior is also required. By this appointment the "power of jurisdiction" is added to the "power of orders."

f) *The hierarchy*. — In the clergy is vested the government of the Church through the gigantic hierarchical corporation of bishops and archbishops, with the Pope at the head. Roman theology lists particularly the power of *excommunication*, exercised by the bishops through apostolic power. Trid., Sess. XXV, Dec. III. The episcopal system is called the *hierarchy of jurisdiction*. More immediately the Pope exercises his power through representatives called legates (nuncios).

The Pope is aided in the exercise of his function by the college of cardinals, seventy in number. Various departments of church-work are assigned to standing committees, called congregations; composed of cardinals. These committees as a body are the Roman curia, or court. The cardinals elect the Pope.

g) The clergy conducts the worship of the Roman Church with

an elaborate *cultus*, centering about the sacrifice of the Mass. Architecture, sculpture, paintings, vestments, chanting, ceremonies, lights, incense, all contribute to the magnificence of Roman worship, in which preaching is altogether subordinate, while the ritual calls for a pageantry which impresses cultured and uncultured alike. This ceremonial is made obligatory, being derived from apostolic discipline and tradition. Trid., Sess. XXII, chap. V. Those who regard the ceremonies as mutable are called anathema. Sess. VII, Can. 13.

243. *Matrimony.*—The Roman Church pronounces its curse upon any one who says “that matrimony is not truly and properly one of the seven sacraments of the evangelic law, a sacrament instituted by Christ the Lord.” Trid., Sess. XXIV, Can. 1. Yet it also pronounces anathema upon all who deny the unmarried state to be better and more blessed than the married. Ib., Can. 10. Because the Vulgate translates the word “mystery,” Eph. 5, 32, with “sacramentum,” Scripture warrant for this doctrine has been claimed. **169.** A vast amount of legislation regarding the validity of marriage, its hindrances, annulments, and other dispensations, has grown up about this “sacrament.”

a) The Roman Catechism defines marriage as “the marital union of man and woman contracted between legitimate persons, unto an indissoluble union of life.” II, 8, 3. Accordingly, *divorce* is prohibited on any ground, even adultery. Sess. XXIV, Can. 7.

b) The Church prohibits marriages contracted without parental consent, but denies “that marriages contracted by the children of a family without the consent of their parents are invalid and that parents can make such marriages either valid or invalid.” Sess. XXIV, chap. 1.

c) Canon law has established certain *impediments* to the contracting of marriage. They are classified as prohibitory and diriment (divisive). 1) Prohibitory impediments render a marriage unlawful; but if ignored, the marriage is still valid. For instance, the marriage of a Catholic with a baptized non-Catholic is valid if performed by the priest, but requires a dispensation. The dispensation in this case is given only when the non-Catholic party has signed a promise not to interfere with the religion of the Catholic and to permit the children to be reared in the Catholic faith. “It is for a Catholic a sin, yes, a crime against the Church of Christ and the souls of her children, to consent to see them educated Protestants. Her promise was not right before God; and if she

fulfils it, she remains in the state of sin until, repenting, she tries everything in her power to save the children from Protestantism." But "even if the children are educated Catholics, the Church dislikes the marriage. Therefore Pope Benedict XIV has ordered that they shall not be contracted before the altar, but in the sacristy, as a sign that they are not entered into with the favor of the Church. From all this a Catholic is able to see that he ought never to make the acquaintance of a Protestant in order to marry her." Stolz, *Mixed Marriage*, pp. 30. 26. Quoted by Klotsche.

2) Diriment impediments are an absolute bar. If in spite of them marriage is contracted, it is invalid and must be declared void. Such is marriage with a monk or clergyman, within prohibited degrees, when physically impotent, etc. Such marriages, when discovered, are declared null and void (annulment).

The Church claims large powers of dispensation, which may be granted even in degrees of affinity forbidden in Scripture. Trid., Sess. XXIV, Can. 3.

d) *Clandestine* marriages are subject to annulment, and Roman morality once declared every marriage clandestine and invalid at which the Catholic parish priest of the man or of the woman is not present. "Those who shall attempt to contract marriage otherwise than in the presence of the parish priest, or of the ordinary [= bishop], and in the presence of two or three witnesses, the holy synod renders such wholly incapable of thus contracting and declares such contracts invalid and null, as by the present decree it invalidates and annuls them." Trid., Sess. XXIV, chap. I. In his *Ne Temere* decree, of 1908, Pope Pius X modified this condition. This decree pronounces all marriages of Catholics invalid unless performed by a parish priest in his own parish or by a bishop in his own diocese or by a delegate of either in the presence of witnesses. But if a priest is not available for a month, or in danger of death, the couple may express their mutual intention before two witnesses and are then considered lawfully married.

e) In creating impediments to matrimony, the Roman morality goes far beyond the Scriptures. Among the impediments that render a marriage null and void it lists: blood relationship up to the fourth degree or third cousinship; affinity, or relationship by marriage, to the fourth degree or third cousinship of the husband or wife; spiritual relationship between sponsors and godchildren (but since 1918 no longer between sponsors and the godchildren's parents) as well as between baptized persons and their parents, and

those who baptize them. The spiritual relationship in confirmation prevents the marriage of the sponsor with the parent of the child. Cath. Cycl., s. Impediments.

f) *Bans of Matrimony.* — The law of the Church requires bridal couples to be called out in their respective parish churches three consecutive Sundays or holidays. This law is binding under pain of grievous sin. These announcements are called the bans of matrimony. If there is any reason for not being called out three times or for not being published at all, the reason must be made known to the bishop or his chancellor.

g) *Sanatio in Radice.* — This is a validation of marriage without requiring a renewal of the marriage consent. The definition of this sanatio is contained in the first paragraph of Canon 1138: "The sanatio in radice of a marriage is its validation, carrying with it not only a dispensation from the impediment or its cessation, but a dispensation from the law requiring a renewal of consent, and also carrying with it, by a fiction of law, a retroaction upon the canonical effects of the marriage." It is employed for the purpose of making illegitimate children legitimate. Its action does not make the marriage valid from the beginning, but it makes the children legitimate from the beginning. To cap the climax, we have this in Canon 1138: "This dispensation from the law requiring a renewal of consent may be given without the knowledge of one or of both parties." The New Canon Law, 1918.

h) It is to be noted that according to Catholic doctrine, if Protestants wish to marry Protestants, that contract is valid, by whomsoever the ceremony may be performed. Also marriages contracted between non-Catholics before a civil magistrate are recognized as valid by the Catholic Church. However, the Catholic Church demands a promise before marriage that the children of a *mixed* union will be educated as Catholics and forbids bishops to allow such marriages without adequate safeguards that the promises will be "honestly made and faithfully fulfilled."

In 1932 Rome issued a statement declaring that the marriage of a Catholic with a baptized non-Catholic is valid, though gravely sinful if contracted without a dispensation, while a marriage between a Catholic and an unbaptized person is declared void. In marriages contracted between Catholics and non-Catholics a dispensation is henceforth to be granted only upon written guarantees which pledge both parties that all the children will be baptized and brought up in the Catholic faith.

244. *Extreme Unction.*—Extreme unction is referred to by Deharbe as “a sacrament in which by the anointing with holy oil and by the prayers of the priests the sick receive the grace of God for the good of their souls and often for their bodies.” It is said to have been “instituted by Christ, our Lord, as truly and properly a sacrament of the new law, alluded to indeed in Mark [6, 13], but recommended and promulgated to the faithful by James the Apostle [James 5, 14] and brother of the Lord.” Trid., Sess. XIV, chap. I. The oil used in the anointing is called *oleum infirmorum*. Like the other sacraments, extreme unction is to be administered only by the priest. Every Catholic who has come to the use of reason and is in danger of death by sickness can receive this sacrament. “We should receive extreme unction when we are in danger of death by sickness, but, if possible, while we are yet conscious, and after the holy viaticum.” Deharbe. Accordingly, the sick person, if possible, while he still has the use of his senses (but not necessarily so) and after he has made confession and has received the Eucharist in the form of viaticum, receives extreme unction. If the sick person is unconscious and speechless, the priest gives conditional absolution and then anoints him. **111.**

245. *The Sacramentals.*—Sacramentals are defined as “all the things blessed, or consecrated, by the Church for the divine service or for our own pious use, as holy water, oil, salt, palms, candles, etc., also the exorcisms, blessings, and consecrations used by the Church.” They are called sacramentals “because they resemble the sacraments, though essentially different from them.” The difference is said to consist in this, that, “while the sacraments were instituted by Christ Himself, the sacramentals were originated by the Church, which has received the power from Christ to do so; also, the sacraments effect interior holiness by the power which God gave them, while the sacramentals benefit soul and body by the prayers and blessings of the Church.” Deharbe. Theologically the difference has been stated thus: The sacraments produce their effect *ex opere operato*, while the sacramentals are rendered effective in virtue of the prayers of the Church (*ex opere operantis*). The sacraments can be applied only to human beings; the sacramentals are applicable to man and nature, both animate and inanimate. The Judaistic and, in part, pagan origin of the Roman ceremonial is disclosed in the comparison of the Roman sacramentals with Jewish and heathen customs.

The most important of the sacramentals appears to be holy

water, "blessed by a priest with a prayer to beg God's blessing on those who use it and protection from the powers of darkness." There are four kinds of holy water, each blessed in a different manner: baptismal water; water of consecrations; Easter water, distributed to the people on the eve of Easter; ordinary holy water, used for the sprinkling of the people before Mass and for use at the door of the church. The faithful are urged "always to have holy water in their home and draw down upon them God's blessing and to drive away all contrary influences." Le Roy, *Credo*; quoted by Klotsche. The candles which the faithful use during the year are blessed on Purification Day (February 2, Candlemas). The blessing "is done by means of two candles held in the form of a cross before a person's face so as to touch the chin. At the same time the short prayer of the ritual must be pronounced by which God is asked to preserve the person blessed from all evil, especially from throat trouble." Schulze, *Manual*, p. 301; quoted in Klotsche. Yellow beeswax must be used. The palm-branches blessed on Palm Sunday are kept until the Ash Wednesday of the following year, when they are burnt and the ashes blessed, as a symbol of Lent. The fourteen stations of the cross usually are indicated by as many painted medallions on the interior walls of the church. Performance of this devotion entitles one to the same indulgences as a visit to the shrines in Jerusalem. Eighteen kinds of scapular have the approval of the Church. Scapulars consist of two little pieces of woolen cloth, joined by cords, worn under the clothing by devout Catholics, one segment on the breast, the other on the shoulder. They must be properly blessed and worn constantly to be effective. The estimation in which the Catholic holds a scapular comes close to fetishism.

In the sacramentals much of the gross superstition of Romanism is concentrated. Especially do the various benedictions in Latin formulas, provided for food and drink, animals, lands, houses, as charms or preventives against bodily and spiritual ills, constitute a mass of essentially pagan superstitions.

7. SAINT-WORSHIP.

246. The Catholic practises the adoration and veneration of saints, that is, of departed believers who by virtue of their sanctity have already entered into the bliss of heaven and who are regarded as able and willing to act as mediators between the worshiper and God. "The holy synod enjoins on all bishops and others who sustain the office and charge of teaching that . . . they especially

instruct the faithful diligently concerning the intercession and invocation of saints, . . . teaching them that the saints, who reign together with Christ, offer up their own prayers to God for men, that it is good and useful suppliantly to invoke them and to have recourse to their prayers, aid, (and) help for obtaining benefits from God. They think impiously who assert either that they do not pray for men or that the invocation of them to pray for each of us even in particular is idolatry." Trid., Sess. XXV. "The veneration and invocation of the holy angels and beatified souls are not in conflict with the law that God alone should be worshiped. For though Christians are said to adore angels according to the example of Old Testament saints, they do not give them that adoration which is due to God." Rom. C., 3, 2. 8.

The Church alone determines for the faithful their objects of veneration. Hence public veneration is due only to those whose sanctity has been publicly proclaimed by the Congregation of Sacred Rites and whose names the Pope has entered in the catalog (canon) of saints. (Canonization of saints was not known to the Church till toward the end of the tenth century.) The Canon Law requires from two to four miracles for beatification and two miracles for canonization following beatification. If miracles are absent in the case of a deceased who suffered martyrdom, the Pope may grant dispensation from miracles. Regarding the authenticity of these miracles Wilmers has the following remarkable *petitio principii*: "The question whether miracles are being worked to-day may be answered with a confident yes. If one wishes to know which facts are to be truly regarded as miracles the simple answer is: All those which in the bulls are represented as such." *Op. cit.*, 2, 509. The merits of the saints are accounted for by the same theologian on the ground that they did not labor on earth only as individuals, but also as members of the Church; hence the bliss which they have gained does not exhaust their merits. *Ib.*, 620. Wilmers quotes statistics of A. D. 1880, listing the number of saints who had died since 1500 A. D. as 416; of these 320 were canonized. Among the latter were 48 Italians, 49 Spaniards, 36 Portuguese, but only one German and 5 Americans. *Ib.*, 509.

Much is made by the theologians of the distinction between the *adorare*, used of prayers to God, and *invocare*, the honor paid to the saints. However, in church Latin neither *adorare* nor *preces* is used with reference to God alone, but also of petitions addressed to kings, etc. Quotations in Winer, *op. cit.*, p. 46. We note finally

the distinction of *hyperdulia* paid to Mary, and *dulia*, the honor paid to the other saints. (See 205.)

Proof of the antiquity of saint-worship is discerned in the Apostles' Creed, thus: "The Christians of most denominations are accustomed to recite the following article contained in the Apostles' Creed: 'I believe in the communion of saints.' There are many, I fear, who have these words frequently on their lips without an adequate knowledge of the precious meaning which they convey. The true and obvious sense of the words quoted from the Creed is that between the children of God, whether reigning in heaven or sojourning on earth, there exists an intercommunion, or spiritual communication by prayer, and, consequently, that our friends who have entered into their rest are mindful of us in their petitions to God." Gibbons, *op. cit.*, p. 152. The Scripture evidence is adduced in the following: "The Church exhorts her children not only to honor the Blessed Virgin, but also to invoke her intercession. It is evident from Scripture that the angels and saints in heaven can hear our prayers and that they have power and the will to help us. (Gen. 48, 16; Tobias 12; Luke 15, 10; Zach. 1, 12. 13.) Now, if the angels are conversant with what happens on earth; if the prophets, even while clothed in the flesh, had a clear vision of things which were transpiring at a great distance from them; if they could penetrate into the future and foretell events which were then hidden in the womb of time, shall we believe that God withholds a knowledge of our prayers from Mary, who is justly styled the Queen of Angels and Saints?" Gibbons, *op. cit.*, p. 187. The influence of Mary's intercession exceeds that of the angels, patriarchs, and prophets in the same degree that her sanctity surpasses theirs. *Ib.*, p. 188.

247. *Mariolatry*. — The early Fathers of the Church knew nothing of the worship of the Virgin, who is not even mentioned by fifteen Fathers of the ante-Nicene period, among them such voluminous writers as Cyprian and Arnobius. A. D. 403 Epiphanius wrote, evidently in opposition to a cult which he saw springing up: "Let Mary be honored, but let the Father, Son, and Holy Ghost be worshiped. Let no one worship Mary." The Immaculate Conception was decreed as a dogma by Pope Pius IX, and with it the Church was instructed to give all but divine honors to Mary: "We declare, pronounce, and define that the doctrine which holds that the blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the omnipotent God, in virtue

of the merits of Jesus Christ, the Savior of mankind, was preserved immaculate from all stain of original sin, has been revealed by God and therefore should firmly and constantly be believed by the faithful. Let the children of the Catholic Church, most dear to us, hear these words and with a more ardent zeal of piety, religion, and love proceed to worship, invoke, and pray to, the most blessed Virgin Mary." *Ineffabilis Deus*, December 8, 1854.

This placed the seal of the Church on the dogma of the Immaculate Conception. But it was not until the year 1854 that this occurred. It had been discussed previously. The Franciscans long and violently advocated the doctrine of the Immaculate Conception, and the Dominicans just as violently denied and denounced it. In all, fourteen Popes opposed the dogma. When it was first proposed, it was vigorously opposed by Bernard, who is now a canonized saint of the Roman Church. Later, when Duns Scotus championed the doctrine, it was opposed just as strongly by Thomas Aquinas, who also is on the list of saints of the Church; and when it was finally promulgated by Pope Pius IX, the Jansenist bishops protested against it. To the present day there is a dispute whether it is the conception of both the body and of the soul of Mary that was without sin. Wilmers maintains that Bernard refers to the conception of the body when he denies its holiness, while the Church speaks of the conception of Mary's soul when it asserts the Immaculate Conception. *Op. cit.*, 2, 184.

Catholic literature makes the most extravagant claims for the virtues by which Mary is distinguished and for the power which she exercises in God's kingdom. In the "Secret of Sanctity" she is addressed thus: "In the presence of all the heavenly court I choose thee this day for my Mother and Mistress. I deliver and consecrate to thee as thy slave my body and soul, my goods, both interior and exterior, and even the value of all my good actions, past, present, and future, leaving to thee the entire and full right of disposing of me and all that belongs to me, without exception, according to thy good pleasure, to the greatest glory of God, in time and in eternity." The same manual recommends the Catholic "to do all our actions by Mary, with Mary, in Mary, and for Mary. We must do our actions by Mary; that is to say, we must obey her in all things and in all things conduct ourselves by her spirit, which is the Holy Spirit of God," etc. "If we fear to go directly to Jesus Christ, our God, whether because of His infinite greatness or because of our vileness or because of our sins, let us boldly implore the

aid and intercession of Mary, our Mother." "The Father has not given, and does not give, His Son except by her; He has no children but by her and communicates no graces but by her. God the Son does not communicate His merits or His virtues except by her. The Holy Ghost has not formed Jesus Christ except by her; neither does He communicate His merits and His virtues except by her. Through her alone does He dispense His favors and His gifts." "Only by her all those who have found grace before God have found it at all. The Most High has made her the sole treasurer of His treasures and the sole dispenser of His graces." Republished in the *New World*, Chicago, during 1917. "The Glories of Mary" by Liguori contain this: "A sinner can be saved only by having recourse to the blessed Virgin, whose infinite mercy obtains salvation for those who would be condemned by infinite justice." P. 164. Liguori goes so far as to declare that in the matter of a refuge for sinners now "there is but one, and that is Mary."

248. *The images* of the saints and of Christ are to be venerated "because the honor which is shown them is referred to the prototypes which those images represent, in such wise that by the images which we kiss and before which we uncover the head and prostrate ourselves we adore Christ, and we venerate the saints whose similitude they bear." Trid., Sess. XXV. But there is no agreement among the theologians whether this honor is in fact directed to the objects which the images represent or (as Bellarmine held) to the images themselves. In the popular usage the latter is certainly the prevailing attitude, as is evident "from the fact that one image of the same saint enjoys greater popularity in one place than does another image of the same saint in another place." W. Walther, *Symbolik*, p. 127. Similarly, the idea that the *relics* in themselves are vessels and instruments of the divine grace and miraculous power is firmly lodged in the popular belief.

8. ESCHATOLOGY.

249. In Roman theology the hereafter is parceled out in five abodes for the spirits of the departed: heaven, purgatory, *limbus patrum* and *limbus infantium*, and hell. In heaven the purified souls enjoy the beatific vision. In hell those who died in the state of mortal sin are banished from God and suffer the tortures of damnation. Intermediate between heaven and hell is limbo, a name applied to the place where those souls are detained who are unable, for no fault of their own, to enter heaven. In the *limbus patrum*

are the souls of the just who died during the Old Testament. It ceased to exist after Christ's descent, which had the purpose of liberating the souls languishing in limbo. Rom. C., 1, 6. 3. Wilmers, 2, 245 ff. In the *limbus infantium* are the souls of infants that died without baptism. One accepted theory holds that there is perfect natural happiness in limbo, but not beatific vision. Catholic theologians deplore the "absence of a clear positive revelation on the subject."

250. Purgatory. — If, after a man has confessed his sin to God, as He invites him to do, man claims to be fully and completely forgiven, as God declares him to be, the Roman Church pronounces such a man anathema. "If any one saith that, after the grace of justification has been received, to every penitent sinner the guilt is remitted and the debt of eternal punishment is blotted out in such wise that there remains not any debt of temporal punishment, to be discharged either in this world or in the next, in purgatory, before the entrance to the kingdom of heaven can be opened (to him), let him be anathema." Trid., Sess. VI, Can. 30. In agreement herewith, Cardinal O'Connell of Boston, in his book "The Catholic Church the True Church of the Bible," makes this declaration: "It is of faith that there is a place, which we call *purgatory*, where petty faults, or the temporal punishment due to sin, are expiated." P. 178. Di Bruno defines this state more fully thus: "Purgatory is a state of suffering after this life in which those souls are for a time detained who depart this life after their deadly sins have been remitted as to the stain and guilt and as to the everlasting pain that was due to them, but who have on account of those sins still some debt of temporal punishment to pay, as also those souls which leave this world guilty only of venial sins. In purgatory these souls are purified and rendered fit to enter into heaven, where nothing defiled enters." Op. cit., p. 161.

Just what it is that purifies the sinner in purgatory Rome has not defined. With Bellarmine, it is generally held that the purifying agent is fire, and Bellarmine decides for a physical fire, not a figurative. Most of the popular instruction on this point stresses the fearful intensity of purgatorial suffering, as a means of impressing on the faithful the need of having prayers and masses read for the dead. For example: "The most distinguished teachers of the Church are of the opinion that the pains of purgatory surpass all imaginable pains on earth and that in their kind and manner they do not differ from the torments of hell. Thus St. Augustine says: "This fire, though it lasts but for a time, is still very painful,

for it surpasses every pain that man has suffered or can suffer during his earthly life'; and, agreeing with him, St. Thomas Aquinas writes: 'The same fire torments the damned in hell and the just in purgatory; the least pain of purgatory surpasses the greatest pain that may be undergone here below.' It is true that the souls in purgatory, while they suffer, are consoled by the thought that they are in the grace of God, that their sufferings will end, and that, once freed, they will be elevated to heavenly bliss. Contrasting their state with the despair of the damned, who are without hope of a coming salvation, they bear their suffering with entire submission to the will of God. Yet their condition is, notwithstanding, in the highest degree sad, and so much the more so because they can no longer help themselves; for their time of grace has passed, and they are no longer able to obtain by their own works a mitigation or shortening of their punishments. For that reason such suffering souls are also called poor souls; for, being in want of real graces, they can do nothing but suffer. But what the suffering souls in purgatory can no longer do for themselves may be accomplished for them by us, the members of the Church Militant here on earth, who are still in the time of grace, and especially by means of prayers offered by us in their behalf. By fasting and other works of penance we can also benefit the suffering souls." Catholic Universe, Cleveland, November 2, 1917.

The Council of Trent maintained, Sess. XXV, that the doctrine of purgatory is set forth in "the sacred writings and the ancient traditions of the Fathers." The handbooks of doctrine find confirmation of this teaching in the (superstitious) belief of the Jews in the efficacy of prayer for the dead, 2 Maccab. 12, 43 ff. The chief texts of the canonical Scriptures which are said to confirm the belief in purgatory are Matt. 5, 25. 26: "Thou shalt by no means come out thence till thou hast paid the uttermost farthing," — where the context (v. 34), however, shows that hell is referred to, — and 1 Cor. 3, 15: "If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire." In the latter passage it is said that the man's work perishes, while according to Rome it is just the work that is to get a man out of purgatory. The apostle does not speak of a place of burning, but of a day. Bengel has rightly said: "This passage does not only not support purgatorial fire, but entirely extinguishes it." 185.

The doctrine of purgatory is of late origin. Wilmers tries to find it in the offertory of the Mass for the dead: "Liberate the souls of all the faithful dead from the punishment of the infernus."

His comment is: "Undoubtedly hell (*infernus*) is to be understood as purgatory, the more so since many believe that the place of the damned and of the souls to be purged is the same, although the punishment is different." *Op. cit.*, 2, 625. But there is no evidence of early consonant teaching on this point. The Benedictine editors of the works of Bishop Ambrose (A. D. 340—397) make the following acknowledgment: "It is not surprising that Ambrose should have written as he has about the state of departed souls; but it seems to be almost incredible how uncertain and how various the holy Fathers have been upon the same question from the very time of the apostles to the pontificate of Gregory XI (A. D. 1370) and the Council of Florence (A. D. 1439), that is, a period of almost fourteen hundred years. For not only does one Father differ from another, as in questions not yet defined by the Church was likely to happen, but they are not even found to be consistent with themselves." *Works of St. Ambrose*, Vol. I, p. 385, *Admonitio ad Lectorem.*, Edit. Bened., Parisiis, 1868. According to this admission there was a period of nearly fourteen hundred years during which there was no definite ground taken, no generally accepted teaching of the Roman Church, in the matter of purgatory or the state of the dead.

251. *Final Judgment.*—Not only unbelievers, but also Christians are judged by the Law. *Rom. C.*, 1, 8. 4. Also the sins of the Christian will be published. The judgment is preceded by the general resurrection "in order that the bodies, together with their souls, may receive the merited rewards of eternal happiness or their penalties." That the judgment is pronounced by Christ also according to the human nature is held by some Roman Catholic theologians, but is a teaching which is out of harmony with the general doctrine of Rome regarding the union of natures of Christ. **192.**

ANTICHRISTIAN ELEMENTS OF THE ROMAN SYSTEM.

252. a) On the basis of Scripture Lutheran theology and also historic Reformed theology look upon the Papacy as the fulfilment of Old and New Testament prophecies regarding the Antichrist. The Lutheran teaching on this point has found classical expression in the Apology of the Augsburg Confession and in the Smalcald Articles. The identification of the Papacy with Antichrist is valid to the present day, since the Roman Catholic theology and practise is characterized now, as in pre-Reformation times, by the following denials of Scriptural principles and saving truth:—

1) Salvation by works is an integral part of the entire system, vitiating it even in those points in which it has preserved certain truths of revelation. 2) The fundamental tenet of the Christian religion, justification by faith without the deeds of the Law, has been officially cursed by the Roman Church. 3) The holy ministry, instituted as an office for the preaching of the Gospel, has been perverted into a legalistic priesthood, which tyrannizes over conscience. 4) It has changed the very concept of grace from the divine source of pardon and forgiveness into an infused ability of man to perform good works for his own salvation. 5) It has altered the concept of faith so that it no longer signifies the trust of a repentant sinner in the mercies of God in Christ, but is a mere intellectual reception of the facts of sacred history and theology. 6) It has employed upon every occasion carnal force (political power) for the extension of its rule and the aggrandizement of its institutions, especially of its monastic orders. 7) It claims for the Pope prerogatives which belong to Jesus Christ alone. 8) It is to-day, as it was during the Middle Ages, an intensely mercenary institution, enriching itself particularly through the penances (satisfaction for sin) which it exacts from its adherents. 9) It has relegated the Bible to an inferior position as a source of revelation, discourages the reading of the Bible in the vernacular, and pronounces a curse upon the distribution of Protestant versions. 10) It has fostered gross idolatry in the veneration paid to the saints and to relics. 11) It has externalized, and made mechanical, all religion through its doctrine of *ex opere operato* in the sacraments. 12) It denies the sufficiency of Christ's atonement for sin through its doctrine of the Mass, penances, purgatory.

b) A chief characteristic of Antichrist in prophecy is his deep-grained untruthfulness; his is the spirit of lies, 2 Thess. 2, 3—11; 1 Tim. 4, 1—3. His seductions are represented as the result of artifices that confound the simple, leading mind and heart astray. This we interpret as a reference not only to the fraud practised upon the believers with legendary saints, counterfeit relics, and fictitious miracles, but to the entire confused and self-contradictory system of Roman theology. It is a system based upon such mutually exclusive principles as Scripture, tradition, and human reason. It allows disagreement on such crucial matters as creationism versus evolutionism. It teaches the possibility of salvation for all who unwittingly oppose the Roman doctrine, yet burns at the stake those who depart from it in the definition of some minor doctrine.

There is entire confusion among the theologians as soon as the doctrine of Infallibility is to be practically applied; a list of infallible decrees does not exist. The Church is infallible; the councils are infallible; the Pope is infallible—the doctors do not attempt to solve the difficulty created by three infallible agents of revelation. There is to the present day no unanimity regarding the relation of the state to the religious school. As to the essence of original sin the definitions are so far apart that even the Council of Trent made no attempt to reach a decision. Good works have never been authoritatively defined, and the confusion in the handbooks also on this point is great. There is wide variation in the definition of mortal and venial sin, the ideas being so hazy that the Council of Trent actually established that faith need not be lost in one who lives in mortal sin. On predestination there are conflicting theories as wide apart as the synergistic and Calvinistic doctrines. *Concordia Theological Monthly*, 4, 736. 742. The sacraments are efficacious *ex opere operato*; yet the believer must have contrition to receive any spiritual benefit. Concerning the intention of the priest there is the old quarrel between those who require “interior intention” and those who are satisfied with the “exterior intention.” Concerning the purgatorial sufferings views diverge greatly. Concerning the marriage contracted in the absence of the priest the *Ne Temere* has established the Roman principle, but the practise varies according to the political situation in different countries. There is much speculation as to the true nature and purpose of indulgences. There are contradictory definitions of what constitutes “temporal punishments.” With regard to the Mass there is grave uncertainty as to the meaning of the term “unbloody sacrifice,” some dogmatists claiming that there is actual suffering, others that the repetition of the sufferings on Calvary is rather metaphysical than physical. Matrimony, on the one hand, is made a sacrament and is exalted in terms which no Protestant would apply to the institution; on the other hand, it is treated as a concession to sinful flesh and therefore not as holy, by far, as the state of celibacy. As to what constitutes the essence of this “sacrament” the theologians are not agreed. The supernatural character of certain relics and images, also of blessed means of devotion, as the rosary, holy water, etc., is impressed upon the believer; yet there is no agreement on the precise nature of these occult or miraculous qualities. Is worship directed to the images or to the prototypes which they represent? Predestination requires no foreseeing of works; pre-

destination requires the foreseeing of works. Christ's humanity is locally enclosed in heaven; yet the bread is changed into His body in the Eucharist. The sacrifice of this body on the altar is propitiatory; it is only impetratory. From eternal punishment, due for mortal sins, the sinner is released by Christ's satisfaction, of which he receives the benefit in absolution; another dogma says that the power of the keys has been instituted to commute eternal to temporal punishments. Cp. Apology, XII, 13. The doctors do not agree.

Finally, it should be pointed out that the Papacy exerts its baleful dominion not outside of, but within the Church. (There are, as the Lutheran Confessions repeatedly state, true believers within the Roman Catholic denomination.) And thus we find that the marks of Antichrist set down 2 Thess. 2, 3—12 (the apostasy, the arrogation of divine prerogatives, the Satanic lies, the sitting in the temple of God, and the duration of his dominion) "plainly agree with the kingdom of the Pope." S. A., Of the Power, 39.

C. OLD-CATHOLIC CHURCHES.

253. A number of church-bodies have retained certain distinctive doctrines and customs of the Roman Catholic Church, but have rejected the authority of the Roman Catholic hierarchy. These are called Old-Catholic churches and are an offshoot of the Old-Catholic movement which came into prominence when the Vatican Council, 1870, had adopted the doctrine of papal infallibility. In Germany the priests who refused to accept the decree and who were excommunicated from the Church of Rome organized the Old-Catholic Church under the leadership of Doellinger. They were joined by Jansenist bishops of Holland and by Swiss communities. The Old-Catholic churches in America derive their clerical ordination from the Old Catholics of Holland or the Eastern Church.

Old Catholics have made attempts to align themselves with the Church of England, the Greek Church, and even with Protestantism; some are rationalistic in tendency. Old Catholics reject papal infallibility, the doctrine of Immaculate Conception, and compulsory celibacy, but also the "Filioque"; they encourage Bible-reading and use the national tongues in worship. Otherwise they retain the doctrines peculiar to Romanism.

1. *Old-Catholic Church in America.*—The 1,888 members (9 churches) of this body claim direct lineage from the Old-Catholic churches of Europe. Organized 1914.

2. *North American Old Roman Catholic Church.*—This is

the largest of the American Old-Catholic bodies, numbering 14,793 members in 27 organizations. In agreement with the Old Catholics of Europe it accepts as authority in doctrine the Scriptures, but also the teachings of the ancient undivided Church.

3. *American Catholic Church*. — Organized 1915, this sect numbers 1,367 members in 11 parishes. The *Afro-American Catholic Church*, in communion with the foregoing, consists of one Negro church and mission.

4. *Polish National Catholic Church of America*. — A Catholic organization which has repudiated the Pope and the Roman priesthood, but has also discarded a great part of the Apostles' Creed. It originated in 1904, when Polish immigrants became restive under the "absolute religious, political, and social power over the parishioners" given by the Council of Baltimore, in 1883, to the Roman Catholic priesthood and by the rather free exercise of that power on the part of certain Polish Roman Catholic priests. The secession represented about 20,000 Catholic parishioners, chiefly in the East. The number (1926) is 61,574, organized in 91 branches. In 1921 the rule of celibacy was abrogated, and marriage of the clergy was allowed, but only with the knowledge and permission of the bishop and lay members of the respective congregations.

The Profession of Faith asserts that "man, by following the Supreme Being, is in this life capable of attaining a certain degree of the happiness and of the perfection which is possessed of God in an infinite degree"; that "faith is helpful to man toward his salvation, though not absolutely necessary," which is especially true of "blind faith." Good deeds, however, it holds "bring us nearer to God and to His Mediator, Jesus Christ, and make us worthy of being His followers and brothers and of being children of the heavenly Father." It rejects the doctrine of eternal punishment and believes that "even sinful man, after undergoing an intrinsic metamorphosis through contrition, penance, and noble deeds, may have a chance to regain the grace of God." Sin is regarded as a "lack of perfection in the essence of man, and as mankind progresses in this knowledge of the causes of life and the nature of God and comes nearer and nearer to Him, sin will gradually grow less and less until it vanishes entirely. Then man will become the true image and child of God, and the kingdom of God will prevail upon earth."

5. *Lithuanian National Catholic Church*. — Another secession from the Catholic Church is this small Lithuanian body (1,497

souls in 4 parishes) which is not connected with the Old Catholic Roman Church, but accepts the first four General Councils of the Church and uses the Niceno-Constantinopolitan Creed. The liturgy is Lithuanian.

6. *The Reformed Catholic Church.*—A body which seceded from Rome 1879 and holds the Protestant position in theology. It does not appear in recent census reports.

UNIATE CHURCHES.

The Uniate churches (uniates) are scattered groups of churches, formerly Greek Catholic, which acknowledge the Roman Pontiff, but are permitted to retain their traditional beliefs and practises. They are found mainly in Russia, Roumania, Armenia, Syria, and Abyssinia and have nine Eastern patriarchs. Hastings, *Encycl. Rel. and Eth.*, XII, p. 174. The celibacy of the priests is not enforced, and the language of the people is used in worship. In Southern Russia the Uniate Church since the World War has adopted the title of Ukrainian Church. The government of the Uniates is provided for by a special commission at Rome. Adherents in the United States number 10,000.

LIBERAL CATHOLIC CHURCH.

254. Originating in 1915 as a new form of Old Catholicism and deriving its clerical ordination from the Jansenist Church of Holland, this body is not Roman in any sense and can be called Catholic only in the sense of an extreme syncretism. All historical religions are held to be divinely inspired. Lay members need not profess any doctrine or creed. The Trinitarian formula is used in baptism. Its liturgy contains no "appeals for mercy," and there is no reference to everlasting punishment. Special attention is given to healing. There is a theosophical strain in its teaching, as when it asserts that "man, being in essence divine, can ultimately know the Deity whose life he shares and, by gradually unfolding the divine powers that are latent in him, can grow into knowledge and mastery of the universe, which is the expression of that divine life." In its literature the Creed of the Liberal Catholic Church is summed up as follows: "We believe that God is Love, and Power, and Truth, and Light; that perfect justice rules the world; that all His sons shall one day reach His feet, however far they stray. We hold the fatherhood of God, the brotherhood of man; we know that we do serve Him best when best we serve our brother man. So shall His blessing rest on us, and peace forevermore. Amen."

PART III.

REFORMED BODIES.**REFORMED CHURCHES.**

255. 1. In discussing these churches we are compelled to use the plural, because we are here not dealing with one body, albeit a divided one, having one definite doctrinal platform accepted by all who claim to be its members; but we are dealing with many bodies, representing a great variety of beliefs and possessing a number of widely differing confessional writings. What places all of them in one group is their espousal, in some cases more consistent and complete than in others, of the fundamental principles held by Zwingli (1481—1531) and Calvin (1509—1564). The term Reformed churches, originally a designation of all bodies which at the time of the Reformation arose in opposition to Rome, only gradually came to be applied to the churches which adopt the positions of the two theologians mentioned. At first, Zwingli was looked upon as an adherent of Luther. But when Carlstadt had proclaimed radical views and especially had denied the real presence of Christ's body and blood in the Lord's Supper, Zwingli defended him and soon wrote a treatise against the Lutheran position, referring to it in offensive terms. His attacks had to be answered, and the controversy was on. Zwingli and his chief follower, Oecolampadius, and other friends held a colloquy or conference with Luther and his chief adherents at Marburg in 1529 to remove the doctrinal differences; but while succeeding in many points, they did not reach an agreement in the doctrine of the Lord's Supper. At bottom it was the rationalism of Zwingli which was the stumbling-block. He was willing nevertheless to establish fraternal relations with the Lutherans (cf. 12), but they refused to treat a grave and fundamental difference in doctrine so lightly. The cleavage between the followers of Luther and those of Zwingli was emphasized when the latter submitted a separate confession of his faith to the Emperor at Augsburg in 1530. John Calvin likewise at first was classed among the adherents of Luther. Gradually, however, it became evident that fundamentally his position was that of Zwingli. In the doctrine of the Lord's Supper he employed expressions which made it appear as though he were in harmony with the Lutherans, but on closer examination it was seen that he denied the Real Presence just as well as Zwingli had denied it. Calvin

was a great scholar and thinker and is looked upon as the principal exponent of Reformed theology. His chief doctrinal work has the title "Institutions of the Christian Religion."

2. Both Zwingli and Calvin lived in Switzerland, Zwingli in Zurich, Calvin in Geneva, and in this country their views were adopted by practically all people that left the Roman Catholic Church. From here the Reformed influence spread to France, Southern Germany, the Netherlands, Scotland, England, and other European countries. Settlers from these countries brought the Reformed teachings to North America. All the large non-Lutheran Protestant denominations of our country, the Methodists, Presbyterians, Baptists, etc., belong to this group. Owing to differences in doctrine which arose among them around the year 1600, we divide the Reformed into Calvinists and Arminians, a distinction which will be explained later.

3. *Confessional Writings.* There are a great many confessional writings of the Reformed churches. We shall here enumerate merely the chief ones: The confession of Zwingli, presented to the Emperor at Augsburg, *Ulrici Zwingli ad Carolum Imperatorem Fidei Ratio*; the First Helvetic Confession of 1536, the chief author being Bullinger; the Geneva Catechism, by Calvin, 1536; also the Agreement of Geneva (*Consensus Genevensis*), 1551; the French Confession (*Confessio Gallicana*), 1559; the Belgian Confession (*Confessio Belgica*), 1561; the Heidelberg Catechism, by Caspar Olevianus and Zacharias Ursinus, 1562; the Second Helvetic Confession, by Bullinger, 1564; the Scotch Confession of Faith, by John Knox and others, 1560; the Anglican Confession of Thirty-nine Articles of the Church of England, 1562; Canons of the Synod of Dort (directed chiefly against Arminianism), 1619; the Swiss Agreement (*Consensus Helveticus*), by John Henry Heidegger, 1675; the Westminster Confession, 1648; the Larger Catechism and the Shorter Catechism of the Westminster Assembly, 1643—1649. Other important representative Reformed declarations of faith are the Repetition of Anhalt, 1579, and the Admonition of Neustadt, 1581. Some of these works are quoted by us from the edition of Niemeyer (*Collectio Confessionum*). Most of them will be found in Schaff, *Creeeds of Christendom*, Vol. III.

256. 4. In looking at the divergence of the Reformed teachings from those of the Lutheran Church, we find that *rationalism* is a striking feature of the Reformed churches. While proclaiming

the Bible to be God's Word and the sole authority in religion, they more or less outspokenly hold that the Bible is not the only source of our religious doctrines, but that reason must be granted a voice when questions of religion are being decided. In the Catechism of Geneva, written by Calvin, we read: "Can you prove by means of your reason that nothing strange is contained in this article? Yes, if it is granted that the Lord did not institute anything which is out of harmony with our reason." Niemeyer, p. 163.

Zwingli says in the Exposition of the Christian Faith: "Whosoever is not infinite by nature cannot be at all places at the same time; whatever is infinite is at the same time eternal. The human nature of Jesus is not from eternity; hence it is not infinite. If it is not infinite, it is finite; if it is finite, it is not everywhere. But we shall pass on. We alluded to the above in order not to neglect philosophic argumentation by means of rational conclusions." Niemeyer, p. 46. This position plainly makes reason the arbiter as to what we must accept in the Bible. That Reformed teachers still hold this position can be seen from a recent book by Loraine Boettner, *The Reformed Doctrine of Predestination*, where the author in the first sentence declares that his purpose is "to give a restatement to that great system which is known as the Reformed faith of Calvinism and to show that this is beyond all doubt the teaching of the Bible and of reason." Evidently reason is one of the pillars on which Reformed theologians wish to rest their doctrines. Hence, in interpreting the Scriptures, they often make reason the judge whether a certain statement is to be taken literally or figuratively.

257. 5. The divergence of Reformed teaching from Lutheranism becomes especially evident in the teachings of this Church concerning the *person* of Christ. While defending the all-important doctrine of the deity of Christ and placing themselves on the old creeds of the Christian Church, Reformed theologians have fallen into the Nestorian error of separating, or tearing apart, the two natures in Christ, virtually denying their true union. Thus it is taught that the divine nature in Christ exceeds, and extends beyond, the human nature. The Heidelberg Catechism says, Qu. 48: "But does this not imply that the two natures are separated from each other, if the human nature is not at all places where the divine is? By no means; for since the Deity is incomprehensible and is omnipresent, it follows of necessity that it exists outside of the human nature which is assumed and nevertheless like-

wise in it and that it remains united with it in the personal union." In this manner it is denied that Christ since the incarnation everywhere and in all places is God and man. In keeping with their position Reformed teachers deny that there is a true communion between the two natures. Shedd says, *Dogmatic Theology*, Vol. II, p. 276: "The human nature is not sufficiently capacious to contain the whole fulness of God." *Finitum non est capax infiniti*, the finite cannot contain the infinite, is their battle-cry. They hold that the statements "God is man," "This man is God" must not be taken literally, but are mere figures of speech. One of their authoritative writings, the Admonition of Neustadt, 1581 (p. 70), states: "If something human is attributed to God (Christ) and something divine to man (Christ), this is nothing but a figure of speech as far as the two natures are concerned." Well known is Zwingli's declaration that the Scripture-passages we are here considering employ a figure of speech called *alloeosis*, which consists in the substitution of one term for another. Similarly some Reformed teachers deny that there is a real *communication of attributes* between the two natures, so that we can say: "God died for us." In the Admonition just quoted, p. 66, the Reformed theologians say: "We deny most emphatically that in the person of Christ the essential qualities of the one nature are attributed to the other." Quite consistently, Reformed theologians hold that Christ according to His human nature did not receive divine majesty and that, when He was exalted, He received only created gifts and limited power. Cp. Second Helvetic Confession: "We by no means teach that the divine nature suffered for us and that Christ according to His human nature is still in this world and at all places." In another one of their authoritative writings, the Repetition of Anhalt (Niemeyer, p. 365), they say: "The gifts of the human nature of Christ, while transcending our reason and our powers of description, nevertheless must be distinguished from the qualities of the divine nature, which are eternal, infinite, and a part of its essence." The Heidelberg Catechism says, Qu. 47: "Is not, then, Christ with us even unto the end of the world, as He has promised? Answer: Christ is true man and true God. According to His human nature He is now not upon earth, but according to His godhead, majesty, grace, and Spirit He is at no time absent from us."

Closely connected with this error is the view that in the performance of Christ's mission each nature does the work which

belongs to it without true communion of the two natures. The Westminster Confession says, Art. VIII, 7: "Christ in the work of mediation acteth according to both natures, by each nature doing that which is proper to itself (Heb. 9, 14; 1 Pet. 3, 18); yet by reason of the unity of the Person that which is proper to one nature is sometimes *in Scripture attributed* to the Person denominated by the other nature (Acts 20, 28; John 3, 13; 1 John 3, 16)."

258. That Christ humbled Himself and that He was exalted (*states of Christ*) is emphatically taught by Reformed theologians. But they did not avoid all error in speaking of this high doctrine. In their writings we find the view that Christ was humbled and exalted according to both natures and that, as mentioned before, the gifts which the human nature received were glorious, but finite gifts. One of them, Polanus, writes (*Syntagma*, 6, 22): "Just as Christ humbled Himself according to His deity, not by laying it aside, but by hiding it in the form of a servant, which He had assumed, so He has been exalted according to this deity, manifesting it powerfully and completely in His glorious body." On the *humiliation* of Christ, Shedd, an eminent Calvinist, professor at Union Seminary at the end of the last century, writes (*Dogmatic Theology*, Vol. II, p. 273): "The finite and limited human nature hindered a full manifestation of the omniscience of the Deity. This was a part of the humiliation of the eternal Logos. He condescended to unite Himself with an inferior nature, through which His own infinite perfections could shine only in part."

As to Christ's *descent into hell* Reformed theologians are not of one mind. Some hold that the phrase refers to the intense sufferings Christ endured on the cross. Others believe it points to Christ's death and burial. Zwingli taught the latter view. The former is found, for instance, in the Heidelberg Catechism, where we read, Qu. 44: "Why is it added, He descended into Hades? Answer: That in my greatest temptation I may be assured that Christ, my Lord, by His inexpressible anguish, pains, and terrors, which He suffered in His soul on the cross and before, has redeemed me from the anguish and torment of hell." With respect to the *resurrection* of Christ we meet the view in Reformed writings that it was effected solely by the divine nature, in no way by the human nature. The Repetition of Anhalt says: "The divine nature in Christ raises the human nature from death, but the human nature does not raise itself." Niemeyer, p. 631. With all Christendom the Reformed confess the doctrine of the *session* of Christ, that Christ

seated Himself at the right hand of God; but they say that the right hand of the Father is a certain place and that the expression refers to Christ's rule according to His human nature with finite power and majesty. Cf. 68. Zwingli says concerning this point in his Exposition of Christian Faith (Niemeyer, p. 45): "Since this argumentation proves that Christ's body naturally, really, and truly must be at a certain place, unless we in a foolish and impious manner boldly wish to assert that our body, too, can be at many places at the same time, our opponents have to admit that Christ's body, according to its essence, taken by itself, naturally and truly is sitting at the right hand of the Father and thus is not present in the Lord's Supper." The Savoy Declaration of the Congregationalists and the confession of the Baptists of 1688 voice the same opinion.

The Reformed view of the heaven which Jesus entered, seating Himself at the right hand of God, is well given in these words of J. J. Knap (Life beyond the Grave, p. 104): "Christ left a definite place, the Mount of Olives, and went to another definite place, even heaven. . . ." P. 106: "Heaven is a definite *local* place." A. Strong, Systematic Theology, p. 585 f., says: "The presence of Christ's human body is essential to heaven, and this body must be *confined to place*. . . . As the new bodies of the saints are confined to place, so, it would seem, must be the body of their Lord." An examination of authoritative Reformed pronouncements will show that heaven is there described in local terms. Cp. Admonition of Neustadt and Second Helvetic Confession.

On the question according to which nature Jesus will judge the world on the Last Day some Reformed theologians have taught that He will execute this judgment only according to His divine nature. Cp. the Admonition of Neustadt, p. 21.

259. 6. The Roman Catholic sacrament of penance, as we should expect, was rejected by Zwingli, Calvin, and their followers. With great earnestness they preached heart repentance. But they did not keep themselves entirely free from error on this vital subject. Instead of teaching that *repentance* consists of contrition or terror with respect to one's sins, on the one hand, and of faith, on the other, they define repentance as occurring when the "old man" dies and the "new man" arises, acts which are the fruits of repentance and not to be confused with repentance itself. The Heidelberg Catechism says, Qus. 88—90: "Of how many parts does the true repentance or conversion of man consist? Of two parts: the death

of the old and the arising of the new man. What is the dying of the old man? It is to feel heartily sorry over one's sin and to hate and flee it more and more. What is the arising of the new man? To rejoice heartily in God and to have the wish and desire to live according to His will in all good works." In a number of confessional writings that have emanated from, and have been endorsed by, Reformed church-bodies, we find a lack of clearness in the use of the word repentance. Calvin in the Geneva Catechism, chap. on Faith, speaks of repentance in terms which should be used only of those that have been converted, because he includes in his description hatred of sin and love of righteousness, attitudes which are not found in the unregenerate. See also Calvin, Inst. III, 156—160. The Westminster Confession says (XV, 1): "Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the Gospel as well as that of faith in Christ."

260. 7. We now come to the doctrine of the *Means of Grace*, the Word of God and the Sacraments. It goes without saying that in Reformed teaching these factors are regarded as divine gifts of which all Christians should gratefully avail themselves. But prayer is added to the "outward and ordinary means whereby Christ communicates to His Church the benefit of His mediation." Larger Westm. C., Qu. 154. Besides, when the efficacy of the Word and the Sacraments is considered, a divergence from Lutheran teaching comes into view. It is held that the Word, Baptism, and the Lord's Supper are not means by which God imparts His Spirit and grace. In his *Fidei Ratio*, Zwingli speaks thus (Niemeyer, p. 24 f.): "I believe, yea, I know, that all Sacraments not merely do not distribute or convey grace, but not even bring or administer it. . . . For just as grace comes from the divine Spirit and is given by it (grace taken in the Latin significance as meaning forgiveness, tolerance, and act of kindness), so this gift reaches only the spirit, but for the Spirit no guide or vessel is required, for it is itself Power and Conveyor by which all things are borne, and it does not require itself to be borne. Besides, we have never read in Holy Scriptures that sensuous things like the Sacraments are surely accompanied by the Holy Spirit. But if sensuous things were ever conferred together with the Spirit, it was the Spirit who did the conferring, not the sensuous things." Calvin admits that God usually converts by means of the Word; but God — so he avers, with an eye to the central doctrine of his system, that of the sovereignty of God —

can convert in a different manner, and "this other method He undoubtedly employed in the calling of many people to whom He, only through inward illumination, without the means of preaching, gave true understanding." Inst., IV, 16, 19.

That the Reformed separate the Word of God and the Holy Spirit, not regarding the Word itself as being "spirit and life," John 6, 63, is brought out, for instance, in the following words of the Second Helvetic Confession, chap. 18: "Let us believe that God teaches us outwardly in His Word through the ministers, but that inwardly He leads the hearts of His elect to faith through the Holy Spirit."

This is the typical Reformed position. In full agreement with this fundamental view Reformed theologians say that the Sacraments are merely symbolical of the grace that has already been, or that later will be, communicated. Thus the Heidelberg Catechism, speaking of the Sacraments, says, Qu. 66: "They are visible, holy signs and seals appointed of God for this end, that by the use thereof He may the more fully declare and seal to us the promise of the Gospel." These words can be correctly understood, but as spoken by the Reformed they are not meant to signify that the Sacraments are efficacious Means of Grace. In the light of their other utterances we must hold that the words "seal" and "sign" as here used by them signify the absence of inherent power. On account of this teaching of theirs Reformed theologians hold that *faith belongs to the essence of the Sacrament* and that, as a result, unbelievers receive nothing but the outward elements when they partake of the Sacrament of the Altar. The unworthy communicants — so they emphatically state — do not receive the body and blood of Christ in the Lord's Supper. The Agreement of Zurich says (Niemeyer, p. 195): "Besides the fact that in the Sacrament nothing is received excepting that which is received by faith, this truth, too, must be held, that God's grace is not in such a way bound up with the Sacraments that whoever has the sign also has the thing signified." Hodge (Systematic Theology, Vol. III, p. 501) says: "These symbols of the Reformed churches on the continent of Europe agree with those of our own Church not only in representing the Sacraments as real Means of Grace, but also in denying that their efficacy is due to their inherent virtue or to him who administers them, and in affirming that it is due to the attending operation of the Spirit and is conditioned on the presence of faith in the recipient."

261. With respect to *Baptism* the Reformed confessions state that it merely symbolizes regeneration and the forgiveness of sins and is the outward token and seal that regeneration and purification has been effected by the Holy Ghost. The Geneva Catechism, written by Calvin, says: "What is the significance of Baptism? It is twofold, for in it the forgiveness of sins and after it spiritual regeneration are symbolized." Niemeyer, p. 162. Shedd says on the significance of Baptism (Dogmatic Theology, Vol. II, p. 574): "The Sacrament of Baptism is the sign and seal of regeneration. It is emblematic and didactic of this doctrine. Baptism is not a means of regeneration, as the Lord's Supper is of sanctification. It does not confer the Holy Spirit as a regenerating Spirit, but is the authentic token that the Holy Spirit has been, or will be, conferred; that regeneration has been, or will be, effected." While thus a low view of the Sacraments is taught, one is surprised to find that many Reformed churches say that only ordained ministers may administer Baptism, not permitting that in cases of necessity any Christian perform this Sacrament (sacerdotalism). Thus the Westminster Confession, XXVII, 4, after stating that there are only two Sacraments, continues: "neither of which may be dispensed by any but by a minister of the Word lawfully ordained." The Presbyterian Book of Common Worship, p. 40, says: "Baptism not to be administered in any case by any private person."

To proceed, the Christian who has learned the truth from Scripture that men are under the wrath of God from the first moment of their existence is amazed to learn that the Reformed say children of believing parents are without and prior to baptism in the covenant of God and in the Church of Christ. See **121**. The Second Helvetic Confession, speaking of children of Christian parents, states: "According to evangelical teaching the kingdom of God is of such, and they are in the covenant of God. Why should not the sign of the covenant of God be given to them? Why should they not be dedicated through Holy Baptism, since they are God's own and members of His Church?" Chap. 20.

In this teaching of the Reformed we meet a strange inconsistency. On the one hand, their statements deny that children can believe. Zwingli says in his confession *Fidei Ratio*: "We should not be ready to condemn those who on account of their age have no faith." Niemeyer, p. 22. On the other hand, they declare that children of Christian parents are children of God and members

of His Church. Cf. also Second Helvetic Confession, chap. 20, as quoted above.

On the significance of *infant baptism* Shedd says (Doctrinal Theology, Vol. II, p. 576): "The infant of the believer receives the Holy Spirit as a regenerating Spirit by virtue of the covenant between God and His people. Gen. 17, 7; Acts 2, 39. The infant of the believer consequently obtains the regenerating grace by virtue of his birth and descent from a believer in covenant with God, and not by virtue of his baptism."

262. On no subject has there been such a persistent controversy between the Reformed and Lutherans as on the *Lord's Supper*. It is here that the rationalism of the former, which chiefly divides them from the latter, becomes most apparent. Not only have Reformed teachers overemphasized certain external matters, as the use of leavened bread, rejecting wafers (as a protest against Roman Catholicism), declaring, furthermore, the breaking of bread essential, saying that it symbolizes the breaking of Christ's body on the cross, insisting, besides, that the elements must be given into the hands of the communicants and not be conveyed directly to the mouth; but they also have inculcated a low view of the blessed Sacrament of the Eucharist, denying the real presence of our Lord's body and blood. Concerning the position of the Reformed on the minor, external features mentioned a few quotations may be submitted. On the breaking of the bread the Heidelberg Catechism says, Qu. 75: "How is it signified and sealed unto thee in the Holy Supper that thou dost partake of the one sacrifice of Christ on the cross and of His benefits? Answer: Thus, that Christ has commanded me and all believers to eat of this broken bread and to drink of this cup and has joined therewith these promises: First, that His body was offered and broken on the cross for me and His blood shed for me as certainly as I see with my eyes the bread of the Lord broken for me and the cup communicated to me; and further, that with His crucified body and shed blood He Himself feeds and nourishes my soul to everlasting life as certainly as I receive from the hand of the minister, and taste with my mouth, the bread and cup of the Lord, which are given me as certain tokens of the body and blood of Christ." With regard to the use of *leavened* bread and the rejection of wafers those Reformed churches which have this peculiarity declare that they wish to oppose papistical superstition, forgetting that they are legislating where God has not made any laws.

We come to one of the chief points of difference between the Reformed and the Lutherans when we look at their interpretation of the words of institution of the Eucharist. The Reformed churches hold that the words "This is My body" must not be taken in their proper, but in a figurative sense. While they are by no means agreed as to the interpretation, there being in their camp more than twenty different ways of interpreting them (cf. Krauth, *Conservative Reformation*, p. 607), they are all persuaded that the words must not be taken to mean that Christ's true body and blood are actually present and orally received by the communicants. Zwingli says, revealing his own position and at the same time grossly misrepresenting the position of the Lutherans: "That Christ's body according to its essence and in reality, that is, the natural body itself, is present in the Lord's Supper or that it is chewed with the mouth and our teeth, as the papists teach and all those who are looking back to the flesh-pots of Egypt, this we not only deny, but we maintain consistently that it is an error contradicting the Word of God." *Confession*, ed. Niemeyer, p. 26. The Reformed think that the Real Presence is ruled out by the ascension of Christ to heaven, which they explain as involving His being shut up in heaven in such a way that His body and blood cannot be present in the Lord's Supper. The Heidelberg Catechism says: "What does it mean to eat the crucified body of Christ and to drink the blood that He shed? It means not only to receive with a believing heart the whole Passion and death of Christ and thereby lay hold on forgiveness of sins and life eternal, but besides, through the Holy Spirit, who lives at the same time in Christ and in us, to be united more and more with His blessed body in such a way that, although He is in heaven and we on earth, we are nevertheless flesh of His flesh and bone of His bones and live and are governed eternally through one Spirit, just as the members of the body live and are governed through one soul." When the Reformed churches do say that Christ's body and blood are present in the Lord's Supper, they have in mind merely His spiritual influence, as the foregoing quotation shows. Very vehemently do they assert that Christ's body and blood are not received orally, but spiritually, by faith. Chap. XXIX, 7 of the Westminster Confession declares of the body and blood of Christ that they are not "corporally or carnally in, with, or under the bread and wine, yet as really, but spiritually, present to the faith of believers in that ordinance as the elements themselves are to their outward senses."

There are two views current in the Reformed churches on the *benefits* connected with the Eucharist. One is that the Lord's Supper is to be looked upon as a memorial meal, reminding the believing communicant of what Christ through His suffering and death has accomplished for him. The other is that in the Lord's Supper a spiritual eating and drinking performed by faith takes place and unites the believer with Christ. Zwingli was the chief exponent of the former view, while in Calvin we find the latter stressed. In the Confession of the Ministers of the Church at Zurich we read: "We teach that the memory of the body offered for us and of the blood shed for the remission of our sins is the chief thing, the beginning and end, toward which the entire ceremony of the Eucharist is directed." Calvin's view is reflected in these words of the Geneva Catechism: "Why is the body of Christ represented by bread and His blood by wine? This teaches us that the same power which bread possesses, to nourish our bodies for the sustenance of the present life, is exerted by the body of our Lord to nourish our souls in a spiritual way; and again, that, just as the wine delights the heart of man and renews his strength and fills the whole man with vigor, so a like benefit will come from the blood of the Lord for our souls." Niemeyer, p. 164. How utterly do these words fail to bring out what the Scriptures teach on this subject! It is true (cf. quotations above) that Reformed teachers often use language which is very similar to that employed by Lutheran theologians. They frequently speak of the eating and drinking of Christ's body and blood. Their opposition to the teaching of the Scriptures becomes apparent at once when they are asked whether unbelieving, *unworthy communicants* receive Christ's body and blood in the Eucharist. In their reply they emphatically deny that such people partake of Christ's body and blood. Thus Art. XXIX, chap. 8 of the Westminster Confession declares: "Although ignorant and wicked men receive the outward elements in this Sacrament, yet they receive not the thing signified thereby." In this point all the Reformed are agreed. — Private communion is not sanctioned in Reformed churches. Cf. Walther, Symbolik, p. 237.

263. 8. When we come to the doctrine of the Church, we find that the Reformed teachers distinguish, as do Lutherans, between the *visible* and the *invisible Church*, though the latter in Reformed theology is not given the emphasis it should have and Scripture statements pertaining to the invisible Church are frequently trans-

ferred to the visible. We criticize, besides, the manifestation of a legalistic spirit in the Reformed confessions when the *marks of the Church* are discussed. In the Belgian Confession we read: "The marks by which the true Church is distinguished from the false are the following: The pure preaching of the Gospel, the administration of the Sacraments according to the institution of Christ, and the exercise of church discipline for the punishment of vices." Niemeyer, p. 380. It will be seen that this gives undue importance to a human factor, church discipline, which on account of our frailty is always imperfect.

264. Regarding the office of the holy *ministry* the Reformed rightly maintain that it rests on divine institution. But we cannot sanction their view that the ministry of the Word does not belong to the whole Church, but merely to certain persons in the Church. In the Second Helvetic Confession we find this statement (Niemeyer, p. 492): "Many people talk nonsense about the keys of the kingdom of heaven, which were given by Christ to the apostles. . . . We simply follow the Word of God and say that all ministers who have been rightfully called possess and administer the keys, or the use of the keys, when they preach the Gospel, that is, when they instruct the people entrusted to them, admonish them, comfort and reprove them, and exercise discipline over them. . . . They administer the keys whenever they urge faith and repentance." Cf. the statement of the Westminster Confession, chap. XXX, which says that the keys of the kingdom of heaven have been handed over to the officers of the Church, by virtue of which they have the power to retain and to remit sins. While thus unduly exalting the ministerial office, attributing to its incumbents what belongs to the whole Church and to every individual Christian, they minimize the ministerial activity in what they teach on *absolution*. **156.** They reject the doctrine, taught by the Lutheran Church, that the authority publicly to forgive sins is given to the ministers of Christ, their absolution being God's absolution. Zwingli, opposing this teaching, said (*Expositio Christianae Fidei*, Niemeyer, p. 56): "Whosoever believes in Christ receives forgiveness of sins. Just as nobody knows of somebody else whether the latter is a believer, so nobody knows whether the sins have been forgiven to any one, excepting he who through the light and power of faith is certain of his forgiveness. . . . Hence it appears frivolous to say, I absolve thee, and, I make thee certain that thy sins are forgiven." Bearing this in mind, it can easily be understood that the Reformed

churches look upon confession made to the minister as a popish error. Their opposition to the auricular confession of the Roman Catholics led them to this extreme, that they rejected the making of confessions to the pastor as such, thus branding an institution as wrong which, while not commanded by God, nevertheless is useful and deserves commendation.

265. 9. We have to mention also that the Reformed churches reveal their legalistic tendency by teaching that Sunday has taken the place of the Old Testament Sabbath and must be kept as the seventh day had to be kept by the Israelites. Of a number of expressions in Reformed confessional writings to this effect we shall quote one from the Westminster Confession, chap. 21, 7: "As it is of the law of nature that in general a due proportion of time be set apart for the worship of God, so in His Word by a positive moral and perpetual commandment, binding all men in all ages, He hath particularly appointed one day in seven for a Sabbath, to be kept holy unto Him, which from the beginning of the world to the resurrection of Christ was the last day of the week and from the resurrection of Christ was changed into the first day of the week, which in Scripture is called the Lord's Day and is to be continued to the end of the world as the Christian Sabbath." That the Reformed churches do not teach the proper separation of Church and State is manifest from the "blue-laws" which arose in their camp, prescribing, e. g., the keeping of Sunday in Puritanic fashion. The kind of propaganda carried on by them for Prohibition is likewise in point.

A species of legalism is the Reformed interpretation of what, according to their numbering and terminology, is the Second Commandment, Ex. 20, 4 f.: "Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above or that is in the earth beneath or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them." The Reformed hold that God forbids here, even to us Christians living in the time of the New Covenant, to make images representing God. The Heidelberg Catechism asks, Qu. 97: "Are we, then, to have no image at all?" And it replies: "God cannot and must not in any way be represented. . . ." Legalism manifests itself in the Reformed churches in connection with their *cultus* when they forbid things (rites, ceremonies, ornaments, festivals) which Scripture does not expressly sanction. The principle, Away with everything which the Bible does not mention! is typically Reformed.

The church services of the Reformed, where the old type inaugurated by Zwingli and Calvin is adhered to, are without form and void, a cold, barren affair; the whims of the preacher often decide what is to be included. There is no fixed liturgy to enrich and beautify the services. The churches partake more of the nature of lecture-halls than of places of worship; art is barred from furnishing its edifying, stimulating contributions in music, sculpture, painting, and architecture. Cp. Guericke, *Symbolik*, § 72. Latterly the opposition to a definite, fixed order of worship which possesses both beauty and historical sanction has been much modified. To grasp what is fundamental in the old Reformed church service, it is helpful to see that, while the Roman service is entirely sacramental, the Reformed is entirely sacrificial; that is, it exclusively represents something that man does for God, instead of directing attention chiefly to that which God does for us.

It will be seen from the above that our strictures of distinctive Reformed teachings can be summarized under the heads of rationalism and legalism, representing pernicious tendencies to which we all are prone and which seriously impair divine truth as revealed to us in the Holy Scriptures.

CALVINISTIC AND ARMINIAN REFORMED CHURCHES.

266. As mentioned briefly above, the Reformed churches are divided into two sections, a Calvinistic and Arminian wing. Nearly all of them can be classified as belonging either to the one or the other. The church-bodies which, historically speaking, are chiefly the exponents of Calvinism in America are the churches called Reformed, the Presbyterians, the Congregationalists, and a number of the Baptist bodies. Arminianism, on the other hand, is taught by the Methodists, Cumberland Presbyterians, and some of the Baptists. It is important to remember that in most of these churches either Calvinism or Arminianism appears in a modified form.

Calvinism. — We shall first devote a little space to the study of the peculiar views of the so-called Calvinistic churches. As the name indicates, they are followers of John Calvin, who brought the views held by him and his fellow-religionists into a comprehensive system. The teachings which distinguish them from the Arminians have to do mainly with predestination and conversion. Calvin proceeds from the great truth of the sovereignty of God as the foundation-stone of all his theological thinking. He places "in the

forefront of his system God and His universal control." Fisher, *History of doctrine*, p. 300. Calvin argued that, if God determines everything in the world, then imperfection and evil-doing and the final damnation of the wicked must be in accord with the divine will. In keeping with this fundamental principle he taught a double predestination, one to salvation and one to damnation. He says: "Predestination we call the eternal decree of God by which He has determined in Himself what He would have every individual of mankind turn out to be; for they are not all created with a similar destiny, but eternal life is foreordained for some and eternal damnation for others." *Inst.*, III, 21, 5. Calvin himself says: "It is a horrible decree, I acknowledge." *Ib.*, III, 23, 7. This terrible teaching is due to a striving after logical consistency, Calvin developing it, as has been stated, out of his doctrine of the absolute sovereignty of God; it is not built, as Christian teachings should be, on clear, unmistakable statements of the Holy Scriptures. The Bible-passages which Calvin appeals to in support of the wrong view mentioned can be shown not to contain the doctrine which he finds there. 177. A corollary of the above teaching is the view, so terrible to every Christian heart, that God has had mercy not on all, but only on some. (Rejection of universal grace.) Calvin says: "We affirm that this counsel, as far as concerns the elect, is founded on His gratuitous mercy, totally and irrespective of human merits; but to all those whom He devotes to condemnation the gate of life is closed by a just and irreprehensible, but incomprehensible, judgment." *Inst.*, III, 21, 7. Calvin was a supralapsarian, holding that God, whose will "is the cause of everything that exists" (*Inst.*, III, 23, 2), decreed the fall of man. Many of his later followers were infralapsarians, holding that God did not decree, but only permit, the Fall. See also 299. Calvin's position makes God the cause of evil, or of sin.

From the foregoing it is evident that Calvin and his followers teach an absolute election. What is meant by this term is that they believe, when God elected, He did so without reference to the work of Christ or any other factor. While the Lutheran Confessions emphasize that God elected us Christians in Christ, Eph. 1, 4, that is, on the basis of the work which Christ performed as Savior of the world, Calvinists do not introduce this element, or factor, in their teaching of predestination. When they do speak of Christ as included in the decree of election, it is in an altogether different sense from that expressed by the Lutheran Confessions. In the

Consensus Helveticus, chaps. V, VI, we read: "In this gracious decree of divine election Christ Himself also is included, not as a meritorious cause or basis preceding election itself, but as One who also before the foundation of the world was chosen as an elect and who therefore is especially the chosen Mediator for the execution of the decree and our first-born Brother, whose precious merits God intended to use in order that He might grant us salvation without injury to His justice; for Holy Scripture not only testifies that the election took place according to the sole good pleasure of the counsel and will of God, but it traces back the appointment and sending of Christ, our Mediator, to the love of God which He feels toward the company of the elect. . . . The appointment of the Mediator, Christ, as well as the salvation of those who have been given to Him as His property and inalienable inheritance is derived from election and is not designated as its foundation." An absolute election is likewise taught in the Consensus, or Agreement, of Geneva, written by Calvin, where these words are found: "If we are not ashamed of the Gospel, we have to confess, according to its clear teachings, that God according to His eternal good pleasure, whose cause is not dependent on anything else, has appointed some according to His will to salvation, while others have been rejected."

Since the Calvinists hold such a view of divine election, it will not surprise any one to find that, in addition, they teach that no one is made a believer unless he is an elect and that those who are elect can never totally nor finally lose faith. Even enormous sins will not have this result in the case of the elect, that they will entirely fall away. The Synod of Dort in its canons, V, 6, has expressed itself thus: "God, who is rich in mercy, according to the unchangeable determination of election does not take the Holy Spirit from those that are His, not even in cases of enormous sins. Nor does He let them stray to such an extent that they lose the grace of being His children and the status of justification." The only admission which the Calvinists will make is that the elect, after they have been made believers, may lose the sense of God's favor and come into a state where God regards them with displeasure; but that they should altogether fall away and become total unbelievers is impossible according to Calvinistic teaching. Cp. Canons of Dort, c. 5, 5. One of the distinct tenets of Calvinism, then, is the doctrine called that of the *inamissibility* of grace and faith or of the final perseverance of believers. It may be

recalled that Cromwell on his deathbed asked his pastor whether it was truly the teaching of God's Word that, if a person is once in faith, he remains in faith and that, when his pastor assured him that such was the case, he replied that he was satisfied, for that he once was a believer he knew positively. (Carnal security. 179.)

When we inquire more particularly what the attitude of God was toward those who in the end will be condemned, Calvinists say, in the words of the Westminster Confession: "The rest of mankind God was pleased . . . to pass by and to ordain them to dishonor." Chap. III. In this way the sweet doctrine of universal grace is denied. In another statement the Westminster Confession says: "By the decree of God for the manifestation of His glory some men and angels are predestinated unto everlasting life and others fore-ordained to everlasting death." This is consistent Calvinism, which does not shrink from promulgating the horrible doctrine that God has actually foreordained or predestined a number of people to eternal perdition (decree of reprobation). With respect to the redemption of Christ strict Calvinists hold that it took place only for the elect (limited atonement). In the Formula Consensus Helvetica we read these words: "Just as Christ from eternity was elected as Head, Prince, and Heir of all those who in time will be saved through His grace, thus also in the time of the New Covenant He has become Surety only for those who through eternal election have been given to Him as His own people, as His seed and inheritance; for only for the elect did He suffer His terrible death. According to the resolution of the Father and His own intention, them alone did He bring back into the bosom of divine grace, and them alone did He reconcile to His angry Father and free from the curse of the Law." It follows that justification, too, is for the elect only. (As to the legalistic tinge of the Reformed doctrine of justification see Walther, Symbolik, p. 243 ff., and Concordia Theol. Monthly, 1934, p. 497 ff.)

267. Calvinists admit that God in the Scriptures calls all men to salvation, the respective passages being so very clear. But they hold that this general *call* of God is not of the same earnestness, seriousness, and power in the case of the elect and of those that are not elect. It is only the former for whom the divine call is seriously intended. The latter are called so that they may not have any excuse when they are ultimately condemned. The Westminster Confession states, chap. X, 1. 4: "All those whom God hath predestinated unto life, and those only, He is pleased in His appointed

and accepted time effectually to call by His Word and Spirit out of that state of sin and death in which they are by nature to grace and salvation by Jesus Christ. . . . Others, not elected, although they may be called by the ministry of the Word, may have some common operations of the Spirit, yet they never truly come to Christ, therefore cannot be saved." One of the Reformed theologians, Spanheim, writes in his book *Elench. Controv. c. Luth.*: "We of the Reformed faith affirm that God, who could have saved all men, decreed in His eternal, unchangeable counsel, moved by His mere free good pleasure, to let some people, their number being great if compared with that of the elect, people who were not more wicked than the predestinated, lie in their miserable state and not to have mercy on them, but to deny them the saving grace and effectual calling to the reconciliation which is in Christ, although He calls them outwardly in order that they may have no excuse." In this manner Reformed theologians endeavor to bridge over the gulf which exists, in our thinking, between the two truths that God is merciful toward all and that, on the other hand, a great number of people are lost. See 55. Calvinism, as we see from the above, finds the solution in denying that God earnestly seeks the salvation of those who are ultimately condemned and that He calls them in all seriousness to be His own. Since the Scripture passages speaking of the universal grace of God are many and clear, Calvinists have resorted to the expedient of distinguishing between common grace and special grace, the former directed toward all men, the latter toward the elect only, a distinction which has no basis in Scripture.

Quite consistently, Calvinists teach that whenever God does call men in all seriousness, His call is *irresistible*. Holding, with the Scriptures, that man in his natural state is a lost and condemned sinner and that he cannot cooperate with God in his conversion (total depravity), they believe that, whenever conversion does take place, it is due to an application of divine power which man cannot withstand. The Synod of Dort spoke as follows (chaps. 3 and 4; *Rej. Err.* 8): "The Assembly rejects the errors of those who teach that God in the regeneration of man does not employ His almighty power in order thereby with force and infallibly to make the will of man incline to faith and conversion; but that man, in spite of all influences of grace employed by God to convert man, may nevertheless so resist, and actually often does so resist, God and the Spirit, who is seeking his regeneration and en-

deavoring to bring him unto new life, that his regeneration is totally frustrated." We, then, have this chain in the old Calvinism: Sovereignty of God — predestination of certain people to eternal life — the irresistible calling of those predestinated — the inamissibility of grace on the part of these people and their final perseverance. Parallel to this runs another chain, most terrible to behold: Sovereignty of God — predestination to damnation of very many people — a call addressed to them which is not serious — their remaining in unbelief — their final damnation.

It is true that churches which formerly were strictly Calvinistic, as, e. g., the Congregationalists and some Presbyterian bodies, have of late much modified their views. The Presbyterian Church in the United States of America has adopted a "declaratory statement," added to its edition of the Westminster Confession, "setting forth the universality of the Gospel offer of salvation, declaring that no man is condemned except on the ground of his sin." — The Confession thus presents contradictory doctrines.

268. *Arminianism.* — It was about 1600 when a tendency began to manifest itself in Reformed circles which opposed a number of views that Calvin had advocated. Unfortunately the proponents of the new position went too far in the other direction, not halting till they had reached the opposite extreme. Because one of the prominent leaders in this movement of revolt was a certain Jacob Arminius, who died at Leyden 1609, all the people who took part in the movement or shared the views expressed by its leaders were ultimately called Arminians. Other prominent defenders of these views were Episcopius, who in 1611 became professor at Leyden, and the renowned statesman and theologian Hugo Grotius (1583 to 1645). The Arminian views later on were adopted chiefly by the Methodists. In 1610 the theologians who were in sympathy with the teachings of Arminius drew up five articles, which they called a remonstrance (protest) and in which they gave an account of their teaching and rejected the respective points of Calvinism. Hence they themselves were called Remonstrants. Ever since that time theologians speak of the Five Points in which Calvinists and Arminians differ. These points refer to election, atonement, the total depravity of man, God's calling of the sinner, and the perseverance of the saints. Above we have set forth briefly what the Calvinists held on these subjects. The Arminians, or Remonstrants, taught that predestination is conditional, being dependent on what God has foreseen regarding the faith and life of the person

to be elected; that atonement is not confined to the elect, but is universal; that the doctrine of total depravity, asserting that man has no ability to convert himself or to cooperate in his conversion cannot be held; that God's calling of the sinner must not be described as irresistible; and, finally, that it is wrong to say that the saints cannot lose their faith and fall into unbelief.

When the Arminians contend for universal atonement, on the one hand, and when they, on the other hand, deny that God's grace works and calls irresistibly and that true believers never can fall from faith, they use terminology which is entirely Scriptural. But when they make *predestination* dependent on what God has foreseen in man's life, and when they deny the Scripture teaching of *total depravity*, we emphatically have to voice our disagreement. With regard to election, Limborch, one of the Arminian theologians, writes in his work entitled *Christian Theology*, VI, 3. 4: "We said that election is an act of God which occurs in time in order to show that it did not occur in eternity. We call it an act according to which He separates the believers in order to show that faith does not follow election, but precedes it and that it is not an effect of election, but a condition demanded by God in advance." There can be no doubt, then, that Arminians do not teach an election of pure grace. To substantiate that Arminians deny the total depravity of man, we quote the same theologian, Limborch, who in his *Christian Theology*, III, 4, 4, says: "The Scripture does not teach that in children there is a corruption which is truly and really sin. . . . It ascribes to *children* such an innocence, freedom from what is wrong, and other qualities that they may be admitted to heaven." In the same connection he says that there is in man a tendency to commit certain sinful deeds, but "this tendency is not sin; however, it is the source and origin of sins if man follows it."

Arminians deny that the sin of Adam was really *imputed* to the descendants of Adam. *Original sin* they do not regard as sin in the strict sense of the word, making a person subject to God's wrath (cp. their *Apology*, p. 84).

What the Arminians teach on the *image of God* can be seen from this statement of Limborch (*Theol. Chr.*, II, 24, 2. 5. 7): "That image is nothing but the eminent nature and the excellence through which man especially was similar to God, and it consisted in the power and dominion which God gave to man over everything which He had created. . . . Some people demand, in addition to what has been mentioned, some other gifts, namely, original right-

eousness and immortality, . . . but Scripture nowhere ascribes to the first man such full holiness and righteousness." In keeping with these views, the Apology of the Arminians, p. 60, rejects the teaching that the body of Adam originally was immortal, that is, imperishable.

Instead of teaching the total depravity of man before regeneration, the Arminians insist that there is left in natural man the power to obey when the Spirit calls (*synergism*). The same leader quoted above, Limborch, speaking in his *Theologia Christiana* of the fall of Adam, says: "Adam did not bring upon himself the inability to perform in the future what is good." III, 2. 25. In the same work, speaking of conversion, he shows himself an advocate of free will and says: "One man, through the right use of his free will, which is aroused by divine grace, accepts the grace [offered him]; another one, through misuse of his free will and through new stubbornness against divine grace, rejects it. Does, then, free will cooperate with grace? Yes; for otherwise there would be no obedience or disobedience in man. If you inquire whether cooperation of the free will is something good and salutary, I reply, Indeed it is. You will then say: Grace, accordingly, is not the chief cause of salvation. I reply: It is not the sole cause." IV, 14. 21. In their Confession of Faith the Arminians reject the Scripture truth that faith is solely a gift of God, saying: "This faith cannot be something which is effected without us." IX, 3.

Closely allied to this is the teaching that the believer even in this life may arrive at a state of *perfection*. The same theologian whom we have just quoted says in the same work, V, 15, 2: "For our part we gladly profess that there are various degrees of believers and regenerate persons; for the habit of sinning cannot be exterminated at once, . . . but through firm and serious determination and frequently repeated acts of holiness it is weakened and broken, and by and by, when through repetition the opposite habit arises, it is altogether extinguished. . . . That in a regenerate person natural corruption and a remnant of original lust should be and remain, which God does not intend to remove in this life, is not in agreement with reason and contrary to the Holy Scriptures."

In harmony with this teaching is the view which Limborch voices on the ability to do *good works* of people who are not born again. He declares (*Theol. Chr.*, V, 3, 5): "The question arises whether it belongs to the essence of a good work to flow from true

faith in Christ. This is the universal teaching of our opponents. We, however, assert that this is not an indispensable condition for a good work when viewed by itself, but that it is merely required if an evangelical work is to be performed, for which God graciously has promised the reward of eternal life. The contrary opinion is hard and terrible and opposes both the Scriptures and sound reason."

In Article VIII of their Declaration the Remonstrants (Arminians), denying that one can have the *assurance* of remaining a Christian, say: "How a true Christian can be certain that he, as is proper for believers, will persevere in faith, godliness, and love we do not see." When considering these teachings, one is justified in saying that the Arminians hold views which utterly fail to lay hold of the profound teachings of Holy Writ on the deep-seated character of man's sinful nature and on divine grace.

269. There are also other doctrines in which they showed a decidedly *rationalistic* bent. That the old Arminians did not believe that the whole Bible is inspired and free from error is evident from a statement of Episcopus, one of their spokesmen, who (Instit. Theol., IV, 1, 4) declares: "The holy writers were fallible and suffered lapses of memory." — In their endeavor to harmonize the teachings of the Bible with human reason they teach, among other things, that even those who do not know Christ may be saved. Limborch writes (Theol. Chr., IV, 4, 13): "Nothing is to be said against the view that the results of Christ's redemption will be imputed to those also who, after He has been preached in the world, without any fault of their own have not come to know Him. It is true that this will not be done on account of a divine promise, but on account of infinite divine mercy and grace." What they have to say on the *nature of the Gospel* belongs to this class. In the Apology of the Arminians, p. 143, we are told that Christ in the Gospel is placed before us as our Lawgiver. Similarly, Limborch (Theol. Chr., V, 66) designates the Sacraments as ceremonial commandments of Jesus Christ. We can therefore understand why they speak of faith as a good work which is performed in obedience to a commandment of God and why they insist, even in speaking of justification, that faith must be viewed under this aspect.

With respect to *faith* the Arminian Limborch declares (Theol. Chr., V, 5, 2): "Faith includes also obedience to the divine commandments." In the same work, VI, 4, 22, he discusses justification and declares: "One must know that we, in asserting that we

are justified by faith, are not excluding, but including, good works." Furthermore he says, VI, 4, 30: "Faith itself is an act of obedience on our part which God prescribes to us." The *Gospel* is made a new Law. In speaking of the Gospel, Limborch says (Theol. Chr., III, 16, 3): "Hence the teaching of the Gospel is the revelation of the last and most perfect will of God with respect to the eternal salvation of men. From this it becomes apparent that the teaching of the Gospel consists of two things: of commandments, obedience toward which God requires, and of promises." That he regards faith, repentance, and regeneration as resting on commandments of Christ can be seen in the same work, III, 16, 19 f. J. Van Baalen (Our Birthright, p. 177) says: "A Calvinist myself, I share the opinion that the origin of modern auto-soteric teaching may be traced ultimately to its beginning in Arminianism." Continuing on this road the Arminians went to the length of stating that *good works are necessary for salvation*, Limborch saying (op. cit., V, 78) that the teachings of those who hold that man is justified by faith alone, without works of holiness, and who regard faith as consisting simply in the appropriation of the merits of Jesus Christ must be rejected. It is a position which makes the promises of God conditional, depending on the service man renders. Now it becomes clear to us why, in speaking of Christ's work here on earth, the Arminians merely point to Him as our *Example*, denying that He fulfilled the Law as our Substitute. Theol. Chr., III, 21, 2. Episcopius, another leader, did not hesitate to maintain that Christ could have sinned and been disobedient. Cp. Resp. ad. Def. Com., chap. 13.

On the question of *atonement* and the redeeming value of the death of our Savior, Limborch writes (Theol. Chr., III, 21, 6): "The death of Christ is called a sacrifice for sin. Sacrifices, however, are not payments for debts nor a complete atonement for transgressions; but when they are offered, gracious forgiveness of sins is granted." In the same paragraph he says that the doctrine of the atonement, that Christ suffered the punishment which men had deserved and thus satisfied divine justice, has no basis in the Scriptures.

When we come to the doctrine of the Sacraments, we find the Arminians in full sympathy with the rationalistic conceptions of Zwingli and Calvin. With regard to this subject there was no controversy between the Calvinists and the Arminians, and it will not be necessary that we here submit quotations from the writings of the latter. We should, however, mention Limborch's views on

the *formula of baptism*: "As far as the formula of baptism is concerned, we hold that our Lord Jesus did not lay down a definite rule." Theol. Chr., V, 67, 15.

Some of their Christological views must be mentioned. That they teach the *subordination* of the Son to the Father and of the Holy Spirit to the Father and the Son, is evident from these words of Limborch (Theol. Chr., II, 17. 26): "It is evident that with respect to these three Persons a certain subordination obtains. . . . There is a certain superiority of the Father over the Son and of the Father and the Son over the Holy Spirit in point of dignity and power. It is more exalted to beget than to be begotten, to send than to proceed; the One who sends has power over the One that is sent, but not the One that is sent over Him who is sending." In this connection it may be mentioned that Limborch maintains that nowhere in the Scriptures is the Holy Spirit explicitly called God. The proof from Acts 5 he rejects. Cp. op. cit., II, 17. 23. Very definitely the Arminians declare that Christ, the Mediator, is not entitled to the same honor as God the Father. Speaking of the honor which is due to Christ as the Redeemer who has ascended to heaven and been made King over everything, Limborch says (Theol. Chr., V, 18, 2): "This honor is not the absolutely highest, but is subordinate to that of the Father."

In their teaching on the meaning of Christ's sitting at the right hand of God the Arminians agree with Zwingli, holding that Jesus is now enclosed in a certain place and that omnipresence cannot be ascribed to Him. Cp. Limborch, Theol. Chr., III, 14, 28.

That the Arminians were given to unionism can be seen from this statement in their Confession, XXII, 4: "We believe that all churches which continue in the faith and confession of the indispensable truth must be considered as true churches even if in many other points they hold different opinions and in other matters do not a little err from the truth."

The Arminian movement was not successful when first launched. At the Synod of Dort in Holland (1619) its views were uncompromisingly rejected, and soon its adherents were pitilessly persecuted. It never was able to found a large church-body, but the liberal views advocated by it gradually became popular in Reformed circles and outside of them and to-day undoubtedly are far more widely accepted than those of the old Calvinism.

For more recent movements within the Reformed bodies — Fundamentalism, Modernism, and Chiliasm — see 392 ff.

CHURCH-BODIES CALLED REFORMED.

270. REFORMED CHURCH IN AMERICA. — After having dwelt on Reformed churches in general, it is necessary for us to give an account of the individual church-bodies in America belonging to this group. Naturally, we first speak of those which have the epithet Reformed in their official title.

The Reformed Church in America, its official name before 1867 having been Reformed Protestant Dutch Church in North America, dates back to early colonial days. The Dutch settlers who founded New Amsterdam, the present New York, were largely adherents of Calvinism. In 1628 the first Dutch Reformed minister arrived, organizing a church "with at least fifty communicants." True to their Calvinistic origin, they were intolerant of other faiths. When the English in 1664 took possession of this territory this denomination numbered in New York and vicinity thirteen churches and six ministers. An organization of these churches, whose number was slowly increasing, was effected in 1747, called Coetus, which till 1771 was subordinate to the Classis of Amsterdam, Holland. In 1792 the present ecclesiastical government was established. The expansion of the Church was hindered to some extent by the use of the Dutch language in the services, a condition which has now almost disappeared. In the early part of the nineteenth century an aggressive mission policy was adopted, with the result that churches of this denomination are now found in many States of the Union. Its chief theological seminary is located at New Brunswick, N. J. The Church *polity* is the same as that of the Presbyterians; the names used, however, are different. The ministers and the elders and deacons of the local congregation form the consistory; all the ministers of a certain district with one elder from each church constitute the classis; four ministers and four elders from each one of a number of classes in a larger district form the provincial synod; and ministers and elders from each classis, approved by the respective particular or provincial synod, compose the General Synod. The Reformed symbolical writings acknowledged by this body are the Belgic Confession, the Canons of the Synod of Dort, and the Heidelberg Catechism. For its teachings see 255 ff. and 266 ff.

Statistics (1929): 159,662 members.

THE REFORMED CHURCH IN THE UNITED STATES was known formerly as the German Reformed Church, which name was changed to the present title in 1869. This Church, too, is identi-

fied with the early history of our country, having been founded by the German settlers who in the seventeenth and eighteenth centuries came to Pennsylvania, New York, and elsewhere, hailing chiefly from the Palatinate (Pfalz), the region so cruelly devastated by Louis XIV. In 1747 a coetus, or synod, was organized, which established connection with the Classis of Amsterdam, a relation which continued till 1792. The confessional standard adopted when the denomination organized as an independent body was the Heidelberg Catechism. This indicates that it belongs to the Calvinistic wing. Owing to an awakening of the missionary spirit, this body is now represented in a majority of the States of our Union. Its first theological seminary has its home at Lancaster, Pa. The polity of this body is the same as that of the Reformed Church in America. A union with the Evangelical Synod of North America was effected on July 21, 1934. — 346,712 members. Cp. 344.

THE CHRISTIAN REFORMED CHURCH.—After a group of Reformed in Holland in 1835, in a secession movement, had founded the Christian Reformed Church, a number of these people immigrated to the State of Michigan and perpetuated their Church in the new home. An organization was here effected in 1857. Other congregations joined them; especially was the body augmented in 1882 by the accession of a number of churches from the Reformed Church in America, which had become dissatisfied with the parent body on account of its spineless attitude toward Freemasonry. It is known as a conservative Church. Its doctrinal standards are the same as those of the Reformed Church in America. The theological seminary is located at Grand Rapids, Mich. — 51,821 members.

THE FREE MAGYAR REFORMED CHURCH IN AMERICA was organized in 1924. It is the direct descendant of the body called the Hungarian Reformed Church in America, which has ceased to exist. In doctrine and polity it is like other Reformed churches. — 3,992 members (1926).

PROTESTANT EPISCOPAL CHURCH.

271. When King Henry VIII (1509—1547) introduced a partial reformation in his country, this constituted more a break with the Pope than with Roman Catholic doctrine and practise. Lutheran influence, however, was quite strong in England during the first decades of the Reformation. Later on, owing to the activities of Bucer and others, it took on the Reformed complexion. In 1571,

after revisions and alterations, the Anglican Confession of Thirty-nine Articles was adopted. These famous articles are incorporated in the Book of Common Prayer, which, besides, contains the forms of worship. The Lutheran influence is still discernible, for the Calvinism of the articles is of a moderate character. The Thirty-nine Articles became the confession of the Established Church in England and, with a brief interruption, have retained this position till now. In the United States members of the Established Church of England, called the Anglican Church, were found at an early date, especially in Virginia. A separate organization for these people became unavoidable through the American Revolution, because the King of England nominally is the head of the Anglican Church. At a convention held in 1785 such changes in the liturgy and in the Thirty-nine Articles as had become necessary through separation of the colonies from the British crown were adopted. Several American bishops were consecrated in England and one in Scotland, and thus it was said the Apostolic Succession was secured. In 1801 a doctrinal platform was adopted, consisting of the Apostles' and the Nicene Creed and the Thirty-nine Articles, somewhat modified.

272. The clergy consists of bishops, priests, and deacons. Every three years the General Convention assembles, which is the highest authority in the Protestant Episcopal Church in the United States. It consists of the house of bishops and the house of deputies (pastors and laymen). The diocesan meetings are held under the leadership of the bishop. With respect to doctrine great laxity prevails in this Church to-day, many of the clergy being outspoken Modernists. The three parties, or tendencies, of the Anglican Church are represented in the daughter Church in the United States, too: the High Church party (Romanizing), the Low Church party (also termed the Evangelicals), and the Broad Church party (liberal). In the extreme section of the High Church party (Anglo-Catholics) one finds the Roman doctrine of transubstantiation, holy water, the reservation of the sacrament, convents, and prayers for the dead. Here, too, confirmation is viewed as a sacrament. The close relation between this Church and the mother Church is fostered by participation of the bishops of the former in the Lambeth Conference, meeting in London every ten years and consisting of all bishops throughout the world that stand on the Anglican foundation.

273. As mentioned before, this church-body represents a moderate Calvinism, with some papistic leaven remaining. Its divergence from the usual Reformed position requires that we look at some of its errors more in particular. On *original sin* and the condition in which natural man finds himself, Art. IX of the Thirty-nine Articles, aside of some entirely Scriptural statements, says, rather weakly, that by original sin "man is very far gone from original righteousness and is of his own nature inclined to evil."

274. In their official teaching on the holy *Sacraments*, Lutheran influence is still noticeable. Cp. Art. XXV, which says that by the Sacraments God "doth work invisibly in us and doth not only quicken, but also strengthen and confirm our faith in Him." In keeping with this, while *Baptism*, in Art. XXVII, is spoken of "as a sign of regeneration, or new birth," the article immediately continues, "whereby as an instrument they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed, faith is confirmed." All this is frequently understood, however, to mean merely that Baptism is a sign of what is being done in a person by the grace of God and not the means of bringing about a change in him. On the other hand, one of their present-day bishops, Fiske, says (*The Faith by which We Live*, p. 162): "In baptism there is a new birth unto righteousness, an upward life of the soul, which begins the moment it is incorporated into Christ." And again, p. 163: "The baptized person is said to be born again because he has been incorporated into Christ by the life-giving Spirit." Episcopalians permit baptism to be performed by any baptized person in cases of sickness or in imminent peril if a minister cannot be procured. Cp. *Book of Common Prayer*, p. 281.

As to the question whether *infants* can believe and thus apprehend the benefits of Holy Baptism, the Episcopalians evidently contradict themselves. In the Catechism, included in the *Book of Common Prayer*, they say, p. 573, having stated that repentance and faith are required of persons who are to be baptized: "Why, then, are infants baptized when by reason of their tender age they cannot perform them? Answer: Because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform." This means that children are baptized in view of prospective faith. Over against this we find that in the form of baptism it is stated that the children are to be bap-

tized to receive remission of sin by spiritual regeneration, p. 274. Cf. also Fiske, p. 171 ff. It seems that here there is no clear-cut teaching.

On the Lord's Supper the teaching is plainly Reformed. Art. XXVIII says: "The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith." Cp. Catechism, p. 573. In other words, there is no oral eating and drinking of Christ's body and blood. When the Thirty-nine Articles speak of it, they are referring to the apprehension of Christ by faith. Of the wicked and those that are void of faith Art. XXIX declares in its superscription that "they do not eat the body of Christ in the use of the Lord's Supper." While this is the official teaching, there are Episcopalians who devoutly believe in the Real Presence. This is especially true of members of the High-church party, some of whom, as stated before, go to the other extreme and accept the Roman doctrine of transubstantiation.

275. Concerning the *ministry* the Episcopalians say (B. of Com. Pr., p. 529) that from the apostles' time there have been three orders of ministers — bishops, priests, deacons. That they regard this distinction between the ministers of the Church as resting on divine mandate is clear from the prayer included in the form and manner of making deacons (B. of Com. Pr., p. 531). Cp. also pp. 536. 548. Episcopal ordination is looked upon as a divine ordinance. Entering the ministry is called "taking holy orders." Episcopalians believe in the so-called Apostolic Succession. They hold that the apostles ordained bishops, who in turn ordained successors, which process has been going on till our own times, so that the bishops of the Episcopal Church to-day are through an unbroken chain the successors of the apostles. Bishop Gore says (The Religion of the Church, p. 65): "If there is one Church, one visible society, to which all who are Christ's must belong, it must be made manifest where that Church is to be found. Continuity in doctrine is a great thing, but it is not enough. There must also be continuity of persons; otherwise any group of dissatisfied individuals may go off by themselves and still say, We are the Church." Quoted by Bishop Fiske, *op. cit.*, p. 233.

The full import of this teaching of the Apostolic Succession is seen when we bear in mind that according to the view of Episcopalians the existence of the Church depends on this succes-

sion. Prof. Wm. H. Dunphy of the Nashota House, an Episcopalian seminary, declares (*Living Church*, Jan. 31, 1931): "What we uphold is the episcopate, maintained in successive generations by continuity of succession and consecration as it has been throughout the history of the Church and discharging these functions which from the earliest times it has discharged. Lambeth Conference, 1930," p. 115 f. "This, if it means anything, means that a bishop is a high priest of the Church, a successor of Christ's apostles, not only by an unbroken series of holders of sees, but by an unbroken chain of consecrations, transmitting the plenitude of apostolic powers, including the power to consecrate and ordain. . . . The apostolic succession is treated (by Episcopalians) as being not only of the *bene esse*, but of the *esse* of the official ministry and hence of the catholic Church of Christ. 'He that entereth in by the door is the shepherd of the sheep.'"

276. With respect to *absolution* we find that the Book of Common Prayer, p. 75 f., contains a general confession to be made "by the priest and all those who are minded to receive the Holy Communion," after which confession the priest turns to the people and says: "Almighty God, our heavenly Father, who of His great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto Him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life through Jesus Christ our Lord. Amen." All that is said here is right, but it does not cover everything the Scriptures say about absolution. The statement is more of a wish or prayer than of an actual pronouncement of forgiveness.

Concerning a person who has been excommunicated Art. XXXIII says that he must be considered as a heathen and a publican till he "be openly reconciled by penance and received into the Church by a judge that hath authority thereunto." It will be seen that the *keys* of the kingdom of heaven are thus placed into the hands of a person outside the local congregation. The reference is to the bishop or his substitute. In keeping with this, the order for the administration of the Lord's Supper, or Holy Communion, contains in its general rubrics the direction that a minister ordering a parishioner to stay away from the Lord's Table "shall be obliged to give an account of the same to the ordinary within fourteen days after at the farthest," the ordinary being the bishop or his deputy, p. 85.

277. As to the *government of the Church*, Episcopalians hold that God has ordered that the Church should be ruled by certain persons, who are to be regarded as the government (a denial of the royal priesthood of all Christians — sacerdotalism). In Art. XXXIV, in treating of the *traditions* of the Church, it is stated that whosoever sets aside the traditions and ceremonies of the Church “which be not repugnant to the Word of God and be ordained and approved by common authority ought to be rebuked openly, . . . as he that offendeth against the common order of the Church hurteth the authority of the magistrate and woundeth the consciences of the weak brethren.” “Common authority” seems to refer to the ecclesiastical authorities, which are hereby placed above the Church. Cp. also the preceding paragraphs, in which it has been pointed out that according to Episcopal doctrine the distinction between bishops, priests, and deacons is of divine institution and that excommunicated persons can be received back into the Church only by the bishop or his deputy.

278. With respect to the observance of *ordinances* of the Church (not commanded in the Word of God) Art. XXXIV, just quoted, says that whoever sets aside the traditions and ceremonies of the Church is to be rebuked. Thus the keeping of these ordinances is made a matter of conscience. The right position would be to hold that such a person should be rebuked only *if* he causes offense and wounds the consciences of the weak brethren. Another instance of a legalistic attitude is found in what the General Convention in 1931 resolved on the matter of divorce when it failed to recognize malicious desertion as a valid reason for divorce, stipulating merely that in case of adultery the divorce of the innocent party may be regarded as justified.

Thus we behold in the Protestant Episcopal Church both hierarchical, or Romanizing, and strictly Reformed, that is, rationalistic and legalistic, tendencies. — General Theological Seminary in New York belongs to this church-body. — 1,312,004 members.

279. REFORMED EPISCOPAL CHURCH. — When in the seventies of the last century the Protestant Episcopal Church was agitated by a violent controversy on ritualism, Bishop G. D. Cummins of Kentucky and others, who were afraid that their Church was fast losing its evangelical character, in 1873 withdrew and founded a new church-body with the name given above. While professing, generally speaking, the teachings embodied in the Thirty-nine Ar-

ticles, several distinct features are to be noted in this body. In its platform of Thirty-five Articles it is more thoroughly Calvinistic than the mother Church. Not only does it reject the view of the Eucharist as a sacrifice, but it expressly refuses to believe what many in the Protestant Episcopal Church hold, that "the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine" and that Baptism effects regeneration. Art. 25 of their confession expressly states that a Sacrament is regarded by them only as a symbol, or a sign. In harmony with Calvinistic churches it confesses that man is wholly (and not merely very far, as the Thirty-nine Articles say) gone from righteousness. The episcopacy is retained, not, however, as divinely prescribed, but merely as an ancient and desirable form of church government, a view in which Lutherans may concur. The doctrine of the Apostolic Succession is dropped. The striving of this body after greater freedom than the Protestant Episcopal Church allows is evident, too, in its provision that the prayers contained in the Book of Common Prayer need not be used or may be altered when used, as long as the "substance of faith" is kept entire.

Statistics (1926): 8,651 members.

ANGLICAN UNIVERSAL CHURCH. — This body is not a part of the Protestant Episcopal communion. It was "organized in 1925 for emphasis on the mystical nature, character, purpose, and power of the Sacraments and liberal interpretation of Christian fundamentals. It reports 702 communicants in 10 parishes." (Yearbook, 1932.) Headquarters are in New York.

PRESBYTERIANS.

280. In speaking of Presbyterians, we are considering one of the strong branches growing on the tree planted by Zwingli and Calvin. The doctrine professed by them we have discussed when studying Reformed churches in general. What concerns us now is their name and history and a few distinctive traits.

The name *Presbyterian* is derived from the New Testament term *presbyteros*, which our English Bible has translated elder. Presbyterians accordingly lay much stress on having elders in the church; in fact, their whole church government rests on the institution of elders. They believe that God ordained the church should not rule itself, but be governed by properly elected elders. The name, then, is descriptive of the polity or government adopted by these churches.

Their origin they can trace back to the work of John Calvin in Geneva, who organized the church in that city on the presbyterian basis. One of his foremost disciples was John Knox (1514—1572), who, when an exile, lived in Geneva and became acquainted with the organization of its church-life under Calvin and who, when he returned to his native country, Scotland, there introduced the presbyterian system. In 1560 the Scottish Parliament adopted the confession of faith written by Knox and five associates and known as the Scotch Confession, and in 1567 it recognized the Reformed Church with a presbyterian polity as the national Church, which it has remained up to our times. It is often referred to as the Kirk of Scotland. In the course of time various separations took place. In 1843 the Free Church of Scotland was formed, which, while it adheres strictly to Presbyterian doctrine and practise, advocates complete separation of Church and State. In 1929, after some concessions by the State, the schism was healed.

The presbyterian idea in the mean time found much approval in England, too. Many Englishmen were not satisfied with the episcopal polity followed by the Anglican Church. During the civil war between Charles I and Parliament the latter convened the so-called Westminster Assembly, in 1643, which was in session till 1649. The object was to place the Church on a new basis. The Scottish Church sent representatives. The adherents of the episcopal polity were few in number and soon withdrew. The Presbyterians were by far in the majority and had things their own way. The chief results of the long deliberations were the Westminster Confession and the two Westminster catechisms, the larger and the shorter one. As to the dates see 255, 3 above. These documents are the chief confessions of faith of Presbyterians the world over. The hopes of Presbyterians that after the defeat of the king the presbyterian polity would become that of the Established Church in England were not realized.

In America we find Presbyterian congregations early in the seventeenth century. Many of the Puritans who settled in New England held Presbyterian views, and in some of the early churches we find the presbyterian polity in vogue. In the course of the century Presbyterian churches were established in most of the colonies on the Atlantic coast. The further development of Presbyterianism in America will be discussed in connection with the various Presbyterian church-bodies.

281. In doctrine the Presbyterian churches, where they have remained true to their confessions, adhere to the Reformed teachings as promulgated by Calvin (on person of Christ, Baptism, Lord's Supper, etc.). While formerly the extreme Calvinistic position concerning election was taught, this particular doctrine of Calvinism now no longer is proclaimed with the same distinctness, excepting in isolated cases. Besides the Westminster Confession and the Westminster catechisms the Canons of Dort and the Heidelberg Catechism are the chief confessional standards. See 255 ff. and 266 ff.

282. How *church government* through elders functions in the Presbyterian churches requires a few remarks. The system is the same as in the churches which have the official name Reformed; merely the terms are different. The elders of a church (the minister and the ruling elders) form the so-called session, which governs the local congregation and to which the deacons, who are likewise local officers, are responsible. Above the local congregations stands the presbytery, consisting of the pastor and one ruling elder from each of a number of congregations occupying a certain territory. Above the presbyteries stands the synod, formed by a number of presbyteries, and above the synod stands the General Assembly. The session, the presbytery, the synod, and the General Assembly form the courts of the Church. When a pastor is called, the call is indeed issued by the local congregation; but to have validity, it must be ratified by the presbytery. It will be seen that the Presbyterians occupy middle ground between those who hold the congregational principle of church polity and those who favor the Episcopalian system. The government is called a representative government, the authority being exercised not by the individual Christians themselves, but by their representatives. If this system were looked upon as a human arrangement which might be changed if circumstances should show that a change is desirable, we should not have to object to it. But since the claim is made that God Himself instituted this form of church organization, with the three grades of office, we have to voice our strong dissent.

Presbyterian Bodies.

283. PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA (NORTHERN PRESBYTERIANS). — In 1706 seven ministers, representing about twenty-two congregations, organized a presbytery at Philadelphia. By 1716 this presbytery had grown to such an ex-

tent that it formed itself into a synod with four presbyteries. In the eighteenth century there was much strife between the "Old Side" Presbyterians, who were opposed to revivals and wanted none but graduates of universities or colleges to be called as pastors, and the "New Side" Presbyterians, who were in favor of revivals and, while they were but moderately concerned about the scholastic training of candidates for the ministry, were anxious to see them furnish evidence that they were filled with the Holy Spirit. In 1788 the synod at its meeting adopted the Westminster Confession of Faith and the Larger and the Shorter Catechism and, in addition, a constitution which consisted of a Form of Government, a Book of Discipline, and a Directory for Worship. The changes which had become necessary through separation of our country from Great Britain were made in the confessional standards. The General Assembly was created and made the governing body in the Church. In 1789 the first meeting of the General Assembly was held. Early in the nineteenth century occurred the secession of the Cumberland Presbyterians, the issue being whether men who were not specially trained and who were not sound in doctrine should be ordained to the holy ministry, the Cumberland Presbyterians taking the liberal view. With the Congregationalists of New England a plan of union was formed toward the end of the eighteenth century, which permitted Presbyterian ministers to serve Congregational churches and vice versa and in other ways gave evidence that the two churches considered each other sisters. This plan of union was abrogated in 1837, but only after a violent debate, the so-called Old School opposing union with the Congregationalists, the New School endorsing it. The latter issued the so-called Auburn Declaration, stating their beliefs, and then organized an assembly of their own. In 1869 the two parties reunited on the doctrinal and ecclesiastical basis of their common standards. The Civil War occasioned the separation of the Southern Presbyterians, who resented the attitude of the Northern Presbyterians because the latter pledged their support to the Federal Government in the war between the States and in many sections declared slaveholding something forbidden by the Holy Scriptures. In the nineties of the last century came the storm which centered about Dr. C. A. Briggs, who was liberal in his theology and whose membership was challenged. After much debating he was suspended (1893), but Union Seminary, one of the influential schools of the Church, no longer, however, under its control, refused to remove

him from his professorship. In 1903 a revision of the Confession of Faith, which had been under discussion for some time, was adopted. Three years later a union with the Cumberland Presbyterian Church was effected. It cannot be denied that among Northern Presbyterians there has been a strong drift away from the strict Calvinism of the original standards of Presbyterianism. The doctrine of universal atonement is being advocated, and concerning "the doctrine of God's eternal decree" it is stated Presbyterians hold it to be "in harmony with the doctrine of God's love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the readiness to bestow His saving grace on all who seek it." (Declaratory Statement, adopted 1903). Princeton Seminary, with Hodge and Warfield among its former teachers, till recently was regarded as the bulwark of conservative Presbyterianism. Now this title must rather be granted to Westminster Seminary in Philadelphia, some of whose teachers for reasons of conscience left Princeton, where Liberalism had entered, and founded this new school, true to the historic faith of their Church.⁹⁾

Among the Northern Presbyterians is a large liberal element which adheres to the so-called Auburn Affirmation, a document declaring that a liberal (= unbelieving) view on the following doctrines is permissible: the inspiration of the Scriptures; the Virgin Birth; the vicarious atonement; the bodily resurrection of Christ; the performance of real miracles by Christ.

The strength of the Presbyterian Church in the United States of America, according to the figures published in 1930, is 9,239 churches, 1,918,974 communicant members. It is quite active in mission-work at home and abroad. Educational work is stressed.

9) The Declaratory Statement, added 1903, contains these two paragraphs: "First, with reference to chap. III of the Confession of Faith: that concerning those who are saved in Christ the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it; that concerning those who perish the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; that men are fully responsible for their treatment of God's gracious offer; that His decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin. Second, with reference to chap. X, Sec. 3, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace and are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases."

With respect to its ministry it requires that as a rule pastors should be graduates of colleges.

Of late a committee has been at work endeavoring to bring about a union of the Northern Presbyterians and the United Presbyterians. Reporting in the beginning of 1934, the committee said that its efforts had been successful and that a plan of union would be submitted to the assemblies of the two churches. We are told that the doctrinal basis of union is to be the Westminster Confession and the Westminster catechisms. The specific doctrinal declarations issued by the two churches in recent years, including the so-called Declaratory Statement of 1903, are, as the report says, "included in the plan of union, not as doctrinal standards to which office-bearers in the United Church are to subscribe, but as historical, interpretative statements, . . . to give information and a better understanding of our doctrinal beliefs."

284. PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTHERN PRESBYTERIANS).— This body, as stated above, owes its separate existence to the debate on slavery and to the question whether loyalty to the Federal Government should be affirmed by the General Assembly when the Southern States seceded. Already in 1858 discussions of the slavery question had become so heated that several synods and presbyteries, chiefly in the border States, seceded and formed a body called the United Synod of the Presbyterian Church. In 1861 the secession became general, forty-seven presbyteries withdrawing from the Old School General Assembly. At that time the General Assembly of the Presbyterian Church in the Confederate States of America was organized. Three years later this body joined with the above-mentioned United Synod, and a new name was adopted, the Presbyterian Church in the United States. Since the bitterness between the North and the South has disappeared, various efforts have been made to reunite the two sections which separated in 1861. However, as the South is more conservative and more loyal to the doctrinal standards than the North, and as, furthermore, the attitude toward the Negro is not the same in the South as in the North, the Southern churches have considered it advisable to continue their status of separation. Instead of receiving colored people into the white churches, they induce them, upon accepting the Presbyterian faith, to form separate organizations, and the colored congregations, again, are organized in colored presbyteries. According to authoritative declarations this Church is strictly Calvinistic. It believes in the

plenary inspiration and the inerrancy of the Bible. Women are not permitted to preach. It opposes the mixing of political and spiritual matters. Mission-work is carried on in a number of foreign countries. It has a number of theological seminaries, of which one is for Negroes. 444,657 members.

THE WELSH PRESBYTERIAN CHURCH. — This body was united with the Presbyterian Church in the United States of America in 1920. Cf. Census 1926, II, p. 1131. The various synods somewhat preserve their identity by keeping the name Welsh. It was also called Welsh Calvinistic Methodist Church, owing its existence to the work of George Whitefield. The Welsh language is fast disappearing from the services.

285. UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA. — This church-body was organized in 1858. In it were brought together Presbyterian bodies in the United States which originated in the Covenanter and Secession movements in Scotland. (Associate Synod and Associate Reformed Synod.) The new body was based on the Westminster Confession of Faith and the Westminster catechisms. A Testimony, consisting of eighteen articles, set forth the sense in which these confessions were adopted. It condemned slavery and membership in secret, oath-bound societies; it decreed that no one should be admitted to the Sacraments unless he assented to the doctrines of the Church; and it insisted that only psalms should be sung in the services. "Public social covenanting" was declared a moral duty. Covenanting signifies making a pledge of loyalty to the church's position. Since 1881 instrumental music is permitted in the churches of this body. The Confessional Statement, adopted 1925, endorses further modifications: open communion, admission of lodge-members, abandonment of the exclusive use of psalms in worship, refusal to regard malicious desertion as a cause for divorce, the declaration that all who die in infancy are saved. The Census Report (1926) says that the Church maintains its insistence on the plenary verbal inspiration of the Scriptures and is strongly conservative.

Its theological seminary is located in Pittsburgh, Pa. (Xenia-Pittsburgh Seminary). 175,075 members.

ASSOCIATE PRESBYTERIAN CHURCH (Associate Synod of North America). — This Church is a direct descendant of the group which separated from the Established Church in Scotland in 1753. According to the Census Report of 1926 it can be characterized as follows: "It encourages 'public social covenanting,' provides against

occasional Communion, opposes secret societies, and prescribes the exclusive use of psalms in praise services." In doctrine this church-body is strongly Calvinistic.

350 members.

ASSOCIATE REFORMED PRESBYTERIAN CHURCH.— This body has been in existence since 1822. It formerly was known as the Associate Reformed Synod of the South. "Its distinctive principle is the exclusive use of psalms in praise." (Census 1926.) In doctrine the body is thoroughly Calvinistic. 20,541 members.

286. SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA.— The people who in 1774 founded the Reformed Presbytery were the spiritual descendants of the old Scottish Covenanters, and they are still known by that name. This church-body refuses to allow its members to vote or to hold office under the present United States Constitution. They want the Christian religion recognized in the Constitution as the only true one. Only members in regular standing are admitted to the Lord's Supper. Only the children of church-members are admitted to baptism. "The metrical version of the psalms alone is used in the service of praise." Census Report. Musical instruments may not be used in the churches. Connection with secret societies is not permitted. 7,049 members.

GENERAL SYNOD OF REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.— This church-body owes its origin to a division which in 1833 occurred in the Synod of the Reformed Presbyterian Church on the question of the relation of its members to the United States Government. The General Synod party represents the so-called New Light faction. It is not so strict as the foregoing church-body. Its members are permitted to vote and to hold office, the decision whether to do so or not being left with the individual. 1,929 members.

287. CUMBERLAND PRESBYTERIAN CHURCH.— At the beginning of the nineteenth century a strong revival swept through large sections of the United States. In some places these revivals were accompanied by strange performances of the "revived," called "bodily exercises." In the Cumberland country, in Kentucky and Tennessee, the Presbyterian churches were strongly affected by this movement. There was a division of opinion on the so-called "bodily exercises." One party, being much in favor of revivals, looked upon these physical manifestations as a sign of divine approval; the other party, being antirevival in sentiment, regarded

them with great disfavor. The revival feeling, however, was so strong in the Cumberland region that not enough preachers were available for the demand, and therefore men without academic and theological training were either made ministers or engaged as exhorters. These men were permitted, too, to accept the confessions of the Church in a less strict sense, it being granted them especially to make a reservation with respect to the idea of fatality (predestination). The regular ecclesiastical authorities (the synod and the General Assembly) of the Presbyterian Church did not sanction, but forbade such practises. In 1810 the revivalistic Presbyterians in the section mentioned, after the synod and the General Assembly had dissolved their presbytery, formed a new presbytery, calling it by the old name, the Cumberland Presbytery. They wished at first to remain with the Presbyterian Church; but their presbytery grew rapidly, and soon it was too strong to be regarded merely as an outlawed faction of the Presbyterian Church. In 1906, the majority of the churches of this denomination, which in the course of time had grown to be a large church-body, joined the Presbyterian Church of the United States of America, and the General Assembly declared the denomination dissolved; but a minority voted to continue, and is doing so to this day. The Church is described as Calvinistic of the more moderate type. Some have called it the middle-road party between Calvinism and Arminianism. Human responsibility is emphasized.

According to their authoritative publication, called *Origin and Doctrines*, they teach the cooperation of God and man in conversion (synergism). P. 101. Quite consistently they teach a conditional election. P. 102. Man, according to their teaching, is elected to eternal life at the time when he gets to be a believer. Pp. 86 f. At the same time the old Calvinistic doctrine of the perseverance of believers is taught. The doctrinal standard is the Westminster Confession revised to reflect the views of these people. Their theological seminary is located at McKenzie, Tenn. 57,695 members.

CUMBERLAND PRESBYTERIAN CHURCH (COLORED). — In 1930 this body reported 13,077 members.

WALDENSIAN CHURCH. — While this Church has a very interesting history, dating back, as it does, to pre-Reformation days, it need not here detain us long because its representatives in America are only a few small groups, found in widely separated localities. They have their own catechism. Their teaching and

church polity, generally speaking, are those of the Calvinistic Presbyterian churches. Their teaching is important for the history of doctrine on account of their overemphasis on good works. The confession of the Waldenses, adopted 1655, says, in chap. XXI, "that good works are so necessary to the faithful that they cannot attain the kingdom of heaven without the same."

CONGREGATIONALISTS.

288. To understand the origin of these churches, we must remember that soon after the Reformation had triumphed in England, Protestantism there brought forth these three tendencies: Anglicanism, Puritanism, Independentism (Separatism). The nature of Anglicanism can be gathered from what we said on the Protestant Episcopal Church. The Puritans were of the conviction that Popery had not been sufficiently eliminated from the Established Church, but they wished to remain in the Church and there bring about a change for the better. They wished, however, to see the people be given a voice in the government of the Church. The Separatists said, The Church as it exists is altogether corrupt; let us leave it. Robert Browne was a pastor who advocated the principles of the Separatists, and after him these people were called Brownists. He and his people emigrated to Holland in 1581, but two men who sold or spread his pamphlets in England were hanged. The like fate met others who championed Separatistic principles. An able advocate of these teachings arose when John Robinson of Scrooby, ordained in the Church of England, accepted the teachings of Browne and with friends and followers went to Leyden in Holland and lived there in exile. In 1620, on the Mayflower, a number of them came to America, founding Plymouth Colony. These people, the Pilgrim Fathers, then, were Separatists. Accepting the teachings of Calvin in other respects, they differed in their views on church polity. They, quite Scripturally, made the congregation supreme. According to their teaching each local church is independent. They were opposed both to "prelacy and presbyterianism." Soon afterwards the settlers came who founded the Massachusetts Bay Colony. They were Puritans, mostly inclined toward Presbyterianism, and in England had not made common cause with the Independents; but here in America they gradually lost their antipathy to the polity of these people, joined hands with the settlers of Plymouth, and together with them founded what is called Congregationalism. In 1640 there were 33 churches in New England, and all but two were of the congregational type.

The amalgamation of these two elements of course was not accomplished overnight. There was a good deal of friction at times; one fiery Separatist was sent away. But gradually, owing largely to the efforts of Gov. Endicott of Salem and Dr. Fuller, a physician of Plymouth, the two streams were united. To all intents and purposes Congregationalism now became a state religion, and the religious intolerance which these people had denounced in England they now practised themselves. Up till 1664 and 1665, in some colonies, only members of Congregational churches could vote, and until after A. D. 1800 there were places where the salaries of pastors were raised by public taxes. If anything touched the general religious life of the community, the civil authorities took the matter in hand. Generally speaking, however, in the course of the eighteenth century, when people of other denominations were coming into the colonies of New England, the Church ceased to be a state church.

When the colonies grew, associations or consociations, that is, loose organizations without legislative authority, were formed. In 1648 the Cambridge Platform was written, which was a general summary of doctrine, setting forth the teachings of the Westminster Confession with modifications in regard to polity. In England the Savoy Declaration was drawn up and adopted by the Congregationalists, in 1658. It is very similar to the Westminster Confession, and here in America, too, it was recognized as a correct exposition of Congregational tenets. In the revival called the Great Awakening, which was begun in 1734 through the preaching of Jonathan Edwards, the Congregationalists took the lead.

A few quotations must suffice to confirm what we have said on the Calvinistic character of the doctrine of the Congregationalists. They state in the Savoy Declaration, chap. XX, 4: "Although the Gospel be the only outward means of revealing Christ and saving grace and is as such abundantly sufficient thereunto, yet, that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual, irresistible work of the Holy Ghost upon the whole soul for the producing in them of a new spiritual life, without which no other means are sufficient for their conversion unto God."

The Congregationalists took over into their own Savoy Confession the statement of the Westminster Confession, chap. III, 3. 6: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life and

others foreordained to everlasting death. . . . As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit, working in due season, are justified, adopted, sanctified, and kept by His power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.”

Chiliasm is taught in these words of the Savoy Confession, chap. XVI, 5: “As the Lord is in care and love towards His Church, hath in His infinite wise providence exercised it with great variety in all ages, for the good of them that love Him and for His own glory, so according to His promise we expect that in the latter days, Antichrist being destroyed, the Jews called, and the adversaries of the kingdom of His dear Son broken, the Church of Christ, being enlarged and edified through a very plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable, and glorious condition than they have enjoyed.”

Congregationalism lost heavily through its compromising attitude toward other denominations. First their relations with Presbyterians have to be considered. As may be gathered from the above, the two churches were friendly toward each other, and delegates were exchanged. It was recognized that they agreed in doctrine, except on the point of polity. In order to avoid confusion, a plan of union was drawn up in 1801 by the Presbyterian General Assembly and by the Connecticut Association of the Congregationalists, which tried to make it possible for Congregationalists and Presbyterians to fellowship each other and even to belong to the same local congregations. In order not to interfere with each other's work, the Presbyterians did not put forth missionary efforts in the New England States, and the Congregationalists followed the same course with regard to the new States in the Middle West. This policy accounts for it that there are few Presbyterian churches in New England and comparatively few Congregational churches in the States west of New England. The Congregationalists seem to have been the losers, on the whole. It is held they lost two thousand churches through this plan of union with Presbyterians till it finally, in 1837, was terminated by the Old School Presbyterians.

A policy whose results were positively disastrous was the toleration of Unitarian teaching in Congregationalist churches.

Arminianism had made itself felt and paved the way for Socinian, that is, Unitarian, ideas. Around 1800 it was very evident that there was a Trinitarian and a Unitarian party in the ranks of the Church. Unitarianism had developed partly through the dissatisfaction with Puritanism and with Calvinism, even in the modified form in which the latter was preached by Jonathan Edwards (1703—1758) and his son, Jonathan Edwards, Jr. (1745—1801), and by Hopkins (1721—1803) and Emmons (1745—1801). These men originated what is known as the *New England Theology*. Generally speaking, they tried to defend the truth with speculation rather than with the Scriptures. In contending for their doctrines, they largely took their stand on experience. The greatest of them, Jonathan Edwards, Sr., one of the acutest thinkers America has produced, wished to uphold the doctrine of the sovereignty of God without making man a puppet of blind necessity, which latter state, the Arminians charged, was inevitably implied in strict, consistent Calvinism. With this end in view, he wrote his famous work *Careful and Strict Inquiry into the Modern Prevailing Notions of Freedom of Will*. In this treatise, which appeared in 1754, Edwards assumed a philosophical necessity which is not imposed on the will, but which belongs to will itself. He believed that his system left intact man's responsibility for all his acts and at the same time accounted for his absolute dependence on the grace of God in conversion. The doctrine of original sin he upheld by teaching that the human race, as constituted by God, forms one whole in which every member is "identical" with Adam and actually participates in the first sin. His successors concerned themselves much with the doctrine of the atonement and endeavored to make it palatable to human reason. Various theories were put forward. The one which gained widest approval was the so-called "governmental theory," which had been formulated by the Arminian Hugo Grotius. It holds that Christ in His Passion did not bear all the penalties which men had deserved, but, as man's Substitute, was punished merely sufficiently that God could forgive sins without creating the impression that sin is something to be made light of or to be treated with indifference. Various later theologians, among them Timothy Dwight (1752—1817) and Nathanael W. Taylor (1786—1858), continued to modify Calvinism and to develop the New England Theology. It is significant that, in spite of the rejection by some of them of clearly revealed Scripture doctrines which the old Cal-

vinism had professed, there was no division in Congregationalism and those that defended Scripture teaching did not separate from those that opposed it. In this atmosphere of indifference, Unitarianism found the very conditions it required for rapid growth and the spreading of its poison. Besides, the "half-way covenant," one of the makeshifts of early Congregationalism, permitting people to receive the ministrations of the Church (except participation in the Lord's Supper) even if they did not fully meet the requirements of church-membership, tended to produce a spirit of laxity and indifference in doctrinal matters.

When Henry Ware, a Liberal, was called as professor of divinity in Harvard College, it was plain that this school now accepted Unitarian principles. Instead of separating at once, the Trinitarians continued in the same camp with their opponents. The Unitarians by and by became more bold, and finally a separation proved inevitable. But irreparable injury had been done, a number of influential Congregational churches had accepted Unitarianism. Congregationalists say they lost 100 churches. Unitarians, however, make the claim that they won 150. Many congregations were divided, and often in these instances there was a dispute about the church property. All but two of the Boston churches joined the Unitarians. By 1840 the division had become complete. See Unitarianism, 423 ff.

After this there was an awakening of denominational consciousness on the part of Congregationalists, and they became more active in spreading their teachings here in America. At the same time they began to organize as a denomination, starting to hold national councils (that is, conventions) every two years. The first representative gathering of American Congregationalists in modern times was held in 1852. In 1883 a Declaration of Faith was drawn up in St. Louis by twenty-five representative men, which, while not formally adopted as a confession, is regarded as their doctrinal basis by many churches. Of late, Modernism has made terrible inroads, a situation favored and promoted by the loose organization and liberal principles of the denomination. In 1913 the Kansas City Platform was adopted by the National Council, a declaration so indefinite that a Modernist has no difficulty in subscribing to it. Of Calvinism there is nothing left in this platform, unless one is willing to find a reference to it in the ambiguous statement which declares "steadfast allegiance to the faith confessed by the fathers."

289. With respect to polity, as the name indicates, the local congregation is autonomous, and conferences or synods have none but advisory power. Membership in associations or conferences is not obligatory. Ordination to the ministry is effected, as a rule, by a "council of churches" called by the congregation of which the candidate is a member or in which he is to be installed as a pastor. Open communion is practised. Church-membership is granted if one declares willingness to lead a Christian life. Doctrine is not emphasized. Infant baptism is customary; the mode is optional. In 1924 the Evangelical Protestant Church of North America, whose churches had a congregational polity, joined the Congregationalists. The body thereafter was called the Evangelical Protestant Conference of Congregational Churches. In 1931 the so-called Christian Church, numbering about 100,000 members, joined the Congregationalists. The strength of the united Church, called the General Council of Congregational and Christian Churches, is 1,048,281 members.

Perhaps nothing better illustrates the doctrinal indifference prevailing in this denomination than the recent merger of its old theological seminary, Andover, founded to counteract the Unitarian influence of Harvard, with Newton Seminary, a Baptist school.

We append the so-called Kansas City Platform, adopted 1913, so that every reader may convince himself of the extent to which the present Congregationalist standard fails to confess distinctive Christian truths.

PREAMBLE. — The Congregational churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church Universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship.

FAITH. — We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, His Son, our Lord and Savior, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know

the will of God as taught in the Holy Scriptures and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of the true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God, and we look with faith for the triumph of righteousness and the life everlasting.

POLITY. — We believe in the freedom and responsibility of the individual soul and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches united in district, State, and national bodies for counsel and cooperation in matters of common concern.

THE WIDER FELLOWSHIP. — While affirming the liberty of our churches and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ and will unite with all its branches in hearty cooperation and will earnestly seek, so far as in us lies, that the prayer of our Lord for His disciples may be answered that they all may be one.

THE MENNONITES.

290. The origin of the Mennonites must be sought in the Anabaptist movement of the sixteenth century. Present historical authorities are agreed that Anabaptism has no connection with Lutheranism, but that it is essentially the very antithesis of Luther's fundamental principles and that it touches Roman theology in many points. Mystical and ascetic tendencies which had been advocated from time to time during the Middle Ages were put to practical application by the various groups of Anabaptists. It is difficult to trace clearly at all times the underlying principles of the various Anabaptist leaders in spite of the voluminous literature, since a variety of strange and divergent dogmatical opinions were advocated within the group known as Anabaptists. Denk was a pantheist; Sattler primarily a moralist; Hutt stressed chiliasm; Hubmaier was a radical and unrelenting iconoclast; Muenzer advocated the utmost asceticism; some leaders denied the Trinity and the deity of Christ; others taught the restoration of

all things. The doctrinal standard of the Anabaptists cannot be defined because there virtually was no bond which united the various Anabaptist camps excepting the enthusiastic subjectivism which led to a very definite protest against the rigid and dead formalism of the Roman Church and to a vigorous denouncement of Luther's doctrine of justification by grace without works. Anabaptism may best be defined as a movement which stresses the mystical idea that God not only reveals Himself to man directly and immediately, but that man must also enter into an immediate and mystical communion with God through the Spirit's working directly upon the heart. Mysticism, however, always leads to asceticism. The Anabaptists claimed that their ascetic tendencies could be carried to fruition only by establishing a "community of saints" within the social order and therefore relentlessly enforced the ban in order to present the Church as the unspotted bride of Christ. They demanded absolute separation from the world while still in the world and therefore refused to take part in social, industrial, economic, or political affairs of this world. Their mystical and ascetic aloofness developed into the worst kind of haughtiness, and they believed themselves to be God's chosen instrument to usher in the millennium. Anabaptism developed into a social and political revolt, which ended in the cataclysmic disorders at Muenster under Jan van Leyden in 1535, which is probably the world's greatest exhibition of perverted religion, arbitrary despotism, and carnal sensuality.

Menno Simons (1492—1559), a Roman priest from 1516 until 1536, embraced the Anabaptist doctrine in 1536, affiliated himself with the more conservative members of the Anabaptists, was rebaptized by Obbe Philips, and spent the remainder of his life in gathering the remnants of the Muenster catastrophe and in organizing the scattered and leaderless Anabaptists into orderly congregations. Menno Simons was not a theologian in the true sense of the word, but systematized the doctrinal tendencies of the earlier Anabaptists and developed a strict and definite church discipline. He did this with such firmness and zeal that the Anabaptists soon became known by his name. Mennonite historians usually deny that there is any connection between their Church and the movement which temporarily collapsed at Muenster and trace their history to the work of Conrad Grebel, a coworker of Zwingli and later the founder of the Swiss Brethren. Still the fact remains that Anabaptism, stripped of its coarse millennialism

through the Muenster episode, continued in the Mennonite churches of Holland. The Swiss Anabaptists, known as Tæufer, and the Dutch Mennonites were exposed to bitter persecution because of their doctrine of non-resistance. These persecutions, however, rather aided their cause by uniting them internally and compelling them to seek refuge in Austria, Southern Russia, Germany, and finally in America. The first colony of Mennonites in America was organized at Germantown, under the guidance and by the aid of William Penn, in 1683. In the following decades many Swiss Mennonites emigrated from Southern Germany to America, and in the seventies of the nineteenth century large groups of German and Swiss Mennonites came from Southern Russia to the United States and Canada. In spite of the many migrations the majority of the Mennonites have retained their ancestral customs and language. The Census Report lists 87,164 Mennonites in the United States (in 1926) and 88,736 in Canada (Census of Canada, 1931). The two centers of Mennonite activities are at Scottdale, Pa., and Elkhart, Ind.

291. The basic doctrinal principle of the Mennonite Church is emphasis upon the outward purity of the Church. Mennonites usually claim intimate relation with the Novatians, Paulicians, Albigenses, Waldenses, and similar movements which stressed abstinence from the world and advocated a life of self-negation. The Mennonites believe that the *church* must be a visible organization of regenerate persons and that it must be kept holy by the strict exercise of the ban. Outside of this doctrine a large number of conflicting and contradictory tendencies are tolerated, so long as they can be made subservient to their basic conception of Christianity. Thus some Mennonites were Enthusiasts of the Quaker type; others, Socinians, denying the doctrine of the Trinity and teaching that personal piety is the essence of Christianity; others, Pelagians and Arminians. Others rejected the Means of Grace, teaching that the Holy Spirit converts immediately (spiritualism) or that the believer is united with Christ without Word or Sacraments (mysticism); others were Quietists, believing that faith is an intense consciousness of God without a definite knowledge concerning God. Wherever morality is stressed to the exclusion of doctrine, there the flood-gates to dissensions are opened. Since the personal holiness of the individual is the central theme of Mennonite theology, it was to be expected that there would be serious differences concerning this point. After the bitter per-

secutions of the early years there was a strong tendency to become lax in their religious life and discipline. Jacob Ammon (Amen) became the recognized leader of that party which insisted on a literalistic interpretation of 1 Cor. 5, 9—11: "eat" (see 294). By 1698 a definite break occurred between the so-called Amish people and the Mennonites. In the two succeeding centuries both groups experienced numerous schisms concerning the question of the ban, while the two main bodies reunited at the close of the nineteenth century. The American Mennonites may be grouped into three main parties — the Old Order Amish, representing the most conservative; the General Conference of the Mennonites of North America, the most liberal; and the Mennonite Church (the fusion of the original Mennonites and the main body of the Amish movement), forming the central party.¹⁰ The differences between the sixteen divisions are less concerning points of doctrine than concerning practise. Some of the points of difference are so small that they can be understood only by such as come into direct contact with the Mennonites. The doctrinal position of all Mennonites is summed up in the Confession of Faith, adopted at Dort, Holland, in 1632. The doctrinal statements of the various groups do not differ essentially from the position confessed in the eighteen articles of the Confession of Faith.

292. The fundamental theme of Mennonite theology is the mystical doctrine that salvation is conditioned upon the "spiritual" knowledge of Christ. The *Brevis Confessio*, 1580, says that "Christ must be known and believed according to the spirit in His exaltation, . . . so that the form and image of Christ is developed in us, that He manifests Himself to us, dwells in us, teaches us, completes the miracles in us according to the spirit which He performed while in the flesh, heals us of the sickness of our spirit, blindness, impurity, sin, and death, nourishes us with heavenly food, and makes us partakers of His divine nature, so that by His power the old man in us is crucified and we arise to a new life, experiencing the power of His resurrection." (See Schyn, *Historia Mennonitorum*, p. 193 ff., quoted by Tschackert, *Entstehung, etc.*, 451.) This pronounced mystical spiritualism is manifest throughout their doctrinal system. The Confession of Dort teaches that the Bible is God's Word and the infallible guide. But it does not teach that the Holy Spirit employs the Word as *Means of Grace*.

10) See chart in Year-book of American Churches, 1933, p. 175.

On the contrary, with the Anabaptists and the Reformed Church in general, the Mennonites are *Enthusiasts*, lay great stress on the immediate working of the Holy Ghost, who is said to "guide the saints into all truth." In his *Geschichte der Mennonitengemeinden* John Horsch, a prominent Mennonite, states that the Holy Spirit is the "inner word," who enables Christians to understand the Scriptures. Without the inner word, or the light, the Scripture is a dead letter and a dark lantern. P. 92, quoted by Guenther, *Symbolik*, 108. Therefore the Confession of Dort speaks of the New Testament or the Gospel only as the *Law of Christ*, "in which the whole counsel and will of God are comprehended." Art. V.—While some of the early Mennonites were vague on the doctrine of the Trinity and the eternal sonship of Jesus, the doctrinal statement of the Mennonites adopted in 1921 uses the terminology employed by the ancient Church. The Confession of Dort, however, avoids the expression "conceived by the Holy Ghost" and thereby permits the teaching of Menno Simons, condemned by the Formula of Concord, Th. D., XII, 25, that Christ brought His flesh and blood from heaven.—Concerning the doctrine of *sin* the Waterland Confession denies that Adam's fall brought guilt or punishment upon his descendants. The Confession of Dort and later doctrinal statements avoid this question entirely. The declaration in A Statement of Christian Doctrine, Art. VI, that "man in his fallen estate is estranged from God, . . . is utterly unable of himself to return to righteousness, even his mind and conscience being defiled," must be received with qualifications; for the older confessions plainly teach the liberty of the human will to accept or reject the offered grace of God. *Brevis Confessio*, V. *Brevis Homologia*, II—IV.

293. Mennonite theology has inverted the Scriptural relation of good works to *justification* and has made the mystical union of the believer with Christ the basis and not the result of justification. Therefore regeneration is viewed as a *moral transformation*, the Confession of Dort stating: "As man is inclined to all unrighteousness, therefore the first doctrine of the New Testament is repentance and amendment of life. . . . Without faith, the new birth, and a change or renewal of life, nothing can help or qualify us that we may please God or receive any consolation or promise of salvation from Him." Art. VI. Mennonites say that we are saved through faith, but faith and obedience are continually identified. The Dort Confession declares: "All men without distinction, if

they are obedient, through faith, follow, fulfil, and live according to, the precepts of the Law of Christ, are God's children." Art. III. Obedience to the *Law of Christ*, or the Gospel, to the will of God, to my Lord, these are ever-recurring phrases. The Shorter Catechism nullifies its Scriptural statement "Salvation is the unmerited grace of God purchased by Christ" (Qu. 3) by stating in Qu. 4: "Obedience from love of God is the life and light of faith." When Mennonites tell us that we obtain pardon for our sins through faith in Christ, then it must be remembered that Christ's work is said to consist primarily in giving us a new law, the Dort Confession expressly stating that Christ had finished His work before His suffering and death and that by His death Christ sealed the New Testament which He established and left His followers as an everlasting testament. Art. IV. It is significant that the Mennonite confessions do not speak of *justification* as a forensic act, but continually identify it with sanctification. "Through faith [i. e., through obedience] we obtain the pardon of our sins, become sanctified, justified, and children of God, yea, partakers of His mind, nature, and image." Dort Confession, Art. VI. Using their own definitions, Art. VIII of A Statement of Christian Doctrine must be amended as follows: "Only those who by faith [i. e., obedience] and repentance accept the atoning work of Christ [i. e., Christ's new law] are redeemed from sin. Sonship is based on the new birth [i. e., a complete change of life] and fellowship upon obedience to God's Word" (i. e., acceptance in heart and life of God's commandments). Mennonite theology thereby comes dangerously close to Rome's doctrine of *infused righteousness*, for the Shorter Catechism says: "Man is justified through the Lord Jesus alone, of whose righteousness we must become partakers through faith which worketh by love." Qu. 5.¹¹)

294. The Mennonites deny that a congregation in which sinners are still found is a true church (see 142). While the doctrinal statements apparently acknowledge a distinction between the invisible and the visible Church, the Dort Confession ascribes all the Scriptural characteristics of the invisible Church to the visible Church and declares: "We confess a visible Church of God, consisting of those . . . who are united with God in heaven and incorporated into the communion of saints on earth." Art. VIII. *Marks of the Church* are said to be "her evangelical

11) See the doctrinal summary of the Mennonites in Census Report, 1926, II, 844, reprinted in Concordia Cyclopaedia.

faith, doctrine, love, godly conversation, pure walk and practise, observance of the true ordinances of Christ." Ib. In order to make sure that outward piety will be properly observed, the Dort Confession teaches "that, as the Church cannot exist and prosper nor continue in its structure without offices and regulations, therefore the Lord Jesus has Himself appointed His offices and regulations." Art. IX. The office is said to be threefold, viz., that of bishop, minister, and almoner. Mennonites strictly observe the rules concerning *excommunication*, "so that what is pure may be separated from that which is impure." A banned person must be "shunned and avoided by all the members of the Church, whether it be in eating or drinking or other such social matters." Dort Confession, Art. XVII. Some branches of the Mennonites apply the ban only to the Communion table. Believing themselves to be "the communion of saints," the Mennonites are very separatistic, "withdraw themselves from the sinful world," forbid the marriage with an unbeliever, yea, with a non-Mennonite, in many instances excommunicating a member who does not marry "amongst the chosen generation."

295. The Mennonite confessions deny the collative and effective power of the Sacraments. Baptism, usually performed by affusion, is said to be a "sign of a spiritual birth, an incorporation into the [visible] Church." Shorter C., 17. Considering baptism only "an evidence that we have established a covenant with Christ," Mennonites reject infant baptism and therefore demand rebaptism of adults who had received infant baptism. The Lord's Supper is said to "represent to us how Christ's holy body was sacrificed on the cross" (Shorter C., 21) and "to remind us of the use of Christ's death and to exhort us to love one another." Dort Confession, X. *Foot-washing* is observed as a sign of true humiliation and of the purification of the soul. Ib., XI. — Misapplying the doctrine of the separation of *Church and State*, Mennonites hold that Christians, being members of Christ's kingdom and therefore under the "Gospel," cannot be a part of the administrative or civil powers. Chr. Fund., XIII. When demanding oaths, inflicting capital punishment, or waging wars, the civil powers are said to be acting under the Old Testament dispensation or under human laws. But since these matters are contrary to Christ's teachings, the Mennonites will render obedience to the "government of the world" only in those things "which do not militate against the Law, will, and commandments of God." Dort Confession, XIII. 167. — Men-

nonites forbid all forms of luxury, some even the wearing of buttons, membership in secret societies, defense by force, litigation of all kinds. The woman is not permitted in public worship without the "devotional covering" for the head. The Mennonites have established an enviable record through their honesty, integrity, industry, and other civic virtues.

296. The following descriptions of the various bodies in the United States is based upon material given to the Census Report for 1926 by Rev. J. A. Ressler, editor of the Mennonite Year-book, and upon his Year-book for 1932.

1) The Mennonite Church represents two groups, the old Mennonites and the Amish movements, operating under the General Conference since 1898, and is most closely identified with the history given in the preceding paragraphs. It reported 43,379 members in 1932.

2) The Hutterian Brethren (Jacob Huter) are communistic. They use a peculiar dialect of German in their services and homes. Only about 700 members are found in the United States.

3) The Conservative Amish Mennonites, numbering 691 members in 1926, are more liberal in their interpretation of the rules concerning worship and attire than other groups.

4) The Old Order Amish Mennonites refused to join the more liberal party in the Amish movement. They strictly adhere to the old customs concerning the ban, attire, and language. There have been three divisions among them concerning the ban. They numbered 6,006 in 1926.

5) The Church of God in Christ (Mennonite) was organized by John Holdemann in 1859, believing himself called by God to reestablish and maintain the strict observance of the ban. They shun the banned, refuse to fellowship other denominations, condemn the taking of interest. Since Holdemann's death, in 1900, largely through the influence of Russian Mennonites, the views have been relaxed. Membership in 1932 for the United States and Canada was 2,500 members.

6) The Old Order Mennonite Church (Wisler) is a fusion of a number of groups under the leadership of Jacob Wisler, who condemned certain "innovations," e. g., Sunday-school, evening meetings, the use of English. 2,227 members in 1926.

7) The Reformed Mennonite Church was organized by John Herr in 1812. Their principles agree with those of § 6. They claim 1,764 members in the United States and Canada.

8) The GENERAL CONFERENCE OF THE MENNONITE CHURCH was organized in 1860 in the hope of uniting at least the majority of the Mennonites. They differ from other bodies in not demanding a "devotional covering" for the women, nor do they insist on foot-washing. They urge an educated ministry and mission-work. This group (which must not be confused with those of § 1) numbers 21,852 members.

9) The DEFENSELESS MENNONITES seceded from the Old Order Amish on the ground that the need of a definite experience of conversion was not sufficiently emphasized. There were 1,060 members in 1926.

10) The MENNONITE BRETHERN IN CHRIST (9,925 members in the United States and Canada) stress entire sanctification, divine healing, and the millennium.

11 and 12) The MENNONITE BRETHERN CHURCH of North America (Schellenberger Bruedergemeinde), 6,484 members, and the KRIMMER BRUEDERGEMEINDE (from Crimea), 1,850 members, trace their origin to separations which took place in Russia in protest against supposed laxity. They agree doctrinally with the other Mennonites excepting that they insist on baptism by immersion, the first group baptizing backward, the second forward. — 13 and 14) The MENNONITE KLEINE GEMEINDE (1,155 members in the United States and Canada) and the CONFERENCE OF DEFENSELESS MENNONITES (818 members in the United States) are of Russian origin. — 15) THE STAUFFER MENNONITE CHURCH, restricted to Lancaster, Pa., numbers 243 members. — 16) The CENTRAL CONFERENCE is composed of congregations, chiefly in Central Illinois, which remained independent of conference affiliations because the demands of membership seemed too strict and later formed their own organization. They reported 3,124 members in 1926. — 17) Five unaffiliated congregations with 348 members.

BAPTISTS.

297. The Baptists make the claim that in every century since the time of the apostles there have been persons or sects holding their peculiar views. What we at once concede is that the Baptists can trace their history back to the time of the Reformation. In the first quarter of the sixteenth century we find so-called Anabaptists (rebaptizers) in Germany and Switzerland. These people insisted that baptism in infancy was not what Jesus had instituted, that adult baptism was required, and that those who had been baptized

in infancy would have to be baptized again — tenets which are distinctive of the Baptists to-day. Immersion was not always taught, it seems. Through the influence of Menno Simons (see 290) Baptist views were spread in the Netherlands, and from there they came to England. The first Baptist church in London was established in 1611. Owing to Mennonite influence, the early Baptist churches in England were Arminian rather than Calvinistic. The first Calvinistic Baptist church in London was formed 1638. In 1641 a party separated from this church and set up as its characteristic principle the belief that baptism had to be by immersion. Baptists holding Arminian views were called General Baptists, while those clinging to Calvin's teachings were termed Particular Baptists. In England the General and the Particular Baptists were united in 1891. In America probably the first Baptist church was founded by Roger Williams when he established the colony of Providence, R. I., in 1639. Having been a minister in Salem, he was banished from the Massachusetts Colony because "he broached and divulged new and dangerous opinions against the authority of magistrates." At Providence he turned to Baptist principles. He first baptized a certain person, and this man then baptized (that is, rebaptized) him. The early Baptist churches in America belonged to the Particular or Calvinistic branch. Although later on Arminian views were widely held by American Baptists, finally the Calvinistic type of doctrine was accepted by most of them. General Baptists gained a foothold especially in the South. In 1788 a Negro Baptist church was organized. The Free Baptists, who likewise arose about the time of the Revolution, stood for Arminian views. The great revival which swept the country around 1800 resulted in a movement toward a stricter Calvinism among Baptists. When, about the same time, the question of the founding of missionary societies was discussed and many Baptists opposed the introduction of such agencies, fearing that thereby a dangerous ecclesiastical machinery might be set up destructive of the independence of the local congregation, special names were applied to them, for instance, Old School, Antimission, Hard Shell, and Primitive. The last term became the most wide-spread. The majority of Baptists, however, favored the establishing of missionary societies and were designated Missionary Baptists, unless some other peculiarity put them into a special class. The chief divisions of these people, usually called Baptists without a qualifying epithet, are Northern, Southern, and National (colored). It

should be noted that in the early years of our country Baptists were much persecuted. With the Great Awakening (1740), it seems, attempts at suppression disappeared. It is undoubtedly due to the great amount of persecution which their fathers had to endure that Baptists emphasize religious liberty and separation of Church and State. The struggle between the New Lights (revivalistic) and the Old Lights (antirevival) was a prominent feature of Baptist church-life in the eighteenth century. Foreign mission-work was carried on by the Baptists at an early time. Witness the names Carey and Judson. Owing to a division of opinion on slavery, Northern and Southern Baptists in 1845 separated from each other. The chief confession of the Baptists is the one issued by the London Baptist churches in 1688, which agrees essentially with the Westminster Confession and the Savoy Declaration, excepting of course in the chapter relating to Baptism. It was adopted with some additions by the Philadelphia Association in 1742, the result being the Philadelphia Confession, a strongly Calvinistic document. Besides these the New Hampshire Confession, adopted in 1832, must be mentioned. The confessions, however, are not binding and have no special authority.

298. The Baptists, generally speaking, hold the errors which are common to all Reformed churches, errors pertaining to the use of reason in religion, the person of Christ, the Means of Grace, the real presence of Christ's body and blood in the Lord's Supper, and the legalistic view of the keeping of Sunday.

Thus in their teaching on the communion of the two natures in Christ the Baptists in their confession of 1688 voice the same teaching which is found in the Westminster Confession, that "by reason of the unity of the person that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature." On the doctrines of predestination and conversion they divide into a Calvinistic and an Arminian section.

Calvinistic Baptists in the confession of 1688 accept the teaching of the Westminster Confession: "By the decree of God for the manifestation of His glory some men and angels are predestinated unto everlasting life and others foreordained to everlasting death."

Their distinctive errors of course have reference to Baptism. While sharing the Reformed position that Baptism does not convey forgiveness and work faith in man (cp. the statement in Keach's Catechism, p. 96: "Baptism is an ordinance of the New Testament instituted by Christ to be unto the party baptized a sign of his

fellowship with Him”), they hold, first, that baptism must be performed through immersion and, secondly, that only adults are to be baptized. With respect to immersion the confession of the Baptists of 1688 declares: “Immersion, or dipping, of the person into water is necessary for a proper administration of this ordinance.” The so-called New Hampshire Confession declares: “Christian Baptism is the immersion in water of a believer.”

The other point is of even greater moment, the denial of Baptists that infants are to be baptized. The confession of the Baptists drawn up in 1688 says concerning those that are to be baptized, that this class are those people who “actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ.” The New Hampshire Confession (cf. the above quotation) expresses the view that a person must be a believer before he can be baptized, the implication being that children, held to be incapable of faith, must be denied this Sacrament. Since infant baptism as viewed by the Baptists is not valid, they hold that people baptized in infancy have to be rebaptized. The Baptist contention rests on rationalistic considerations and not on the teachings of Scripture.

In polity Baptists are congregational, or independent. Admission to church-membership is by vote of the church. As a rule, the candidate is examined by a committee. There is no age limit, but the admission of very young children is frowned upon. Ordination comes after a person has been licensed to preach and is performed by a council of sister churches. The larger associations which are formed to make joint work possible have no authority over the individual churches.

Their sixteen bodies in the United States at the beginning of 1931 numbered 9,216,562 members and formed the largest Protestant denomination in the United States. The Calvinistic wing is by far the more numerous.

Calvinistic Baptists.

299. NORTHERN BAPTISTS. — This church-body is often called the Northern Baptist Convention. As indicated above, the churches of this body belong to the Missionary Baptists. In doctrine many of these people have become quite liberal. Their most prominent theological seminary is that of Rochester, N. Y. This is the denomination of Fosdick, Rockefeller, Shailer Mathews, and of the Divinity School of Chicago University. 1,404,685 members.

SOUTHERN BAPTISTS. — (Southern Baptist Convention). Northern Baptists were so opposed to slavery that they would not accept a slaveholder as missionary. The Southern Baptists, belonging likewise to the Missionary Baptists, then withdrew, forming their own organization in 1845. This body now is the largest Baptist body in the United States, its strength in 1930 being 3,770,654 members. The Southern Baptists are more conservative than those of the North, and many of them still practise close communion. Their chief seminary is at Louisville, Ky.

NATIONAL BAPTIST CONVENTION. — This is the great Baptist body which consists of colored people. Organized in St. Louis, Mo., in 1886, it belongs to the wing formed by the Missionary Baptists. In their loosely knit organization these people have much friction, separating and reuniting. 3,465,000 members.

AMERICAN BAPTIST ASSOCIATION. — Holding that the large Baptist conventions are no longer fully loyal to the Scriptures, these people banded themselves together in 1905 under the name Baptist General Association and in 1924 reorganized their body, taking the name American Baptist Association. On account of their adherence to the old views the nickname Landmarkers is often given to them. Another title by which they at times are designated is Church-Equality Baptists, because they believe that "only the local church can administer the ordinances, thus making for the perfect equality of the churches in all their associated work." 175,700 members.

PRIMITIVE BAPTISTS. — As has been alluded to above, these people in their fear of *ecclesiasticism* (the government of the church by a class) are opposed to the introduction of missionary societies. Besides, it is argued, the New Testament does not mention the formation of such societies by the apostles; and since it constitutes our rule in matters of faith and practise, we should not have such societies either. Accordingly, "modern money-based so-called benevolent societies" are branded as wrong. Naturally, the establishment of a denominational organization is looked upon as forbidden. We, then, find the strange situation that these Baptists have no conventions or conferences. Local churches exchange their constitutions and the minutes of their meetings for mutual approval; and if the doctrines set forth therein are not approved, the respective church is simply dropped from the list of sister churches.

In doctrine they are intensely Calvinistic. Some of them are

supralapsarians, holding that the alleged eternal decree of reprobation logically, when viewed in the relation of cause and effect, must be placed before the decree of the fall of man, which implies that God decreed the damnation of those that are lost without reference to their unbelief, although they add that this was done in such a manner as not to compel any one to sin and as not to expose God to the charge of approving of, or fellowshiping, sin. The majority of them, however, are infralapsarians, holding that the decree of reprobation logically must be placed after the fall of man. See also 266. It is their teaching that "Baptism, the Lord's Supper, and washing the saints' feet are ordinances of the Gospel and should be continued till Christ's second coming." Here it may be noted that foot-washing is practised in some of the other Baptist divisions also. While professing in other respects the usual Baptist beliefs, they refuse to establish Sunday-schools, and most of them will not permit instrumental music in their churches. They are opposed to secret societies. 81,374 members (1926).

COLORED PRIMITIVE BAPTISTS. — Founded after the Civil War, in 1865, this body holds the same beliefs as the white Primitive bodies. 43,978 members (1926).

300. TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS. — Baptists experienced, as did other church-bodies, that the introduction of Arminian views resulted in laxity in doctrine and church discipline. Soon after the beginning of the nineteenth century a number of them who were strongly opposed to such deterioration began to teach peculiar views, which were intended to keep Calvinism unadulterated. Their position is somewhat difficult to explain. They say that, in creating Adam and Eve, God put something of His essence into them, and all the descendants of Adam who have received a portion of this divine essence are God's children ("seed of God") and were redeemed by Christ and will be saved. But Satan, too, put into the first parents something of his essence, and those of their descendants who have become sharers in this evil essence, constituting "the seed of the Serpent," are not among the people whose sins Christ atoned for, and they will be lost.

In their church polity they are like the Primitive Baptists; many of them will not have a salaried ministry. Sunday-schools are not permitted, and no mission-work is carried on. Foot-washing is observed. 304 members (1926).

SEVENTH-DAY BAPTISTS. — These people differ from all other

Baptists in teaching that the seventh day, Saturday, must be kept. A church representing this teaching was organized in 1671 in Newport, R. I. They are Calvinistic. Open communion is practised by them. Their Handbook declares, p. 36, that the seventh day is the Sabbath of Jehovah and must be kept sacred in commemoration of the creation of the world as a type of the rest of the saints in heaven.

Arminian Baptists.

301. FREE-WILL BAPTISTS (Bullockites).—These people separated from the Free Baptists under the leadership of several men, one of them being Jeremiah Bullock. In teaching they agree with the Free Baptists. Their congregations are located in Maine and New Hampshire. 36 members.

FREE-WILL BAPTISTS.—Formerly these people were called Original Free-will Baptists, the adjective “original” having the purpose of distinguishing them from the Free Baptists described below. Since the merger of the latter body with the Northern Baptist Convention the epithet “original” has been dropped. Coming from the fold of the General Baptists, the body was organized in 1729. What characterizes them is their strong Arminianism, the emphasis in their teaching resting on the view that man has a free will in spiritual things, the ability to decide for or against Christ, and also foot-washing, anointing the sick with oil, and their refusal to let women take over an office in the church. They practise open communion and are very emotional in their services. Their strength is chiefly in the South. 75,592 members.

THE BAPTIST CHURCH OF CHRIST.—(Duck River and kindred associations of Baptists.) Having sprung from the Elk River Association, which was founded in 1898 and separation from which took place on account of the stern Calvinism of this body, the Duck River Association, found in some of our Southeastern States, professes a mild form of Calvinism, teaching that atonement was universal. Foot-washing is regarded as one of the divine ordinances. 7,340 members.

UNITED BAPTISTS.—This body was formed by a union of some Separate Baptists, who at first sponsored Arminian views, and of some Regular Baptists, who laid claim to being the descendants of the original English Baptists. The union was made possible by mutual concessions: the Separate Baptists in question became less outspoken in their advocacy of Arminian teachings, and those Regular Baptists who took part in the union were willing to

let the rite of foot-washing, which they formerly had opposed, be practised. The church-body adheres to close communion. 18,903 members.

Statistics (1926): 67 churches, 7,264 members.

UNITED AMERICAN FREE-WILL BAPTISTS.—This colored body came into existence in 1901. Its religious teachings are those of the Free-will Baptists. 13,396 members.

FREE BAPTISTS.—Another name used for this denomination is "Free-will Baptists." Represented chiefly in New England and New York, they organized in 1789, the leader being Benjamin Randall. Their characteristics were: Arminian teachings as to the doctrine of predestination and conversion, the permission given to women to preach, and open communion. We may speak of them in the past tense because since 1911 the denomination has ceased to exist, having merged, a few scattered congregations excepted, with the Northern Baptist Convention.

302. SEPARATE BAPTISTS.—The American origin of this body dates back to the time of the Whitefield revival (in the forties of the eighteenth century), when those who supported the revivalistic methods of Whitefield were opposed because they were willing to employ lay preachers and because they insisted that everybody who wished to be regarded as a Christian would not only have to experience, but also feel, conversion. They were called New Lights. Once upon a time they were numerous; but through uniting with other Baptist bodies, their ranks were weakened, and to-day their number is small. Congregational in polity, Arminian in the doctrines of predestination and conversion, they hold that God has given Christians three ordinances: Baptism, the Lord's Supper, and foot-washing. 4,803 members.

REGULAR BAPTISTS.—Those who use this title to describe their religious connection maintain that they are the descendants of the original Baptists in England, at whose time the distinction between General and Particular Baptists had not yet arisen. They are, however, by no means observing an attitude of neutrality as to the differences between Calvinism and Arminianism, but are in sympathy with the teachings of the latter. Their individual churches have not been united in one well-organized denomination, but are content with meeting in associations. Close communion is held to, and most of their churches keep the rite of foot-washing. 23,091 members.

GENERAL BAPTISTS.—Among the early Baptists in the United

States were General Baptists, given to Arminian views. Cp. 297. People calling themselves by this name did not form an organization till 1824, when under the leadership of Benoni Stinson four Indiana churches united. They practise open communion and, in some instances, foot-washing. 31,501 members.

303. INDEPENDENT BAPTIST CHURCH OF AMERICA. — The founders of this body were of Swedish extraction. Of very recent origin, its churches are located chiefly in Minnesota. It is opposed to participation in war. 222 members (1926).

GENERAL SIX-PRINCIPLE BAPTIST CHURCHES. — Located in Northeastern States of the country, these people constitute a very small communion. Their first church was founded in 1653 in Providence, R. I. They stand for the six principles enumerated in Heb. 6, 1. 2: repentance, faith, Baptism, laying on of hands, resurrection, eternal judgment, overlooking entirely that the holy writer is by no means professing to present an exhaustive list of fundamental teachings. In their general theology they are Arminian. 293 members.

German Baptist Brethren (Dunkers).

304. The founding of this denomination was partly due to the repugnance with which a number of people in the State Church in Westphalia, Germany, viewed the cold formalism of the churches and the laxity in morals of the church-members about them. Disgusted with these conditions and being withal actuated by a strong subjective Enthusiasm, one of them, Alexander Mack, founded an organization one of whose distinctive features was that of trine immersion, whence the name Dunker (or Dunkard, in German Tunker, Tæufer). Soon similar congregations were organized in other parts of Germany and in Holland and Switzerland. Persecution by the State because of charges of separatism made them think of emigration. In 1719 the first company of them arrived and settled in Germantown, Pa. In 1729 another large company of them came to Pennsylvania, the great asylum for all who were persecuted on account of their religion. It is thought that the great majority of the members of this sect emigrated to our country. We note with interest that Christian Saur, who printed the first German Bible in America, was a member of the Brethren church in Germantown. From Pennsylvania they quickly spread to other States. While at first the German or the Dutch language was used exclusively, they now have but a few churches left which use a foreign language at all.

305. The Dunkers, wishing to avoid worldliness, set themselves apart by demanding of their members that their attire be plain, that the wearing of jewelry be avoided, that places of amusement be shunned, that tobacco and liquor be not used. In doctrine, too, they somewhat resemble the Mennonites, teaching non-resistance and refusal to bear arms (owing to their literalizing interpretation of Matt. 5, 39) and refraining from the taking of oaths.

In their platform of 1881, chap. XIII, they declare that Brethren are not permitted to take part in political activities by voting for a party and by accepting office at the induction into which an oath must be taken.

Baptism is performed by trine forward immersion, the candidate kneeling in the water and receiving confirmation through the laying on of hands immediately after baptism, while still in the water. Infant baptism is opposed. When the Lord's Supper, which is always held in the evening, is celebrated, the love-feast and the rite of foot-washing, which is held to be divinely prescribed, precede it. The hand of fellowship and the kiss of charity are added to the ceremonial of foot-washing, for which the sexes meet separately. In the services the women are expected to be "veiled," which means, according to their terminology, that they must not be without a cover for their head (misapplication of 1 Cor. 11, 13). The sick are anointed with oil in the name of the Lord — a practise due to the misunderstanding of Jas. 5, 14. Cp. 111. They are opposed to secret societies.

As to polity, the power of discipline and the election of the ministers rest with all the members of the local church. There are State district conferences and a general conference, which latter is the chief authority. A distinction is made between ministers and bishops, the former being pastors of minor rank, candidates for the office of bishop, while the latter are the full-fledged pastors. Formerly the ministers served without compensation, but the exigencies of modern life, especially in the cities, have induced many congregations to adopt a salaried ministry. The name which these people apply to themselves is simply Brethren.

306. There are five distinct bodies of Brethren:—

1) THE CHURCH OF THE BRETHERN (CONSERVATIVE DUNKERS). — This is the largest branch of the German Brethren communion. What we said above of the Dunkers in general applies to them. They are adhering to the old customs, but with moderate insistence. They foster Sunday-schools and colleges. With them

the conferences are quite powerful. Bethany Biblical Seminary at Chicago belongs to them. 128,392 members.

2) OLD ORDER GERMAN BAPTIST BRETHERN. — Being ultra-conservative, these people not only teach strict fidelity to the old customs and ways, but are opposed to Sunday-schools, missions, and denominational schools. The pastors do not receive salaries. This body was founded in 1881. 3,036 members.

3) BRETHERN CHURCH (PROGRESSIVE DUNKERS). — It was a question of polity on which these people in 1882 separated from the Conservative Dunkers. While the latter are granting much authority to the conferences, the progressives will let them have advisory power only for the local churches and the individual believers. Opposition to "worldliness" is less marked here than with the Conservative Dunkers. 26,026 members (1926).

4) GERMAN SEVENTH-DAY BAPTISTS. — This body was founded in 1728 by John Conrad Beissel, a mystic. Differing with Alexander Mack on the question of Sabbath observance, he withdrew from the original Dunker communion and championed, besides Sabbatarianism (the duty of observing the seventh day in the week), asceticism, celibacy, and the community of goods. His vagaries reached their climax when he, in 1732, at Ephrata, Pa., founded a sort of double monastery, erecting a building for men and another for women, where his ideas of unworldliness were practised. At present celibacy has been dropped by this sect as a prescribed mode of life, but the communistic feature has not yet entirely vanished. 144 members (1926).

5) CHURCH OF GOD, OR NEW DUNKERS. — This branch of the Brethren is likewise very conservative. It was founded in 1848, when a number of Dunkers insisted that Bible things should be called by Bible names and that the Church accordingly should be called by the Bible name foretold by prophecy, "The Church of God." When their ideas were not accepted by the main body of Dunkers, they withdrew. 650 members (1926).

River Brethren.

307. These people resemble the Mennonites in doctrine and practise; in fact, the founders of this body were Mennonites, who in 1752 settled near the Susquehanna River in Lancaster County, Pa. Owing to their proximity to the river or to their custom of baptizing in the river, they were called River Brethren. Through divisions it has come about that there are now three branches of this denomination.

1) **BRETHREN IN CHRIST** is the name of the largest body of these people, the designation having been adopted in 1863. Their peculiar beliefs include trine immersion, the rite of foot-washing in connection with the observance of the Lord's Supper, and non-resistance. Their clergy, which is not salaried, consists of bishops, ministers, and deacons, the bishops being the regular pastors, the ministers the assistant pastors, and the deacons the men that are in charge of the business affairs. Membership in secret societies is considered sinful. They believe in "prayer veiling" for women and the wearing of modest apparel, with non-conformity to the fashions of the world. 4,320 members.

2) **OLD ORDER OR YORKER BRETHREN** is the title of the branch which in 1843 separated from the other River Brethren, maintaining that the old tenets were not adhered to strictly enough, especially those of non-resistance and non-conformity to the world. Because the majority of those withdrawing lived in York County, Pa., they were called Yorker Brethren. A peculiarity of theirs is that they have no church-buildings and frequently hold their services in large barns. 472 members.

3) **UNITED ZION'S CHILDREN** is a body of Brethren which was formed in 1853 when "questions of administration or ceremonial detail, particularly in connection with a church-building," had brought on dissension. In distinction from the Brethren in Christ they hold that, when the ceremony of foot-washing is observed, the same person should both wash and dry the feet, while the Brethren in Christ let one person wash and another person dry. After their leader, Matthias Brinser, they were originally called Brinsers. 905 members.

THE MORAVIAN CHURCH.

BOHEMIAN BRETHREN, UNITAS FRATRUM, UNITED BRETHREN.¹²⁾

308. Bohemia might rightly be considered a furnace where, even before the Reformation, the Gospel was purged of some of the Roman errors through the work of John Huss. But his martyrdom in 1415 left his followers without a leader and without a unifying confessional standard. Internal strife and bitter persecution almost obliterated the work of Huss. The better element among the Utraquists and the Taborites,¹³⁾ seeking in vain true piety and spir-

12) Not to be confounded with the Methodistic United Brethren in Christ.

13) The Utraquists (*utraque specie*) or Calixtians (*calix*, i. e., cup) were conservative, while the Taborites, who had settled at Mount Tabor, were radical.

ity in the Bohemian national Church, withdrew in 1457 and ten years later organized the "Brethren of the Law of Christ," also known as the *Unitas Fratrum*, but usually identified with the Waldensians and Picards (Beghards). The distinctive features were: 1) the earnest desire to organize the serious-minded laymen as exclusive groups, which should act as a leaven within the established national Church. These groups hoped to supplant the perfunctory worship of the State Church with a service which was patterned after that of the Apostolic Church, and proposed to govern the Christian life by a code of rules based on a literal interpretation of the New Testament; 2) its consistent opposition to all formulated creeds and its resultant latitudinarianism. The first synod (1457) declared that "a godly life is essential as evidence of saving faith and is of greater importance than the dogmatic formulation of creed in all details so as to be binding upon all." *Moravians and Their Faith*, p. 4.

At the beginning of the Lutheran Reformation the Brethren numbered about 400 parishes with 200,000 members, had their own catechism and hymnal, operated printing-presses, and even had their own bishops. Luther repeatedly conferred with them. Cp. *St. Louis* edition, X, 334, and Koestlin, *M. Luther*, I, 635 ff. But not finding their peculiar type of spirituality in Wittenberg, the Brethren opened negotiations with the Strassburg theologians. During the succeeding decades the Roman Catholic Counter-Reformation almost exterminated the *Unitas*. Only a small group, "a hidden remnant," carefully observed the *Unitas* principles, especially continuing the episcopate "in the secret hope of a resuscitated *Unitas*."

The resuscitation of the *Unitas Fratrum* occurred a century later, when in 1722 Christian David revived the principles of the original *Unitas* and led the Neisser family to the estate of Count Zinzendorf, in Saxony, establishing a colony called Herrnhut, i. e., the Lord's Watch. Soon several hundred Bohemians, Moravians, Lutheran Saxons, and a sprinkling of Reformed settled at the Moravian colony and willingly adopted the same distinctive features which had characterized the original Unity. The mystical and pietistic tendencies appealed to Zinzendorf, the godchild of Jakob Spener. The religious colony retained "the ordinances and statutes received from the fathers (as formulated by Comenius in *Ratio Disciplinae*), which had made this Church an instrument in promoting the spiritual life of its living members, in quickening

the dead, in confirming the feeble and wavering, and in correcting the obstinate and insincere." *Corpus Confessionum*, IV, 4. Zinzendorf supported the idea of a "little church within the Church" and added rules and statutes, *commandments of the Church*, which governed the entire conduct of the members of this religious community and purposed to present, as far as possible, "the communion of saints, a living communion of Jesus Christ in the fellowship of faith and the observation of God's commandments." *Ib.*, 2. Zinzendorf hoped to make the *Unitas* "a grand association upon the basis of experimental religion and practical piety." (*Moravian Manual*, 31.) His plan was to create throughout the world, primarily among the Germans of America, "little retreats, cut off from the world, for the promotion of personal spirituality and the development of a holy brotherhood." *Ib.*, 32. By overemphasizing the spirituality, the *Unitas* at Herrnhut became even more indifferent in doctrinal matters than the original *Unitas*. Zinzendorf found no difficulty in uniting the divergent tendencies on a broad Pan-Protestant union. He viewed dissenting creeds only as so many "modes of teaching" (*Lehrtropen*), and the Augsburg Confession was adopted solely as a matter of expediency, viz., to satisfy the demands of the government, which was Lutheran. Zinzendorf at first did not desire to organize a distinct religious body, but in 1735 "the episcopate, which had been so wonderfully preserved, was transferred upon David Nitschmann by Daniel Jablonski and Christian Sitkovius, the surviving bishops of the ancient succession." *Manual*, 25. Zinzendorf became the second bishop, and under his aggressive leadership the body was officially recognized in Germany and England and began its far-flung mission endeavor, organizing "religious communities governed by laws having for their object a total separation from the sinful follies of the world." *Ib.*, 26.

The missionary zeal prompted the Moravians to send a group of colonists to Savannah in 1734, where the two Wesleys became acquainted with the exclusive polity and pietistic tendencies of the Herrnhuters. At the same time a settlement was started at Philadelphia, at the invitation of George Whitefield, which was later transferred to Bethlehem, Nazareth, and Lititz, Pa. These colonies were semicomunitistic and strictly observed the regulations concerning the division of the members according to age and stations into separate "choirs" under the supervision of one or more elders. The communities were exclusive, only Moravians being granted the

right of residence. The Moravians immediately entered upon an aggressive missionary program, not for the expansion of their denomination, but solely for the conversion of men, which accounts for the negligible increase of the Moravians numerically. In 1843 the American communities discontinued their exclusive policy and their peculiar ecclesiastical polity, while these features are continued in Continental Europe to the present time. Manual, p. 44.

309. The present Moravian Church has remained true to the ideals of the ancient Unitas in stressing both unionistic and pietistic tendencies. The Moravians do not accept creeds with binding force, but "in common with all Christendom adhere to the doctrines contained in the Apostles' Creed and further recognize that the chief doctrines of the Christian faith are clearly set forth in the first twenty-one articles of the Augsburg Confession," without in the least binding the consciences, "especially in those countries where the Augsburg Confession has not the same authority as in Germany." Moravian Manual, p. 84. The Moravian principle is "In essentials unity, in non-essentials liberty, in all things charity." This principle permits them to seek "unity in variety," and they believe that "the heart of the Gospel can be expressed in various forms," yes, "that it is but natural that conscientious Biblical interpretation will produce a variety of views." It is claimed that these divergent views are not necessarily contradictory nor confusing, if they are viewed as different rays of one and the same light. Resolutions of 1909, quoted in Corpus Confessionum, s. v. Moravians, IV, 74. Moravians advocate *unionism*, believing that the peculiar mission of their Church is to effect a higher and living unity by unifying the divergent viewpoints among Christians as far as these can be traced to the Scriptures. *Ib.*, p. 6. Therefore the Synodal Resolutions heartily endorse the overtures of the Lambeth Conference which advocate the closer union of evangelical bodies without doctrinal unity. *Ib.*, 71. Moravians seek a "positive unity, i. e., the personal, *mystical union*, with Christ as the living force of Christianity and offer the hand of fellowship to every one who accepts this basis, though he may incline to the Lutheran or the Reformed viewpoint" (*ib.*, 6), believing that "only one thing is needful, namely, to love our Lord in sincerity and to live to His glory." *Sovocol* in *Bibliotheca Sacra*, 88, 452. With the evangelical churches Moravians accept the doctrine of inspiration, the Trinity, the deity of Christ, the atonement, the resurrection, etc. Concerning the work of Christ they differ

from Protestant churches in teaching that Christ is our High Priest only according to His human nature (Catechism, Qu. 40), and they deny the Holy Spirit's procession from the Son. Easter Morning Litany.

310. But in spite of their avowed broad confessional position Moravians "will not tolerate any doctrine which is contrary to their conception of the summary of the Holy Scriptures" (Corpus Confessionum, l. c., 28), and they have in fact committed themselves very definitely to the Calvinistic theological system, excepting the doctrine of predestination. The basic principle of the Herrnhuter is the one-sided emphasis placed upon personal and emotional piety. Zinzendorf had tried to popularize the Halle Pietism, and in this endeavor he was carried to such extremes that his mystical subjectivism became sickly and puerile. Though the Church later on was purged from this sentimental extravagance, the United Brethren are still definitely committed to the principle that "the aim of the Church is to constitute a living *Church* in which every individual is a true Christian." Catechism, 125. Synodal Results, 1914. Moravians believe that the peculiar purpose of their Church is to keep its members "in constant confidential intercourse with Christ . . . and to carry the new life of the regenerate child forward towards its maturity and its perfection in eternity." Manual, 88 f. To foster "the continual intimate communion of the pardoned sinner with the Savior," Moravians stress the observance of disciplinary measures and the diligent use of spiritual exercises. "By the term discipline the Church understands a training of its members for their calling of grace." Manual, 111. While many of the specific *commandments*, rules, and ordinances, e. g., the choir system; daily services; the communal life to exclude all sinful follies; the Brethren's, Sisters', and Widows' Houses, under a spiritual superintendent, have been abrogated in all but the European "Continental Province" (Manual, 43 ff.), yet "every church is bound to profess adherence to a printed code of regulations embodying its discipline" (Manual, 115), i. e., rules and regulations governing the Christian life.

311. While the Moravians stress the observance of rules in the interest of developing and accentuating pious and sentimental love of the Redeemer, they, on the other hand, are *Antinomian*, rejecting, in the final analysis, the preaching of the Law both to the unconverted sinners and to the Christians. They "make the 'bloody merit of Jesus' the beginning, middle, and end of their sermons,

their hymns, their liturgy," etc. *Corpus Confessionum*, l. c., 9. In other words, the preaching of Christ's death is said to work contrition, conversion, and sanctification; and thus, with Agricola, they practically relegate the Law to the court-house and expect, to give only one example, their missionaries to convince the heathen of the damnableness of idolatry by proclaiming the bloody sacrifice of Jesus. *Ib.*, 55. The omission of the Law from the teaching on Christian life is significant. This undue emphasis of the bloody merit of Christ, with the exclusion of the preaching of the Law, is called the Moravian "blood theology." Cp. Guenther, 218. Fully in accord with this principle, Moravians define the "new birth" as a deep and thorough conviction of sin, as an earnest *longing for grace* and peace, and as laying hold of Christ's redemption by faith. *Manual*, 87. Faith is defined not only as trust in Christ's merit, but also as "a willing consecration to His service." *Ib.*, 89. Such faith is said to be engendered when one does not resist the divine call addressed to him by the preaching of the death of Christ and the inner testimony of the Spirit, but is awakened to a sense of his misery and throws himself into the arms of the Savior. *L. c.*, *Sovocol*, 452. From this it is evident that Moravians embrace the Arminian view concerning free will, ascribing to unconverted man the ability not to resist, and reducing total depravity to a negative condition, namely, "that man has no strength to save himself" (*Manual*, 86), while Scripture teaches that natural man is spiritually dead and an enemy of God.

312. In order to stress the believer's mystical union with Christ, more specifically the atoning Savior, Moravians have abandoned the Lutheran view of the Sacraments and adopted what is practically the Reformed view, believing that infant baptism is not necessary as the Sacrament of initiation, 1 Cor. 7, 14, but is a public testimony that the child is to be reared in the nurture of the Lord. *Corpus Conf.*, 22. The Lord's Supper is considered "an opportunity for self-examination and for renewing the union with the Lord." *Ib.* Moravians clearly manifest their Reformed principle by stating that sick-communion ought to be celebrated in the presence of some members of the congregation in order to express the idea that communion is a joint celebration (*Gemeinschaftsmahl*). *Ib.* To confirm the believer's joy and love in the Savior, they overstress the importance of outward means, such as liturgically attractive services, the rite of confirmation, numerous festivals, special gatherings for the respective ages and classes of

members, Bible classes, song services, love feasts, and especially the regular Sunday services. Ib. The Christian Sunday is said to be founded upon the completion of the first and the second creation, i. e., the resurrection of Christ, and therefore all distractions are proscribed on Sunday. Ib., 21.

313. The emphasis which Moravians have always placed upon emotional religion has made this Church rich in its liturgy and hymnody (e. g., James Montgomery). The sincerity of the Moravians has made them pioneers in mission-work, has prompted them to insist upon a thorough religious training of the youth in the home and in parochial schools. The United Brethren have exerted a deep influence on other churches, notably the Methodists, and have acted as a leaven during the reign of gross rationalism.

The church polity can be described as democratic, though the general supervision of the congregations rests with the provincial synods. Calling and installation of the ministers are in the hands of the Directing Board. Corpus Conf., 30. The Moravians claim to be the oldest Protestant Episcopal Church, tracing the episcopal succession to Matthias von Kumwald, in 1467. The bishops alone have the right of ordination, but otherwise their authority is limited. The congregations are in charge of deacons and presbyters. The various mission endeavors are governed by the respective provincial synods, of which there are two in America and one each in Germany and England. The general synod, with headquarters in Herrnhut, deals with matters of faith and discipline and governs the foreign mission-work. 31,699 members.

In addition to the Unitas Fratrum there are two small branches of Moravians, viz.:—

Evangelical Unity of Bohemian and Moravian Brethren in North America.

314. This body, comprising 5,241 members and confined to the State of Texas, "is a child of the old Unitas founded in Bohemia, 1457." (Rev. Hegar, Huss Memorial School, Temple, Tex.) The Edict of Toleration, 1781, granted religious liberty to Lutherans and Reformed, but not to the Unitas. The Brethren became members of the tolerated churches or organized churches under the leadership of Lutheran or Reformed ministers, at the same time retaining the distinctive features of the ancient Unitas. "The emigrants out of these two churches, the Lutheran and Reformed churches in Czechoslovakia, have united again on the free soil of

America on the foundation of the old Unity." Id. Their doctrinal position is "as close as possible to the old Unity and consequently very close to that of the Moravians." Id.

The Bohemian and Moravian Brethren Churches.

These Brethren, virtually one parish (303 members in three stations in Linn County, Iowa), claim the same origin as the Moravian Church. They recognize the Helvetic and the Westminster Confession and use the Heidelberg Catechism. Census Report, II, 1064.

THE METHODISTS.

315. In the Established Church of England as well as in other state churches the spiritual life at the beginning of the eighteenth century was at low ebb. Earnest Christians felt this, and a reaction set in, one of the results of which was Methodism. In 1729 several upright young men in Oxford, John (1703—1791) and Charles Wesley (1707—1788) and George Whitefield (1714—70), with others of like disposition, met regularly for the reading of the Scriptures, for prayer, and for mutual admonition to practise godliness. Because it was noticed that they strictly adhered to certain spiritual exercises, employing definite methods, as it were, in their effort to cultivate a true, God-pleasing Christianity, they were nicknamed "Methodists," a name which they did not repudiate. In spite of his enthusiastic devotion to the pursuit of piety John Wesley says that at this period of his life he was not converted, the true meaning of Jesus' work and of justification still being hidden from him. Mission-work in Georgia and contact there with the Moravians, while fruitful in some respects, did not bring him the peace of mind he sought. The great change, so he avers, came when in 1738, in a meeting of Moravians in London, he was listening to the reading of Luther's Preface to the Epistle to the Romans. There, at 8.45 in the evening, according to his account, he accepted Jesus as his own personal Savior and was converted. The three men mentioned were clergymen of the Church of England, and in this capacity they soon began an almost unparalleled activity. Because they soon were excluded from many Anglican churches on account of their peculiar doctrines, they commenced to hold services in the open air, and the crowds were immense. The movement they inaugurated, it must be remembered, was really going on in the Established Church, and there was no intention of founding a new denomination. But John Wesley's employment of lay

preachers, the independent course taken by him in preaching in the open, and his erection of special churches aroused opposition in the Anglican Church, which ultimately forced the Methodists to organize for themselves. In 1744 John and Charles Wesley and four other Anglican ministers, joined by four lay preachers, instituted the system of annual conferences, a step which helped to create denominational consciousness. When in 1784 John Wesley, having become convinced that "presbyter" and "bishop" are terms for the same office, ordained a superintendent, or bishop, and two presbyters for the American Church, it became apparent that the breach with the Established Church had been effected, although Wesley himself to the end of his life claimed membership in the Anglican communion. Whitefield, as early as 1741, had separated from the Wesleys because he had become a Calvinist, while they championed Arminian views on predestination and conversion. The Calvinistic branch of Methodism, founded by Whitefield, has practically disappeared.

The further development of Methodism in England, the chief feature of which in recent years was the merger, in 1932, of three Methodist bodies, we cannot here trace. In America it had representatives and adherents before the Revolutionary War, of whom an Irish lay preacher by the name of Embury, who gathered a congregation in New York, is notable. After independence had been achieved, when many Anglican divines to whose parishes Methodists had largely belonged were leaving the country, and when great confusion obtained as to the administration of the Means of Grace, lay preachers, without proper call and without ordination presuming to administer the Sacraments, Wesley, as mentioned above, ordained a superintendent, or bishop, for the Church in America (Thomas Coke) and two ministers, or elders (presbyters). When Coke and his associates had come to America, a conference was held Christmas, 1784, at which his appointment was confirmed and another man, according to Wesley's direction, a prominent lay preacher, Francis Asbury, was elected and ordained as bishop, articles of religion and an order of worship were adopted, and a number of ministers were ordained. Thus Methodism in the United States was successfully launched. The other chief events of its history will be told as we survey the rise and growth of the various Methodist bodies. The official confession of Methodism is the Twenty-five Articles, prepared by John Wesley, which are based on the Thirty-nine Articles of the Anglican Church. But inasmuch

as this revision of the Thirty-nine Articles consists chiefly in the omission of what was objectionable to Wesley, it is not truly representative of Methodist teaching.

316. The peculiar tenets and practises of Methodism are set forth in Wesley's sermons, his Notes on the New Testament, and in the official publication entitled *Doctrines and Discipline of the Methodist Episcopal Church*, issued by the bishops of this Church.

Speaking of the distinctive features of Methodism, we may first mention that it professes the common Reformed views, and next reiterate that the Wesley branch of it, which is practically the only one in existence, is *Arminian* in what it teaches on election, conversion, original sin, and the character of the message of Jesus. Cp. the chapter on Arminianism. It is true that in the Articles of Religion the teaching that the unconverted have a free will in spiritual things is rejected (Art. 8); but anybody who investigates will find the Census Report to be correct, stating: "In theology the Methodist Episcopal Church is Arminian," and he will find, too, that what is here said of the Methodist Episcopal Church applies to all other Methodist bodies excepting the little group designated Calvinistic Methodists. In "Scripture Doctrine of Predestination, Election, and Reprobation" John Wesley unhesitatingly calls himself an Arminian, a defender of the free will. Methodism has been called "Arminianism on fire." Fisher, *Hist. of Doctr.*, p. 342. In the Large Catechism for the German congregations of the Methodist Episcopal Church, by W. Nast, we read, p. 45: "In spite of the inability to do good and the tendency to do evil found in natural man, there remains so much of the divine image in which man was created that in his heart he must approve of the divine Law and that he retains freedom of will to let himself be redeemed from sin by the proffered grace of God." H. C. Sheldon, himself a Methodist, in his *History of Christian Doctrine* says: "Methodism appears on the whole as an advocate and propagandist of Arminianism."

We must particularly draw attention to the emphasis of Methodism on *holiness*, or sanctification. Being the outgrowth of a revulsion against laxity of the professed Christians, not in doctrine, but in morals, naturally a holy life was stressed, and unfortunately soundness in doctrine was treated as of minor importance, a one-sided course which has led to disastrous results, the large Methodist bodies having become hot-beds of Modernism. In teaching holiness, Methodists say they are not speaking of "an absolute and

sinless perfection," but of "freedom from sin, from evil desires and evil tempers, and from pride," the implication being that the one who is sanctified no longer sins consciously. Evidently this position confuses justification, through which we are declared entirely free from sin, and sanctification, the striving after personal holiness, which remains imperfect in this life. That the critics of Methodism are not unjustly charging it with teaching *perfectionism* appears from Qu. 126 of the Standard Catechism of the Methodist Episcopal Church, which, in speaking of entire sanctification, or Christian perfection, says: "The inward conflict between flesh and spirit is finally overcome, so that duty becomes privilege and God's child loves Him with all his heart and mind and soul and strength, and his neighbor as himself." See 371. 372.

To attain this perfection, methods are employed which, though not wrong in themselves, become a legalistic yoke because compliance with them is prescribed as a duty. Thus, where the rules are followed, each congregation is divided into classes of about twelve persons, with a leader for each, who has to see each person in his class once a week at least and report equally often to the minister and the steward of the congregation. Among the ordinances of God which all are expected to observe "fasting, or abstinence," is listed. Cp. Doctrine and Discipline, 28 ff. Cp. also § 61. When the qualifications of pastors are discussed, prayer and fasting and Christian conference are mentioned among the instituted Means of Grace. *Ib.*, § 134.

317. As is well known, Methodists, as a rule, cultivate a highly emotional type of religion, to bring about conversion and entire sanctification, by urging that every one should strive to feel the *witness* or the indwelling of the Spirit in his heart. They are representatives of an unsound "enthusiasm" in religion. Where that feeling is present, the individual is said to have the assurance of being justified and a child of God. The Methodist Catechism says, Qu. 121: "What is the witness of the Spirit? It is the divinely wrought conviction, by the direct operation of the Holy Spirit, that I am a child of God." Let the reader observe that it is the *immediate operation* of the Spirit to which this witness is ascribed. The objective divine assurance or testimony placed before us in the Scriptures and apprehended by faith is dethroned, and in its place is put something entirely subjective, a feeling in man himself which has no more stability than feelings generally have. The high-pressure methods of the revivalist or exhorter,

aided by the urgings of excited friends and the singing of sentimental hymns, produce it, and with the cessation of these powerful efforts it is likely to depart.

Christ is distinctly viewed as a new *lawgiver*. In their catechism the Methodists state that Jesus adds something to the Ten Commandments, supplementing them by provisions based on the law of love (cf. § 3, p. 65 f.).

On *repentance* the Standard Catechism of the Methodist Episcopal Church says, Qu. 116: "What is repentance? Repentance is the turning from sin to God, the surrender of every principle and motive of conduct that is contrary to the law of love and the welfare of the kingdom of God."

318. That the Methodists have many rules which they emphasize can be seen from their official publication *Doctrines and Discipline of the Methodist Episcopal Church*, §§ 130 ff. There we read, § 133: "The Means of Grace are either instituted or prudential." Of the prudential means §§ 133 ff. say: "Prudential means we may use either as Christians, as Methodists, or as preachers. 1. As Christians: What particular rules have you in order to grow in grace? What fruits of holy living? 2. As Methodists: Do you ever miss your class? 3. As preachers: Have you thoroughly considered your duty, and do you make a conscience of executing every part of it? Do you meet every society and their leaders? — These means may be used without fruit; but there are some means which cannot, namely: watching, denying ourselves, taking up our cross, exercise of the presence of God. 1. Do you steadily watch against the world? Yourself? Your besetting sin? 2. Do you deny yourself every useless pleasure of sense? Imagination? Honor? Are you temperate in all things? For instance, 1. Do you use only that kind and that degree of food which is best both for body and soul? Do you see the necessity for this? Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? 2. Do you use only that kind and that degree of drink which is best both for your body and soul? Do you choose and use water for your common drink and only take wine medicinally or sacramentally? 3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God and labor to profit thereby? 4. Do you endeavor to set God always before you? to see His eye continually fixed upon you? — Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace."

On the commandment "Remember the *Sabbath*-day to keep it holy" the Standard Catechism of the Methodist Episcopal Church declares, Qu. 35: "What does this commandment teach us? To do with our might what our hands find to do in our earthly calling during six days of the week. To refrain from all labor, save works of necessity and mercy, on the day set apart for rest and worship and on this day to impose no unnecessary burdens upon those in our employment or under our control."

The *legalistic* tendency of Methodism, instances of which have been noted above, receives further illustration when we read that for its pastors any use of *tobacco* is put on the list of prohibited things. Cf. Doctrines and Discipline, §§ 160 and 333. Here we may mention, too, the division of members into probationers, or preparatory members, and full members. The period of probation, or preparation, formerly had to last at least six months; now its length is indefinite.

On the *Sacraments* chap. XVI of the Articles of Religion contains a paragraph which is Scriptural as far as it goes: "Sacraments ordained of Christ are not only badges, or tokens, of Christian men's profession, but rather they are certain signs of grace and God's good will toward us, by the which He doth work invisibly in us and doth not only quicken, but also strengthen and confirm our faith in Him." Unfortunately the Scriptural position is forsaken when Baptism and the Lord's Supper are discussed. Cp. 260.

On *Baptism* chap. XVII of the Articles of Religion declares: "Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth."

On the *Lord's Supper* the Articles just referred to say, chap. XVIII: "The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith."

On the *Church* the Methodist Articles of Religion state, chap. XIII: "The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached and the Sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." Lutherans define the visible Church as a body of believers, among whom there are hypocrites. We note that the last part of the definition is omitted by the Methodists.

On the *call to the office of the holy ministry*, the larger catechism of the Methodists drawn up for the German congregations says, p. 109: "What is the divine call to the ministry? It is an act of the Holy Spirit which inwardly impels a regenerate person to enter the ministry of the Gospel."

With the Methodists *excommunication* does not rest with the local congregation, but with a committee, which is thus described in *Doctrines and Discipline of the Methodist Episcopal Church*, § 341: "The accused member shall be brought to trial before a committee of not less than five members of the church. They shall be chosen by the preacher in charge, and if he judge it necessary, he may select them from any part of the district. The accused may challenge for cause. The preacher in charge shall preside at the trial." § 342 says: "If the accused person be found guilty by the decision of a majority of the committee, the preacher in charge shall then and there pronounce the sentence of expulsion."

That the Methodists, like so many other church-bodies, do not carefully distinguish between the functions of the Church and the State is notorious and has, especially through the activities of Bishop Cannon in Washington and through its Committee on Morals (prohibition, Anti-Saloon League), brought down much well-deserved criticism on their Church.

Quite peculiar is the gradation of the clergy and their assistants in Methodist churches: pastor (elder), deacon, local preacher (lay preacher), exhorter. On the question of polity there have been several separations. Three systems are represented: the episcopal, the conference, and the congregational system. We simply divide all Methodists into Episcopal and non-Episcopal bodies.

Episcopal Methodist Bodies.

319. THE METHODIST EPISCOPAL CHURCH. — Here we are dealing with the mother Church of Methodism in America, the Church of Coke and Asbury. Growing quickly, it experienced a secession when, in 1793, James O'Kelly of Virginia and a number of others, dissatisfied with the powers of the bishops, left and founded a body called Republican Methodists, later on developing into the so-called Christian Church. Another secession, due to opposition to the episcopate, resulted in the formation of the Methodist Protestant Church, in 1830. A rupture of major proportions occurred when, in 1845, owing to disagreement on the slavery question, the Southern Methodists withdrew. In 1860 a number of members

separated and organized the Free Methodist Church, which will be described below.

In order that its affairs may be properly administered, the Church is divided into districts, each one of which is, by the bishops, placed in temporary charge of a superintendent (presiding elder). The bishops (general superintendents) are the overseers of the whole Church. The rights of the congregations are curtailed by giving the bishops the right to place the ministers. There are quarterly, district, mission, annual, and general conferences. The highest legislative and judicial body is the General Conference, meeting every four years, which is composed of ministerial and lay delegates in equal number. It is, then, evident that the polity of this church-body is not purely episcopal, but can be so described in a limited sense only. Pastors, according to the rule adopted 1804, were not permitted to remain with one church longer than two, next, after a change of the rule, three, and ultimately five years. While this rule now has been rescinded and a pastor may stay with a given church indefinitely, annual reappointment by the bishop is required in such a case. In matters of ritual much freedom is granted, though this body has a liturgy modeled after that of the Anglican Church. "Characteristic services are the love-feasts, regarded as reviving the agape of the primitive Church, at which all present partake of bread and water while engaged in religious conference and testimony, and the watch-night service at the close of the old and the beginning of the new year." Census Report.

Statistics (1931): 4,019,919 members.

320. METHODIST EPISCOPAL CHURCH SOUTH.—When in 1844 Bishop James O. Andrew of Georgia through inheritance and marriage became a slaveholder and the laws of Georgia did not make it possible for him to free his slaves, — a step which the Methodist church law prescribed if it could be taken, — there was no reason of charging him with unfaithfulness toward the regulations of the Church. The opponents of slavery in the Northern wing of Methodism, however, objected to his functioning as bishop and at the General Conference succeeded in bringing about the adoption of a resolution which represented their view. The result was that in 1845 the members of the Methodist Episcopal Church who lived in the Southern States formed an organization of their own. In spite of strong attempts to reunite the two large wings of Methodism, this has not yet been accomplished.

Statistics (1931): 2,603,095 members.

AFRICAN METHODIST EPISCOPAL CHURCH. — Richard Allen was the founder of this large colored body, the organization taking place in 1816 in Philadelphia. Its origin was not due to doctrinal differences with the parent body, the Methodist Episcopal Church, but to the race question. 545,814 members (1926).

INDEPENDENT AFRICAN METHODIST EPISCOPAL CHURCH. — This is a small colored body which separated from the African Methodist Episcopal Church on questions of administration. 1,003 members.

AFRICAN METHODIST EPISCOPAL ZION CHURCH. — Founded in New York in 1820 on account of the humiliating treatment accorded Negroes in the white churches, this body grew rapidly in the South after the Civil War. In its teachings it conforms to the large Methodist bodies. 456,813 members (1926).

COLORED METHODIST EPISCOPAL CHURCH. — Not doctrinal matters, but practical considerations made it appear desirable to these people, originally belonging to the Methodist Episcopal Church South, to form their own organization. This was done in 1870. 202,713 members (1926).

UNION AMERICAN METHODIST EPISCOPAL CHURCH. — While founded as early as 1813, in Wilmington, Delaware, this body of colored Methodists has remained small. Nothing particularly distinctive is to be reported concerning it. 10,169 members (1926).

REFORMED ZION UNION APOSTOLIC CHURCH. — A small colored body, founded in 1869 at Boydton, Va. 4,538 members (1926).

Non-Episcopal Bodies.

321. METHODIST PROTESTANT CHURCH. — After others had before them revolted against the appointive power of the bishops with respect to the clergy and had insisted on lay representation in the conferences, the people who founded this body withdrew from the Methodist Episcopal Church in 1830 and formed their own organization, having no bishops and presiding elders or district superintendents. Though not in polity, in doctrine they agree with the Methodist Episcopal Church. Their own church government is presbyterian. Their theological school is Westminster Theological Seminary, Westminster, Md.

Statistics (1926): 192,171 members.

CONGREGATIONAL METHODIST CHURCH. — This body was founded in Georgia in 1852, when in certain quarters people were

dissatisfied with the polity of the Methodist Episcopal Church South, to which they belonged. Although congregational in polity, it has the usual Methodist system of conferences. 9,691 members (1926).

WESLEYAN METHODIST CONNECTION OF AMERICA. — The product of a movement which was antislavery and which would not brook ecclesiastical interference with the free promulgation of abolitionist sentiment, this body was founded in 1843 in Utica, N. Y. What was termed a republican form of government, in which the laity had equal rights with the ministry, was instituted, and three special stipulations as to membership were accepted: 1. No member was allowed to have slaves or to abet slavery. 2. Every member was put under prohibition with respect to the use or manufacture of intoxicants 3. No member was permitted to belong to secret societies. The doctrine of entire sanctification is stressed in this body.

Statistics (1926): 21,910 members.

FREE METHODISTS. — A number of Methodists who felt convinced that worldliness, a strong ecclesiastical machinery, toleration of slavery, and membership in secret societies were doing great harm to true Methodism withdrew from the Methodist Episcopal Church and at Pekin, N. Y., in 1860, founded the body bearing the name given above. Their superintendents, corresponding somewhat to the bishops in the Methodist Episcopal churches, are elected for a term of four years. In the conferences laymen have the same representation as ministers. They stress entire sanctification. Other features are the insistence that the members do not use or manufacture intoxicants and the exclusion of instrumental music and choir singing from the churches.

Statistics (1926): 36,374 members.

PRIMITIVE METHODISTS. — Called at first Camp-meeting Methodists in England, the founders of this body, having emigrated to America in the first half of the last century, here organized churches like those they had left in their native country. This branch of Methodism has no bishops or presiding elders. In it pastors may serve a congregation for an indefinite number of years, which means that a pastor may be reelected again and again, because every year there has to be an election for pastor. The annual conference has the right to refuse ratification of the choice of the congregation if "grave reasons" dictate such a course. These people are known for their noisy and passionate preaching, which

brought upon them the nickname Ranters. 11,990 members (1926).

REFORMED METHODISTS. — These people separated from the main body of Methodists in 1814 because they did not agree with the majority as to church government. Many of them have joined the Wesleyan Connection or other groups. 390 members (1926).

NEW CONGREGATIONAL METHODIST CHURCH. — A small body which separated from the Methodist Episcopal Church South in 1881 and which is opposed to the episcopacy, granting its churches the right to elect each its own officers annually. 1,229 members (1926).

AFRICAN UNION METHODIST PROTESTANT CHURCH. — Formed in 1866 by the uniting of several organizations, this colored body, according to the census of 1926, has a membership of 4,086. In polity it agrees with the Methodist Protestant Church.

COLORED METHODIST PROTESTANT CHURCH. — A very small body, credited in the census of 1926 with three churches and 535 members.

FREE CHRISTIAN ZION CHURCH OF CHRIST. — This is another colored body, founded 1905 in Arkansas, whose teachings and church government are like those of the Methodist churches excepting that there are no bishops. But the pastor who is chosen to preside over the denomination makes "all appointments to offices in the Church as well as to pastorates." The laymen share in the work of the local church and in that of the General Assembly. 187 members.

HOLINESS METHODIST CHURCHES. — Having arisen since 1900 in North Carolina, these churches, while using the name Methodists, do not affiliate with other Methodist churches. In 1931 they were credited with 467 members. Another name for them is Lumbee River Mission.

THE CHURCH OF THE UNITED BRETHREN.

322. The history, doctrine, and polity of the United Brethren (not to be confused with the *Unitas Fratrum*) are closely related to Methodism. Its founder and leading theologian, Philipp William Otterbein (1726—1814), had been trained for the Reformed ministry in Germany and came to America in 1752 to minister to the spiritually neglected and scattered Germans of Reformed antecedents, settling first at Lancaster, Pa. About 1754 Otterbein

claimed to have had a deep religious experience, and he strenuously opposed the "educational religion" (book-religion) of his denomination. His doctrinal principle of "the assurance of personal salvation," similar to Wesley's "second experience" or the pietistic tendencies as advocated by Albrecht (Ev. Association) in this country or the Moravian subjectivism, and his revival meetings, protracted prayer-meetings, love-feasts, and the class system aroused the opposition of his coreligionists. Drury, *History of the United Brethren*, 174 ff. American Church History Series, XII, 2. 3. About this time he and the Mennonite preacher Martin Boehm (1725—1813), who also preached "experimental religion," began to conduct revival meetings among the Germans in Pennsylvania, Maryland, and Virginia. In 1774 Otterbein accepted a call to an independent German congregation at Baltimore, and in 1789 a conference of several ministers, formerly lay workers under Otterbein, took place, and in 1800 a definite organization was formed with Otterbein and Boehm as the bishops. Since a number of divergent theological tendencies, e. g., the Reformed, Lutheran, Mennonite, and Dunkard, were represented, it was necessary to adopt a *unionistic* confession. The theology was Arminian, and the church polity of the new organization was strictly Methodistic. Though the most fraternal relations existed between the United Brethren and the Methodists, the language question was one of the reasons why an amalgamation of the two bodies did not take place. Cp. 324. 341. The theology of the United Brethren is essentially that of Methodism. With the exception of one controversy concerning man's depravity, their general conferences were concerned with questions of discipline. In 1889 the article forbidding "connection with secret combinations" was modified to apply to those secret combinations "which infringe upon the rights of those outside their organization and whose principles and practises are injurious to the Christian character of their members." Since this was interpreted as permitting membership in fraternal and benevolent orders, a protesting minority withdrew and became known as Old Constitution Brethren.

323. 1. THE CHURCH OF THE UNITED BRETHREN has laid down its doctrines in thirteen articles in the "Confession of Faith." (Book of Discipline; cp. also J. Weaver, *A Practical Comment on the Confession of Faith*.) With all evangelical Christians this confession professes the fundamental Christian doctrines. Concerning the doctrine of man the United Brethren are Arminians.

After a long controversy the conference of 1853 defined *depravity* as "absence of holiness, which unfits man for heaven, but does not involve guilt." Berger, History of U. B., 306. Hence the phrase "Man is fallen from original righteousness," Art. VIII, is not used in the Scriptural sense. With the Reformed bodies they over-emphasize the visible side of the Church, and with the Methodists they recognize only the "inner call." They emphasize the doctrine of *sanctification* as "the work of God's grace by which those who have been born again are separated in their acts, words, and thoughts from sin." Art. XI. With the Methodists they believe that the desire to sin is removed. Cp. Weaver, l. c., 147 f. The Christian *Sabbath* is said to be divinely appointed. Art. XII. The power of the Sacraments as *Means of Grace* is denied, the mode of baptism and the manner of celebrating the Lord's Supper as also the baptism of children and the "example of the washing of feet" are left to the judgment of the individual.

The United Brethren, in emphasizing a life of prayer and devotion to Christ, have resorted to *legalistic* measures and have adopted definite rules and regulations governing the conduct of their members. The *class system* is employed to keep a watchful eye on the members, and "in cases of neglect of duty of any kind or disobedience to the order and discipline of the Church, admonition and, if necessary, expulsion is to take place." Discipline, 16—25. Intoxicating drinks, slave-holding, are strictly forbidden; the use of tobacco is discountenanced; social and political reforms, such as abolition of child labor, and the temperance movement, have played a prominent part in the church activities.

The church polity is quasi-episcopal, the "stationing" committee, composed of the bishop and the conference superintendents, supplying the charges with pastors. The General Conference is the court of highest appeal. Women may be licensed to preach. 377,436 members.

2. THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION) do not differ from the main body doctrinally, but only in matters of discipline, particularly concerning the lodge question. Cf. above. Their doctrine and discipline is contained in Constitution and Discipline, 1929. 17,872 members.

3. THE UNITED CHRISTIAN CHURCH, numbering 577 members, broke away from the main body on account of questions relating to infant baptism, voluntary bearing of arms, and reception of members in oath-bound societies.

EVANGELICAL CHURCH.

(Not to be confounded with the Evangelical Synod.)

324. Founded by Jacob Albright (Albrecht, 1759—1808), who, originally a Lutheran, had turned Methodist, this body is considered one of the branches of Methodism. After his “conversion” Albright, in 1796, began to preach among the German people of Eastern Pennsylvania. Entertaining the view that the German language would not survive long, the Methodist authorities would not grant him permission to found German Methodist congregations. On account of this he independently took up German religious work and ultimately founded a new church-body in 1803. His adherents were called Albright People or Brethren (Albrechtsleute, Albrechtsbrueder) or German Methodists. The name which they themselves chose for their body was Evangelical Association (Evangelische Gemeinschaft). Within recent years this name has been changed to Evangelical Church. First their work was done in the German language only. At present, however, it is carried on in a number of languages, English being dominant. In 1807, when an organization had been effected, Albright was elected bishop; he died the following year. In general the body was modeled after the Methodist Episcopal Church; the circuit system and the itinerant ministry were adopted. This organization manifests great missionary zeal and has spread in our own and in foreign countries. A schism occurred in 1891, when a number of churches withdrew and a few years afterwards founded the United Evangelical Church. This breach was partly healed in 1922, when the latter body merged with the Evangelical Church, certain groups, however, remaining apart.

The doctrine of the Evangelical Church is that of the Methodists: it is Arminian, and perfectionism is a prominent feature.

In the catechism of this denomination, Qu. 206, we read: “The Holy Spirit reproves the world of sin in order to arouse people to repentance, and He bestows on all who do not resist the ability of converting themselves.” (Synergism.) In their Articles of Faith they say that Christian *perfection* is a state in which sin has lost its power over us and we rule over the flesh, the world, and Satan, yet in watchfulness. Chap. 3.

On good works their catechism declares, Qu. 317: “What must be our view of good works? They are the effects and fruits of true faith and of the gracious work of the Holy Spirit in our hearts, having no meritoriousness, but being necessary for salvation.”

Speaking of the *visible Church*, the Articles of Faith declare: "The visible Church of Christ is the communion of the true believers." In the same confession, p. 36 ff., they lay down a number of regulations concerning dress and forbid their members to manufacture, to sell, or to use intoxicating liquor and to own slaves. According to their teaching the decrees of the Church are binding by divine right. *Ib.*, p. 83 f. Infant baptism is not universally practised. If a person baptized in infancy earnestly desires rebaptism, this may be granted him. (Decision of the General Conference in 1839.)

Like the other Reformed bodies, these people deny the efficacy of *Baptism* and the real presence of our Lord in the Eucharist. On Baptism their Articles of Faith declare, Art. XV: "Baptism is not only a sign whereby we profess ourselves Christians, a sign whereby Christians are distinguished from the unbaptized and obligate themselves to perform all Christian duties, but it is also a symbol of the washing that has taken place inwardly, regeneration, or the new birth." As to the *Real Presence* their Articles of Faith, p. 19 f., say that the eating and drinking of Christ's body and blood is of a spiritual, heavenly nature and is performed by means of faith. Their polity is of the type which is characteristic of Methodism. There is a General Conference, meeting quadrennially, an annual, and a quarterly conference. Pastors are appointed annually by the bishop and the presiding elders; through reappointment a pastor may serve a parish seven consecutive years. The bishops serve four years. *Excommunication* is performed not by the congregation, but by a committee consisting of the bishop, the presiding elder, and select members of the local church. This body has theological seminaries at Naperville, Ill., and at Reading, Pa. 203,764 members.

EVANGELICAL CONGREGATIONAL CHURCH. — When in 1922 the Evangelical Church and the United Evangelical Church merged, a party in the latter remained aloof and, organizing separately, adopted the name given above. Their standing apart is due to the difference in views on church polity, indicated by the adjective "congregational." 20,449 members.

THE CHRISTIAN CHURCH (GENERAL CONVENTION OF THE CHRISTIAN CHURCH).

325. Since this church-body has now united with the Congregationalists (cp. 289), it might have been treated where the latter denomination was discussed; but historical considerations and the

fact that its former churches still call themselves by the old name, continuing their old teachings and policies, the congregations being autonomous, make it advisable to insert a special chapter on it. Cp. 335.

The beginnings of this denomination take us back to the year 1793, when Rev. James O'Kelley, a Methodist minister of Virginia, dissatisfied with the extent of the authority and power accorded the Methodist bishops, together with a number of other pastors, left the parent organization and established a new Church. Cp. 319. Having first called themselves Republican Methodists, they soon adopted the title "Christians." Not long afterwards, under the leadership of Abner Jones, a secession occurred in the Baptist circles of Vermont, the new organization likewise calling itself "Christian." A few years later, in 1804, we find Barton W. Stone of Kentucky at the head of a similar movement among the Presbyterians of his neighborhood, and by his group, too, the name "Christian" was chosen. While these three movements arose independently of each other, the prime movers of each agreed in declaring the Bible to be their only platform and Christian character the only test of church-membership. By and by these three streams united. The cause suffered a blow when Rev. Stone and more than fifty churches joined the Disciples, who were led by A. Campbell. A breach caused by the slavery question in 1854 was again healed in 1890. In 1931 this denomination joined hands with the Congregationalists, the united bodies taking the title "General Council of the Congregational and Christian Churches." We have to add that from 1906 on this denomination was known as the Christian Church (American Christian Convention) and that in the census of 1926 it was listed as "Christian Church (General Convention of the Christian Church)." Here and there these people have been called New Lights by their opponents.

326. The Christians reject *creeds* and declare the Bible to be their sole platform — a meaningless course, since all other denominations are professing the same allegiance to the Bible. In 1924 their Commission on Christian Unity, addressing twenty-four denominations with a view to union with them, declared: "The basis of union shall exclude all man-made exactions and interpretations, which have never been otherwise than both arrogant and divisive. It shall derive its government, always to be democratic, from the people composing it. . . . No test of faith shall be established other than the acceptance of Jesus Christ as Savior and the Word of God

as a standard for the conduct of life and the guide of the Church. . . . The designation of this body of believers shall be Scriptural, instead of being derived from some feature of ecclesiastical practise." Dr. Burnett, as spokesman of the Christian Church, writes (pamphlet on Rev. Abner Jones, p. 24): "Why, I ask, denounce two men of equally good character, but who chance to see truth from different angles and within different limitations? We must know men by their fruits, but their fruitage must be in service and not in doctrine. Christian character is in life, not in doctrine; in service, not in commandments; in heart, not in intellect; in love, not in syllogisms." After such statements we are not surprised to hear that these people do not teach the doctrine of the Holy Trinity, this term not occurring in the Bible; which explains why they have been called Unitarian Baptists. In fact, one of their leaders, McKinney, openly rejects the doctrine of the Trinity (Positive Theology, p. 196 f.). He says that belief in a Triune God militates against sound reason. In the same work, p. 241, he does not hesitate to speak of the eternal generation of the Son as an "obvious absurdity." He denies that Jesus Christ is the infinite Jehovah. *Ib.*, p. 231. While they officially assert that they follow nothing but the Bible, the same representative unhesitatingly avows that their teachings are based on "reason and revelation." *Ib.*, p. 195 f. They hold that baptism should not be neglected. While the majority of them practise immersion, baptism through sprinkling is likewise recognized. The only test for fellowship is Christian character. Cp. *The Origin and Principles of the Christians*, by J. F. Burnett, p. 3. One of their boasts is that they were the first denomination to restore open communion. *Ib.*, p. 43. Naturally the greatest latitude as to doctrine is granted. In their polity they are congregational. The ministerial office in their midst is open to women. 97,706 members.

DISCIPLES (CAMPBELLITES).

327. Several views strongly urged at the beginning of the nineteenth century led to the founding of this large body. Briefly stated, they were these: that the many divisions, which are such a marked characteristic of the visible Christian Church, are contrary to God's will; that the insistence on human creeds is largely responsible for this divided state of the Church; that the inspired New Testament, instead of human creeds, should be made the rule of doctrine and life; that a hurtful factor in a denomination is the

centralization of power at the expense of the rights and privileges of the local congregations.

Here truth and error are mingled. While it is true that the divisions in the Church are contrary to God's will and that no superchurch may despoil the local congregations of their rights and privileges, it is not true that the insistence on creeds which are taken from Scripture is responsible for the divided state of the Church. Though the Bible is the sole rule of doctrine and life, creeds are necessary in order to bring out what the Church believes over against current errors. In Kentucky opinions of this kind were spread by Rev. Barton W. Stone; in Western Pennsylvania, by Rev. Thomas Campbell and his son Rev. Alexander Campbell, all three being Presbyterian ministers, who at first did not wish to form a new denomination. Soon the Campbells approached the position of the Baptists by rejecting *infant baptism* and accepting *immersion* as the proper mode of performing this Sacrament. Stone likewise began to accept Baptist views, and in 1832 Alexander Campbell and his followers and Stone and his adherents entered into fellowship with each other. Not all the followers of Stone, however, were willing to participate in this union; a number of them remained separated and helped to constitute the so-called Christian Church. Cp. 325. As to the name for the new denomination, Stone preferred the title "Christians," while Campbell gave the preference to "Disciples." The result was that both names were used, which is still the case, though the term "Disciples" seems to be gaining in favor. It became evident that A. Campbell was the great theological leader of the body, ready to cross swords in religious debate with any comer, and after him the members were nicknamed Campbellites. The Church grew enormously, especially in the Middle West, for instance, in Kentucky, Indiana, and Missouri. Toward the end of the nineteenth century two parties developed in this antiparty denomination, the progressives and the conservatives, the latter stressing the old antipathy to ecclesiastical organization and objecting, furthermore, to the use of instrumental music in the church. These latter are now referred to as Churches of Christ. The Disciples have been very active in conducting evangelistic campaigns. It is said that in 1925 they added 90,000 new members to their lists. Their educational and foreign mission endeavors are very considerable. At several State universities they have established "Bible chairs."

328. In point of doctrine the Disciples agree with the Baptists in the insistence of the latter on immersion and the rejection of infant baptism. What is perhaps most characteristic of them is their opposition to man-made *creeds*. "The Disciples" — so says one of their writers, B. A. Abbott, in *The Disciples*, p. 55 — "have no written authoritative statement of doctrine." They have "always held to the New Testament as a sufficiently simple and clear statement of the contents of a Christian's privilege and duty." *Ib.*, p. 57. How little, however, they succeeded in steering a creedless course is shown by the books which they publish setting forth their position, it being evident that they themselves feel the necessity of telling the world how they interpret the New Testament, the book accepted by all Christians. What renders their whole plan utopian is the circumstance that too many people, professing obedience to the New Testament, will not accept it in its true, native sense; hence creeds are necessary. We find that the Disciples put the *Old Testament* on a lower level than the New. Abbott declares, *op. cit.*, p. 62: "Christianity's supreme and authoritative statement is in the New Testament. We say the New Testament because all that is permanent and universal in the Old Testament has been brought over into the New Testament and expressed in a more spiritual form through the life of Christ." In judging of the teachings of the Scriptures, *reason* by them is regarded as one of our guides. "Sense is his [that is, man's] guide in nature, faith in religion, reason in both." A. Campbell, *The Christian System*, 6. Ed., p. 3. In their opposition to human creeds they object to the terminology which in the course of time has been adopted by the Church to safeguard its beliefs over against errors. A. Campbell mentions as terms of this kind "Holy Trinity," "three Persons of one substance, power, and eternity," "original sin," "total depravity," "to satisfy divine justice," and many others. And after submitting this list, he writes: "Concerning these and all such doctrines, and all the speculations to which they give rise, we have the privilege neither to affirm nor deny, neither believe nor doubt, because God has not proposed them to us in His Word and there is no command to believe them. . . . We choose to speak of Bible things by Bible words." *Ib.*, p. 103. There is here an unwarranted insistence on something the Bible itself does not command or urge — the rule that none but Biblical terms should be used in our statements of Christian doctrine. See **11**.

329. When the doctrine of the *Trinity* is discussed, A. Campbell, it is true, is not in sympathy with those who deny "the true and proper divinity of the Son of God and of the Spirit of God" (op. cit., p. 8), but the only confession which his Church demands from applicants for membership, "that Jesus is the Christ, the Son of the living God," has notoriously been so emptied of its Biblical meaning by Unitarians that they, too, are able to subscribe to it. And hence it is not surprising to read that Unitarians have been given membership in the denomination of the Disciples. Cp. Klotsche, *Christian Symbolics*, p. 347. When the person of Christ in the state of *humiliation* is considered, His possession of divine majesty is denied by A. Campbell, saying that the Son "divested himself" of His antecedent glory." Op. cit., p. 129. It is quite striking that Alexander Campbell, when alluding to the Holy Spirit, often uses the pronoun "it." Cp., e. g., op. cit., p. 48.

330. As to man's natural state this theologian says (op. cit., p. 15): "Man with all his hereditary imbecility is not under an invincible necessity to sin. Greatly prone to evil, easily seduced into transgression, he may or may not yield to passion and seduction. Hence the differences we so often discover in the corruption and depravity of man. All inherit a fallen, consequently a sinful, nature, though all are not equally depraved. Thus we find the degrees of sinfulness and depravity are very different in different persons." Here both the doctrine of *original sin* is denied, and the errors that man has a *free will* in spiritual things and that unconverted man can do good works are taught. Of children the same author and teacher declares (op. cit., p. 15): "They are thus innocent, though they be as respects actual and personal transgression accounted as sinners by Him who inflicts upon them the peculiar and appropriate wages of sin." Just as in these matters Arminian views are held by Campbell and his followers, so in the doctrine of election. Speaking of this great doctrine, Campbell remarks: "God is not indeed in this whole affair a respecter of persons. It is at character and not at person that God looks." Ib., p. 19. In other words, he teaches an election in view of man's good conduct. In strong language he denounces the teaching that the Holy Spirit without the cooperation of ourselves creates new life in us, man not helping, but resisting till his heart has been changed. Cp. *The Christian System*, p. 239 f. He openly speaks of three things which we must do for ourselves — faith, repentance, baptism (immersion). Ib., p. 47.

331. The doctrine of *justification* by grace through faith is sadly perverted when this same theological teacher declares that it is not faith, but an act of faith, an act resulting from faith, that is, immersion, which places the sinner into the state of one who has fully been pardoned. Cp. *ib.*, p. 166 ff. In agreement with Reformed theologians in general, he defines *repentance* as “ceasing to be evil and learning to do well” (*ib.*, p. 38), thus confusing justification and sanctification. Similarly subversive of Scripture is this theologian’s view of the good works of a Christian, when he makes this statement on the causes of justification: “We have the grace of God for the moving cause, Jesus Christ for the efficient cause, His blood the procuring cause, knowledge the disposing cause, the name of the Lord the immediate cause, faith the formal cause, and works for the concurring cause.” *Ib.*, p. 216 f.

In his effort to avoid emphasizing *faith* at the expense of Christ Himself Campbell goes to extremes. He says (*The Christian System*, p. 94): “Faith never can be more than the receiving of testimony as true, or the belief of testimony; and if that testimony be written, it is called history, though it is as much history when flowing from the tongue as when flowing from the pen. Let it be again repeated and remembered that there is no other manner of believing a fact than by receiving it as true. If it is not received as true, it is not believed; and when it is believed, it is no more than regarded as true. This being conceded, then it follows that the efficacy of faith is always in the fact believed or the object received and not in the nature or manner of believing.” It is true that Christ is the only object of saving faith. But to describe faith as A. Campbell does is not Scriptural.

332. As to *Baptism* this church-body holds that it is to be performed upon the confession that Jesus is the Son of God. Cp. Abbott, *op. cit.*, p. 19. It is defined as “the pledge to live a white life. It is the token given to God and society that one is determined to keep himself unspotted from the world. It is in this sense that Baptism is for the remission of sins.” *Ib.*, p. 127. Baptismal *regeneration* in the sense in which the Lutheran Church understands this term is rejected. A. Campbell says of Baptism (*The Christian System*, p. 42): “Without previous faith in the blood of Christ and deep and unfeigned repentance before God neither immersion in water nor any other action can secure to us the blessings of peace and pardon,” thus denying that Baptism is a Means of Grace for the creation of faith. We, of course, agree with

him when he continues: "To the believing penitent it is the means of receiving a formal, distinct, and specific absolution, or release, from guilt." But when he in the same connection maintains that only those who have been baptized "have the full and explicit testimony of God assuring them of pardon," he is quite strangely overemphasizing the importance of Holy Baptism. Baptismal regeneration is frequently spoken of by A. Campbell. In his view, regeneration and the act of immersion, if performed on a believer, are identical. He holds that not through becoming a believer, but through the act of immersion one is brought into the full possession of the forgiveness of sins. Cp. *op. cit.*, p. 171 ff. Opposing *infant baptism*, on the one hand, and teaching, on the other, that there is no regeneration without baptism (immersion), this leader of the Disciples naturally does not believe that children can be born again. He has expressed himself thus: "Infants, idiots, deaf-and-dumb persons, innocent pagans, wherever they can be found, with all the pious pedobaptists we commend to the mercy of God." *Ib.*, p. 203.

333. In the *Lord's Supper*, observed every Sunday with open communion, they hold that the loaf and the cup "stand for Christ's body and blood." Abbott, *op. cit.*, p. 133. "The taking of the loaf and the drinking of the cup are commemorative of the Lord's death." A. Campbell, *op. cit.*, p. 273. Bread and wine are referred to as symbols, as emblems. *Ib.*, p. 273. That the real presence is altogether denied by these people is clear from Abbott's statement (*op. cit.*, p. 143): "To partake of it [the Lord's Supper] without thinking of Christ, to partake of it simply as a 'church ordinance,' to partake of it because it is a custom or is expected of us, is to miss its depth and to eat of nothing but bread, to drink of nothing but the blood of the grape." Like other Reformed bodies, the Disciples insist "the loaf must be broken." Cp. A. Campbell, *op. cit.*, p. 272.

334. With respect to the nature of the *Gospel*, expressions are employed by Campbell which present the Gospel rather as an edict publishing a law with which we have to comply than as the good tidings gladly to be embraced by us. "The Gospel has in it a command and as such must be obeyed," is one of his propositions. *Op. cit.*, p. 165. Quite prominent among the teachings of this body is the view that God has instituted Sunday as a holy day which His children are required to observe. Cp. Abbott, *op. cit.*, p. 151.

In conclusion we have to advert once more to the strong cen-

sure voiced by the Disciples with respect to the divided state of Christianity. Justified as this censure largely is, the cure proposed by them would make matters infinitely worse, because it would merely tend to increase the indifference in doctrinal matters, which is appalling enough even now. What they advocate, as has been briefly pointed out above, is the abolition of all creeds and the acceptance of the principle that the New Testament is a sufficient basis for united church-work. Thus they may be numbered among the chief proponents of a bold, radical type of unionism. In their church polity they are congregational. 1,546,206 members.

CHURCHES OF CHRIST.—As noted in the remarks on the Disciples, a conservative element in this church-body was opposed to the use of instrumental music in church services and to the organization of missionary societies “with a money basis.” Since the churches forming this group are not cooperating with the Disciples, they have to be listed separately and have since 1906 been thus treated by the United States Census Bureau. “Other matters in regard to which there was controversy were the introduction of the ‘modern pastor’ and the adoption of ‘unscriptural means of raising money.’” United States Census Report. 433,714 members (1926).

CHRISTIAN UNION.

335. The congregations forming the Christian Union trace their origin to a number of independent movements between 1792 and 1864 that desired “liberty of conscience as the privilege of every believer and the right of private judgment in all spiritual matters.” The leaders in these movements rejected all denominational names and *creeds*. The movement began under the leadership of the Methodist minister James O’Kelly of Baltimore in 1792, who seceded from the Methodist Church not primarily because of differences in doctrine, but because in his opinion the Methodistic church government was unscriptural, therefore sectional and divisive. Union Bible Theology and History, 126. Similar movements were inaugurated among the Calvinistic Baptists by Abner Jones and among the Presbyterians by Barton Stone. Later these men separated from O’Kelly chiefly on the question of immersion, the doctrine of the deity of Christ, and the practise concerning an unconverted membership and joined the movement which culminated in the organization of the Christian Church (which united with the Congregational Church in 1931) and the Disciples of Christ (Campbellites). Cp. 325. Life History of Rev. J. V. B.

Flack, 156 f. In the succeeding decades new unions were formed in Indiana, Ohio, Illinois, and Missouri, without forming a definite organization. These unions were known locally as Christian Union, In Christian Union, The Church of Christ in Christian Union, etc. The heated and partisan discussion of the slavery question temporarily checked the proposed union of these independent movements. But the publication of the *Christian Witness* by Rev. J. F. Given of Columbus, O., rallied the various Unions and united them in their opposition to all partisan political discussion in the pulpit.

336. In 1865 a definite organization was effected, and the following seven points were adopted as Christian Union principles: 1) the oneness of the Church of Christ; 2) Christ the only Head; 3) the Bible the only rule of faith and practise; 4) good fruits the only condition of fellowship; 5) Christian union without controversy; 6) each local church governs itself; 7) partisan political preaching discountenanced. *Christian Union Bible, etc.*, p.146.

Similarly to the Winebrennerians, or Church of God, the Christian Union is organized on the assumption that denominational names, or "cognomens," are in themselves sectional and schismatic and that no factional designation for a congregation or group of congregations is permissible, but that the "Scriptural names Church of God or Churches of Christ" must be used. L. c., 35. 39. 45. Its aim is to remove sectionalism and to unite all professing Christians in one great Christian brotherhood. P. 95. The leaders believe that Christian Union among the various denominations is readily attainable, since the present denominational differences are solely in "matters of organization." What the Church needs is merely to recognize the Bible as "the basis upon which all fair-minded Christians can stand together in one great organized body." L. c., 137. The *Church of Christ* is defined as "the body of pious and devout persons associated together for the sacred worship of God Almighty." P. 35. And upon this misconception of the Church the Christian Union people base the statement that "the unity and oneness of all followers of Christ is set forth in the Lord's sacerdotal prayer as an essential prerequisite for the conversion of the world." P. 115. There is a hopeless confusion of the Holy Christian Church and the so-called visible Church evident throughout their literature. Pp. 57. 97 ff. They condemn "joining any denomination," since every Christian is already a member of the Church of Christ. The demand of

a denomination that reception into membership be conditioned upon "probation, baptism, the right hand of fellowship, and such things" is said to be only establishing denominational doors and stealing "the hearts and souls for whom Christ died, who alone is the Door." Pp. 52. 53. But the adherents of Christian Union do not understand the unity of the Christian Church, nor do they work for the unity of Christendom, but are advocates of the grossest kind of *unionism*. Cp. 374.

Consistent with their wrong premise, they reject all creeds, since they do not distinguish between creeds as the Church's confession and human traditions. Christian Union claims that all *creeds* are human laws without any basis or justification in God's Word and that such creeds bear the seed of dissension and are at the bottom of all divisions in Christendom. P. 26. And yet they formulate a creed when they require of candidates for membership to give satisfactory evidence of their regeneration (p. 127) and when they claim that "experimental religion is the fundamental principle of Christian Union" (p. 77) and say: "If any one has accepted Christ by faith after due repentance and is living a devoted life in the fear of God, he is a brother and has the right to read and interpret the Bible for himself." P. 143. *The Bible* is said to be the only rule of faith and practise, but at the same time it is stated that every one must be permitted to "possess and exercise private opinions according to his own best judgment," deciding for himself whether he wishes to accept or reject the various ordinances, "which are respectable and will do no one any harm," e. g., Baptism, foot-washing, the Lord's Supper. The goal of all Christians, in short, must be "to grant to others the same right that every one claims for himself, namely, to read and interpret the Word of God as they honestly understand it." P. 143. See 2. 11.

The Christian Union is not in the strict sense of the word a denomination, but rather a federation of congregations, which are absolutely self-governing. Councils, quarterly, district, and general, have been organized for the purpose of fellowship and for the transaction of such business as pertains to the movement in general. 8,791 members.

PLYMOUTH BRETHREN.

337. The Plymouth Brethren (also known as Darbyites) is the popular designation for a number of independent movements which originated in England and Ireland during the early decades of the nineteenth century as a protest against the secularization of re-

ligion due to the intimate relation between Church and State.¹⁴⁾ The movement was popularized by John N. Darby (1800—1882), who became the recognized leader of an “assembly of brethren” at Plymouth, England. By his learning and personal magnetism, coupled with tireless zeal, Darby gained many adherents, e. g., the Biblical scholar Tregelles, George Mueller, the founder of orphanages, William Kelly, H. C. Mackintosh. Darby’s early contacts with the Irvingites undoubtedly influenced him in his opposition to all *creeds*, denominationalism, and particularly to an ordained *ministry*, and crystallized his conviction that the pristine purity of the Apostolic Church can be attained only if the spiritual nature of the visible Church is properly emphasized, the New Testament “gifts and offices” recognized, and the premillennial coming of Christ is duly stressed. Darby was the recognized leader of the Brethren movement until 1848. But his egotism and dogmatism and the highly developed individualism of the members, unchecked by ecclesiastical organization or denominational creeds, led to various schisms among the Brethren. Generally speaking, they may be divided into “open” and “exclusive” Brethren. The points of cleavage among the various parties are largely various opinions concerning the fellowshiping of teachers and members whose doctrine or life is not fully in accord with the Brethren’s view of Scriptural teaching. The Census Report for 1926 lists six divisions of Brethren in the United States. Since according to their fundamental principle they refuse to adopt “human” or sectarian names, but use only such names as “are common to all Christians” the Census Report indicates the various divisions by numerals. Group I, 4,877 members; II, 13,497 members; III, 684 members; IV, 1,663 members; V, 2,152 members; VI, 88 members. The differences between the various groups solely concern discipline and cannot be discussed here. In doctrine the various groups are substantially in accord, and the doctrinal position is outlined in a tract, *What do You Believe?*, reprinted in Census Report, II, 256.

338. The distinctive feature of Plymouth Brethrenism is the emphasis placed upon the visible unity of the New Testament *Church*, claiming that the unity of Christ and the believer and vice versa was meant to be visible. Ridout, *The Church and Its Order* according to Scriptures, *passim*. The communion of saints is defined as

14) The Oxford movement, under Cardinal Newman and, after his defection to the Roman Catholic Church, under Edward Pusey, was the direct opposite of the Brethren movement.

“a united company; i. e., there is, and ought to be, one Church composed of believers and including all believers . . . ; for membership in any sect, denomination, or party, is a denial of the divine truth of the ‘one body.’” The Believers’ Blue Book, 109 f. According to the Brethren, “believers before Pentecost did not form a part of the body of Christ,” but the Holy Ghost was sent for the express purpose “of forming the body of the glorified Christ . . . by uniting believers to Christ and to one another.” Ridout, l. c., 10. 9. All Scripture-passages which speak of the *una sancta* are applied to the “company which aims at carrying out the New Testament pattern [of the Church]; . . . owns the one name — Christ; follows the one guide-book, the Bible.” The Believers’ Blue Book, 116. The Brethren believe that the visible unity of the Church requires the exercise of a threefold *discipline*, viz., preventative — to determine that the candidate for reception really believes on Jesus Christ; corrective — to cleanse the Church of incipient evil; and preservative — to put away the false professors and evil men. Ridout, l. c., 80—89.

The theory that the Church is the visible body of Christ is predicated upon two false premises. First, the Brethren believe that the Holy Spirit personally and immediately presides in the church and that the decisions of assemblies are “the righteous judgments of the Holy Ghost.” Ridout, l. c., 98 ff. The reception of members and the excommunication of evil men is said to take place under the direct “presidency” of the Holy Spirit, whereby the Church is established as the visible body of Christ. But Ridout admits that it is possible for an assembly not to be acting under the “personal guidance” of the Holy Spirit, and thereby the entire theory of a local congregation’s being composed of only believers is overthrown. The many schisms in their midst and the resultant denunciations lead one on to ask: Who was acting under the personal guidance of the Holy Spirit? Cp. Carson, *The Heresies of the Plymouth Brethren*, 120 ff. Plymouth Brethren try to meet these objections by stating that during the New Testament dispensation “the Holy Ghost is forming the Church as a chaste virgin to Christ, whereas the marriage will not take place until Christ will present her to Himself as a glorious Church, without spot, at His second coming.” Ridout, 12 f.

339. Secondly, Brethren deny the possibility of *defection*, teaching that members “formed into the body of Christ” cannot fall away and be lost (*Straight Paths*, 9), since that would be “a break

in the chain of the sovereign electing love of God" (Blue Book, 95) and "the body of Christ would be imperfect forever." P. 83. But what of the manifest backsliders? The Brethren argue, on the basis of 1 Cor. 3, 15, that "the worker suffers loss in having little or no reward for his labors, but he himself shall be saved." P. 85. Eternal life is said to be given as a free gift immediately upon the sinner's conversion and never to be lost, but the believer's service may not stand the test of the Judgment. Straight Paths, 9. Therefore the believers are admonished "to work out their salvation," i. e., to serve in order to obtain the greatest reward possible, since a fourfold reward is said to be offered according to the degree of faithfulness, to wit, the crown of incorruption, of righteousness, of life, and of glory. P. 10.

340. The basic principle of the visible unity of the Church with its Head has affected every other doctrine. The Brethren believe that John 17, 20, 21 must apply to the local assembly. Straight Paths, 3. Because of their peculiar view of the Holy Spirit's presence in the local congregation every *order of ministry* is rejected as "usurpation of the prerogatives of the Holy Spirit." Blue Book, 107. In presenting the doctrine of the verbal inspiration the Brethren's interest is primarily to show that, since conversion is entirely and exclusively by the Word, therefore it is not through the agency of the ministry. P. 16. *Creeeds* are rejected as harmful. Ridout, 33. Believing that Christ directs the affairs of the local assembly through the Holy Spirit, the Brethren teach that, "when a company is gathered for worship, all should be left to the Spirit to use whom He may choose in prayer, praise, or exhortation." (What do You Believe? p. 7.) They believe that the Head will supply His body with the necessary gifts without the intervention of seminaries, bishops, or congregations and that the Holy Ghost will introduce the New Testament gifts, to wit, evangelists, pastors, and teachers, to the Church according to necessity. Ridout, 55—69. According to Plymouthism the essence of worship is praise. The Father and the Son are said to be the objects of worship, while the Holy Spirit "is the power of worship, the energy of praise." L. c., 46. 47. The Church is said to "find the great occasion for worship in the breaking of bread on every Sabbath as a memorial of the Savior's dying love." P. 49. The meetings for the breaking of bread are held in private homes, Acts 2, 46, as are also other meetings, under the pretense that "the very thought of an earthly sanctuary is foreign to the genius of Christianity."

Ridout, 111. Brethren speak of *Baptism* as the "believer's Baptism," indicating their belief, "that Baptism is the symbol of the identification of the believer with Christ in His death, burial, and resurrection" (Blue Book, 122), rejecting infant baptism and insisting upon immersion. The Brethren entertain extreme views concerning the premillennial coming of Christ, believing that the dead and living saints shall enter glory "when He comes, first, privately for His own and then, later, with His own to take His reign." Blue Book, 180. The purpose of Christ's coming is said to be that Christ might "present the Church (not a part of it) to Himself a glorious Church." L. c., 197. These are the doctrines commonly believed and stressed among the Plymouth Brethren. Concerning other doctrines there is a wide divergence of opinion, some entertaining Valentinian views concerning Christ's person (Mackintosh: "Christ only passed through Mary, like water through a pump"), others holding that Christ's death was mainly to show His devotedness to God; Darby held antinomian views. In Germany K. Brockhaus advocated the doctrine of entire sanctification, or absolute freedom from the dominion of sin.

GENERAL ELDERSHIP OF THE CHURCHES OF GOD IN NORTH AMERICA.

341. The churches comprising the General Eldership of the Churches of God, also known as Winebrennerians, seceded from the German Reformed Church. In the early years of his ministry in the Reformed Church at Harrisburg John Winebrenner (1797 to 1860) employed Wesleyan methods in his endeavor to awaken his congregation from the dead formalism which had become general in the American churches during and after the Revolutionary War. While the Great Awakening swept through the English-speaking churches of America, the Germans, with rare exceptions (cp. the movements inaugurated by Otterbein, Boehm, Albright), were not affected by the so-called experimental religion. Winebrenner's revivalistic methods and his condemnation of the perfunctory observance of religious rites and ceremonies in the Reformed Church met with such violent opposition that he withdrew from the organization in 1825. In the succeeding five years he claimed "to have seen more fully the errors and corruptions of the Church and to have been led to a change of views concerning Baptism, confirmation, foot-washing, church titles, government," etc. History of the Churches of God, 26. "The restoration of primitive Christianity was the watchword of Winebrenner and

his followers," who declared that the government by presbyters, or elders, was the only Scriptural form. *L. cit.*, 35. Their one-sided literalism led to a rejection of all sectarian names and creeds and to the introduction of foot-washing and baptism by immersion only. The Winebrennerians are related to the Dunkers, to the Mennonites, and especially to the Methodists. Winebrenner "could have found in other churches everything which he believed and desired to teach and practise, but he could not find these things in any one Church" (l. c., 38) and therefore organized a distinct body in 1830.

342. The Winebrennerians have no *creed*. Although they claim for every one the right of private judgment, they have embodied the "leading matters of faith, experience, and practise" in the Twenty-seven Points of 1849 and in the Doctrinal Statement of 1925. Winebrennerian theology is Arminian. When they say that man's redemption is possible only through the vicarious *atonement* of Christ, IV, then this statement must be understood according to the acceptilation theory. The statement that human works must be excluded from *justification*, VII, is virtually denied by the declaration that only they who "live virtuous and obedient lives will be saved. (Doctrinal Statement.) Man is said to be "a free moral agent and to have moral ability because man is commanded to repent and to believe in order to be saved." VI. Winebrennerians, believing that faith without works does not save, view regeneration primarily as a *moral transformation*. VIII. The *perseverance* of saints is said to be conditioned solely upon man, who, as a free agent, willingly does right and must continue in this state. Weber, 129. Concerning the Church they teach, with the Mennonites, that the Church is the visible communion of believers, XXII, and cannot remain a Church unless all sinners are excluded from the visible Church, while according to Scripture a congregation does not lose its character as a church through the admixture of hypocrites or even public and manifest sinners. See 142. Winebrennerians also exclude *children* from the Church because of the alleged inability of children to believe. Cp. Guenther, *Pop. Symb.*, 351. Winebrennerians are chiliasts, believing in the visible reign of Christ and in the resurrection of the just at the beginning, and the resurrection of the unjust at the end, of the millennium. XXIV. XXV. Although they claim that the preaching of the Gospel is the direct mission of the Church, they have always taken an active part in advancing what they consider reform movements,

e. g., temperance, abolition of wars, obligatory observance of Sunday. The Churches of God do not recognize Sacraments, but believe in three ordinances commemorating three fundamental facts in Christ's mission, to wit, *foot-washing*, symbolizing Christ's humiliation; the Lord's Supper, Christ's death; and baptism by *immersion*, Christ's burial and resurrection. Weber, 131. Infant baptism is rejected, because children are said to be unable to believe, while this body believes that immersion and faith belong to the essence of Baptism. X. The Lord's Supper is received in a sitting posture and always at night. XII. Foot-washing is made obligatory upon all members. XI.

The *church polity* is presbyterian, the local church electing its pastor, elders, and deacons. These constitute the church council and have the governing power. Elderships (conferences or synods) have the exclusive right of ordination. The various elderships constitute the General Eldership. 31,396 members.

THE SOCIAL BRETHREN.

343. According to Mr. J. M. Rose (Census Report, II, 1312) the body of the Social Brethren was organized in 1867 by a number of persons in Illinois as a result of disagreements over interpretation of Scripture and points of decorum in the various denominations to which they belonged. They mutually agreed to unite themselves into a separate body and to formulate rules for its conduct which they believed to be in accordance with God's Word. They claim to stress the following points: the infinite power, wisdom, and goodness of the Triune God; the authority and consistency of the Scriptures, comprising the Old and New Testaments; regeneration and sanctification through Jesus Christ; eternal salvation of the redeemed and eternal punishment for apostasy; the ordinances of Baptism and the Lord's Supper are only for true believers; baptism may be by sprinkling, pouring, or immersion; lay members of the church should have the right of suffrage and full speech, and ministers are called to preach the Gospel and not for political speeches. 1,214 members.

EVANGELICAL SYNOD OF NORTH AMERICA.

344. Claiming that the doctrinal difference between Luther and Zwingli was nothing more than a lamentable quarrel concerning the Lord's Supper, the Reformed, particularly in Germany, have consistently endeavored to effect a union with the Lutheran Church. In the opinion of these unionists Luther and Zwingli

“had worked so hard to make their respective systems compatible with the Word of God and reasonable to the human mind that they were loathe to give up their fundamental schemes. . . . The fury of the theologians (during the Crypto-Calvinistic controversy) made the Word of God almost as scarce as it had been prior to the Reformation, while the disagreement was of a personal opinion only, since Christ does not give any explanation of the part that bread and wine take in the bestowal of the blessings of His Last Supper. Why endeavor to clear up a process left a mystery by the Son of God Himself?” *Evangelical Fundamentals*, Eden Publ. House, pp. 13—15. Repeated attempts in succeeding centuries to unite the two churches on an ambiguous confession were unsuccessful, but indifference over against doctrine and the ascendancy both of Pietism and Rationalism had prepared the soil for the union which Frederick William III of Prussia ordered in 1817. His Book of Worship, which was summarily introduced both in the Reformed and Lutheran churches, ignored the doctrinal differences between the two churches and thus established the Evangelical Church (Unierte Kirche). The so-called Prussian Union was not a fusion of the Lutheran and Reformed churches, but a unionistic affair, in which all distinctive doctrines were to be treated as non-essentials and left to the judgment of the individual. Therefore the terms Lutheran and Reformed were not to be used any longer, but the more generic name Evangelical was to become the official name of the Church. Cp. Meusel, *Kirchl. Handlexikon*, s. v. Union.

To perpetuate the principles of the Prussian Union among the immigrants who had settled in the territory surrounding St. Louis, Mo., six pastors met at Gravois Settlement, St. Louis County, Mo., in 1840 and perfected an organization — not primarily of congregations, but rather of pastors. The following doctrinal statement was adopted:—

“The German Evangelical Church Association of the West, as a part of the Evangelical Church, defines the term Evangelical Church as denoting that branch of the Christian Church which acknowledges the Holy Scriptures of the Old and New Testaments as the Word of God, the sole and infallible guide of faith and life, and accepts the interpretations of the Holy Scriptures as given in the symbolical books of the Lutheran and Reformed churches, the most important being the Augsburg Confession, Luther’s and the Heidelberg catechisms, in so far as they agree; but where they disagree, the German Evangelical Association of

the West adheres strictly to the passages of Holy Scripture bearing on the subject and avails itself of the liberty of conscience prevailing in the Evangelical Church." During the subsequent years a number of similar organizations were effected, and in 1877 these various synods, being united in principle concerning doctrine and polity, formed the German Evangelical Synod of North America. Though there was at no time an organic union with the Evangelical Church of Prussia, the Evangelical Synod received moral and financial support from the state churches of Germany, and especially from the Basel Mission Society, which sent a number of Evangelical pastors to America and thus helped to mold the unionistic and pietistic tendencies of the Evangelical Synod. 314,518 members in 1926.¹⁵⁾

345. The boast of the Evangelical Synod is that its latitudinarian doctrinal position makes it possible for Lutherans and Reformed to dwell together in unity by treating the so-called points of difference as non-essentials. Though popular opinion often identifies the Evangelical Synod and the Lutheran Church, Evangelical leaders do not desire to be known as Lutherans, but rather consider their Church as "a member of the body of the Church, whose head is Christ." Granting all church denominations who accept Jesus equal "right of membership in the body of Christ" is not considered a sign of indifference or disregard for the fundamental and essential things, but is rather "a relegation of relatively unimportant and inconsequential matters to a sphere where they will not render impossible the consummation of a greater spiritual, even if not organic, union that all Christendom with a few notable exceptions is striving for." Evangelical Fundamentals, I, 39 f. *Unionism* is a characteristic of the Evangelical Synod. When Dr. C. F. W. Walther warned against the unionistic tendencies of the amended constitution of the Evangelical Church (*Der Lutheraner*, I, 42 ff.), Rev. Nollau declared in "Ein Wort fuer die gute Sache der Union": "Is it not possible for us (Lutherans and Evangelicals) to labor conjointly? Let us fight with united front against the real, the most dangerous enemy, against unbelief!" Cp. Alb. Muecke, *Geschichte der deutschen Evangelischen Synode*, 1915, 106 ff.

Union without unity is impossible. Though the Evangelical

15) Since this section was written, the Evangelical Synod merged with the Reformed Church in the United States, the new denomination to be known as the Evangelical and Reformed Church. See 270.

Synod professes to recognize Lutheran and Reformed symbols, its theological tendencies are Reformed. It must be borne in mind that the difference between the Lutheran and the Reformed Church is not centered in the doctrine concerning the Lord's Supper, in fact, not in any specific doctrine, but in the different fundamental principles. The rationalizing, temporizing, unionizing tendencies of the Reformed Church predominate in the Evangelical Synod, while a few ambiguous phrases are expected to satisfy loyal Lutherans. The Evangelical doctrine is contained in the very brief Evangelical Catechism (1929). (Cp. also an abridged translation of Dr. Irion's *Ev. Fundamentals*, II.)

346. With the Lutheran Church, the Evangelical Catechism teaches that "the death of Christ was necessary for our redemption because we, lost sinners, could be redeemed neither by teaching nor by example, but only by the sacrifice of our Lord Jesus Christ in His suffering and death" (Qu. 65). But the *nomistic* tendency of the Reformed Church is evident in the Evangelical Catechism, not only in the literal interpretation of the "Fourth" Commandment, which is said to require of us "to hallow the Lord's Day by resting from worldly employment," etc. (Qu. 39), but primarily in its conception of the mission of the Church. As a member of the Federal Council of Churches, the Evangelical Synod teaches that the Church must extend the kingdom of God "as the rule of God established in the hearts and lives of men (Qu. 93) as set forth in the Sermon on the Mount" (Qu. 94). — In the doctrine of Christ's person the Catechism avoids all reference to the much-disputed question of the personal union and disposes of the communication of attributes, resp. the communicated omnipresence, with the ambiguous statement that "the ascended Christ is in heaven in the full power and glory of God" (Qu. 70). The Small Catechism, however, definitely denies the *communication of attributes* in the Scriptural sense by stating that Christ received all power after His ascension as "the glorified Son of Man" (Qu. 83). The Evangelical Synod explicitly teaches *salvation after death* by teaching that "Jesus went to the place of the departed spirits and brought them the message of salvation" (Qu. 67), since "they who died before Christ's death had no way of knowing what He had done." Expl. of C., 80. The claim is made that whosoever had an opportunity in this world to come to faith cannot expect another, but the spirits in Hades can be saved if they now wish to accept the Gospel. Irion, l. c., 195.

347. Though the Evangelical Catechism correctly defines faith and justification, it prepares the way for the doctrine of work-righteousness by its definitions of repentance, conversion, and sanctification. While Scripture and the Augsburg Confession, Art. XII, define repentance as contrition AND faith, the Evangelical Catechism states that “true *repentance* consists in conviction of sin, sorrow for sin, confession and renunciation of sin, and *longing for grace*” (Qu. 79). Omitting faith in the merits of Christ from the term “repentance” makes of conversion merely a moral change and places sanctification before justification. The Evangelical Catechism defines *conversion* or *regeneration* as “the beginning of a new life within us,” i. e., “the turning from the broad way of a sinful life and entering into the narrow way of a godly life” (Qus. 83. 84), again omitting all reference to faith. Evangelical belief is that, “when the Holy Spirit has helped us to recognize and overcome the danger of our sinfulness, His work must be carried to completion by the process of sanctification” (Ev. Fund., II, 88), and by “daily transforming and renewing us in all our thoughts and actions, the Holy Ghost makes us acceptable to God.” Cat., Qu. 86.

348. In the doctrine of the *Church* the Evangelical Catechism follows the Heidelberg Catechism and other Reformed confessions in their emphasis upon personal piety as the requisite of *membership* in the Holy Christian Church, and not the Augsburg Confession (Art. VII) and Luther’s Large Catechism, which teach that faith in the righteousness of Christ is the sole basis of membership. The Evangelical Catechism states that “the Church is called holy because the Holy Spirit works mightily in it by Word and Sacrament to the end that all its members shall be made holy” (Qu. 89), but omitting all reference to justification. Cp. Ev. Fund., II, 91. By “communion of saints” Evangelicals understand that “all Christians should love and help one another in all things” (Qu. 96). In the interest of this error the Evangelical Catechism purposely places a semicolon, not a comma, between “Holy Christian Church” and “communion of saints.” Confusing the so-called *visible Church* with the Holy Christian Church, the Evangelical Catechism answers its question “Has the Church already become all that we confess concerning it?” with the words: “It has indeed existed at all times as the true Church, but has frequently erred and been corrupted.” The Evangelical Church, however, “is certain of its future perfection” and therefore “stands for the unity

of the Spirit in the bond of peace, as laid down in the Augsburg Confession. . . . At present the Universal Christian Church is an unrealized ideal." But the Church will attain this ideal "when Christian principles will be established in every relation of life" (Qu. 29), when "all Christians stand together in their emphasis on the essential teachings. To insist on outward uniformity of doctrine or worship as a sign of union involves a forced and therefore a false union." Ev. Fund., II, 91.

349. The *absolution*, patterned after the Lutheran formula, omits the words "and I forgive you," etc. Deutsche Agende, 1889. The Lord's Supper is "the Sacrament by which we receive the body and blood of our Lord Jesus Christ as the nourishment of our new life." Evangelical C., Qu. 125. This ambiguous formula is intended to satisfy Lutherans in the Evangelical communion. That the Reformed doctrine of the Lord's Supper is held by the Evangelical Synod is evident from its Small Catechism, which stresses that only the new man receives the body and blood of the Lord and that only the worthy reception constitutes the eating and drinking. The antagonistic attitude over against private communion shows that the Evangelical Synod denies that the Lord's Supper is a real *Means of Grace*. Sick-communion is observed only as a congregational celebration by asking relatives or church officials to participate. Ev. Fund., II, 139. Agende, p. 224. Cp. also Westminster Confession, chap. XXIX, 4. **262.**

That a liberal tendency has always manifested itself in the Evangelical Church with its loose confessional position is self-evident. In 1880 Prof. E. Otto of the Theological Seminary was charged with too liberal an attitude, and in his defense he stated that a contrast of a conservative and liberal element was only beneficial. Synod granted that a certain freedom of doctrine ought to obtain, but insisted that it must remain within the bounds of "synodical consciousness" (*Gesamtbewusstsein der Synode*) and Christian doctrine must be taught according to the principles of positive religion. Cf. Muecke, Ev. Synode, 200 f. In recent years the Evangelical Synod has become increasingly modernistic.

THE UNITED CHURCH OF CANADA.

350. The United Church of Canada, numbering 2,017,375 souls, is a union of the Methodist, Congregationalist, and Presbyterian churches of Canada. This union was advocated, and finally effected in 1925, "not merely for economy in men and money, but especially because it is believed to be the desire of the Lord and the burden

of His prayer on the eve of His Passion." The Baptist Church definitely refused to join the union, and the Anglican Church, though sympathetic to the movement, believed that its view of the historic episcopate offered an insuperable barrier. The leaders of the movement entertain the hope "that this settlement of unity may in due time, as far as Canada is concerned, take shape in a Church which may fittingly be described as national." (Basis of the Union.) The United Church, however, is not a state nor a national Church, although an act of Parliament was necessary before the union could be consummated. This act was necessary to make the United Church the official trustee of the rich legacies held in trust by the uniting churches, not to effect an ecclesiastical union.

It is self-evident that the United Church is a *unionistic* body and that the three constituent denominations were compelled to give up distinctive doctrines. The statutory belief maintains "allegiance to the evangelical doctrines of the Reformation as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Quebec, and by the Methodist Church." But the Twenty Articles in which the doctrines of the United Church are set forth ignore the basic principles of Calvinistic-Presbyterian theology, while the Arminian-Methodistic theology is endorsed. A large percentage of the Presbyterian congregations refused to join the United Church and continued their denomination, numbering 870,728 members. Census of Canada, 1931.

351. According to the official doctrinal statement the United Church professes belief in the fundamental doctrines of the Christian Church. But Methodistic influence is discernible throughout the document. The statement concerning *sin*: "We believe that our first parents, being tempted, chose evil and so fell away from God and came under the power of sin, the penalty of which is eternal death, and that all men are born with a sinful nature, that we have broken God's Law" (Art. V) is ambiguous, inasmuch as it omits reference to hereditary guilt and the total depravity of man and thereby leaves room for the Pelagian-Arminian error of the freedom of man's will. — *Faith* in Christ is defined as "a saving grace whereby we receive Him, trust and rest upon Him alone for salvation as He is offered to us in the Gospel, and that this saving faith is always accompanied by repentance wherein we confess and forsake our sins" (Art. X). This is an ambiguous definition and

must be compared with the undue emphasis which is constantly placed upon the believer's personal holiness and upon Christ's work as man's Teacher, the creed declaring that "Christ has revealed the Father, making known the perfect will of God" (Art. VII), and that "only through harmony with the will of God as summarized in the Moral Law shall be fulfilled the brotherhood of man wherein the kingdom of God is to be made manifest" (Art. XIV). 269. With all Arminians the confession of the United Church declares that "Christians may attain that maturity and full *assurance* of faith whereby the love of God is made perfect in us" (Art. XII). Of the *ministry* the body teaches that "the church under the guidance of the Holy Spirit recognizes and chooses those whom He calls, and should thereupon duly ordain them to the work of the ministry" (Art. XVII), thus holding the Methodistic error concerning the "inner call." The Sacraments are said to be "*Means of Grace*, which quicken, strengthen, and comfort our faith." But Art. XVI clearly shows that the Sacraments are considered means of grace in the sense of all Reformed bodies. See 260—262.

The United Church is the result of indifferentism and *unionism*. The unholy fruit of indifferentism is rationalism, Modernism. Many of the leaders in the United Church have publicly denied all fundamental articles of the Christian religion. According to J. N. Sturk, in *The Looting of a Legacy*, the official publication of the United Church, the *New Outlook*, is published in the interest of Modernism, and in its columns the inspiration of the Bible, the divinity of Christ, the fall of man, the vicarious atonement, the resurrection of the body, in fact every fundamental Christian doctrine, have been and are being denied. See 393 ff.

THE COMMUNITY CHURCHES.¹⁶⁾

352. The community churches, also known as union or federated churches, are defined by O. F. Jordan, editor of the *Community Churchman*, Park Ridge, Ill., as follows: a) "In some cases denominational churches have broadened the terms of membership to include all professing Christians, . . . giving them the privilege

16) The Census Report for 1926 does not use the term "community church," as being too ambiguous. It carefully distinguishes between federated and independent churches. Federated churches are defined as those organizations which are made up of two or more denominational organizations for public services and social activities, the component groups, however, retaining their connections with the respective denominations. The 1926 Census Report listed 361 such churches, 301 in rural communities. Under a separate caption the Report lists 259 independent

of continuing their benevolent contribution to their several boards. In these churches it is possible to be a Christian without being a denominationalist. . . . b) Federated churches are such where two or more churches continue their separate organizations, but have one minister, one service of worship, and one community program. . . . c) In other communities an independent church has been organized broad enough to include all denominations. . . . No one is asked to give up any religious opinion or loyalty already formed. The only new thing in such a situation is the new spirit of toleration of religious opinion." What Is a Community Church? page 2. That represents the ideal of *unionism*.

353. The leaders in this movement advocate a *thisworldly religion*. The July, 1932, issue of the monthly Community Churchman advocates that all community organizations should be used for mutual uplift and as an endeavor "to make sacred the every-day struggle for existence." All great events should be observed, "which will call attention to the basis of a happy and unselfish life; for, the more the great religious verities can be incorporated into the common community efforts, the fewer will need to be our church appointments." The program of the community church is summarized as follows: "Each church, when wisely led, studies its community needs and works out a program of service adapted to the community. A church in a college town is conscious of students; a church in an agricultural village is conscious of assisting agriculture. One may find in community churches gymnasiums, amateur dramatics, Boy Scouts, Campfire Girls, libraries, lyceum courses, dinners, neighborhood rallies, city-planning commissions, and a multitude of similar activities. Of course, the biggest thing a church does for any community and its primal purpose is its religious service." Questions and Answers on the Community Church, p. 4. This religious service means that "the great religious values, regardless of where they are presented or practised, will need to be carefully taught. Every great upward movement has emanated from some personality, and for our use Jesus as a person should be intelligently understood." A minister in the community

churches, which are divided into four groups: a) independent denominational congregations who refuse to affiliate with their denomination; b) independent missions or Sunday-schools which were established by Christian workers on undenominational lines; c) community, union, non-denominational, interdenominational churches which represent the movement of the consolidation of small or weak churches, especially in rural communities; d) churches which were organized by individuals without denominational connection. Census Report, 1926, II, pp. 589. 638.

church must be prepared to "heal the souls of his fellows, to offer definite inspiration in days of difficulty, to present constructive processes for the attainment of ideals, to give from the experience of himself and of others a word about God and reality." The Community Churchman, l. c. This presupposes that "the pastor is granted complete freedom to preach the principles and ideals of the kingdom of God as he is given the light to interpret them." From the constitution of Mariemont Community Church. The community church has no doctrinal basis other than tolerance of all denominations and the definite aim to develop "single church consciousness and a new community ideal."

While the community churches are either independent units, unrelated to any denomination, or are members in a number of the older denominations, the leaders have organized as the Community Workers of the United States of America (77 W. Washington St., Chicago) to provide a center of fellowship and cooperation among pastors and leaders in the community-church movement and to consult with churches which seek pastors willing to serve community churches. The churches have never met nor organized, and therefore it is impossible to give statistics; but the claim is made that over 2,000 churches are now to be classified as community churches, although the Census Report has classified the majority of them with the respective denomination in which they still hold membership.

THE SCHWENKFELDERS.

354. Caspar Schwenkfeld (1490—1561), a Silesian nobleman, occupies a peculiar and isolated position among the Enthusiasts of the Reformation period. Being an ardent disciple of the German mystic John Tauler, Luther's opposition to Rome's ceremonialism appealed to Schwenkfeld, and he became a staunch supporter of the Lutheran Reformation in Silesia. By 1525, however, he definitely broke with the Wittenberg theologians because in his opinion Luther, emphasizing the doctrine of justification, did not sufficiently stress sanctification. Being a thoroughgoing Enthusiast and mystic, he rejected the Word and the Sacraments as Means of Grace and developed a peculiar type of Enthusiasm, which went beyond that of Zwingli, Carlstadt, and Muenzer. Being a student and thinker of no mean ability, this lay theologian soon became involved in religious controversies with practically all the contemporary theologians. Persecutions compelled him to seek refuge in various cities, and he endeavored to gather small groups of men "who love

the glory of Christ" and to spread his mystic principles by his voluminous writings. These are now in process of publication by the Schwenkfelder Board of Publication and will comprise about twenty volumes.

355. Schwenkfeld's entire theology is predicated on the premise that a subjective experience of the love and grace of God is the essence of Christianity. This experience, said Schwenkfeld, cannot be engendered in man through the *Means of Grace* or any other creature, but the Holy Spirit enters the soul of the believer solely through the "Eternal Word." In 1525 Schwenkfeld endeavored to mediate between the Lutherans and the Sacramentarians by proposing a highly speculative conception of the essence and purpose of the *Lord's Supper*. He declared that in the words of institution the body of Christ is Christ Himself and that the sacramental eating is a mystical partaking of Christ as the food of the soul and thus is really "bread," for the nature of bread is to be food for the body. This controversy undoubtedly helped Schwenkfeld to crystallize his peculiar notions concerning the *person of Christ*. Since, according to his views, God will bestow His grace without any means, therefore it cannot be conveyed through Christ if He is a true human being, a creature. If Christ is to be the Mediator of God's love, and if the communicant is to receive the true Christ, then the created human nature must be entirely eliminated. Therefore he held to the peculiar view that Christ's human nature was not created, but born of the Father out of the Virgin and therefore capable of deification and "glorification." Thus Schwenkfeld went beyond all Enthusiasts in denying all created Means of Grace. He calls his doctrine "the knowledge of the reigning King of heaven." This error is condemned by the Formula of Concord, XII. Viewed negatively, the center of Schwenkfeldian theology is the opposition to the efficacy of the Means of Grace, and considered positively, it is the emphasis placed upon the error of the deification of Christ's human nature as the only means whereby the divine grace can be conveyed to the believer. Over against the Nestorian Sacramentarians Luther emphasized the doctrine of the communication of attributes, while Schwenkfeld advanced Eutychianism (Monophysitism) against both Luther and Zwingli.

356. With these notions, Schwenkfeld developed the following theology: Man is incomplete until God's love and grace fill him. God's ethical essence must become man's property. (Compare the

Osiandrian doctrine of the *infused righteousness* of God.) This divine righteousness is conveyed to the believer by the "Eternal Word," the "glorified or deified human nature of Christ." *Faith* is the soul's mystical union with the absolute God and His ethical righteousness, and therefore justification cannot be viewed as the imputation of Christ's perfect obedience, but it is the union with the "glorified reigning King in heaven." Schwenkfeld therefore repudiated every fundamental and distinctive Lutheran doctrine and stated that he would rather unite with the papists than with Luther. The Formula of Concord rejects the following additional errors of Schwenkfeld: denial of Baptism as a Means of Grace; perfectionism; the claim that without public excommunication there can be no true church; the efficacy of the Word and the true administration of the Sacraments are dependent upon the renewal of the minister (XII).

357. Because the adherents of Schwenkfeld were definitely opposed to a regular church organization, they could not obtain recognition nor immunity during the unsettled times of the sixteenth and seventeenth centuries. Bitter persecutions finally prompted about 200 members of the small Schwenkfeldian remnant to emigrate to Pennsylvania, in 1734. Due to their doctrinal position and historical background they continued their exclusiveness and emphasized leading "a quiet and peaceable Christian life according to the will of Christ in all meekness and lowliness as the quiet in the land, and being true and faithful in their spiritual as well as their temporal calling." Since 1895 they no longer object to the bearing of arms, joining secret societies, and rendering an oath; but they still observe the rigorous rules of church discipline and emphasize experimental religion. The Schwenkfelders believe that it is the duty of their churches "to mediate the higher social virtues and moral ideals [which they have inherited from their more exclusive ancestors] to those that shall come after them." Although they number only six churches and 1,569 members (1926), they support a school of higher learning at Perkiomenville, Pa., maintain a publishing house, and carry on foreign mission-work.

THE CATHOLIC APOSTOLIC CHURCH (IRVINGITES).

358. The distinctive doctrine of the two groups known as the Catholic Apostolic Church (3,408 members) and the New Apostolic Church (2,938 members) is the fantastic theory that the Lord's second coming cannot take place without the existence of the

twelfefold apostolate. The momentous events of the closing years of the eighteenth century, e. g., the French Revolution, had aroused the deep conviction in many that the time of the Lord's second coming had arrived. These people, however, believed that the Church was not ready for His coming, and therefore they insisted upon praying for a revival of the gifts which had marked the early Church. All the troubles of the Church, the many heresies of the ancient and modern Church, the many schisms and divisions, the indifference, and the decline of morals, the large number of defections, were said to be due to the absence of the *apostolate* and of the *charismatic gifts*, especially that of prophesying, including an authoritative teaching office. Edward Irving (1792—1834), an unusually gifted pulpit orator and pastor of a Presbyterian congregation in London, gave a large place in his sermons to the hope of an early restoration of the charismatic gifts and of the early return of Christ. About 1830 a number of ecstatic phenomena were viewed as the restoration of the gift of prophecy. The contents of these prophecies were said to indicate the Lord's early return and the Church's duty to prepare for it. According to Irving's interpretation of Acts 1, 11; 1 Thess. 4, 15; Matt. 28, 20, etc., the Lord's return can take place only during the time of apostles, and therefore a "visible active apostolate, identical with the former apostolate established in the early Church," was considered indispensable to the Church. In 1835 twelve men, including Henry Drummond, N. Armstrong, claimed to have been directly called as apostles and as such assumed the right to take up every doctrinal question, every form of worship or of church government which was in dispute, and to settle these questions by their "apostolic authority." When their letters to the ecclesiastical and secular rulers of virtually the entire Christian world remained unheeded, the "apostles" ordained "angels" (evangelists), who were commissioned to organize churches in all Christian nations after the pattern of the Apostolic Church. London with its seven churches (patterned after the seven churches of Asia Minor) was the center of the movement. (Cp. the statement prepared by the Irvingite W. W. Andrews for Schaff, *Creeds*, I, 911.) Schaff correctly says: "This movement is one of the unsolved enigmas of church history. It combines a high order of piety and humility of individual members with astounding assumptions, which, if well founded, would require the submission of Christendom to the authority of its inspired apostles" (I, 908).

359. The Irvingites believe that "the twelve apostles were the twelve spiritual canals going forth from the Great Apostle, Jesus Christ, so that through their doctrines and *decrees* they would make it possible for the Holy Spirit to flow through the ordinances of the Church and through the laying on of hands to bestow the Holy Spirit upon every member, to lead and direct all persons in whom the various gifts of the Holy Spirit became manifest, and thus to prepare the Church as a pure virgin and to lead her to the Lord when He appears." *Apostles or Not?* p. 11. Cp. Andrews, l. c. This can be done only through "apostles," and therefore the twelve-fold apostolate must be present in the end dispensation, — the New Apostolic Church going even so far as to claim that without twelve apostles the body of Christ is incomplete and crippled. *Apostles or Not?* p. 24. All the charismatic gifts with which the first apostles were endowed are said to have been given to the office, and therefore the "apostles" in the dispensation immediately preceding Christ's coming "have direct mission from the Lord, so that He could speak through them and make known His will through them" (p. 48).

360. Though the Irvingites profess to accept the great evangelical truths expressed in the three Ecumenical Creeds, with the exception of the "*Filioque*" (though H. W. J. Thiersch claimed not to have renounced the Lutheran Confessions when joining the Apostolic Church), yet the fundamental principle of the Irvingites seriously endangers the central doctrines of the Christian religion. The *Bible* cannot be considered the all-sufficient norm nor per se the power of God unto salvation because the Irvingites claim that the Bible must have "living apostles, prophets, who rule the communities with their instructions and dispense the blessings prescribed in the Bible" (p. 53). The doctrines of the vicarious atonement and of justification by faith are relegated to the background, because the Irvingites teach that, in rising from the dead, Christ became the Head of redeemed humanity and that the believers must be united with the body of Christ through the Sacraments. Andrews, l. c. They say that "the Lord did not complete the work of His redemption in the early Church, but will effect a thorough redemption from eternal death and destruction through the present office of grace." *The New Apostolic Office*, 26. Through the apostolate a thorough transformation of mankind to the image of Christ is to be effected (24). Therefore *justification* is understood not only in its forensic meaning, but also as an actual moral trans-

formation. Guenther, 224. The *vicarious atonement* must lose its value according to the Irvingites, who say that, "while it was a divine person who became incarnate, He had no advantage of His godhead in His earthly life, but did everything as man, upheld, guided, and energized by the Holy Ghost." Andrews, l. c. The work of the Holy Ghost, beginning with Pentecost, consists in "glorifying Jesus and manifesting the energy of the Man whom God has exalted." Jesus is glorified in and through His body, the Church, which is constantly in need of supernatural gifts, visions, and dreams if it would properly glorify Jesus. Andrews, l. c.

361. The three sacraments, *Baptism*, *Communion*, and *Sealing*, are said to be absolutely necessary as the means to unite redeemed humanity with the body of Christ. The New Apostolic Office, 14. The Eucharist is considered the center of all worship, and "as the antitype of the priestly act of Melchizedek," it is observed as a sacrifice of praise by the "priests" for the congregation with a great deal of *ritualism* patterned after the daily sacrifice of the Old Testament. *Tithing* is part of the eucharistic service. Although the heavenly elements are said to be received only in a spiritual manner and the doctrine of transubstantiation rejected, yet the Irvingites believe that the consecrated elements retain some sacramental quality and a supernatural power to intercede before God. Guenther, 334. In conformity with the arrogant claims of the "apostles" the *holy sealing*, also called baptism with the Holy Ghost or holy anointing, is the "dispensing and reception of the Holy Spirit, the bestowal of citizenship in the heavenly Jerusalem, the security of redemption and future glory" and cannot be received "through faith alone," but "only through the *laying on of hands* by 'the apostles'" (l. c., 17. 19). According to the New Apostolic Church the sacraments can be applied also for the dead who through no fault of their own could not come to the knowledge of truth during their life. The theory is that the departed apostles continue the work of preaching which Christ began at His *descent into hell*. The departed are brought to the living apostles by the perfected saints and angels, and thus there is *salvation after death* if the living apostles can perform the sacraments on some living person instead of on the departed. See Scheurlen, *Die Sekten der Gegenwart*, 133 f. *Anointing* the sick with holy oil is also observed by the Irvingites. Guenther, 287. Only the "apostles," who claim to be directly *called* by the Holy Ghost, have the Office of the Keys and the power to forgive sins. It is their

exclusive right and duty to supply the separate congregations with bishops, priests, and deacons. *Ordination* is considered a divine institution. A fourfold *grade of the ministry* — apostles, prophets, evangelists, and pastors — is said to be the necessary instrumentality of conveying God's grace and bringing Christ's body to the stature of His fulness. Andrews, l. c. Some of the Irvingites were perfectionists, and all are strict millennialists, believing themselves to be the 144,000, Rev. 14, 1—5, who are sealed with the Holy Ghost. Apostles or Not? p. 72.

362. The fact that the Lord did not return during the lifetime of the "twelve apostles" greatly disturbed the Irvingites.¹⁷⁾ Some attribute the non-appearance of Christ to the fact that these "apostles" were unable to prepare the Church, even as the first apostles did not succeed in preparing the Church for Christ's second coming. Others claim that the deceased apostles continue their activities in behalf of the Church, and they are awaiting further direction from the Lord. This is the position of the CATHOLIC APOSTOLIC CHURCH.

In 1862 the German bishop claimed that the spirit of prophecy had called Preuss as an additional apostle. This claim led to a separation and to the organizing of the NEW APOSTOLIC CHURCH. While the original body teaches that no new apostles have been called since about 1840, the New Apostolic Church believes that, as there were more than twelve apostles in the first Church, e. g., Paul, Barnabas, so there may also be more than twelve apostles in the end dispensation. The chief apostle (Stammapostel) is considered the visible head of the Church on earth, whose importance to the present Church is said to be far greater than that of the first apostles, yes, whose work for the Church is virtually placed on a par with that of Christ. Scheurlen, l. c., 131 f.

THE SALVATION ARMY.

363. The Salvation Army was founded by William Booth (1829 to 1912), who at the age of seventeen became a lay preacher in the Wesleyan Methodist Church at Nottingham, England. In 1853 he entered the ministry of the New Connexion Methodists as pastor and evangelist. Supported by his wife, "the mother of the Army," he decided to become an evangelist over the protest of his superiors and met with remarkable success as an itinerant evangelist in various parts of England. In 1865 he began to preach to the

17) The New Apostolic Church especially resents the name Irvingites.

neglected masses of London's East End, where his unconventional methods, e. g., street preaching, processions, bands, emotional singing, etc., aroused the enmity of the ministers, but gained for him many loyal and enthusiastic followers. In the most uncomfortable and disreputable buildings the roughest, most ignorant, and wildest men and women of London were brought together and accepted the ministrations of Booth and his wife. By 1878 the number of stations had grown to eighty, and the work which had been known as the Christian Mission was officially organized and called the Salvation Army. The organization is quasi-military, and its orders and regulations are modeled after those of the British army. Booth became its commander-in-chief and introduced a strictly autocratic form of government, demanding unquestioning obedience of all subordinates. In 1880 the Salvation Army "opened its campaign" in America, but two years later the first defection under Thomas Moore occurred, which resulted in the organization of the American Rescue Workers. In 1896 the General's son, Commander Ballington Booth, and his wife seceded from the Army and organized the Volunteers of America. (See below.) To-day there are approximately 10,000 posts in the world, over 1,000 in the United States.

The work of the Army is twofold. Its prime purpose is said to be the spiritual regeneration of fallen mankind by endeavoring to persuade fallen men and women to lead clean lives. Their highly emotional type of preaching, of "testifying," and of singing makes an impression, at least temporarily, upon many derelicts. Especially in recent years the second purpose of the Army's work, social welfare, has been more generally recognized, and in many quarters the Army is now considered the best agency to deal with the wayward and the needy. Public favor has made it possible for the Army in this country to establish 79 hotels for men and women, 12 boarding-houses for young women, maternity hospitals for erring womanhood, orphanages, settlements in the poor quarters of the great cities. Prison work and parole, family relief, aid to stricken areas, and similar humanitarian endeavors are so prominent that the Salvation Army is frequently treated solely as a social agency, while it is overlooked that in its social service the Army workers aim to bring the "gospel of *salvation by character* to the neglected masses."

364. The Salvation Army therefore must be viewed as a religious movement or denomination. Although it has no formal creed, yet it has a very definite theological system, which is contained in

Handbook of Doctrine (London, 1927, 170 pages), prepared under the personal supervision of General Bramwell Booth. Although giving little attention to doctrinal differences, its theology is strongly Arminian, featuring especially an *Enthusiasm* which is very much akin to Quakerism. (Its Enthusiastic theology has vitiated practically all fundamental Christian doctrines.) Concerning Scriptures the Handbook, p. 3, declares that "they only constitute the divine rule of Christian faith and practise." But the subjective "experience of God's people" plays a prominent part, and the Bible is not accepted as the verbally inspired Word of God, but as "the record of God's special revelation given directly to man" (p. 6), making "known God's messages to man" and "man's experiences of God" (p. 8). God is said still to reveal His will immediately, for "He speaks directly to men, . . . going straight to the heart, making them feel what they ought to do." God "speaks to His people through their spiritual leaders" (p. 114). In its extreme Enthusiasm the Army denies that the Sacraments are *Means of Grace*, and it even rejects Baptism and the Lord's Supper entirely "as abrogated Jewish ceremonies." "Our communion with God is not conditioned on human instrumentality." Appendix, p. 3. The all-important baptism is said to be the baptism with the Holy Spirit, which "results in the purifying of the heart and in power for service." For Baptism the Salvation Army has substituted the *commandments* of the Church, e. g., dedication of children, testimony, uniform-wearing, pledging total abstinence, being sworn in, and these regulations are said to accomplish the same ends that the advocates of "water baptism" claim for Baptism. Appendix, p. 9. Concerning the Lord's Supper the Army claims that "John's silence in this matter both in his gospel and in his epistles is evidence that no new and essential ceremonial was instituted" (10). True observance of the Lord's Supper is said to consist in remembering Christ's death by engaging in spiritual conversation "particularly in connection with" [the regular] "eating and drinking" (14).

365. Though coming into contact with sin in all its horrible consequences, the Salvationists do not see the truly damnable character of *sin*, stating that it is "a disorder or disease which disturbs, upsets, defiles, injures, man's whole being" (56). When the Handbook declares that "sin is inward opposition to the will of God" (54), it has in mind the continual yielding to sin, whereby the "will is weakened, the conscience dulled, the mind darkened"

(56). Concerning Adam's fall it declares emphatically that "man's spiritual powers were marred, but not destroyed. God speaks through man's conscience, kindles in him good desires, and is at hand to make him more than superior to the evil in his dispositions and surroundings" (54). "*Free will* enables man, by choosing the good, to rise to the highest heights of holiness or, by choosing evil, to sink to the lowest depths of sin" (45). That man is a child of wrath by nature is denied, for "no one will perish for the sins of his forefathers who does not make such sins his own" (54). The evil tendencies, "no matter how evil, may be overcome in the strength of God" (51) and do not involve *total depravity*; in fact "spiritual death, like bodily death, is not at once complete and does not imply the absence of will-power" (58). Hence man is able to work out his own salvation, for "God commands the sinners to repent (and that means to "be saved"); and this implies that they are able to do so" (96). The Salvation Army is thoroughly *Pelagian*.

366. Though William Booth claimed that the "bleeding Lamb" is the central doctrine of the Army, and though its emblem contains the word "blood," the Salvationists actually deny the *vicarious atonement*. "The death of Jesus Christ should not be represented as the literal or actual payment of the sinner's debt" (72). The Salvation Army people are thorough-going nominalists, teaching as to the purpose of Christ's coming that it "was sufficient to make amends for the damage done the honor of the Law" (65) and that because of Christ's sacrifice "men entertain a far more profound respect for the Law and justice of God than would have been the case had He sent the human race to hell" (73). The greatness of our guilt and the justice of God having been demonstrated by the death of Christ, the way has been opened whereby that debt could rightly be forgiven and pardoned (65, 73). The death of Christ revealed God's mercy and permitted God "to let His love and mercy flow out in forgiveness to those who repent and trust the Savior" (67). And in this sense "Christ is a propitiation for sin, or satisfaction to divine justice" (68).

367. From this it will be evident that the Salvationists use Scriptural terms in the Arminian-Methodistic sense. *Regeneration* is not that act whereby God opens our mind and heart to see and accept the Savior's vicarious obedience as our own, but it is "change of character, by which we are made once more in goodness and truth and love after the likeness of God" (105). *Conversion*

is said to be "the beginning of a new spiritual life, the soul starting life afresh with everything new" (103), so that "the ruling principle of life has been changed from selfishness to love of God and the fellow-man" (105). *Justification* is described as that act whereby God "in virtue of Christ's sacrifice does justice to that sacrifice by pardoning the believing penitent," i. e., "making us actually righteous." The ground of the sinner's forgiveness is "the love of God as shown in the sacrifice of Christ" (100 f.; see above). The conditions for salvation (forgiveness) are repentance and faith. *Repentance* is described as "the sincere determination to forsake sin and to obey God, to long for pardon, to make restitution as far as possible." God cannot forgive until man has met this condition; for "if God forgave unrepentant sinners, He would harden them in their sins" (93—96). *Faith* is necessary to salvation, or forgiveness, as "that act of personal heart trust by which the sinner commits himself to God and accepts the forgiveness which God so freely offers." That the Army's faith is merely trust in God's love, confidence that God will do His part if man "fully complies with the previous conditions," is evident from the statement that "faith for sanctification is of the same kind as saving faith. Sanctifying faith involves intellectual belief that God is able, willing, and has promised, to sanctify" (144). That saving faith does not embrace Christ and His righteousness, according to the Army, is evident furthermore from the error that there is salvation for the heathen. John 1, 9 is said to teach that even the heathen "have a measure of light" and know "something of God's love, mercy, and Fatherhood." Even though they have no knowledge of Christ, "they will be accepted on the ground of Christ's atoning sacrifice" (which has vindicated God's justice and made reconciliation possible). "Obeying the light is the condition of their salvation, just as faith in Jesus is the condition of ours" (109—111). Hence the Army denies the *sola fide*, justification by faith, but claims that "believing on Jesus" is spoken of as the condition of salvation, John 3, 36, simply because saving faith presupposes, and is impossible without, repentance" (99).

368. The doctrine of work-righteousness invariably leads to the error of "entire sanctification." The Salvation Armyists are extreme *perfectionists*. See **372**. Throughout its Handbook the Army defends its principle that man's salvation depends on man's character. "While God does everything possible to induce and help man to be good, He permits him to be tempted and leaves him

free to act as he chooses" (120). Man's free will and not God's gracious purpose in Christ is the ground of man's *predestination*; in fact, predestination is concerned not with individual persons, but with a principle. "God has declared that He is 'no respecter of persons,' but He has clearly shown that He is a respecter of character." Those persons "who possess a certain character shall enjoy particular blessings for which they are fit and prepared" (77 f.). "God chooses those who themselves choose to do what He says" (79). "Election depends entirely upon man's own conduct" (80). Thus the certainty of man's salvation is taken out of the mighty hand of God, and man is to seek the *assurance* of his salvation in the subjective conviction that a great change has taken place in him. The Army teaches that the first *witness* of man's salvation is the Holy Spirit, "who reveals directly to the person's own heart the fact of his forgiveness and acceptance. The other witness is man's own spirit, or conscience, which tells him that his heart is changed, etc." (108 f.). Only he can have the assurance of salvation who "has fully complied with God's conditions," and he only so long as "he obeys and trusts the Savior" (109).

AMERICAN RESCUE WORKERS.

369. In 1882 Thomas E. Moore was placed in charge of Salvation Army work in the United States, but withdrew from the London headquarters and organized the American Rescue Workers. These claim to be thoroughly American in their principles and methods and stress the right of separate existence on the premise that the work of the Salvation Army "is of such character and importance that it can best be done under American methods and rule" (Book of Rules, p. 5). The purpose of the American Rescue Workers is defined as being "a movement, military in its methods, organized for the reaching and uplifting of all sections of the people and bringing them to the immediate knowledge and active service of God." Constitution, Art. I. Its workers must "give every evidence of a change of heart and must live for the bettering and saving of humanity" (Art. II). The cardinal doctrines are emblemized in the American Rescue Workers' banner, the background of white representing purity, the five-pointed red star symbolizing the blood of Christ, the border of blue representing the heavenliness, and the fringe of yellow typifying the fire of the Holy Ghost (Art. X). Its theology is virtually identical with that of the Salvation Army, with this possible exception that the Rescue

Workers claim to be not only a philanthropic and evangelistic society, but a Christian Church, where the Sacraments of Baptism and the Lord's Supper are administered. P. 5. Art. XIV. About 100 stations.

THE VOLUNTEERS OF AMERICA.

370. In 1896 Commander and Mrs. Ballington Booth organized the Volunteers of America. The main reason for the separate existence of the Volunteers is expressed in the Manual of Rules, Article III, reading: "It is and shall be, so far as the operations in the United States are concerned, an American institution, recognizing the spirit and justice of the Constitution of the United States, and it is not, and never shall be, controlled or governed by any foreign power whatsoever." While the Salvation Army was absolutely autocratic in its discipline and government, the Volunteers wanted to espouse the democratic principles of self-government. Otherwise the Volunteers have patterned their society after the parent organization in methods, doctrines, and aims, and it is considered "a movement military in its methods, organized for the reaching and uplifting of all sections of the people and bringing them to the immediate knowledge and service of God" (Art. II). The spiritual work is considered its real work, while its benevolent, philanthropic, and humanitarian endeavors are of secondary importance, being considered only a means to the end of bringing the Gospel to the neglected and unchurched. No charitable work may be done at a given place unless spiritual work is first established. The Volunteer movement must therefore be considered a Church. But its doctrinal basis is extremely plastic and latitudinarian. While ordinarily its converts are directed to join the church of their preference, latterly the Volunteers, "realizing the need of more active members, have made efforts to unite the converts with the organization as church-members." Manual, p. 39. Even members of other denominations may become members of the Volunteers "so long as they do not introduce doctrinal arguments with the view of proselytizing among other church-members" (Art. XV). Doctrinally the Volunteers are closely related to the Salvation Army, having adopted the same fundamental principles. They differ from the Army inasmuch as they do not treat the Sacraments so disparagingly. The Constitution prescribes that the Sacraments shall be administered to all who desire them, but "the observance of the Sacraments is not to be considered as an essential condition of membership" (Art. XVI. See also pp. 65—72).

While, on the one hand, the Volunteers believe that the "Scriptures teach and urge all Christians to be cleansed in heart from inbred sin" (Art. XIII), still, on the other hand, the Manual prescribes a form of confession to be spoken at the celebration of the Lord's Supper containing the following: "We acknowledge and bewail our manifold sins and wickedness, which we from time to time have committed by thought, word, and deed" (p. 71). The Volunteer Prison League, under the direction of Mrs. Ballington Booth, is the outstanding benevolent work of the society. 133 stations; 28,756 members.

THE HOLINESS BODIES.

371. During the closing decades of the last century the conviction was voiced in many Reformed circles, especially in the Methodist Church, that the original power and spirituality of Wesley's doctrines were rapidly disappearing from the churches. Almost simultaneously a large number of preachers in widely scattered sections of our country organized prayer bands within their respective denominations and local churches (*ecclesiolae in ecclesia*) in the hope of restoring the "original power and purity of the Apostolic Church and to spread Scripture holiness." The bishops of the Methodist Church viewed these movements within their communion with alarm and in 1894 stated in their Pastoral Letter: "There has sprung up among us a party with 'holiness' as a watchword. . . . Religious experience is represented as if it consists of only two steps, the first step out of condemnation into peace and the next into Christian perfection. The effect is to disparage the new birth and all stages of spiritual growth if there be not professed perfect holiness. Such terms as 'saints,' 'sanctified,' are restricted to the few who have reached the height of perfect purity and improperly denied to the body of believers." Du Bose, *History of Methodism*, II, 90 f.

In the main the Holiness bodies are Arminians. The doctrinal statement of the Nazarene Church contains the essential doctrinal points of the Holiness groups: "We deem belief in the following sufficient: 1) in one God, the Father, Son, and Holy Ghost; 2) in the plenary inspiration of the Old and New Testaments; 3) that man is born with a fallen nature and is therefore inclined to evil, and that continually; 4) that the finally impenitent are hopelessly and eternally lost; 5) that the atonement through Jesus is for the whole human race and that whosoever repents and believes on the Lord Jesus Christ is justified and re-

generated and saved from the dominion of sin; 6) that the believers are to be sanctified wholly subsequent to regeneration through faith in the Lord Jesus; 7) that the Holy Spirit bears witness to the new birth and also to entire sanctification of believers; 8) in the return of our Lord, in the resurrection of the dead, and in the final Judgment." Nazarene Manual, 1925.

The various Holiness bodies differ on many points of doctrine and practise. The gift of *tongues* as the initial physical sign of "baptism with the Holy Ghost" is stressed by some; others believe divine healing is a normal experience of sanctified believers; practically all teach the premillennial coming of Christ; some practise foot-washing; others are strongly anticreedal; the majority is opposed to war, secret societies, luxuries. But they are all agreed that the doctrine of entire sanctification is the *articulus stantis et cadentis ecclesiae* and therefore make every Scriptural statement subservient to this distinctive doctrine. There is of course no practical difference between the *perfectionism* of Rome or Wesley and that of the modern Holiness bodies. Rome and Wesley predicate perfection of the believer on the premise that evil inclinations are involuntary and therefore not really sin, while the Holiness bodies base the attainability of entire sanctification on a second cleansing, subsequent to, and distinct from, regeneration, whereby the evil propensities are entirely removed. Nazarene Manual.

372. According to Holiness and Power, by A. M. Hills (one of the best-known writers on the Holiness movement and quoting profusely from Holiness books), entire sanctification (baptism of fire, baptism of the Holy Ghost) is not human *perfection*, not the believer's consecration and growth in good works, but God's act of cleansing the believer (p. 54). A. B. Simpson, one of the early exponents of entire sanctification, says that perfection is not "attainment," i. e., an increasing of sanctification, but "obtainment," i. e., an instantaneous and complete deliverance from all inbred sin, a distinct experience subsequent to regeneration. The Four-fold Gospel, 30. Entire sanctification is considered a necessary experience, for "regeneration removes the love of sin, justification the guilt of sins already committed, and sanctification the inclination to sin in the future." Hills, 91.

The Holiness writers claim that *original sin* does not involve guilt until it is approved by the free agent (Hills, 97. 83), yet state that God is not pleased with the unlovely fruits which are produced by our "moral disease." Therefore it is not sufficient

that man has forgiveness of his actual or voluntary sins, but "he must have relief in the 'basement story' of his moral nature." Since regeneration, in the opinion of the Holiness bodies, can only correct the evil will and renew man's free will, so that the Christian is inclined to good, but not eradicate nor entirely remove the wayward tendencies, therefore Christ has procured "a full salvation," "salvation to the uttermost," not only covering our voluntary transgressions by His forgiveness, or by justification, but also destroying sin by "sanctification." Hills, 92. 97. In the opinion of some Holiness writers, sanctification is tantamount to an infusion of Christ. Simpson writes: "When we are dedicated to God (entirely sanctified), Christ comes to live in us and transfuses His life through our being. . . . He lives in us as truly as though we were visibly dwelling under His wing. God is again manifest in the flesh." The Fourfold Gospel, 39. 40. The same writer claims that the "saint's" mental faculties can successfully shut out all mundane thoughts and be unaffected by sinful pleasures, or even esthetically beautiful things of this world. He pictures the act of sanctification as the emptying of a skull, which is then filled with God's penetrating fire, so that all mental faculties become the willing servants of God. Many Holiness teachers declare that in sanctification the "living physical Christ comes into our life, sharing His physical life with ours in a union which is closer than the connubial life" (The Fourfold Gospel, 61), and that because of this union "we shall have the power of Christ in our bodies," i. e., *divine healing*. Wholly Sanctified, 129. Although not all Holiness bodies teach divine healing, the majority believes that the Spirit-baptized Christians can rise physically and intellectually above their former possibilities. Hills, 229 f.

According to the Holiness people there is no relation between justification and sanctification, while Scripture teaches that sanctification follows necessarily and immediately upon justification. As justification does not admit of any progress, but is always complete, embracing the merits of Christ, so, according to the Holiness preachers, sanctification is instantaneously complete, being received by faith just as justification. Hills, 287 f. The idea of the Wesleyan perfectionist that the regenerated, but still unsanctified believer "obtains more knowledge, better habits, and more stability, even to his establishment, as a means of reaching sanctification" is rejected when Hills says: "The early Church remained in prayer ten days for God's sanctifying Spirit to come. 'Suddenly' He came,

and from the moment they were sanctified men." Hills, 55. The modern perfectionists believe that from the moment of their "baptism by the Holy Spirit" there is no growth or progress in perfection, since the "saint" is determined and enabled to fulfil Christ's law perfectly. But after all, such sanctification is only a relative perfection; for Hills says that it is not an "absolute perfection" — since God alone is absolutely holy — nor a "sinless perfection" — since it is possible to fall — nor the perfection of the believer's glorified state (p. 93). The same writer says: "Sin must not be painted in too dark colors, so as to offend every conception of divine goodness in the heart of man. Nor must the standard of holiness be set too high" (p. 41). Entire sanctification is said to consist in serving Christ perfectly with the measure of knowledge the "saint" possesses; and he will pray, "Lord, I give Thee all I know to give, just as well as I know how. . . . If I do not give all, it is because I do not know how, and Christ cannot hold me responsible for what I do not know." Forty Witnesses, in Hills, 248. In the words of Simpson, "God adapts the standard of our duty to our circumstances, ability, and growth, and we are FULLY obedient as God calls us forward step by step." Wholly Sanctified, 110 f.

The Holiness people cannot ignore the temptations with which the "saints" are beset, but emphatically declare that their evil inclinations do not come from within, but are entirely from without, "for the heart is made pure, the enemies are without, and the fort royal is all friendly to the King." Saved to the Uttermost, 25—32, in Hills, 90. Since, it is said, the temptations come entirely from without and the "saint" overcomes them, therefore "God can credit him with an obedience all the more pleasing." Wholly Sanctified, 105.

The whole theory of entire sanctification is based on *rationalism* and *Enthusiasm*. Employing the scholastic axiom "A debere sequitur posse," the Holiness teachers say that God never gives a "must" without a "may." Hills, 279. "What shall we say of these commands in Eph. 1, 4; Col. 1, 22, etc.? Is God a heartless tyrant, issuing commands to a race of moral beings that none are able to keep? If holiness is not attainable, then God commands what is impossible. . . . But God's commands are enablings." Hills, 101—124. Passages which declare that God or Christ is able to succor us in the hour of need, e. g., Heb. 2, 8; Jude 24, are said to declare that, since Christ is able, therefore He must cleanse us from all sin, i. e., also all inclination to sin. If God is able to

eradicate the indwelling sin, but fails to do so, then He "would induce imperfect spiritual and moral purity when He might just as well effect perfect purity." Hills, 130—136. 165.

A close examination of the many passages which are adduced in support of the doctrine of entire sanctification, perfection, or holiness will show that these passages speak of justification, continual justification, new obedience, God's promise to help in temptations, or that they have been torn out of their context, e. g., Col. 3, 14. 15; Heb. 5, 13 ff., or that they are subjected to an arbitrary exegesis, e. g., Matt. 23, 19: Believe that the altar (i. e., Jesus) sanctifies (i. e., makes holy) the gift (i. e., the regenerated, but still unsanctified believer). Hills, 264. Passages which clearly teach that entire sanctification is impossible in this life are simply brushed aside, e. g., Rom. 7, 14—25. In this passage, Paul is said to be "using himself as an example to represent those who are living below their privilege as believers, or he is depicting some past experience in his life." Hills, 174. In Phil. 3, 11—15 Paul is supposed to mean that he had not attained "the perfection of the resurrection state." Hills, 178. See 97.

Perfectionists, however, do not base their doctrine chiefly upon garbled Scripture-passages, but rather on the countless "testimonies of the saints," who are said to have experienced entire sanctification. Such testimonies fill the literature of the Holiness writers and constitute a prominent part of Holiness revivals, camp-, prayer-, and class-meetings. Like all Enthusiastic errors, so also the doctrine of entire sanctification must lead either to security or to despair: to security, because it eliminates daily repentance, is a dangerous anticipation of the heavenly perfection, and promotes pride and conceit; to despair, when the conscience awakes to the fact that God's perfect Law condemns this supposed perfection.

373. The Holiness bodies will be treated under two main divisions. The first section will include those groups which separated from their respective denominations, particularly the Methodist bodies, in order to develop their distinctive doctrine of entire sanctification. These independent groups, in widely scattered parts of the country, united and finally coalesced into eleven denominations. In addition to these there are eight colored Holiness bodies. While all churches in this group stress the doctrine of entire sanctification, they differ on other doctrines, e. g., foot-washing, charismatic gifts; some are related to the so-called Brethren churches; some are episcopalian, others presbyterian, in church government. It will

be necessary to state the doctrinal position of each group separately. (Cp. Index, s. v., Foot-washing, Chiliasm, Divine Healing, Charismatic Gifts, Tongues, Baptism of Fire.) The second division of Holiness bodies comprises the evangelistic associations. **376.**

1) The ASSEMBLIES OF GOD, GENERAL COUNCIL. During the first decade of this century a large number of Holiness congregations, or "assemblies," entered individually upon an aggressive revivalistic missionary program. Believing themselves to be "members of the general assembly of the first-born, Heb. 12, 23," these groups were opposed to "establishing themselves into a sect, that is, a human organization which forms articles of faith and has unscriptural jurisdiction over its members and which separates itself from other members of the General Assembly, or the Church of God." Constitution, adopted 1929. But a definite association of the independent local groups was considered valuable, and in 1914 about 100 delegates, representing a variety of denominations, associated themselves together as the Assemblies of God. Headquarters were established at Springfield, Mo.

Since the majority of members had been members of Methodist churches, the articles of faith are patterned after the Arminian confessions, but are "not intended as a creed for the Church." In addition to the doctrine of entire holiness the Assemblies believe in the direct and immediate *witness of the Spirit* as an inward evidence of salvation; in the doctrine that every local assembly is an integral part of the Church; in divine healing; in the gift of tongues as the initial physical sign of the full consummation of sanctification; in the premillennial coming of Christ. Tithing for the support, not the salary, of the pastors and missionaries is observed. 47,950 members. Missions on thirty foreign fields.

2) CHURCH OF CHRIST (HOLINESS) was at first interdenominational and antisectarian, but gradually developed into a new denomination, being represented chiefly in Mississippi and Virginia. In addition to the Arminian doctrines it emphasizes entire sanctification, baptism by immersion, the gift of the Holy Ghost, foot-washing, and divine healing. 4,919 members.

374. 3) THE CHURCH OF GOD (General Assembly of Churches of God) was organized in 1886 and reorganized in 1907 to meet the peculiar views concerning entire sanctification and related doctrines held by a number of people in various denominations of Tennessee. Its doctrine is Arminian. It teaches that the gift of

tongues is a witness of the experience of entire sanctification; it believes in the complete restoration of the spiritual gifts, including divine healing; it practises the washing of the saints' feet and tithing; it forbids the use of liquor (even soft drinks), participation in war, membership in secret orders, and the wearing of jewelry. Minutes, 1931, pp. 96. 97. The denominational terms Church of God and Holy Christian Church are used promiscuously in the official minutes. The church government is said to be patterned after the Apostolic Church, for "as the first Church had its headquarters at Jerusalem," so the Churches of God have their headquarters at Cleveland, Tenn. As the Apostolic Church was "theocratic in its government, James speaking with the counsel and perfect agreement of the council, Acts 15, 19," so the will of God is said to be recognizable to-day when "the Church strictly adheres to the leadings of the Holy Church." Minutes, 13—17. In 1931 this body claimed 1,000 ministers and about 30,000 members, including a number of colored churches.

4) THE CHURCH OF GOD (Anderson, Ind.) claims that it is not a denomination, but a "reformation movement" which should "ultimately affect the entire Church and bring it to the realization of the grand Scriptural ideal that spiritual fellowship with Christ and with each other and devotion to Scriptural ideals constitute a sufficient bond for the followers of Christ." Brief Sketch, 5. 19. This movement was organized under the leadership of Daniel S. Warner and now has its headquarters at Anderson, Ind.

Its doctrinal system is predicated on the theory of the moral agency of man and the supernaturalism of religious experience, stressing the doctrine of entire sanctification as a definite experience subsequent to regeneration. It believes in divine healing and other "spiritual gifts," practises foot-washing, baptism by immersion, is opposed to war and membership in secret societies. Its distinctive doctrine is that "the Church of God originally was not an aggregate of individuals, . . . but the concrete embodiment of the spiritual body of Christ" (Brief Sketch, 14), and it is therefore said to have had the Spirit, divine charismata, and offices based on these charismatic gifts, e. g., prophets, healers, teachers, in other words, both purity of doctrine and a theocratic form of government. Both are said to have been lost through Rome's errors, but are being restored, the purity of doctrine through the Lutheran Reformation and the theocratic form of government through the Church of God reformation movement, which rejects all

ecclesiasticism and has established the ideal of the Spirit-filled and Spirit-directed Church (l. c., 19). The Church of God rejects all *creeds* as "a system of human authority in church relationships and in spiritual operations" and all denominational lines, since it "recognizes the Lord's people in all communions and feels an irresistible drawing in the Spirit toward them." The claim is made that there can be no perfect unity with such believers until they are willing to give up the unscriptural systems of ecclesiasticism and to recognize the principle of theocracy in the Church (l. c., 21 f.). Only such authority is to be recognized in the Church of God as "exists in the individuals by virtue of their divine gifts and qualifications" (l. c., 20).

375. 5) THE CHURCH OF THE NAZARENE is the fusion of some ten distinct Holiness movements which had been organized in New York, the New England States, California, Texas, and the Southeast around 1900. The Nazarene Church is essentially in accord with Methodism, both doctrinally and politically. Its distinctive mark is the emphasis which is placed upon the doctrine that in His atonement Jesus has made provision not only to save men from their sins, but also to perfect them in love. Nazarene Manual. The doctrinal position of the Nazarene Church is very broad (cp. 371), "requiring only such avowals of belief as are essential to Christian experience," i. e., *entire sanctification*, granting liberty to its members in the doctrine of Christ's second coming, in the mode of baptism, but rejecting the belief in the gift of tongues and divine healing. It is the largest body among the Holiness groups, numbering about 1,500 churches, claiming 80,000 members, and carrying on an aggressive mission program at home and abroad. Headquarters are at 2923 Troost Avenue, Kansas City, Mo.

6) THE CONGREGATIONAL HOLINESS CHURCH is a body that seceded from the Pentecostal Holiness Church as a protest against the quasi-episcopalian form of church government in the parent organization. (Cp. Book of Discipline.) Its doctrinal stand is virtually identical with that of No. 10.

7) THE HOLINESS CHURCH grew out of the evangelistic preaching of the Methodists H. Wallace, J. Singer, and H. Ashcroft in Southern California. It emphasizes the same doctrinal principles, rules, and regulations which govern the other Holiness bodies, including the "privilege of divine healing" and the doctrine of Christ's premillennial coming. Though organized as early as

1896, it has made little progress numerically and is confined to California and Kentucky, with 32 churches.

8) THE (ORIGINAL) CHURCH OF GOD, a group of 50 churches with 2,487 members, organized in 1886, claims to be the first Church which was organized according to the pattern of the Apostolic Church. Its Minutes (Chattanooga, 1931) state that "it stands for the whole Bible rightly divided, the new Testament being the only rule for government and discipline" (p. 37). The usual Holiness tenets are stressed, also divine healing, gift of tongues, baptism by immersion, foot-washing, tithing, opposition to secret societies and worldly amusements.

9) THE PENTECOSTAL ASSEMBLIES OF THE WORLD, known also as the Apostolic Faith Assembly, Full Gospel Assembly, etc., 7,850 members, believe that "membership in the Church is obtained only by sincere repentance, water baptism, and the baptism of the Holy Ghost as evidenced by speaking in other tongues." Divine healing, entire sanctification, and especially the imminent and personal return of Christ, opposition to secret societies and war, observance of foot-washing, are some of the outstanding tenets. Cf. Census Report, II, 1089. The more extreme form of the earlier Methodist revivals is typical of the Full Gospel missions (Holy Rollers).

10) THE PENTECOSTAL HOLINESS CHURCH "has grown out of the Holiness movement of the South and Middle West during the years 1895 to 1900. It includes principally the Fire-baptized Holiness and the Pentecostal Holiness Church, which were united at Falcon, N. C., in 1911." Discipline, published by P. H. Publishing House, Franklin Springs, Ga. Its basis of union demands the acceptance of the doctrines of entire sanctification, the gift of tongues as the initial evidence of the baptism with the Holy Ghost, divine healing, the imminent premillennial coming of Christ. The word "hell" in the Second Article is defined as "the place of the departed righteous." The attendance at "all places of worldly amusement" is proscribed, likewise the use and distribution of tobacco, needless ornamentation, church bazaars, etc. The mode of baptism and the practise of foot-washing is left to the individual. 8,096 members.

11) THE PILGRIM HOLINESS CHURCH is a fusion of a number of Holiness churches, notably of the International Apostolic Holiness Union and of the Pilgrim Holiness Church, which had been a district of the Nazarene Church. Its doctrinal motto is: "In

essentials unity, in non-essentials liberty, in all things charity." According to its manual the specific purpose of the Pilgrim Holiness Church is to preach the so-called "full Gospel," i. e., salvation from actual sins through justification and from original sin through entire sanctification; the premillennial coming of Christ; divine healing; and evangelization of the entire world. The manual (Cincinnati, O.) proscribes frivolous conversation, sale and use of tobacco, liquor, and drugs, dances, baseball, membership in lodges, and military training. 15,040 members.

12) HOLINESS METHODIST CHURCH. See 321.

COLORED HOLINESS BODIES.

1) THE APOSTOLIC OVERCOMING HOLY CHURCH OF GOD (formerly using the word Ethiopian instead of Apostolic) numbers 1,047 members. Its general purpose is evangelistic. 2) CHURCH OF GOD (APOSTOLIC), 492 members, teaches perfectionism, baptism by immersion, and practises foot-washing. 3) CHURCH OF GOD IN CHRIST, 20,263 members, stresses the possibility of entire sanctification, in evidence of which the gifts of speaking in tongues and divine healing are said to be given. Baptism is by immersion; the washing of feet is observed. 4) THE FREE CHURCH OF GOD IN CHRIST, 874 members, historically and doctrinally related to the preceding group, opposing tithing and war. 5) THE FREE CHRISTIAN ZION CHURCH OF CHRIST, 187 members, is Methodistic in doctrine, but is opposed to the episcopal system. 6) CHURCH OF THE LIVING GOD (CHRISTIAN WORKERS FOR FELLOWSHIP), 11,558 members, is organized as a fraternal order. Its founder, Wm. Christian, "who, by virtue of a divine call, created the office of chief," teaches that the "Freemason religion is the true mode of religion" and that his "organism shall be known as operative Masonry and its first three corporal degrees shall be Baptism, Holy Supper, and feet-washing." Dues in the nature of tithes are collected; the churches are known as temples; the sick are anointed. 7) CHURCH OF THE LIVING GOD (THE PILLAR AND GROUND OF TRUTH), 5,844 members, seceded from the preceding group, largely due to the difference in the management of the order. 8) THE CHURCHES OF GOD, 29 churches, believe that "the body of believers in any one place is the church in that place, for on account of the unity of Christ there can be but one church in a particular place, though there may be several meeting-places" (Star Book). The group teaches entire sanctification, divine healing, and other charismatic gifts (l. c., pp. 20. 21. 31).

EVANGELISTIC ASSOCIATIONS.

376. In this chapter a number of organizations will be treated which are not denominations, but rather associations of churches or of members in various denominations or of individual workers having one thing in common, namely, to conduct evangelistic or missionary work, chiefly in the interest of spreading the doctrine of *entire sanctification* and related doctrines. These associations are undenominational and usually show little inclination to organize definite congregations; others again concentrate their work in the foreign fields. The associations are numerically small, and it will not be feasible to give statistics, because some report only the workers and those actively identified with the various movements. (See Index, s. v. Perfectionism, Charismatic Gifts, Divine Healing, Foot-washing, Chiliasm.)

1) THE APOSTOLIC CHRISTIAN CHURCH (Neutaeufer, New Baptizers), a loose association of 53 German-Swiss congregations, was founded by the Swiss-American Rev. S. H. Froehlich. The body holds views which in some respects are akin to those held by the Mennonites, the doctrine of entire sanctification constituting a prominent feature. Similarly to the Novatians, they believe that he who has arrived at the state of perfection and again enters the state of sin cannot receive forgiveness, thereby denying *second conversion*. They reject infant baptism and teach that in the *baptism* of adults, sins are not only forgiven, but "entirely burnt away." 5,709 members.

2) THE APOSTOLIC FAITH MISSION is not, properly speaking, a denomination, but "an evangelistic movement on Scriptural plan, carried on by preachers, evangelists, and special workers who feel they are called by God and who work without salary or collections." Census Report. According to its confessional publications it emphasizes, in addition to peculiar doctrines of the Holiness group, particularly the doctrine of divine healing (both by personal visits and by correspondence, as also by "discerning the Lord's body" in the Lord's Supper), the literal millennium, and foot-washing. Its missionary work is carried on chiefly in Japan, China, Korea, and South America.

377. 3) THE CHRISTIAN CHURCH AND MISSIONARY ALLIANCE, which originated in the evangelistic movement among the unchurched masses by the Presbyterian minister A. B. Simpson of New York in 1881, is an association of members in the various Protestant churches "who seek fellowship with one another and

with the larger association of kindred believers, without affecting their denominational relations." Manual of 1931, p. 6. The objects are "to hasten the return of our Lord by following His program for this age, which is to preach the Gospel in all the world and to deepen the spiritual life of Christians everywhere by the testimony of the Holy Spirit," i. e., entire sanctification. It is by far the largest and most aggressive missionary association, numbering 332 local "branches" in the United States with 22,737 members. Seeking to avoid any sectarian aspect, it is averse to establishing independent churches, many of its most active and liberal supporters being members in various Protestant churches. The association "engages only in such activities as contribute to world evangelization." In this country its work has generally been restricted to the spiritually neglected masses. On the foreign fields over 500 white and over 1,000 native workers are employed, without duplicating the work of any existing Gospel agencies.

Being undenominational, it has no official creed and permits the local branches absolute liberty in the mode of baptism and in church government. Membership in the Alliance is based solely upon acceptance of the fundamental Christian doctrines. The Alliance, however, demands that the fourfold or "full" Gospel be recognized, i. e., a) Christ must be preached as the Savior from sin; b) as the Sanctifier (entire sanctification, q. v.); c) as the Healer (divine healing, q. v.); d) as the coming King (pre-millennial coming, s. v. Chiliasm). Headquarters are at 260 W. 44th Street, New York.

378. 4) THE CHRISTIAN CONGREGATION (two churches) wants to systematize charity. 5) CHURCH OF DANIEL'S BAND numbers four churches. 6) THE HEPHZIBAH FAITH AND MISSIONARY ASSOCIATION, a voluntary organization of 14 congregations, with headquarters at Tabor, Iowa, engages about 150 workers in home missionary work and 26 workers in foreign fields. The society has no formal creed, but emphasizes the "full" Gospel (q. v.).

7) THE METROPOLITAN CHURCH ASSOCIATION, an outgrowth of the missionary activity of the Metropolitan Methodist Church of Chicago, carries on an aggressive missionary program in all parts of this country and in foreign countries. Believing that Matt. 19, 21 must be understood literally, no one connected with the organization, including the teachers at the large Bible school in Waukesha, Wis., receives a regular salary. Its theology is Arminian, stressing in particular the preaching of the "full" Gospel.

8) THE MISSIONARY CHURCH ASSOCIATION is a group of cooperating evangelical churches which seek "better opportunities for cultivating deeper spiritual life and engage in aggressive work." Preamble to Constitution. Most of its missionaries, trained at the Fort Wayne Bible Training-school, are sent to foreign mission-fields under the direction of the Christian and Missionary Alliance. It subscribes to the Arminian theology and stresses in particular entire sanctification, the premillennial coming of Christ, divine healing, non-resistance, baptism by immersion.

9) MISSIONARY BANDS OF THE WORLD was organized by the Rev. Vivian A. Dake, in 1885, in order to engage talented young people of the Free Methodist Church in mission-work. It is practically a denomination, though it is still largely a missionary movement, engaging about 50 ministers in the United States and some 55 workers in foreign fields. Doctrinally it is closely related to the Free Methodist Church, emphasizing entire sanctification, divine healing, opposition to secret societies and to war.

10) THE PILLAR OF FIRE (formerly the Pentecostal Union) was organized by Mrs. Alma White, the wife of a Methodist minister, in 1901, "for the purpose of engaging in works of benevolence, charity, and missions." Mrs. White had carried on missionary enterprises in a number of Colorado towns entirely separate from her husband's pastoral work and due to opposition separated from the Methodist Church, believing that "the Methodist Church as such had ceased to exist and had lost its spirit and truth." Why Pillar of Fire? p. 20. 22. Mrs. White's Church is committed to the doctrines and principles of historic Methodism, "taking an uncompromising stand against sin and proclaiming the doctrine of holiness" (l. c., 30). Mrs. White believes that it was her specific calling to adapt methods in church-work to the changed conditions of our age, e. g., ordaining women as bishops, wearing special garb. 2,442 members.

ANGELUS TEMPLE.

379. The center of a new religious movement carried on by Mrs. Aimee Semple McPherson Hutton, still referred to generally as Mrs. McPherson. A Canadian by birth (1890), she was converted at the age of 17 by Robert Semple, a traveling evangelist, who soon afterwards became her husband. Semple died in China, and the widow returned to America. She married Harold McPherson, made revival tours, and a separation from her husband

followed. McPherson obtained a divorce on the grounds of desertion. She has since married David Hutton, from whom she has again been separated (1934). Mrs. McPherson bears the title Pastor of Angelus Temple, an institution which she has built up through her preaching. A mural painting above the organ grill portrays her "vision" of the second coming of Jesus Christ. The movement claims 186 branch churches (94 in California) with a membership of over 100,000. The membership of the Temple itself was 20,000 in 1930. The institution has 30 missionaries in foreign lands.

Originally Mrs. McPherson's work was Pentecostal in character. "When Mrs. McPherson first came to Los Angeles, she was associated with the 'tongues' movement at Victoria Hall. The movement at Victoria Hall was then a genuine 'Holy Roller' movement so far as physical facts go. For many years before that time she was a most prominent figure in the 'tongues' demonstration, which attended all her revivals. Her first husband was a 'tongues' preacher, preaching in unknown tongues. She claims in her writings that she was convicted under his preaching while he was speaking in an unknown tongue. She claims that her second husband received the gift of 'tongues' under her ministry. During her first revival in Los Angeles, the 'tongues' manifestations became so noisy in her meetings that people living near by complained to the police, and I have personally talked with the officers who were assigned the task of protecting the community about the tent from these demonstrations." R. P. Shuler, *McPhersonism*, p. 36.

380. The work at the present time is organized as the Echo Park Evangelistic Association, Inc. The denominational connection is uncertain. Mrs. McPherson has advertised herself as a Baptist preacher. The Declaration of Faith (edition 1933) states the orthodox Christian position on the Scriptures, the Trinity, the fall of man, the plan of redemption, salvation through grace, and the last things, while the Reformed doctrine finds expression in the paragraphs on the Sacraments (*Baptism* "a blessed outward sign of an inward work, a beautiful and solemn emblem"; the *Lord's Supper* "a precious type of the Bread of Life," etc.). Regarding *divine healing*: "We believe that divine healing is the power of the Lord Jesus Christ to heal the sick and the afflicted in answer to believing prayer." Applicants for membership "must show evidence of having genuine born-again experience."

381. Mrs. McPherson claims direct *revelations*. God speaks to her through trances. Therefore to her have been given certain powers that have been withdrawn from those ministers who worship "a Christ that was." In the opening paragraph of a booklet entitled *Lost and Restored*, Mrs. McPherson states very frankly that "the message contained in this booklet was given in vision and prophecy under the *inspiration* and power of the Holy Ghost." The title of another book, *This Is That*, is an allusion to Acts 2, 16, thereby claiming for her ministry the fulfilment of the prophecy in Joel regarding the pouring out of the Spirit. "Beginning with a miraculous conception in her mother's womb of a baby girl as a result of a sacred vow entered into between that mother and God and ending with messages to the nations and to the saints, delivered from God Himself through his prophetess, this book will go down to unborn generations, should her movement continue, as a revelation, a book of God, a book as certainly inspired as the Bible and relating to a woman as certainly inspired as Isaiah or St. Paul." R. P. Shuler. A description of herself in the same book, p. 776, represents her as God's bride. She thus describes her endowment with the gift of interpreting tongues: "One day as I was worshipping the Lord in other tongues, as the Spirit gave utterance, I suddenly became conscious of the fact that I could understand the words that the Spirit was speaking through me. . . . No one in the assembly had had the gift of interpretation up to this time. . . . As the pastor spoke, the power was flowing through my being. . . . The brother pointed over the audience in my direction and said: 'Somebody here has got the interpretation.' . . . The next meeting wherein a message in tongues was given through the brother, I yielded to the Spirit, who seemed literally to lift me to my feet and spoke through me in English the interpretation of the message which had been given in tongues. I was amazed to find how easy it was." *This Is That*, 1919 edition, pp. 69. 70. 54. Also regarding this book she claims direct inspiration. "It is as a direct result of these gifts and operations of the Spirit that the following messages and visions are recorded. Sister McPherson claims no authorship, as, when these messages were spoken through her, she was completely under the power of the Holy Spirit, her tongue and voice were controlled by the Spirit as though speaking in tongues; only that they came in English. Those who were present copied down the messages word for word as spoken" (p. 635).

382. *Divine healing* is prominent in McPhersonism. According to her theory we are saved and healed by faith as a result of the death of Jesus Christ upon the cross. She predicates her healing under the atonement on Matt. 8, 17: "Himself took our infirmities and bare our sicknesses." 144, footnote.

Angelus Temple has for its program the so-called Four-square Gospel, the four elements emphasized being: conversion; divine healing; baptism of the Holy Ghost, including "tongues"; and the premillennial return and reign of the Lord (*chiliasm*). — Mrs. McPherson's stormy domestic life and unblushing mercenary spirit have not materially affected the following which she has gathered through her personality, her bold claims of immediate inspiration and miraculous power, and her gift of organization. In England the movement is known as Elim Four-square Gospel Alliance. In Germany its representative is the Elim Christengemeinde.

THE SWEDISH EVANGELICAL MISSION COVENANT.

383. The majority of the Swedish immigrants who came to this country during the second half of the nineteenth century had been members of the Swedish State Church and upon their arrival in America quite naturally united with the Swedish Augustana Synod, which had maintained fraternal relations with the Lutheran State Church in Sweden. An appreciable number of immigrants, however, came from the free churches of Sweden which had seceded from the Lutheran State Church following the great revival of the nineteenth century. Under the leadership of a number of lay preachers, and particularly of Paul Waldenstroem, the Swedish Mission Covenant was organized, without a definite confession. The immigrants coming from these mission societies did not feel at home in the Lutheran Augustana Synod and therefore organized independent congregations, or "mission" churches. In 1873 a number of these societies, especially in Illinois, united and formed the Swedish Lutheran Mission Synod, and in the following year others organized the Ansgarius Synod. Since the work of these two bodies was identical, they united in 1885 as the Swedish Evangelical Mission Covenant. In reality this is only a loose organization and a voluntary union of congregations with a very broad and liberal confessional basis. *Pietism* and *unionism* are outstanding characteristics. The present president, the Rev. C. V. Bowman, defines the doctrinal standard of the Mission Covenant as follows:

“The Covenant emphasizes particularly the necessity of having spiritual life through faith in Jesus Christ. It likewise emphasizes the importance of organizing local Christian churches of believers only, not a mixed multitude of believers and unbelievers. In matters of doctrine the Mission Covenant fully realizes the importance of adhering closely to the teachings of the Word of God; but appreciating the fact that godly men and sincere students of the Bible differ widely in their conceptions of some Bible-truths, the Covenant has not formulated a *creed* and made its acceptance a condition for membership in the Covenant churches. . . . The Covenant prefers to emphasize the importance of searching the Scriptures and holds that the spiritually enlightened Christians will find in the Bible itself the most satisfactory guide to the truth.” 36,838 members.

SWEDISH EVANGELICAL FREE CHURCH. — When the Swedish Mission Covenant was organized in 1885, a number of mission congregations declined to join the union and organized the Swedish Evangelical Free Mission, later changed to Swedish Evangelical Free Church. It allows still greater liberty in doctrine than the Mission Covenant, permitting its ministers to have their own convictions concerning such doctrines as the atonement, Baptism, and Holy Communion. The only requisite for church-membership is conversion and the Christian life. Baptism is usually administered by immersion. 8,166 members.

THE NORWEGIAN AND DANISH EVANGELICAL FREE CHURCH ASSOCIATION traces its origin to the spiritual awakening which swept over the Scandinavian countries and resulted in the forming of “free churches.” These independent churches in Norway and Denmark sought bonds of fellowship with similar movements in other countries, especially with the earlier Congregationalist movement. Immigration brought many members of these free churches to America, where associations were formed and fraternal relations established with the Congregational Church. In 1910 a national association was organized at Chicago. 3,781 members.

CHRISTIAN CATHOLIC CHURCH IN ZION.

384. Founded at Chicago in 1896 by John Alexander Dowie, ostensibly for the restoration of the Apostolic Church and organized with apostles, prophets, elders, etc. Dowie was a Congregational preacher, ordained in Australia 1871. He began to practise *divine healing*, then came to America and built Zion

Tabernacle in Chicago, 1893. He assumed in 1901 the title "Elijah the Restorer" and in 1904 advanced to "First Apostle." Prominent throughout his extraordinary career as a cult-leader and industrialist is the claim that faith-healing is of the essence of Christianity. He drew large crowds to the Auditorium, and later to his tabernacle, through his attacks on liquor, smoking, and the use of medicine. The cult teaches baptism by immersion, the millennium, tithing as an obligation, and abstinence from pork. The *apostolate* is regarded as a mark of the true Church "throughout the Christian dispensation." "*Perfection* comes later in the Christian life. . . . The salvation of Jesus Christ eliminates sin from the spirit, from the soul, and from the body." *Leaves of Healing*. Since 1899 the organization is established at Zion City, north of Chicago, and conducts business enterprises which have had a value of millions. In 1906 Dowieism claimed 17 branches, 35 ministers, and 5,865 members. A missionary campaign in New York proved a failure and broke Dowie's influence. He was accused of immorality and of mismanagement of funds, was deposed 1906, and died 1907. Wilbur Glenn Voliva, his son-in-law, became his successor. The organization is no longer listed in the census reports as a religious body. (See Census Rep., 1926, II, 644.) The Zion City establishments were bankrupt in 1932.

In its later stages the cult has given much prominence to chiliasm. The doctrine of the general *resurrection* is termed "one of the greatest perversions of Scripture which Satan has succeeded in foisting upon the Church." When the saints are awakened, a period of 1,000 years elapses before the resurrection of the ungodly. The dispensationalism of the new chiliasm is taken over, with additions of date-setting, based on much violent wresting of Scripture. In the story of Elisha's mocking "the two bears are the types of the first and second beast that appear immediately after the Rapture, one coming out of the sea and the other coming out of the earth; and the forty-two children represent the 1,260 days, or the three years and six months, or the forty-two months, of tribulation." The Lord's coming is close at hand. The year 1934 marks the close of the "times of the Gentiles." Sometime before September 16, 1936, the Rapture will occur. In 1942 the Battle of Armageddon will be fought. Different from Dowie, who denied plenary inspiration and taught a continuous revelation, Voliva claims rigid adherence to the Scriptures. The organization continues to claim apostolic character, with something of a *hierarchy*

including apostles, elders, evangelists, deacons, and deaconesses. The form of government in the Church is called theocratic, "which means the rule of God, the Church having no narrow *creed*, but takes the whole Bible as its rule of faith and practise."

ADVENTISM.

385. The Advent movement originated with William Miller (1772—1849), who claimed that the *millennium* would be ushered in by the premillennial coming of Christ. Miller furthermore believed that the prophetic portions of the Bible foretell the exact time of the Lord's visible return and the establishing of His glorious reign in this world. According to Miller "the cleansing of the temple" in Dan. 8, 13 means the cleansing of the earth at Christ's second coming and is to take place at the end of 2,300 days, i. e., 2,300 years. According to his computations Jerusalem was restored in 457 B. C., and therefore Christ would return about 1843. Thousands in the existing churches, especially the Baptist denomination, — Miller was a licensed Baptist preacher, — accepted the theory and prepared for the coming of the Lord. When the time set by Miller had passed, a second date, October, 1844, still found many awaiting the Lord's return.

After these two disappointments the majority of Miller's followers in the various denominations were sobered; some churches had also by this time taken a definite stand against the Millerites, and therefore the adherents of the Advent movement formed an independent organization in 1845 to perpetuate the distinctive doctrines developed by Miller, particularly the imminence of Christ's premillennial coming and the soul-sleep (psychopannychism). But divergent opinions were held by various leaders of the loosely organized body, primarily concerning the Sabbath, the immortality of the soul, the eternal punishment of the wicked, resulting in several divisions. One body, the Evangelical Adventists, taught the doctrine of the Trinity, eternal punishment of the wicked, the immortality of the soul, and the conscious state of the dead. This branch, however, disbanded about 1915, and there are now five groups, the largest being the branch known as —

386. 1) THE SEVENTH-DAY ADVENTISTS. — A group of Millerites under the leadership of Joseph Bates, James White, and his wife, Ellen G. White, believed that Miller's interpretation of Dan. 8, 13, 14 was correct concerning the time, but not the character of the event. They said that the cleansing of the sanctuary prophesied

for the year 1844 was not to take place in the earth, but in heaven. During the early years after the failure of Miller's prophecies this group held that in 1844 the period of human probation had ended and that Christ had entered upon the so-called investigative judgment, to be followed shortly by His personal and visible appearing. This is the so-called shut-door theory, which is no longer held. Cf. D. M. Canright, in his critique, *The Life of Ellen G. White*, pp. 103 ff. Adventists believe that it is their special duty to preach to the world that the "hour of God's Judgment has come," Rev. 14, 6—14, that man should therefore "come out of Babylon" and obey the commandments, in particular also that concerning the Old Testament *Sabbath*. This group of Adventists has been observing the Sabbath since 1844 and adopted the name Seventh-day Adventists in 1860. A general conference was organized in 1863, with headquarters at Battle Creek, Mich., now in Washington, D. C.

387. It is difficult to define the position of the Adventists on many fundamental doctrines. The statements of their fundamental beliefs are not only ambiguous, but often misleading when examined in the light of their other writings, especially the works of Mrs. Ellen G. White. The Seventh-day Adventists refuse to accept *creeds* on the ground that "the Bible contains a sufficient rule for faith, morals, and practise." The truth of the Gospel is said to be "a growing, dynamic thing, that must not be shackled by the cold formularies of men." A. L. Baker of the Adventist Press Association in Weber, *Religions and Philosophies*, 144. Though they claim that "the Bible contains an all-sufficient revelation of God's will to men" (*Fundamentals of Belief*), they also believe that "the *gift* of prophecy together with other gifts of the Spirit should be manifested in the Church in every age." What do Seventh-day Adventists Believe? Mrs. Ellen White "is looked upon as having possessed the gift of prophecy and having received messages of instruction for the Church from time to time by the direct inspiration of the Holy Spirit." Quoted by the Adventist H. E. Rogers in *Census Report*, II, 24. The Adventists are gross *Enthusiasts*.¹⁸⁾ Mrs. White believes "that the listening ear can hear and understand the communications of God through the

18) Their Enthusiasm probably explains the contradictory doctrines entertained in their midst and the frequent changes made. Guenther, *Populaere Symbolik*, quotes Adventist writers who deny the spirituality and omnipresence of God, the Trinity, the consubstantiality of the Son, the incarnation of Christ. Present representatives of the Adventists emphatically profess belief in these doctrines.

things of nature," . . . but that "in the Word we have clearer lines of the great work of atonement." Steps to Christ, 89. 92. The same author declares that even the heathen have not only heard God's voice in nature, but that they have also been touched by the Holy Ghost and are recognized as God's children. Desire of Ages, 638.¹⁹⁾

388. The doctrinal system of the Seventh-day Adventists can best be understood in the light of their central theme, the peculiar notions concerning the cleansing of the sanctuary. Fundamental Beliefs states: "The true sanctuary is the temple of God in heaven, which is to be cleansed at the end of the 2,300 days of Dan. 8, 13. 14 (1844), when Christ entered upon the judgment phase of His ministry in heaven. Its completion will close human probation. . . . In the time of the judgment, God sends forth a proclamation of the approach of Christ's second coming and brings to view a work of reform to prepare a people to meet Him at His coming. . . . This investigative *judgment* determines who of the dead is worthy to have a part in the first resurrection and who of the living will be translated." The standard, or norm, according to which Christ is conducting this investigative judgment since 1844 is the will of God as contained in the Decalog. Adventists believe that the introduction and observance of *Sunday* instead of the Jewish Sabbath is the abomination foretold Dan. 7, 25 and the mark of the Antichrist. The "cleansing of the sanctuary" consists in judging and condemning the churches which observe the Sunday, prophesied Rev. 14, 8. Only strict Sabbatarians will have part in the "first resurrection," which will take place after all nations have been warned of the sin of defiling the Sabbath. The Old Testament tithing system is considered mandatory. Dietary rules as given to the Jews, including the prohibition to eat pork, form a prominent part in their religion, the claim being made that deliverance from sin and healing from diseases through correct dieting are complementary functions of the Gospel. Baker, l. c., 139.

389. Such Judaizing tendencies virtually abolish the Gospel. Adventists cannot distinguish between *Law and Gospel*. Mrs. White writes: "In the Law is embodied the same principle as in the Gospel." Desire of Ages, 608. Religion, according to Seventh-day Adventists, does not consist in systems, rites, or creeds, but in "genuine goodness" (l. c., 497). It is true that the Adventist

19) Both books are published by the Review and Herald Publishing Association, owned and operated by the Seventh-day Adventists.

publications abound with statements which stress the *vicarious atonement* of Christ, which speak of faith embracing Christ and justifying from the sins that are past. But these declarations must be understood in their proper setting. *Faith* is not viewed as the hand which appropriates Christ and His merit, but is said to take hold of Christ's divine power, "inducting the believing into the covenant relationship, where the Law of God is written on his heart, and through the enabling power of the indwelling Christ his life is brought into conformity to the divine precepts." Fundamental Beliefs. Adventists teach that *good works* are necessary to salvation. Atonement, 157. True, they state that we are "justified by Christ's blood for the sins that are *past*," but they consider it equally important that we "are saved from the power to sin by His indwelling." *Justification* is therefore not based on the "Christ for us" but on the "Christ in us." Mrs. White writes: "Our only ground of hope is in the righteousness of Christ imputed to us *and* in that wrought by His spirit working in and through us." Steps to Christ, 68. Naturally the Adventists make much of the believer's *mystical union* with Christ, which is said to result in man's moral transformation and the ability to keep the Law of God. According to Mrs. White, *Christ's work* consisted chiefly in showing that the Law of God could be kept in humanity. "Christ came to reshape the sin-marred character of man after the pattern of His divine character and to make it beautiful with His own glory." Desire of Ages, 38 f. 296. 308. 310. 123. 604. Steps to Christ, 11. 26, and passim. *Conversion* therefore is defined as "an entire transformation of life and character by the recreative power of God through faith in Jesus." Fundamental Beliefs. 77. Such Arminian principles presuppose the doctrine of the *freedom of human will* and a denial of the *total depravity* of man, Mrs. White teaching that all men are able to chose between truth and error, for none are so vile that they cannot consent to enter into covenant relation with God. Desire of Ages, 458. 258. 763.

390. Adventists have developed an eschatology in accord with their phantastic theories. They teach that "Christ has made provision for the atonement for the sins of men and in the final day of accounting will formally blot out the sins of men." What do Seventh-day Adventists Believe? They view Christ's priesthood as the antitype of the Old Testament sacerdotal office, because, as the daily sacrifices were intercessory, so Christ until 1844

interceded for men's sins, which had been brought into the heavenly sanctuary. But as the sins of the Jewish people were judged and removed on the Day of Atonement and the sanctuary again cleansed, so also Christ has entered "upon the judgment phase of His priestly office" in 1844 and "is now removing the sins of those in whom His salvation has become efficacious." Fundamental Beliefs, § 14. (Cp. Guenther, *Populaere Symbolik*, pp. 193. 227. Canright, *op. cit.*, 138.) Adventists believe that Christ could intercede for men even after their death, since the dead are said to be in a state of unconsciousness until their resurrection (soul-sleep). (Adventists adopt an arbitrary punctuation in Luke 23, 43, viz., "Verily I say unto thee to-day: "Thou," etc.) The doctrine of the soul-sleep is based on the theory that "human nature is inherently mortal and that *immortality* and eternal life come only through the Gospel and are bestowed only upon believers at the second advent of Christ." The Adventist doctrine of man's mortality is said to release God from the stigma of everlastingly torturing the wicked, to make the phantasy of spiritism, the communication with the dead spirits, impossible, and to give that honor to Christ which His vicarious death merits. Baker, *op. cit.*, 144. At the second coming of Christ the righteous dead will be raised and the righteous living translated and taken to heaven for thousand years to rule with Christ and judge the wicked. At the close of the millennium, Satan and the wicked, who will be raised in the second *resurrection*, will make their final assault upon the saints, only to be consumed and *annihilated* by a terrible conflagration, which will at the same time regenerate the earth as the everlasting abode of the saints.

The Adventists reject infant *baptism*, baptize by immersion only, as a sign of, and following, true repentance. Obedience to every commandment of God, including "the keeping of the Sabbath," must precede a valid baptism, and therefore the baptism of the churches which do not observe the Sabbath is not recognized. (The Nature of Christian Baptism, 57 f., quoted by Guenther, 309.) Baptism cannot give forgiveness of sins if, as Adventists teach, the atonement is incomplete. See 389, also above.—The anointing of the sick is practised by them. They observe the custom of foot-washing prior to the celebration of the *Lord's Supper*, which they consider symbolical of Christ's death. Women are eligible to the ministry. Absolute separation of Church and State is advocated. The church polity is congregational. 110,998 members.

391. 2) THE ADVENT CHRISTIAN CHURCH. — The prediction of Jonathan Cummings that Christ would return in 1854 aroused the criticism of the majority of the Millerites, who had given up the attempt of setting the time of Christ's return after the sad experiences in 1844. But by 1854 Cummings's belief in the mortality of the soul and the extinction of the wicked had definitely fixed a breach between his followers and the original Millerites. His doctrines are essentially the same as those of the Seventh-day Adventists, excepting that he taught that Sunday must be observed instead of the Jewish Sabbath. In 1855 Cummings organized the Advent Christian Church, whose distinctive doctrines are embodied in the Declaration of Principles (1900) and include the following: Man was created for immortality, but through sin forfeited his birthright. All dead are unconscious, the righteous to receive immortality and the unrighteous to suffer complete extinction at Christ's second coming. Salvation is free to all who in this life accept it on the condition that they turn from sin, repent, believe, and consecrate themselves. At Christ's second coming sin will be abolished in this world. The earth will become the eternal home of the redeemed. They do not practise foot-washing, stating that "Baptism and the Lord's Supper are the only ordinances." Women are eligible to the office of the ministry. 29,430 members.

3) **THE CHURCH OF GOD (ADVENTIST)** agrees essentially with the Seventh-day Adventists, excepting that Mrs. White is not recognized as a prophetess nor any other church name considered permissible except Church of God. The doctrines are set forth in forty articles, "What the Church of God Believes, and Why." (Stanberry, Mo.) 1,686 members.

4) **THE LIFE AND ADVENT UNION** (numbering only 535 members) is closely related to the Advent Christian Church, differing on minor eschatological questions, e. g., the wicked dead shall not be raised at all: Christ's second coming is near, since the millennium — a period of religious persecution — is already past. (What the Bible Teaches.)

5) **CHURCHES OF GOD IN CHRIST JESUS** embrace the former Brethren of the Abrahamic Faith, Restitutionists, Age-to-come Adventists, and similar associations. They differ from the other Adventists in believing that the kingdom of God shall be established with Jerusalem as its capital, the believers to be joint rulers with Christ. Cf. Census Report, II, 43. 3,528 members.

GENERAL TRENDS IN THE REFORMED CHURCHES.

Fundamentalism.

392. A movement representing the evangelical party in the Reformed churches of the United States. It originated about 1910 as a reaction against Modernism, which then was in its early ascendancy. The movement came into public notice through the publication, beginning 1909, by the Moody Bible Institute Press of Chicago, of twelve volumes of essays entitled "The Fundamentals." Two unnamed laymen defrayed the expense of printing these volumes and sending them to every Protestant minister in the United States.

Fundamentalists stress the great doctrines of evangelical Christianity — the deity of Christ, the atonement made through His blood, justification by faith as a gift of divine grace, the work of the Holy Spirit, the resurrection of the dead, the final Judgment, and heaven and hell.

Aside from the Reformed type of its theology (rejection of objective justification, of the union of natures in Christ, of Baptism and the Lord's Supper as Means of Grace) Fundamentalism limits the conditions of Christian fellowship to the fundamentals and therefore is inherently *unionistic*. Denominational connection is not a bar to complete fellowship so long as the fundamentals are confessed. The eschatology of Fundamentalism is chiliastic. With a few notable exceptions, leading Fundamentalists are millenarians of the dispensationalist type and engage in a militant propaganda for this error. Chiliasm, 399.

The Christian Fundamentals League, with headquarters at Los Angeles, accepts members on subscription to the following fundamentals: "1) the divine inspiration, infallibility, and absolute authority of the Holy Scriptures; 2) the personality of God the Father; 3) the deity, virgin birth, vicarious death, physical resurrection, ascension, exaltation, and coming glory of our Lord Jesus; 4) the personality, deity, and work of the Holy Spirit; 5) the personality of Satan; 6) the great Scriptural doctrines of sin, salvation by grace, redemption, regeneration, justification by faith, separation, prayer, resurrection, the reward of believers and retribution of unbelievers; 7) the evangelization of men everywhere and the ministry of the Word to build up believers and complete the body of Christ." Official Tract.

A related organization, the World's Christian Fundamentals Association, has adopted the following confession of faith: "1) We

believe in the Scriptures of the Old and New Testaments as verbally inspired of God and inerrant in the original writings and that they are of supreme and final authority in faith and life. 2) We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit. 3) We believe that Jesus Christ was begotten by the Holy Spirit and born of the Virgin Mary and is true God and true man. 4) We believe that man was created in the image of God; that he sinned and thereby incurred not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed. 5) We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice and that all that believe in Him are justified on the ground of His shed blood. 6) We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us as High Priest and Advocate. 7) We believe in 'that blessed hope,' the personal premillennial and imminent return of our Lord and Savior Jesus Christ. 8) We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God. 9) We believe in the bodily resurrection of the just and the unjust, the everlasting felicity of the saved, and the everlasting conscious suffering of the lost." Riley, *What Is Fundamentalism?*

Modernism.

393. Modernism is that movement within the Christian Church which rejects the authority of the Bible as the inspired record of divine revelation and gives to human *reason* the deciding voice in all matters of religion and morals.

The father of Modernism is F. E. D. Schleiermacher (died 1834), in whose writings we find the following well-defined teachings of present-day Liberalism: 1) Christianity is not absolute, but only one form of religion. 2) Human feeling and inward experience are the true source of religious ideas. 3) The idea of a transcendent God practically disappears. He does not regard Him as personal (*pantheism*; Spinoza). 4) The divinity of Christ is eliminated (Sabbellianism in the doctrine of the Trinity). 5) *Sin* is the conflict between man's sensual and his spiritual nature (Plato) and not the will of man in conflict with God. 6) The aim of ethics is a Christian civilization. 7) The *Church*

as an external organization is needed only as an opportunity for the beginner in his seeking after religion; the real Church must be seen in the union of all the religions, comprising those without as well as those within Christianity. To these ideas Ferd. C. Baur (died 1860) added the demand that the remnants of "supra-naturalism, irrationalism, and mysticism" in Christianity must be overcome by a religion "more humanized, rationalized, subjectified, and spiritualized." Albrecht Ritschl (died 1889) made religion still more subjective by demanding that "every objective teaching is to be tested and judged by the practical value for my own inner life or experience. Whatever in the Bible I find of value for my own inner life, that I accept as true; whatever I cannot thus utilize for my inner self I pass by." He rejected the natural depravity of man, denied the wrath of God over the sinner, rejected justification as a forensic (imputative) act, and defined the *kingdom of God* as humanity organized according to the law of Christ (*social gospel*).

Modernism in America subscribes to the radical criticism of the Bible. With the German critic J. Wellhausen (died 1918), it holds that in all religions the development goes from animism to monotheism. Christianity is part of such an evolution and has an organic historical connection with many other religions. (Comparative Religion, History of Religion School; Gunkel, Bousset, Troeltsch, Soederblom.)

Popularized in America chiefly by Lyman Abbott (the Outlook) and W. Rauschenbusch (social gospel) and espoused by leaders in the Federal Council of Churches, Modernism has gained a control all but complete in the Congregational Church, largely dominates the Methodist and Baptist churches, especially in the North, and has a preponderating influence in the Episcopal and more lately also in the Presbyterian Church.

394. Since it is difficult to frame a creed out of mere negatives or to articulate into a confessional statement the denials of the new religion, the task of stating exactly the tenets of Modernism is a difficult one. Dr. A. T. Pierson in the *Missionary Review* (1911) suggested that the creed of Modernism would read somewhat like this: —

"I believe in a conception of God, a multiplication of infinities, and in creation by spontaneous generation and eternal evolution; and in Jesus Christ as a distinguished ethical teacher, who was

born of natural generation, suffered as a martyr for what He believed to be the truth, and was crucified, dead, and buried. He was reputed and believed by His disciples to have risen from the dead and to have ascended into heaven and to be coming again to reign on earth as King.

“I believe in the Infallible Ego as the ultimate court of appeal in all matters of truth and duty; a universal Church, composed of all who are honest in their opinions and upright in their conduct; in the communion of the cultured and the philanthropic; in the reformation of bad habits and the inculcation of virtue; in the proper care of the body and the education of the mind; in scientific progress, college training, and the ‘spirit of the age’; in ‘two great commandments — the love of God and the service of fellow-men; in a life of altruism and so in undying influence for good.’”

That this is not a caricature of modern Liberalism becomes evident by comparison with the creed which the Christian Register, commonly regarded as an organ of the Liberals, suggested March 6, 1913: “I believe in *God*, the ineffable creative spirit of an evolving universe. Where I discern goodness, beauty, or truth, there I see God made flesh. I believe in all true teachers, and especially in *Jesus*, the greatest religious genius of history. He was born of holy human wedlock. He taught men by precept and example that we, like him, are sons of God and brothers of one another. He died not to appease the wrath of God, but the wrath of men — a martyr to his cause. I believe in *man*. Behind him are millions of years of evolution. But he is still in his infancy. Before him are eons of developing life, eons which challenge him to further conquest over nature and himself, fuller comradeship with his fellow-man and with God. I believe in the coming of a new Catholic *Church*, a spiritual community, world-wide in its extent, embracing all the good of present religions and also values that are yet to be. I believe in the gradual advent of a new social order, whose major motive power will be not acquisition, but service. I believe that the eternal life does not wait upon death, but is in the here and now.” The resurrection, final Judgment, and the end of the world are denied, and the future life is seriously questioned. Death is not the result of sin, but was included in the order of physical existence.

The position of Modernism on some fundamental doctrines:—

395. a) The *Scriptures* are a record of religious experience. The Bible is not the Word of God, but at best contains the Word of God. The unique *inspiration* of the Bible is denied; Isaiah and Paul were "inspired," but not their books.

b) There is no essential difference, but only one of degree, between the *revelation* of God through the writers of the Bible and that given through Confucius, Plato, or Spinoza. All religions are essentially the same. The term "heathen" as applied to ethnic religions is inappropriate.

c) Its doctrine concerning God is *pantheistic*. God is "the spiritual forces of the world in which we live," "the unseen forces of the universe." Gerald B. Smith, *Biblical World*, 1919, p. 634. "The progress of science has steadily reduced belief in a wonder-working God to an orderly, law-observing God." Richard Roberts in *The Christian God*, 1931. "I no longer believe in a Great First Cause. My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature. I believe in a God who is in and through and of everything — not an absentee God, whom we have to reach through the Bible or a priest or some other outside aid, but a God who is close to us. Science, literature, and history tell us that there is one eternal energy, that the Bible no longer can be accepted as ultimate." Lyman Abbott, *Harvard Address*. "We are, so to speak, a portion of the eternal divine substance, detached from its source (or feeling itself to be such), wrapt up in matter and put to sleep, rendered unconscious of its glorious origin, limited in a thousand ways, and then bidden to evolve toward that from which it came." R. J. Campbell, *Homiletical Review*, 1911, p. 391.

396. d) The Modernist does not speak of the preexistence, or eternity, of *Jesus* or of Him as the "only-begotten Son of God"; he speaks rather of "the incarnation," leaving each one free to define the term in a way that will eliminate the supernatural if he so prefers or in any other manner that will render the doctrine consistent with rationalism. Jesus is not the only-begotten Son of God, descended from heaven to bear the sins of lost men; He is rather a son of God just as all men are sons of God. He differs in the degree of divinity attained by Him, but not at all in the nature of that divinity which all men have by virtue of being sons of God. His *death* was not a sacrifice to satisfy divine justice, but was an object-lesson of sublime devotion, of the incomparable identification of Jesus with His brethren; the price which He had to

pay for having discovered to men the *fatherhood of God* and the *brotherhood of mankind*. His death was that of a martyr and was intended to be an exhibition of God's love, not for men who are hopelessly in the grip of sin, but who are simply helpless and who in their effort to save themselves may be stimulated by the moral influence of His act of devotion. His *second visible coming* is denied. "Why is it, then, that the Church holds so tightly to the terms and Scriptures and theologies which conceive of Jesus as divine if not to honor Jesus? The answer is, not that the Church is trying to lift Christ up to God, but to think of God in terms of Christ. The essential is not merely the Godlikeness of Christ, but the Christlikeness of God. . . . Former debate spoke in terms of the divinity, or deity, of Christ. The present emphasis is on the Christlikeness of Deity. The course of church history does indeed look as if men were trying to give increasing honor to Christ, but, after all, the back-lying aim has been and is to interpret God in terms of Christ. The various theological formulas have been so many instruments of such interpretation. . . . All the elaborately contrived doctrines of *miracles*, of incarnation, of Trinity, of atonement, no matter how difficult to understand intellectually, are clear enough in their central intent, namely, to show God in Christ." Bishop McConnell in *The Christlike God*.

"Qu. Why did Christ have to die for man's sin if God is omnipotent? I am at a complete loss to understand the doctrine of the *atonement*." "A. You are probably thinking of Christ's death either as a propitiation offered to an angry God or as a means of removing an obstacle to the further carrying out of His will. The first idea has no warrant in the New Testament. It is essentially a pagan view and quite loses sight of the fact that in the New Testament Christ is always set forth as God's gift to us and as the supreme expression of His love. The second idea may also be seriously misunderstood. It can be taken to mean that there was some obstacle in God which the death of Christ removes. I believe it is correct to say that the obstacle was in man. What could such an obstacle be? Only one thing: sin. God desires the destruction of sin, but sin is something which mere omnipotence can never abolish. Sin is an attitude of the human will, and God cannot change that unless we allow Him to do so. The *sufferings* of Christ are the means whereby God seeks to win our will to Himself. They are an expression at one and the same time of His great and abiding love for men and of His aversion to sin. He

would forgive, but He can forgive only as we repent, and He manifests Himself in Christ to produce in us the spirit of repentance and thereby make us forgivable." Dr. S. Parkes Cadman in New York Herald Tribune, October 11, 1929.

Typical in their substitution of vague verbiage for the definitions of the Christian creed are the expressions of Harry E. Fosdick on the deity of Jesus Christ. First of all he quotes with approval the statement of another that the deity of Jesus "is not primarily a statement concerning Jesus . . . , but a statement concerning the invisible God." Then he urges that "a phrase such as 'Jesus is God' is not to be found either in the Scriptures or the creeds." Then he becomes nebulous: "Jesus was man, and He must be God in what sense He can be God being assuredly man." Next he theologizes, and by stressing the "absolute immanence of God," he draws the conclusion that a mixture of the human and the divine has little that a Modernist need shy at: "All the best in us is God in us. This makes faith in the divine Christ infinitely easier than it was under the old régime." Finally he waters down the central doctrine of Christianity into this, that "in everything that matters to our spiritual life very God came to us in Christ . . . ; that side of God — character, purpose, redeeming love — we do find incarnate in Christ." Fosdick, *The Modern Use of the Bible*, pp. 252—269.

397. e) *Conversion*. There is constant reference to the heavenly Father, whose children include the whole human race. The doctrine that men must be born again and receive the Spirit of adoption in order to become the "sons of God" is set aside. For conversion is substituted a moral effort, "the will to imitate the example of Jesus." Hence the emphasis on the group, while the individual counts for little.

f) *Economic-political reform*. *War* is condemned as inherently sinful. "We must seek in season and out of season for social, industrial, political, diplomatic, and even governmental forms in which the spirit of Jesus will function naturally. . . . The vision of a social and industrial order whose laws are so perfectly the laws of Christ and whose spirit is so essentially the spirit of Christ that to live in a world like that would be a joy, to serve in it a sacrament. . . . War is just the final expression of the implicit hostilities of our social and industrial order. It is deeply rooted in economic causes. . . . I do not believe that we shall ever have peace as long as industry is organized on a competitive instead of

a cooperative basis." Gaius G. Atkins, *The Spirit of Jesus in International Relationships*, 1916. "When religion was once actually applied to the soul's relation to God, it played havoc with spiritual autocracy; now, when it is being applied in fiery earnestness to national and international matters, it is determined and destined to play havoc with political autocracy; to-morrow, when it is to be applied to our social problems, it will play havoc with economic autocracy." Daniel Evans, in *Christian Work*, 1918, p. 190.

g) The Church is not a divine institution, but an agency to bring in the *kingdom of God*. *Social gospel*. The gospel the *new law*. See quotations under e) and f).

h) The *Sacraments*. "*Baptism* and the *Lord's Supper* are memorable and beautiful symbols; we have a right to use them to assist our faith; we have no right to make them a fetter to any man's freedom. As long as they express the unity of the spirit they are good, as soon as they become causes of contention and separation, they are accursed." Dr. Washington Gladden in *The Christian Work*, 1918, July 6.

i) The hereafter. Modernism declines to have much concern about the hereafter (*otherworldliness*) and stresses the life here on earth. Secularism. 460.

j) Being essentially naturalistic, Modernism denies the possibility of *miracles*, substitutes *evolutionism* for creation, and denies the *virgin birth* and *resurrection* of our Lord and the existence of good or evil *spirits*.

398. k) Modernism rejects the confessional principle (church *creeds*) and accordingly fosters *unionism* and syncretism. "Believing that a unity of spirit is better than a uniformity of theology, we welcome to our fellowship every one who is seeking truth and righteousness, whatever his faith or opinion may be, leaving each one free to think and act for himself. No creed or ritual is imposed as a requisite of membership, but simply a desire to help forward the cause of spiritual culture and the higher life." Joseph Fort Newton, quoted in *Christian Work*, 1918, p. 16.

Non-Christian critics are perfectly aware of the essential difference between Modernism and Biblical theology. "Christianity according to Fundamentalism is one religion. Christianity according to Modernism is another religion. . . . There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. . . . The God of the Fundamentalist is one God; the God of the Modernist is another.

The Christ of the Fundamentalist is one Christ; the Christ of Modernism is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. The Church, the Kingdom, the salvation, the consummation of all things, these are one thing to Fundamentalists and another thing to Modernists." The Christian Century (modernistic). "They," the Modernists, "reject revelation. They reject the authority of any Church to speak directly for God. They reject the literal inspiration of the Bible. They reject many parts of the Bible as not only uninspired, but false and misleading. They do not believe in God as a Lawgiver, Father, and Spectator of human life. When they say this or that message in the Bible is permanently valid, they mean only that in their judgment, according to their reading of human experience, it is a well-tested truth. To say this is not merely to deny that the Bible is authoritative in astronomy and biology; it is to deny equally that it is authoritative as to what is good and bad for men. Something which hitherto has been quite fundamental is left out of Modernist creeds. That something is the most abiding of all the experiences of religion, namely, the conviction that religion comes from God." Walther Lippmann, in Preface to *Morals*.

From the above it is clear that Modernism is not essentially new or a product of modern thought, but is in all its propositions a revival in modern form of the vulgar *Rationalism* of the early nineteenth century. (See section on Unitarians.)

Chiliasm.

399. *Chiliasm* is the doctrine that Jesus Christ will reign with the saints on earth for a thousand years visibly and personally as the consummation of the history of His Church on earth. Post-millennialism is the tenet that Christ's second coming will follow the millennium. Premillennialism is the doctrine that the second advent precedes the millennium. Modern chiliasm almost unanimously supports the latter doctrine. It may be summarized as the expectation of a return of Christ in splendor to gather together the just, to annihilate hostile powers, and to found a glorious kingdom on earth for the enjoyment of the highest spiritual and material blessings; He Himself will reign as its King, and all the just, including the saints recalled to life, will participate in it. At the close of this kingdom the saints will enter heaven with Christ, while the wicked, who also have been resurrected, will be condemned to eternal damnation. See also 187.

Chiliasm is an inheritance from Jewish thought. At the time

of Christ, the Judaic conception of the Messianic kingdom had grown thoroughly materialistic. The Messiah was to be an earthly sovereign. The Hebrew people were to be His favored subjects, and through Him they were to be the rulers of the nations. Chiliasm had considerable vogue in the early Church, but was fought and eliminated from Christian theology by Clement of Alexandria and by Origen and, in the Western Church, by Augustine. We are concerned with the American revival of chiliasm, which has made the doctrine prominent in Seventh-day Adventism and Russellism and which has captivated a great part of that movement within the visible Church which is called Fundamentalism. **392.** American chiliasts have introduced the term dispensationalism as properly descriptive of their modification of older millennialist teachings.

One of the earliest millenarians who founded organizations was Ann Lee, who came from England in 1774; her followers are the Shakers. The Plymouth Brethren arose at Plymouth in England about 1827 and now have six branches in this country. William Miller, a converted deist, began to lecture in New York State in 1831 and fixed the date of Christ's advent in 1843. Out of this movement came the Adventist churches. The Mormons are premillenarians. And "Pastor" Russell founded his successful financial enterprise on the basis of his doctrine of "millennial dawn," fixing the end of the world in 1914.

Fresh interest in millenarianism was occasioned by the World War and the speculation to which it gave rise regarding certain texts in Daniel and Revelation. The "prophetic conferences," now held annually, originated during the war. The first of these, held in England in December, 1917, set forth the following points as the modern creed of millennialism: "1) that the present crisis points toward the close of the times of the Gentiles; 2) that the revelation of our Lord may be expected at any moment, when He will be manifested as evidently to His disciples as on the evening of His resurrection; 3) that the completed Church will be translated to be 'forever with the Lord'; 4) that Israel will be restored to its own land in unbelief and be afterwards converted by the appearance of Christ on its behalf; 5) that all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to this rule; 6) that under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh."

400. Wm. E. Blackstone's *Jesus is Coming* (1908) has been generally received as the text-book, both as to doctrine and method, of dispensationalism. Blackstone assumes seven dispensations, each comprising a thousand years. Using the Greek term *aion* in the sense of age, the seven *aions* are the following: "1) Eden, the *aion* of innocence, terminating in the expulsion. 2) Antediluvian, the *aion* of freedom (conscience the only restraint), terminating in the Flood and reduction of the race to the eight persons of Noah and his family. 3) Postdiluvian, the *aion* of government, man put under civil authority, terminating in the destruction of Sodom. 4) Patriarchal, the pilgrim *aion*, Heb. 11, 13, terminating in the overthrow of Pharaoh and his host in the Red Sea. 5) Mosaic, the Israelitish *aion*, terminating in the crucifixion and the destruction of Jerusalem. 6) Christian, the *aion* of mystery, terminating in the great tribulation, the coming of the Lord, the judgment of nations, and another great reduction of the world's population. During this *aion* the Jews are scattered among all nations. 7) Millennium, the *aion* of manifestation, Rom. 8, 19, terminating in Satan's last deception and the judgment of the great white throne."

Blackstone is especially interested in the latter end of the Christian *aion*, particularly in the events connected with the Lord's coming. Fundamental to his conception is the denial of a general *Judgment*. There will be first the resurrection of the just; the rapture of the saints to meet Christ in the air; the meeting of Christ and His bride; and the marriage of the Lamb. Thus the Church escapes the "tribulation" during which God restores to Israel its own land. *Antichrist* is revealed. Israel accepts Christ. Now follows the revelation of Christ, who executes judgment on earth (second advent). The judgment of the nations follows and *Antichrist* is destroyed. Now the tribulation saints are raised from the dead, completing the first resurrection. After the millennium (Christ's glorious reign on earth for a thousand years) Satan is loosed and later destroyed. There is the resurrection of judgment followed by the judgment of the white throne of all the remaining dead. Accordingly we have four judgments: 1) The judgment of the saints for their work. 2) The judgment of the living nations who are upon the earth at the revelation of the saints. (When it is considered that the saints are caught up into the air and have already been judged, the inner self-contradictions of the system become evident, as when Blackstone writes: "He separates the sheep from the goats, gathering out all things

that offend," Matt. 13, 41, 42, and sets up His kingdom, v. 43. "The third party, His brethren, are the Israelites, who are never to be reckoned among the nations.") 3) The judgment of the dead at the great white throne. 4) The judgment of angels into fire 'prepared for the devil and his angels.' The ungodly go there first." L. c., p. 104 f. Antichrist is not identified with the Papacy. He is still to appear, and his spirit is found in "the atheistic and lawless trio of socialism, nihilism, and anarchy."

Between the rapture, when the saints are to be gathered with Christ in the air, and the revelation of the Church there will be a period of seven years. The following detailed catalog of events is typical of the new chiliasm (dispensationalism): "There will be a period of seven years, 1) at the commencement of which those Jews who shall have returned to their land in unbelief, 2) and have rebuilt or are rebuilding their Temple, 3) enter into a seven years' covenant with the Antichrist. 4) On the expiration of three and a half years he is revealed in his true character as the man of sin, 5) kills the two witnesses who had been prophesying during that time, 6) stops the daily sacrifice, which had been resumed, 7) and has his own image set up in the Holy Place. 8) The devil and his angels are cast out into the earth, having great wrath because their time is short. 9) Then follow, during the last three and a half years, the treading under foot of the Holy City, 10) and the time of the 'great tribulation' which under the Antichrist and his prophet shall come upon all the world, 11) the penalty of death being suffered by as many as refuse to worship the image of the beast, 12) and unparalleled persecution undergone by all who have not received his mark. 13) A third part of the Jews in the land are brought through this time of trouble and are gathered by the Lord into Jerusalem to be purged of their dross. 14) The nations are assembled against the city; which is taken by them, great suffering being inflicted upon the inhabitants, half of whom are carried into captivity. 15) The remnant no more again stay upon him that smote them, but stay upon the Lord, the Holy One of Israel, in truth. 16) The kings of the earth are gathered to battle against Jehovah and against His Anointed. 17) Then shall the Lord go forth with His saints for the destruction of His enemies and the deliverance of His people."

101. During the millennium the restoration of Israel will take place. "The ten tribes of Israel, after purification, are brought into the land and together with the two tribes of Judah become

one nation. The Lord makes the new covenant with His people, Israel and Judah, forgiving their iniquity and remembering their sin no more, while punishments are visited by Him upon His enemies, including Gog and his armies, who are overthrown and destroyed. The Jewish people come into possession of the full extent of their land according to promise, including the great desert, which 'blossoms as the rose.' The Temple and the city are rebuilt after the divine plan, and the Levitical sacrifices and form of worship are, with some modifications, reestablished."

402. Blackstone's scheme of the aions, and especially of the second advent, rests upon an atomistic interpretation of Scripture which throughout ignores the cardinal rule of context. The type of proof on which dispensationalism rests is illustrated by the following: Jeremiah foretells the second advent, Jer. 23, 5. The doctrine of a universal judgment on the Last Day is disproved by a reference to 2 Pet. 3, 8. The "days" of a thousand years each are found in Hos. 6, 2 by reference to 2 Pet. 3, 8. The rapture is found described Eph. 5, 25—32; the millennial kingdom, in Acts 15, 13 ff. — a text which should have been sufficient to prove the figurative sense of the Old Testament predictions concerning the restoration of Israel. The seven aions are based upon a comparison of Lev. 26, 18. 21. 24. 28 with 2 Pet. 3, 8. ("Upon this record of the sacred seven," etc., op. cit., p. 39. Yet the Leviticus passage does not use the words "seven times," but simply says "seven-times" (שֶׁבַע), siebenmal.) Upon this colossal blunder the system of the seven dispensations has been raised. Arbitrarily Matt. 24, 22 is made to refer to the elect Jews, and Zech. 13, 9 is made to prove that it will be the third part of Israel which will escape in the tribulation, pp. 80. 99. Blackstone distinguishes between the Church and the kingdom of Christ, the latter phrase meaning the millennium. That the Kingdom is still future is asserted on the basis of Luke 23, 42 (overlooking v. 43). What Peter and the others saw at the transfiguration was — the millennium, p. 140. The rapture is found Eph. 1, 14.

The objection that the millennium would be a kingdom "of this world," contrary to John 18, 36, is answered thus: "True, not of the *spirit* of the world, 1 John 2, 15—17, just as believers are not of the world, John 15, 19. The correct rendering of the passage is, 'My kingdom is not out of this world.' That is, it does not emanate from this world." And from Luke 22, 29. 30 Blackstone derives "the strongest proof that the Kingdom will be

literal and material." The dispensationalism of Blackstone is a system which could never have originated in a theology which recognized sound hermeneutics.

403. Prominently identified with dispensationalism are C. I. Scofield, editor of the Scofield Reference Bible; A. C. Gaebelein, lecturer, author, and editor of *Our Hope*; Dr. Gray of the Moody Bible Institute; H. C. Williams; F. B. Meyer; A. C. Dixon; Donald G. Barnhouse; J. M. Haldeman; G. Campbell Morgan; Christabel Pankhurst; in fact, most of the leaders of Fundamentalism. The origin of the system goes beyond Blackstone, even beyond Dr. J. A. Seiss (Lutheran, died 1904); its beginnings are found in the writings of the Plymouth Brethren. Scofield appears to have his peculiar doctrines from Mr. Malachai Taylor, one of the Brethren. Scofield in a note to Gen. 1, 28 refers to "dispensation" as "a period of time during which man is tested in respect to some specific revelation of the will of God." In laying out its scheme of the seven dispensations, the Scofield Bible makes the first to be the dispensation of innocence and has not much to say about that. The second, we are told, is that of conscience, which began, our authority asserts, at the expulsion of Adam and Eve from Eden. The third dispensation embraces the period extending from the Flood to the call of Abraham, and we are told that this was the dispensation of human government. The fourth dispensation, from the calling of Abraham to the giving of the Law, includes the lives of Abraham, Isaac, Jacob, and Joseph. The fifth dispensation extends from the Exodus to the crucifixion of Christ and is called the dispensation of Law. The sixth is assigned to grace, and the seventh will be the millennium. While the Blackstone dispensations are strictly chronological, Scofield's are topical, as indicated by the definition quoted. The flaw in the system is the lack of any evidence to support the idea that each of these periods was distinguished in any special way, as regards God's dealings with men, from later times. Furthermore, the divisions are badly made, as when the Scofield Bible asserts that the dispensation of the Law, with its "pitiless severity," continued until the crucifixion of Christ, yet asserts that "the kingdom of God" was not "at hand," but was in the far distant future. Cp. Mark 1, 14. 15. Scofield teaches that due to the rejection of our Lord's first pronouncements the Kingdom was postponed. But see Luke 10, 9. Indeed, the Scofield Bible must pass by in silence the reference to the Kingdom in John 18, 36, where a word of our

Lord is quoted that was not true if the Kingdom has been postponed. The Scofield Bible definitely excludes "the notion that the Church is the true Israel and that the Old Testament foreview of the Kingdom is fulfilled in the Church." Introduction to the Gospels. Furthermore, also the Scofield-Gaebelein-Gray concept of the "*kingdom of God*" is physical and materialistic in its features. It avers on the basis of Rom. 11, 26 that every person of Jewish descent is to be saved (but on this passage see Graebner, Prophecy and the War, p. 34 f.). It is this literalness in interpreting prophecy that permits the editor of the Scofield Bible to say: "When Christ appeared to the Jewish people, the next thing, in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom, Matt. 4, 17," namely, the national restoration and earthly supremacy of the Jews. Indeed, the phrase "kingdom of heaven" is identified with the millennium, as by Blackstone. Because the dispensation of grace commences with the crucifixion, the claim is made that "the doctrines of grace are to be sought in the epistles, not in the gospels." Ed. of 1909, p. 989.

The latter days are pictured by Scofield much as in Blackstone. There will be an "earthly exaltation and glory" for the Jewish race; the whole earth is to have a system of worship consisting of a revival of the sacrifices and other "shadows" of the Law. Jerusalem is yet to be the "religious center of the earth," Zech. 8, 20 ff. Conversions will be on a national, a wholesale, and a world-wide scale. A second chance is proclaimed for some who reject God's mercy now offered through the Gospel. Again we see Judaistic chiliasm rampant in the description of the latter days. The natural descendants of Jacob will be gathered back to Palestine, still in impenitence and unbelief (Zionism is supposed to be the beginning of this movement); Christ will come to "the air" above (unseen), will raise the dead believers, change the living, and take all to glory, thus leaving only unsaved persons on earth; the "great tribulation" will then ensue and will last for seven years (this being the "missing week" of Daniel's seventy); thereafter our Lord will continue His descent from heaven, will come visibly to the earth and take His stand on the Mount of Olives (which will thereupon be physically cleft into two parts, etc.); the entire Jewish nation will see Him and be instantly converted after some fashion; the Jews will then go forth and convert the nations of the earth; all mankind will enjoy uninterrupted peace, plenty, and every earthly gratification for a thousand years (all going to

Jerusalem every year to keep the Feast of Tabernacles), during all which period of time the Jews will be in the place of leadership in the world. Evidently, then, we have a Jewish millennium, due to the fundamental error of accepting in a political and literal sense the predictions regarding Israel in spite of the clear testimony of Acts 15, 15—17 to the spiritual meaning of Israel's restoration and of the Davidic kingdom.

The date-setting phase has in a large measure fallen into disfavor since the efforts to identify the World War with the Gog and Magog prophecies in Ezekiel and in Revelation have failed. On the strength of these texts and of the "seventy weeks" of Daniel the establishing of a Jewish Socialist state was prophesied for 1917; Nebuchadnezzar's madness, Dan. 4, 32, indicated "a great convulsion of the Papacy in 1923 and the final influx of the Jews into Palestine for 1934." Present-day dispensationalism no longer sets dates, but deals with the "signs of the times," prominent among which are Zionism, the rising tide of atheism, and the great political combinations, which to the chiliasts are precursors of the end of the present dispensation and of the millennial reign.

404. The unscriptural nature of chiliasm has been outlined above, **187**. The false exegesis and doctrinal error of dispensationalism have been touched upon. But in view of the spread of this doctrine throughout the American churches a more detailed summary of our objections is desirable. It is given below.

a) Dispensationalism is based upon a piecemeal exegesis which ignores the context of citations and quotes any given text if it contains any phraseology or suggestion which may be construed in support of millennialist views. The misapplication and misconstruction involved in this method of proof has been pointed out above. See **187**.

b) Chiliasm overlooks the fundamental teaching that during the present dispensation and to the end of time the Holy Spirit brings the message of Christ to mankind, and instead makes Christ deliver the same message from a visible throne located at Jerusalem. It ignores the consonant New Testament teaching that we are now living in God's final dispensation.

c) It denies that the kingdom of Christ is here now, established by the work of the apostles. It is now in action. Matt. 12, 28; Luke 11, 19; 1 Cor. 4, 20.

d) It distinguishes between the kingdom of Christ and the kingdom of God, while the Scriptures use these terms interchangeably, Eph. 5, 5; Col. 1, 13; Rom. 14, 17.

e) It is Judaistic in its emphasis on the material and secular nature of Christ's rule during the millennium.

f) It gives to the Jews a preeminence inconsistent with the Scriptures, Eph. 2, 11—22; Gal. 3, 27—29.

g) The teaching that each dispensation is "wholly complete and sufficient in itself" is out of harmony with the unity of the Old and the New Testament Church and the identity of the covenant of grace for Old as well as New Testament believers, Gal. 3, 8. 9; Luke 1, 55. The Old Testament covenant involved faith and grace although Israel was under the Law, Gal. 4, 5. 9, even as the Moral Law is in force for the New Testament believer.

h) It runs counter to Scripture in maintaining that Israel at Mount Sinai was given the choice between Law and grace and "rashly and without thought" accepted Law and therefore made a poor bargain; as also, that Jesus postponed the establishment of His kingdom because the Jews "refused to accept it on the condition of faith and repentance," thus making the New Testament Church not a fulfilment of Old Testament prophecy, but a detour in God's dealing with men.

i) It is Calvinistic in its doctrine of a conversion (*irresistible!*) of Israel as a nation.

j) A conversion of Israel by a display of God's wrath in the millennial kingdom is contrary to the doctrine that conversion is effected by the Holy Spirit's working through the Means of Grace, Rom. 1, 16.

k) It ignores the Biblical usage of "latter days" as applied to the Gospel age in which we are living, Heb. 1, 1; 1 John 2, 18; 1 Pet. 1, 20; Acts 2, 17; 1 Tim. 4, 1.

l) It ignores the description of the age before the end of the world as a time when iniquity will abound.

m) The chiliastic scheme inserts a thousand years between the second coming of Christ and the end of the world, contrary to Matt. 24, 23; 1 Cor. 1, 8; 15, 24.

n) It contradicts the plain teaching which joins the acknowledgment of the saints and the rejection of the ungodly as taking place at the same time, Rev. 21, 7. 8; 22, 12—15; Matt. 25, 31 ff.; 7, 21—23.

o) It teaches two resurrections, separated by a thousand years, while the Scriptures know only one and plainly declare that the resurrection of the saints is to take place on the Day of Judgment and in connection with that event, Matt. 24, 30. 31; 25, 31—46; 2 Thess. 1, 7—10.

p) The "revelation" of Jesus Christ does not take place before, but after the "thousand years" of Rev. 20. It is described not in Rev. 19, but in Rev. 21.

q) Christ's coming back to earth in order to wage a desperate conflict with the powers of evil is inconsistent with Christ's state of exaltation; nor is it conceivable that the glorified saints should come down from heaven to live again in the midst of sinful environments. Cp. also 1 Cor. 15, 23—26.

r) The assumption that sacrifices again will be offered by the Levites in the restored Temple at Jerusalem and that the whole Mosaic system will be restored is a statement which can be made only by those either blind or oblivious to the fact, so fully taught throughout the New Testament and especially expounded in the Epistle to the Hebrews, that the Old Testament is fulfilled in the New and that the Mosaic ritual is displaced, its shadows having disappeared in the glories of the Christian revelation.

s) It is preposterous in its main contention, by which the significance of the great body of Old Testament prophecy (pointing to the Church of the New Covenant) should be transferred to a period following the second advent of Christ.

t) It contradicts the uniform teaching of the Scriptures that all the elect will have been brought into the Church when Christ returns in majesty, John 6, 39. 44. 54; 1 Thess. 3, 13.

u) It removes soteriology from the center of Christian theology and substitutes eschatology. This overemphasis of the doctrine of the last things, aside from the errors involved, on the one hand, leads to an undervaluation of church creeds and accounts for the unionistic and indifferentistic practises of the Fundamentalists and, on the other hand, to fanaticism. "Corn ground into meal is most nourishing food, but if one element is extracted to the exclusion of the rest, it may be manufactured into alcohol, which produces intoxication — the counterpart of fanaticism."

THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA.

405. We are here not speaking of a denomination, but of a federation of denominations, having as their instrument of joint action a council on which all cooperating bodies are represented. At a conference in New York, held in 1905, at which spokesmen of thirty denominations were in attendance, a constitution was drafted which was to be submitted to the respective churches. When two-thirds of the latter had approved the constitution, a meeting of

representatives of "evangelical" churches was called, which assembled in Philadelphia in 1908. Here the organization of the Council was effected. Composed at present of twenty-four constituent bodies, the Federal Council embraces most of the large Protestant churches that are descended from Zwingli and Calvin. Notable exceptions are the Southern Baptist Convention and the Presbyterian Church in the United States (Southern Presbyterians). According to the Year-book of American Churches for 1933 the Federal Council consists of approximately 280 delegates and meets every two years. Each cooperating denomination has "three members in the Council, with an additional member for every one hundred thousand of its communicants or major fraction thereof." There is an executive committee, in which each denomination has two members and an "additional member for every five hundred thousand (or major fraction thereof) of its communicants after the first five hundred thousand." The work of the Council is divided into eight major departments, all of which are under the direction of the executive committee. It must be remembered that the Federal Council has no authority over the churches that constitute it, but exercises advisory functions and endeavors to be the mouthpiece of its group of denominations. Shailer Mathews, one of its former presidents, says: "The province of its activity is limited to the expression of counsel and recommendations to its constituent bodies as to the course of action in matters of interest to denominations, local councils, and individuals." That the Council is a grossly *unionistic* affair, established on the principle that Christian churches must ignore disagreement in doctrine, needs no demonstration. Full liberty is granted Modernists to preach their pernicious heresies, and the *social gospel* is advocated.

At its meeting held in December, 1932, in Indianapolis, Ind., recommendations were presented by a special committee which were intended to introduce or reflect "a new age of faith." All of the recommendations belong to the sphere of the social gospel. Some of them are herewith submitted:—

"Practical application of the Christian principle of social well-being to the acquisition and use of wealth; subordination of the profit motive to the creative and cooperative spirit; social insurance against sickness, accident, when in old age, and unemployment; the right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good."

BUCHMANISM.

406. Dr. F. N. D. Buchman is a regularly ordained Lutheran clergyman, a member of the United Lutheran Church. The movement which he has inaugurated is an outflow of the Keswick movement in England, which has also left its imprint upon the *Gemeinschaften* of Germany. It gained headway after 1930 as the First Century Christian Fellowship, by its adherents commonly called The Groups, The Oxford Group, or The Fellowship. Its method of propagation is through meetings, generally conducted in hotel parlors. Its main features are "entire surrender to God; the daily quiet time of Bible-study, prayer, and meditation; the guidance of the Holy Spirit; the confession of sin; the duty of bearing witness to our own experience of the saving power of Christ; and teamwork." By "guidance" is meant the immediate revelation of God's will concerning any undertaking. "Sharing" is the term used for confession of sin. (Starbuck gives it a somewhat wider meaning when he calls it the public or private relation of personal experience.) A favorite text is Jas. 5, 16. The third characteristic is the "group." Those who accept the principles of Buchmanism form a fellowship locally, sometimes limited to the congregation, at other times, more frequently, without any regard to congregational or denominational lines. As a criticism of a mechanical, institutional Christianity, Buchmanism addresses itself to a real need. Its emphasis on personal Christianity, on working with individual souls, is a rebuke to the social gospel and in fact to the modernistic conception of church-work. When this has been said, all that is really commendable about Buchmanism has been mentioned. There is in this movement no clear-cut statement of the deity of Christ and His atonement on the cross. It accepts upon equal terms into its fellowship those who believe in Jesus as the Son of God and the Savior of the world and those who regard Him as the matchless teacher and dauntless martyr. And while the Scriptures certainly demand of us that we confess to the brother the sins we have committed against him, it gives no such directions as are involved in the practise of "sharing." The practise is nothing new. It was one of the methods employed in the protracted meetings which were common in the eighties and in earlier decades in the United States. The practise of seeking "guidance," "direct revelations," from the Holy Spirit regarding matters of belief, attitude, or conduct sets aside the cardinal principle of the sole authority and sufficiency of the written Word of God.

PART IV.

ANTI-TRINITARIAN BODIES.

QUAKERISM.

407. Quakerism has carried the various types of spiritual mysticism (Enthusiasm, Schwaermerei) to its logical conclusions. Isolated cases of mysticism can be traced as far back as Justin Martyr, who taught that Christ, the "Logos spermaticos," spread the seed of the divine truth prior to His incarnation, so that also the heathen, unknowingly, could worship the unknown God. Mysticism was especially prominent in Continental Europe during the sixteenth century, being advocated in its milder form by Zwingli and especially by the Anabaptists, who believed that any one who was moved by the Spirit had a message more authentic than the Scriptures (*Enthusiasm*). But it remained for George Fox (1624—1690) to organize the first sect of mystics in England and America. During the turbulent and unsettled seventeenth century many preachers placed all emphasis on outward morality, this resulting from dead orthodoxy. George Fox was assailed by many doubts and, passing through mental distress in his search for a higher spiritual life, sought the advice of many pastors, but in vain. In his great yearning for peace of soul he claims to have heard a voice which showed him the way to communion with God directly through Christ, without the aid of ritual or clergy. At the age of twenty-three, Fox began to declare his peculiar doctrine of the soul's immediate communion with God and found many adherents in England, Holland, and the American Colonies. "The eccentricities and fanatical excesses of the early Quakers . . . ; their fierce abuse of the national Church ('steeple-houses') and clergymen; their opposition to titles, salary, the oath, military service, provoked the combined hostility of magistrates, ministers, and people." Schaff, *Creeeds*, I, 682. No other sect of modern history has been subjected to such bitter persecution; 13,258 were imprisoned, fined, or mutilated, 360 perished in prisons, and 219 were banished (l. c.). Yet even bitter persecutions did not dampen the religious frenzy, but attracted only more followers, who called themselves Children of Light, Friends. Due to the occasional quaking and trembling in their religious services they were commonly called Quakers. The only theologian of note was Robert Barclay, who was in turn a Calvinist, Romanist, and finally a Quaker. Among

his writings in defense of Quakerism the Apology for the True Christian Divinity is still held in high esteem among Quakers. The best-known Quaker is William Penn, who did much for gaining recognition of the principle of religious liberty and was primarily instrumental in preparing a safe haven for persecuted Quakers in Pennsylvania. Penn was successful in obtaining a charter for this State which embodied many Quaker principles, e. g., abolition of slavery and capital punishment, excepting in the case of murder. After a few years of bitter persecution in the New England colonies, for which the Quakers themselves were largely responsible, the Society of Friends entered upon an era of rest and devoted itself to discipline and also to doctrine, but lost its original vigor and aggressive spirit.

In the beginning of the nineteenth century some Quakers charged that the elders "controlled the meetings," introduced a speculative theology, set up, and fixed, a standard of dogmatical opinions, and even introduced the so-called "evangelical" movement, patterned after the Methodist revivalistic methods. The organization of Sunday-schools, Bible institutes, and Bible societies was viewed, especially by Hicks, as a deviation from the original Quaker principles. Elias Hicks entertained many liberal views, denying the Trinity and "attempting to vitalize the Quaker quietism by rationalizing the doctrine of the inner light. He denied the necessity of all outward helps in experiencing the inner light, such as church, Bible, and the historic Christ." When his "unsoundness" was dealt with as an infraction of discipline, Hicks preferred to separate and in 1827 organized the Religious Society of Friends. Not all his followers embraced his anti-Trinitarian views, but all were agreed on Hicks's principle of the supremacy of the inner light and of the tolerance of divergent statements concerning theological belief. Some one has said: The orthodox took the Quaker theology, and the Hicksites the Quaker religion. Orthodox Quakers speak of the deity and the redemptive work of Christ, the Hicksites of the mystical manifestation of Christ. The Separation after a Century, by Albert Russell. Divisions in the Society of Quakers, T. H. Speakman.

The Orthodox Friends were disturbed by a second controversy in the middle of the nineteenth century, when Gurney's appearance with a letter of recommendation from the London Yearly Meeting encouraged those Friends who stressed the use and authority of Scripture and who had introduced a professional ministry. This

led to the division of the Wilburites, who laid great emphasis upon the inner light, ignored the knowledge of the historic Christ, were afraid of any "creaturely or artificial activity," and held their meetings largely in silence. Closely related to them are the Primitive Friends, with but one local meeting (25 members).

American Quakers, then, are divided into three groups — the Orthodox Conservative Friends (Wilburites), the extreme right wing, 3,000 members; the Religious Society of Friends (Hicksites), the extreme left wing, 16,000 members. This branch is liberal in its theology, and its handbook on discipline is chiefly a code on morals. The Society of Friends (Orthodox) occupies middle ground, 90,000 members. There are certain groupings within this branch, not on doctrinal grounds, but concerning program and procedure. Some of the churches employ pastors, not because of a belief that the ministry is a divine institution, but merely as a matter of convenience and without renouncing Foxian or Barclayan Quakerism. The Orthodox Friends Society is a constituent member of the Federal Council of Churches. Recently efforts have been made to unite the various bodies of American Quakers.

The organization includes monthly, or the local; quarterly, or the district; and yearly, or the general, meetings. The yearly meeting is the unit of authority; the quarterly receives report from the monthly, which appoints its elders and overseers, who exercise general supervision over the membership.

408. The Society of Friends rejects all *creeds*. Their Reply to the Statement Issued by the Lausanne Conference, 1927, acknowledges the historic value of creeds, but explicitly refuses to be bound by the evangelical creeds, as "being far below the rich reality of the truth itself" (p. 7). The Hicksites state in their official Book of Discipline that "each person must seek individual guidance and follow his own conception of God" (p. 8). Edward B. Rawson: "If I were to describe doctrinal Christianity, I should not tell what Fox or Hicks believed, not what I believed yesterday. I should tell what I believe to-day and refer to other Friends, who believe something else, for the rest of it." First-day Lessons, Senior Course, No. 2, 1916, a Hicksite publication. Written creeds are said to stultify and arrest thinking processes, and Thos. Speakman ridicules creeds as "shackles of a priest-devised theology." Divisions in Society of Friends, p. 42. The conservative Orthodox Friends take the same position in their manual, saying: "We adopt

no fixed statement of faith because God is continually disclosing fresh revelations of His truth as men are able to receive it." Faith and Practise, XV.

409. Nevertheless, the Friends have a very definite principle, which governs their entire doctrinal system. According to Caroline E. Stephen "it is the conviction that God communicates with every spirit He has made; that He never leaves Himself without a witness in the heart of man; and that the measure of light thus given increases by obedience." Quoted in Principles of Quakerism, 34 f. The Hicksite manual declares that "the Society of Friends holds as the basis of its belief that God endows every human being with a measure of His own divine spirit, which no outward authority can replace" (pp. 7. 27). Though diversity of thought and doctrine is freely admitted, Quakers believe that the individual should "compare his conception of the truth with the individual and collective experience of his fellow-men, especially as expressed in the life of Jesus" (l. c., 27). Even the Orthodox Friends, who often approach Scriptural terminology, believe in the "immediate manifestation of the Light, culminating in the revelation of God in the life and teachings of Jesus." Faith and Practise, XII. XIV. Thus the *inner light* and not Scripture is made the real source of all religious knowledge. This basic principle of Quaker theology is set forth at great length in all Quaker literature, notably in Barclay's Apology and in the handbooks both of the Orthodox Friends and the Hicksites. This distinctive doctrine of Quakerism forms the basis of the Quakers' conception of God, redemption, Means of Grace, worship, etc., on the one hand, and explains the emphasis which is placed upon the principle of the brotherhood of man, on the other. Quakerism may therefore be summed up in the words: "The personal consciousness of God in the soul of every man has led to a fuller recognition of the dignity and value of every human soul" (l. c., XII), or: "As we become conscious of the inner light and submit to its leadings, we are enabled to live in conformity to the will of our heavenly Father. . . . The application of love to the whole life is the core of the Christian Gospel." Book of Discipline, p. 7.

The Quaker argument for the necessity of the "inner light" is twofold: first, "the things which properly relate unto God and Christ cannot be known or discerned by any lower or baser thing than the Spirit of God," hence not by written word or vocal ministry (Barclay, Apology, edition of 1848, Thesis II, proposition 6,

p. 39), and secondly, "since there is in all men a tendency to go wrong, therefore it is reasonable to suppose that there is at the same time a power with which to meet the temptation and to overcome the evil where it exists," i. e., in the heart. Principles of Quakerism, published by Orthodox Friends, p. 33. Barclay says that this "inner light" is not man's conscience, which can be defiled, while the "inner light" cannot; nor man's reason, which rather hinders than promotes man's salvation; nor any other faculty of man's mind, but a real spiritual substance which "the soul is capable of apprehending, subsisting even in the hearts of wicked men" (V, 16. 14). The "inner light" "is something distinct from our natural faculties and powers, though working with and upon them." Principles, etc., 30.

410. Barclay defines the "light" spoken of by John, chap. 1, 9; 12, 36, or the "seed," Matt. 13, 18. 19; Col. 1, 23, as "the spiritual heavenly principle in which God as Father, Son, and Holy Ghost dwells" (V, 13). He also speaks of it as the "Gospel, the inward manifestation of God in man, the inward power and life, which preacheth glad tidings in the hearts of all men" (V, 13, p. 163). By this "light" God is said "to invite, call, exhort, strive with, every man in order to save him" (V, 11). And then again Barclay seems to identify the "inner light" with Christ, when he says: "God operates in the creature by His own eternal power and word, so that no creature has access unto Him but in and by the Son" (pp. 36. 37). But Barclay, a Samosatanian Unitarian, does not believe in the Logos as the Second Person in the Trinity. Rejecting the doctrine of the *Holy Trinity*, Barclay states that "God is not divisible into parts and measures and therefore cannot be resisted nor wounded nor crucified" (V, 13, p. 136). It is true that the Orthodox Friends object "to the application of the 'Word of God' to the Bible, because the Logos, or Word, has reference to Christ and that which was coexistent and coeternal with the Father cannot be a printed page." Principles, etc., 68. It is also true that Barclay wrote: "Jesus is the Mediator betwixt God and man; for having been with God from all eternity, being Himself God, and partaking in time of the human nature, through Him the goodness and love of God are conveyed to mankind" (II, 5, p. 36). But neither Barclay nor modern Quakers understand the term "Logos," Christ, Jesus, etc., as the Second Person, a self-subsisting personality, but mean the divine operative force of God which has been active in revealing the will of God, which force in God

united itself with the person of Jesus. Therefore Barclay states that the "inward light is to be understood of the only-begotten Son of God and not of Christ's person" (V, 18, pp. 159—163), and his dynamic monarchianism is again evident from his words: "The inner light is never separated from God nor Christ; but wherever it is, God and Christ are as wrapped up therein" (V, 13, p. 136). Likewise the Hicksites deny the Trinity and therefore the *deity* of Christ and understand by the "inner light" "the Father's own divine spirit, which became so wholly Jesus' own that His teaching, example, and sacrificial life are the complete revelation in humanity of the will of God." Book of Discipline, p. 7. And even the Orthodox Friends, who frequently approach evangelical terminology, virtually endorse Barclay's definition of the "inner light," not as the Son of God, but as power issuing from God, when they declare: "We have benefit unto salvation by [the historic] Christ as well as by the light within, they being one." But the union is said to consist in this, that the revelation of the Word dwells "in its fulness in Christ in the flesh." Principles, etc., 38. 39. Carl Heath calls Christ the "expression or creativeness of God" and speaks of the "seed, word, light, or Christ" as the animating, living, bursting power of the indwelling God. Woolman, Tracts, No. 1.

While the moderate Enthusiasts (the Reformed) in general deny the collative and effective power of the Word of God, teaching that the Holy Ghost is not in, but alongside the Word, the Quakers carry Enthusiasm to its logical consequence, claiming that the "inner light is sufficient to effect salvation even where there is no acquaintance with the historical facts of Christianity." Principles, etc., 35. Ascribing to every man an "inner light," regardless of what is meant by this "inward light," is gross Pelagianism. According to Quakers, "*Scripture* cannot be considered the principal ground of all truth, for the Spirit is the first and principal leader." Barclay, III, p. 73. Barclay emphatically declares that the Bible can under no circumstances be properly called the Word of God. The Scriptures are said to be a record of the revelations which the divine Spirit gave from time to time, and Quakers are warned against "substituting the Scriptures for the Spirit which gave them forth or for Christ or for the inner light." Principles, etc., 17. Cp. also Book of Discipline, pp. 25. 26. Pennington says: "The immediate word of the Lord, spoken and declared at this day is of no less authority than it was in His servants by whom the Scriptures were given forth." Works, Vol. IV, 209.

Woolman reports that "he was moved to spend some time with the Indians if haply he might receive some instruction from them." Quakers so highly exalt the "inner light," that they do not hesitate to claim that the "inner light," when rightly used, will lead to the same conclusions as are contained in the Bible, since both their own experiences and those of the men recorded in the Scriptures emanate from the same divine Spirit. Principles, etc., 68. 69. It is for this reason that Barclay in his Apology uses Scripture profusely to defend and to develop his doctrinal system. Quakers have therefore always advocated the private reading of the Bible "for the perfecting of the saints, performing the work of any teacher" (III, p. 88). It is said to give an interesting account of "the progressive development from the primitive conceptions of an early religion to the culminating gospel of forgiveness, love, and brotherhood as taught and lived by Jesus." Book of Discipline, 26. But even the Orthodox Friends, many of whose churches have a professional ministry and who maintain Bible schools, "refrain from attributing to the Scriptures themselves saving power, infallible guidance, and authoritative finality." Faith and Practise, 19. Nor is the Bible read in regular meetings for worship, for it is said that "such an exercise may be easily abused by unqualified persons and disturb the spirit of prayer in the meetings." Principles, etc., 115.

411. Consistent with their basic principle, Quakers reject the office of *the ministry*. They emphatically deny that the *call* of the congregation to preach is necessary, believing that whosoever is "called by the inner light" can and must preach the Gospel, be he man or woman. Barclay, X. Quakers reject the *Sacraments*, believing them to be mere outward rituals without any real significance. "Since God was to be apprehended directly, there was no need of water *baptism*, which could at best be but a symbol of a great reality." Faith and Practise, 13. They recognize only the baptism with fire and the Holy Ghost. Barclay, XII. Concerning the *Lord's Supper* they say that Christ did not intend to institute a rite, but admonished His disciples to remember Him "as oft" as they celebrated the Passover. Faith and Practise, p. 15. Some Quakers say that all work and worship, in short, the whole Christian life, is a sacrament of communion with Jesus Christ. W. C. Braithwaite, in Message and Mission of Quakerism. Faith and Practise, 12.

Quakers claim that they have never taught that there is salvation without Christ, for they "believe in God's divine Son, who

came to reveal to men God's nature and whose sinless life, sacrificial death, and triumphant resurrection offer the way of salvation." Faith and Practise, IX. But they do not believe that the preaching of Christ's work is necessary, since Enoch, Job, and other Old Testament believers had a knowledge of Christ's death without the outward Word. Barclay claims that "*heathen* who never heard of Christ's death, but, being sensible of their loss, are also sensible to the power and salvation of Christ" (V, 26, p. 183). For as poison is effective destructively and medicine recuperatively although the recipient does not know their names and natures, thus also not only sin, but also the unconscious "experimental knowledge of Christ's death" is said to be effective in the heathen (V, 24, p. 178). Caroline E. Stephen: "The light of Christ is through obedience to that light, even while in ignorance of its source, purifying the hearts of many who name not His name." Principles, etc., 48. Quakers believe that this position is compatible with Acts 4, 12.

412. Barclay clothes his conception of Christ's redemptive work in Scriptural language, although he believes that Christ's work was primarily that of a teacher of morals. The first part of *Christ's work*, it is said, has been "performed for us in Christ's crucified body and has put man into the capacity [i. e., possibility of receiving] of salvation and conveys to man a measure of the power which was in Christ and which is able to counterbalance, overcome, and root out, the evil seed." The second part is described as the redemption within us, when the capacity for justification becomes active and when "we witness and possess real, true, and inward redemption from the power and prevalency of sin and are truly redeemed and justified" (VII, 3, pp. 194—197). Barclay explicitly denies the *vicarious atonement* (VII, 6, p. 204). All Quakers concur in this. Even the most orthodox quote, and subscribe to, Penn's statement: "The death of Christ was a most certain declaration of God's free grace. This was not for the pacifying of God, but of men's conscience as to past sins." Principles, etc., 57. By showing man God's love in His propitiatory sacrifice, "Christ reconciled the world, i. e., removed the enmity in man," and therefore "Friends reject the idea of God as an offended Deity whose wrath needs to be appeased by such a sacrifice" (l. c., 56. 57).

413. In accordance with their basic principle of the "inner light" Quakers teach the *depravity* of man, stating that "Adam's posterity is fallen, degenerate, and dead and that all their imaginations are

evil perpetually and whatever good any man doth proceeds not from his nature, but from the seed of God in him" (IV, 2, pp. 97—100). But this utter inability to take a step in the right direction is not considered a damnable condition in itself, nor is it imputed as guilt until one actually consents to it (IV, 4, p. 105). (Compare with the Roman doctrine that a sin must be a voluntary act.) *Conversion*, according to Barclay, is obedience to the seed when it visits, enlightens, and reproves man (IV). Although this seed is said to be in all men, even in those who finally reject it (V, 24, p. 171), yet Barclay explains the reason that the seed does not work effectively in all, by the simile of the sun, which benefits living creatures, while he putrefies a carcass (V, 18, 148). This is Pelagianism.

In accordance with their basic principle, Quakers believe that *justification* "is the formation of Christ in us, the formal cause of justification being the revelation of Jesus in the soul, which brings forth righteousness and holiness in us from which good works proceed as naturally as fruit from a tree" (VII, 3, pp. 196 ff.). Barclay denies expressis verbis that justification is a *forensic* act (VII, 6, pp. 203 ff.). Good works are said to be a *causa sine qua non* of justification (l. c., 199). Penn says: "The function of the living Word is to bring into harmonious relation and use all the faculties and activities of the soul, so that the whole being becomes divinely naturalized." This is *perfectionism*. Barclay says: "When the pure and holy birth is fully brought forth, the body of sin and death come to be crucified and removed. Such hearts are free from actual sinning and in that respect holy" (VIII, 229). He believes that "such an increase and stability in truth may be attained in this life, from which there can be no total apostasy" (IX, p. 249). All who have obeyed the "inner light" are said to be members of the *Church*, Barclay stating that "Jews and Turks, though blinded in some things, yet being upright in their hearts before the Lord, are by secret touches of this holy light secretly united with God" (X, p. 259). Concerning the *resurrection* Barclay teaches that not the natural body which we possess now, but a spiritual body shall be raised.

414. "The belief in the immediate manifestation of the light to all men has led to a fuller recognition of the dignity and value of every human soul." This was the principle which prompted the early Quakers to oppose war, slavery, capital punishment, oaths, secret societies, litigation, and to reject all honorary titles, since

all men are said to be equally good. The Quakers discouraged their members from holding public office since such connections might compel them to act counter to their principle of opposing wars, oaths, etc. Their fundamental principle prompted them to take a lively interest in philanthropy and every movement for the uplift of society. Their honesty, thrift, sincerity, and simplicity have been proverbial. Modern Quakers state that "the guidance of the divine Spirit has led them as a group to the same standards of life and conduct." Book of Discipline, 28. This standard is well expressed in the Minutes of International Young Friends' Conference (1920): "Jesus has shown us how the sense of God as our common Father may permeate the whole of life. He has shown us that all final solutions of human problems are in terms of personal relationship and mutual understanding." A modern Quaker is quoted as saying: "God means to us that unifying influence which makes men long for a brotherly world." Concordia Theological Monthly, II, 940. Quakers give detailed instructions to the members of their society on their conduct in business, in their social contacts, in their respective homes, and seem to be seriously determined to develop a very intimate fellowship among the members, equivalent almost to a large family, the meeting, for example, claiming the right to sanction a marriage under its oversight where "parental consent has been withheld on grounds which seem to the meeting insufficient." Faith and Practise, 37. The idea of the brotherhood of man is so central with the Quakers that their main aim is to "improve industrial conditions and apply practical Christianity in the industrial life" (What Is the Society of Quakers? pp. 7. 8), to work for the betterment of social, living, and housing conditions, the improvement of public health, penal reforms, and the public-school system. Book of Discipline, 51. In short, Quakers believe that "they must become centers from which the love and friendship of God, as exemplified in the willing death of Christ, can radiate forth and redeem the world from its sin, which consists in the lack of love and in selfishness." Pennsbury Leaflet, No. 15. In their quiet and unostentatious manner Quakers have indeed blazed the trail for many of the modern plans of welfare work. Quakerism, like Unitarianism, is primarily a this-worldliness religion, believing that the essence of Christianity consists in living according to the Golden Rule in the home, the church, in social, industrial, and political affairs.

SWEDENBORGIAN (THE CHURCH OF THE NEW JERUSALEM).

415. The Church of the New Jerusalem, in common parlance New Church, teaches the antithesis of every Christian doctrine. Stripped of its mystical subjectivism and its phantastic speculations, this sect's doctrinal system is gross Unitarianism, i. e., rank rationalism, in spite of its continual reference to the divine Scriptures.

Emanuel Swedenborg (1688—1772) was the son of Bishop Jesper Swedberg, "one of Sweden's most distinguished evangelical Lutheran preachers." Rudelbach, *Christliche Biographie*, I, 370. He had gained an enviable reputation as scientist, when, at the age of fifty-five, he suddenly resigned his position, claiming to "have seen wonderful things which are in the heavens and below the heavens and to have been commanded to relate what had been seen." *True Christian Religion*, No. 188. According to his weird claim it had been revealed to him in the spirit world that the Church had become sensuous in its philosophy, its doctrines, and its Scriptural interpretation, but that the "Lord had opened to him the spiritual sense of the Word" (l. c., No. 776) and that he was to reform the Church and to bring down the "new Jerusalem" prophesied in Revelation. He believed himself to be the very man "who could not only receive the doctrines of this Church with the understanding, but was also able to publish them by the press," and he asserts: "That the Lord sent me to this office, has intromitted me into the spiritual world," etc., etc., "I testify in truth, . . . likewise that I have perceived the doctrines of the new Church from the Lord alone" (l. c., No. 779).

In order that he might gain a clear vision of the new doctrine, he claims to have been permitted to hold open intercourse with the spirits of every class and to become familiar with their character and surroundings. For this same purpose he held many conversations with angels, devils, with Luther, Melanchthon, and Calvin (l. c., Nos. 796—798).²⁰⁾

20) Swedenborg's followers defend his truthfulness and equally strongly his sanity over against those who attack the possibility of such revelations. It is indeed difficult to explain the psychological phenomenon which manifested itself in Swedenborg's hallucinations. He himself warns his followers against seeking intercourse with the spirit world such as had been granted to him, "for man is ignorant of the quality of his affection, whether it be good or bad." If the affections are wicked, then a spirit of similar wicked affections will favor these evil principles, and both will fall into the pit. *Apocalypse Revealed*, 1182. Scripture has stated the case much better in 2 Thess. 2, 11.

Sweden did not take kindly to Swedenborg's ecstatic revelations, but an English printer became interested, and an English society was organized in 1787 for the publication of Swedenborg's voluminous writings. The sect spread to Continental Europe and is represented in America by the GENERAL CONVENTION OF THE NEW JERUSALEM, 5,442 members, which accepts Swedenborg's writings "as the divinely authorized exposition of the spiritual sense of Scripture and a truthful disclosure of the facts, phenomena, and laws of the spiritual world." Barrett, *What Are the Doctrines of the New Church?* p. 13. The official Articles of Faith show that Swedenborg's theosophical speculations as contained in *True Christian Religion*, *Arcana Coelestia*, *Apocalypse Revealed*, are considered sufficient proof for any doctrinal statement. There is also a very small group which differs from the parent organization in this, that it believes that Swedenborg was not only divinely illumined, but inspired, called GENERAL CHURCH OF NEW JERUSALEM, 996 members.

One is at a loss to decide which feature is the most amazing in Swedenborgianism: the presumption of his claims, or the vividness of his imagination, or the ingenuity of his mind, or the credulity of his adherents. Swedenborg denied Scriptural doctrines not only because he considered them irrational, but primarily because he was "so instructed by the Lord Himself." He informs us that all the doctrines of the Apostolic Creed are believed only in the most frigid zone of the spirit world, the region of the "boreal spirits," who were too sluggish in the material world to do any spiritual thinking and are therefore farthest removed from the "sun of divine love and wisdom." *True Christian Religion*, (abbreviated T. C. R.), No. 185.

416. The basic principle of his entire system is his "science of correspondence," i. e., the universal relation between the material and spiritual world. He claims that the mundane sun has his counterpart in "divine wisdom" of the spirit world; as there are three degrees of atmosphere, the aura, ether, and air, so there are also three degrees in the heaven of the angels; and thus everything in this world has its correspondence in the spirit world. This same law was also applied to Scripture throughout, and thus Swedenborg is able to use Scripture as the artist models his clay at will. According to Swedenborg those books of the Bible which he considers inspired have a literal and a spiritual sense. For example: "No one has known what is meant by the clouds of

heaven, Matt. 24, 30, believing that Christ was to come in them in person." Applying the law of correspondence to this passage, Swedenborg's interpretation, in T. C. R., No. 776, is as follows: "By the clouds is meant the word in the literal sense, and by the glory and power is meant the word in its spiritual sense." "The theologians who insist upon the literal sense are the clouds which have obscured the 'sun of the divine wisdom,' which is contained in the interior, or spiritual, sense of the word." But the "Lord," i. e., the "new church," was brought down from heaven when it was given to Swedenborg, ca. 1757, to know the "holiness contained in every sentence and in every word and, in some places, in the very letters." T. C. R., 85. 191. He and his followers believe that the spiritual sense in the literal word is the reason why the Scriptures "are divinely inspired and holy in every syllable." Principal Teachings, Art. I. Hence Swedenborgianism believes that not the geographical names, nor the historical data, nor the list of various animals, nor the records of human accomplishments and failures are inspired, but only the spiritual sense hidden in these records and brought to light by Swedenborg; and it is only by applying the laws of correspondences that one learns to know that the trees, groves, and orchards mentioned in the Bible designate intelligence, wisdom, knowledge; and, in true Origenian fashion, the sheep, goat, calf, or ox signifies innocence, charity, and natural affection. (Cp. No. 200.) The rediscovery of this science, "which had been hidden from the days of Job to Swedenborg," is considered the beginning of the New Jerusalem, or the second coming of Christ, prophesied in Revelation, and he is a member of the "new church" whose "understanding is elevated into the light of heaven and who wishes to see the truth and with his interior thoughts approaches the Lord directly. He will shun 'faith,' and his understanding having been opened, he will see wonderful things." Apocalypse Revealed, No. 914.

417. According to Swedenborg the *Trinity* is not of persons, but of great essentials, represented in Scripture as Father, Son, and Holy Ghost. The trinity of soul, body, and mind in man (God's image) is a replica of the Trinity (T. C. R., 169). The essence of man is his soul (695); the body is the covering for the soul during the natural life (103); and the mind manifests itself in various operations. Likewise the "esse" of God is invisible, infinite, and is commonly called the Father. But to redeem man, the divine "esse" had to assume tangible form, and according to Swedenborg

this was accomplished in the same manner as in human generation, "for as the soul is from the father and the body from the mother, so also the Lord (the Logos, the Son) had His life, His soul, from the 'Father,' or the divine 'esse.' Since the divine cannot be divided, therefore the divine of the Father was itself the Son's soul and life" (82); in other words: "God sent Himself into the world as the Son of God" (92), "in the human form received from His mother" (102). But "that a son of God was born from eternity, descended, and assumed the human may be compared to the fables of the ancients" (171. 83), and "such a doctrine was unknown before the Council of Nicea" (176. 177). — Likewise it is the same divine "esse" when the Scriptures speak of the Holy Ghost, "who is, properly speaking, the divine truth and the Word and in this sense the Lord Himself" (139).

418. Swedenborgianism denies the necessity of the *vicarious atonement*, not only because "no first person demands satisfaction from a second" (Barrett, 38; cp. T. C. R., 132—134), but also because sin is treated only as a moral disease and disorder, which needed rectifying. Swedenborg's phantastic theory concerning redemption is as follows: God's very essence is order, so that there is always a correct relation between divine attributes and works, e. g., employing His omnipotence only for the extension of good. T. C. R., 52 ff. Since God is omnipresent, this divine order is also in man, in so far as he lives according to the pattern of order (68. 70). But man, having a perfect *free will* in all spiritual things (498), is able not only to live according, but also contrary to divine order, by denying God (34. 35). "Man was cast out of Eden, which means that in the course of many generations the human race became completely immersed in selfishness and sin by consistently changing the light that was in them into darkness." Barrett, 47. These wicked men took their malignant feelings into the spiritual world and thus became *devils*; and as they increased in numbers, they filled also the world of the good spirits, causing confusion and disorder in the heavens, i. e., the realm of the spirits of departed believers or angels. T. C. R., 121. But if man was to be redeemed, the heavens must first be put into order, i. e., the *angels* must be redeemed; for the spiritual and natural worlds have the same union as man's body and soul and in God's sight are as one man. If the angels were overpowered by the devils, then men's souls would be compelled to seek their counterparts and correspondences among the devils. T. C. R., 118. 119. Under these

conditions man was helpless against the monster of hell, and only the divine was able to put the heavens in order and subjugate hell. T. C. R., 115. Therefore the infinite divine assumed the human, which was full of hereditary tendencies to evil like other men (Barrett, 41), and in the tangible and finite form of man submitted to the manifold temptations of the devils, including the great temptation on the cross (T. C. R., 98), and by victoriously withstanding the temptations, He removed the power of evil over good and brought men and angels back to order. T. C. R., 121. — Redemption therefore according to Swedenborg is only the negative part of salvation, for it consists not in Christ's rendering perfect obedience in life and death (95. 96), not in actually removing man's condemnation (134), but in removing hell, i. e., the falsities, from man (121).

419. According to Swedenborg *salvation*, positively considered, consists in establishing a reciprocal conjunction, or "union," between God and man. Since man is a free agent in all spiritual matters, therefore it depends solely upon man whether the union with God is established, and it does not depend upon God's grace, not upon a capricious election, nor upon a predestination of grace (486. 490). God dwells in every man (369), but man must also prepare himself as a receptacle for God, into which God may enter with man's consent (105). But if the finite man would be conjoined with the infinite God, the finite human would be consumed. Therefore the Lord assumed the human and glorified (deified) it, and hence man can now be conjoined with the divine in the glorified humanity, i. e., with the Lord who is God-man and Man-god (370). According to Swedenborg it is not difficult for Christ to glorify His humanity, for in the acts of redemption He successively laid aside His human, which was only a covering for His soul and which He had received only from His mother (102. 103). In the state of humiliation Christ proceeded from the natural to the spiritual by submitting to, and overcoming, all temptations (126. 599), and thus He ceased to be Mary's son, John 2, 3. 4; 19, 26. 27, and put on a human from the Father (102. 103). "The glorified human of the Lord is the natural divine" (a comprehensible God) "and this is evident from the resurrection of His whole body" (109). While Swedenborg denies the resurrection of the flesh, he believes that Christ's entire body left the grave, "whereby His natural body was made divine." The supposed practical value of this monstrosity is described by the Swedenborgian Barrett as

follows: "As man was originally created in the image of God, so he must now be recreated in the image of Christ's glorification. We must endure and overcome temptations, and when we *do* the truth, our external is brought "at-one" with our spiritual, as the Lord's assumed human was brought "at-one" with the divine. The "at-one-ment," then, is the uniting of the human and divine." Barrett, l. c., 40 ff. According to Principal Teachings it is a "universal of faith that no mortal could be saved unless the Lord had come into the world," but in the words of the New Church Creed this means: "He endured temptation even to the Passion of the cross. He overcame the hells and so delivered man. He glorified the humanity, uniting it with the divinity, and so became the Redeemer of the world. They are saved who believe in Him and keep the commandments of His Word (Official Book of Worship, 673); i. e., by overcoming temptations, we make ourselves spiritual, or divine.

420. Self-evidently Swedenborgians deny the doctrine of *justification* by faith. "This doctrine" — so Swedenborg claims — "has intoxicated the present clergy, so that they cannot see the most essential thing of the Church." T. C. R., 98. Swedenborg "relates," how Luther's spirit until 1758 tenaciously held to *sola fide*, but as a result of Swedenborg's instruction he renounced it entirely. T. C. R., No. 796. Barrett sums up Swedenborg's doctrine in these words: "Divine Love is ever ready to flow into human hearts, but it can flow in only in the degree in which we come to see our evils in the light of truth and shun their indulgence. . . . Divine forgiveness is a voluntary turning from moral evil" (l. c., 43 f.). Cp. T. C. R., 611—614. *Faith* is the means whereby "conjunction with the Lord is effected, by which is salvation. To believe in Him is to have confidence that He saves; and because no one can have such confidence unless he lives well, therefore this also [viz., living well] is understood by believing." Principal Teachings. *Regeneration* is not a divine operation of the Holy Ghost, according to Swedenborg, "for God cannot spiritually regenerate man except so far as man regenerates himself naturally, . . . for a bridegroom cannot enter the chamber of a virgin not betrothed to him." T. C. R., 73.

421. Concerning *Baptism* the New Church teaches that it "testifies that a man is of the Church and can be regenerated," and concerning the *Lord's Supper* it teaches that "the body is the good of love and the blood the good of faith. These flow in from the angels into the communicant, and thus man is conjoined to the

Lord by the good of love and faith." Book of Worship, 674 f. The Swedenborgians claim catholicity for the New Church. In spite of the manifold doctrines, rituals, degrees of illumination, there is the same unity in variety which is found in the members of the human body. Barrett, 103 ff. "The New Church, or the New Jerusalem, will be formed of all who approach the Lord alone and repent of their evil works" (*Arcana Coelestia*, 69), in other words: All those who in the various denominations accept the doctrines proclaimed by Swedenborg, constitute the New Church.

422. Swedenborgians deny the *resurrection of the body*, for death is putting off the material body, never to be resumed, and man rises again in a spiritual or substantial body (*Articles of Faith*, § 11); i. e., the resurrection is the anastasis of the person with the same senses which man has in this world. Barrett, 115. But "most people do not become altogether fitted for heaven in this world, nor do few become so entirely depraved as to be altogether devilish" (Barrett, 117), and therefore there is *salvation after death*, the spirits being "led from one society to another and explored whether they are willing to receive the truths of heaven; if not, they are sent into societies which have conjunction only with hell." *Arc. Coel.*, 549. But according to Barrett the Swedenborgian *hell* is not to be dreaded, "for the devils do not appear hideous to each other, but only in the light of heaven; as little as robbers appear morally deformed to themselves or to each other." Apparently the devils, i. e., the wicked spirits, enjoy hell as the crow enjoys the carcass and the hog the mire. Barrett, 142. Swedenborg's entire doctrine proves itself to be entirely of human origin by its description of *heaven*. As little as water can rise above its level by itself, so little can finite human reason rise above its limitations and comprehend, and still less express, the blissful lot of believers. Swedenborgians know a heaven which is nothing else than a relatively perfect earth, with beautiful cities, a perfect society in various organizations, heat and light to suit our wishes, etc. Barrett, 127 ff. The *second coming of Christ* is no more than Swedenborg's receiving the doctrine of the "new church." *T. C. R.*, 779. See above.

UNITARIANS.

423. In its original sense Unitarianism denotes the doctrine of the unipersonality of God and the related denial of Christ's deity, as exemplified in the errors of the Ebionites and Monarchians of the early Church down to the Neo-Adamites and Beghards of the

Middle Ages. Modern Unitarianism, however, is little concerned about the doctrine of the Trinity and the doctrine of the deity of Christ, but is a complete denial of all Christian fundamentals. It is destructive higher criticism and ethical intellectualism insidiously masquerading under Christian terminology. The name Unitarian does not define an opinion on which all so-called Unitarians are agreed. It is significant that the American Unitarians accepted the name Unitarian reluctantly and under protest, insisting that Unitarianism must be understood historically, as "an attempt to practise religion wholly free from all ecclesiasticism or dogma, as an intellectual and moral movement."

The antecedents of modern Unitarianism are simultaneous with, but entirely unrelated to, the Lutheran and the Swiss reformation. The German Anabaptists Denk and Hetzer, the Dutch mystic Campanus, the Italian freethinkers Blandrata, Garibaldi, and Gentile (executed in Bern, 1556), and notably the Sabellian Michael Servetus (executed in Geneva, 1553) held the doctrine of the unipersonality of God. Servetus is held in high esteem by many Unitarians because of his Sabellian views, according to which Christ became the mirror in which God is reflected for our view. Joseph Allen, *American Church History*, X, 72. But the immediate forerunner of Unitarianism is Socinianism, a rationalistic system of ethics with supranaturalistic tendencies.

424. Faustus Socinus (1539—1604) organized the scattered elements of anti-Trinitarians in Poland and Transylvania as an officially recognized body. He formulated a dogmatical system, based largely on the literary bequest of his uncle Laelius. Racow in Poland became the center of this first Unitarian movement and the seat of a flourishing school. Many Polish noblemen were attracted by the brilliantly gifted exponents of Socinianism. The Jesuits, however, successfully persecuted them, and in 1658 the Socinians were expelled from Poland "as dissenters FROM the religion, and not as dissenters only CONCERNING the religion." Socinianism was thereby dissolved as an organization, with the exception of a small group in Transylvania, which had been organized by the Non-adorantist Franciscus Davidis in 1568 and which is still represented by some 170 churches.

According to the Racovian Catechism (written under Socinus's direction and published in 1605) the essence of Christianity consists in fulfilling God's revealed will. Socinianism pretends to be a supranaturalistic religion by claiming that the will of God is

revealed in the Bible, but it manifests its rationalism by stating that human *reason* must decide which portions of the Bible are necessary and useful for morals. Socinianism denies that *God* is immutable and omniscient, asserting that contingency and the freedom of the will cannot be maintained if the absolute foreknowledge of God is taught. Guenther, 119. Socinians teach that God is not present personally everywhere, but is omnipresent only according to His favor (l. c.). The Racovian Catechism pictures *man* as neither good nor bad by nature, *tabula rasa*, as being endowed with reason to distinguish between right and wrong and able to work out his salvation though the free will has been weakened by sin. The doctrines of the *Trinity* and the *deity of Christ* are considered irrational. Concerning the person of Christ, Socinians taught that He was essentially man, but supernaturally conceived and received into heaven prior to His public ministry to receive divine instruction. The majority of the Socinians as well as the Unitarians are *Nonadorantes*, denying that Jesus is to be adored and worshiped and that our prayers are to be addressed to Him. Guenther, 183. 268. Because of His blameless life Christ was raised from the dead and assumed into heaven and invested with all power and thus actually made God. (Socinians ridicule the incarnation of God, but invent the error of the deification of man.) The work of Christ consists solely in revealing God's will, i. e., commandments and promises. Socinianism therefore is an elaborate system of work-righteousness couched in the Biblical phrases of grace, justification, faith, etc.

The Catholic historian J. A. Moehler brands Socinianism as the antipode of Roman Catholicism and as belonging among the offshoots of Protestantism. Since it is a composition of supernaturalism and rationalism, it is indeed extremely difficult properly to classify Socinianism. Yet this much is certain, that the origin of Socinianism must be sought in a number of movements which antedate the Reformation. Socinus remained under the influence of Roman Catholic nominalism. A comparison of Roscellin's nominalistic argumentation for his tritheism and Socinus's deductions in the interest of his Unitarianism shows the affinity of the latter to the medieval theologians and philosophers. Walch, *Streitigkeiten ausserhalb der lutherischen Kirche*, IV, 24. Socinianism may be defined as a mixture of Scotistic Pelagianism (denial of original sin and definition of faith as obedience), of the critical humanism of the Renaissance (reason is the supreme arbiter

in all matters of religion), and of certain elements of Anabaptism (denial of the Trinity). Cf. Meusel, Kirchl. Handlexikon, s. v. Concerning Socinianism cp. Tschackert, Entstehung der luth. u. ref. Kirchenlehre, 460—476.

425. Socinianism as a potent organization was short-lived, but as a system it has been and still is an active leaven permeating a large portion of the Reformed Church. The Socinian theological system was not tolerated in Continental Europe, and even in England, where it was introduced by John Biddle (1615—1662), it met with bitter persecution. The Long Parliament declared the profession of Socinianism a felony and Elizabeth and James I ordered the execution of a number of Socinians. But toward the close of the eighteenth century many clergymen of the Church of England, of the Non-conformists, the Baptists, and the Presbyterians entertained Socinian or, as they were called in England, Unitarian views. The leaders in the Unitarian movement were Theophilus Lindsey, who opened the first Unitarian chapel in 1778, and Joseph Priestley (1733—1804), who was averse to organizing a separate denomination, but preferred to propagate his Unitarian ideas through the organized Church. These early Unitarians were opposed by orthodox theologians, notably by the Baptist Andrew Fuller (1754—1815), whose Calvinistic and Socinian Systems, Examined and Compared as to Their Moral Tendency is a very able refutation of Unitarianism. With the Act of 1799 the Unitarians were included in the Act of Toleration of 1689 and were now granted full civil rights. James Martineau (1805 to 1885), successively Presbyterian, Non-conformist, and Unitarian preacher, became the recognized leader after the formal organization of the British and Foreign Unitarian Association, in 1825.

Broadly speaking, AMERICAN Unitarianism is not due to a secession from an established Church (like English Unitarianism), but rather a development within, and an offshoot from, New England Congregationalism. Three causes may be mentioned why the Congregational Church, with its high Calvinistic theology, could offer such fertile soil for Unitarian principles. 1) The Calvinistic Christology is Nestorian and therefore could bring the two natures of Christ only into a formal union, hence no union at all. From denying the communication of divine attributes to the human natures it was but a step to exclude the ENTIRE Christ from the divine attributes. 2) The early Congregational churches were non-dogmatic in their original charters, "recognizing as the tribunal

of last appeal not church authority or creeds, but the direct guidance of the Spirit of Truth present to the individual mind, which is ever the invitation to free thought and the motive of doctrinal advance." Joseph Allen, *American Church History*, X, 171. In the covenants, or constitutions, of these early churches more emphasis was placed upon conduct than upon doctrine. Thus the First Church in Plymouth (founded in 1620), the church in Salem (1629), and the first Episcopal church in America, King's Chapel in Boston (1689), exist under their original charter and covenant though they are Unitarian to-day. 3) A number of historical events helped to crystallize the early doctrinal indifference into moral intellectualism. While the descendants of the Pilgrim Fathers retained the rugged morality of their ancestors, they refused to affiliate with the Church until they could point to a definite "religious experience." Since the Reformed teach that children of Christian parents are members of the Church by birth-right, the question arose whether children of non-Christians were admissible to Baptism? The Half-way Covenant (1662) admitted the children of baptized, though non-communicant, parents to Baptism on the condition that the parents accepted the main truths of the Gospel "by intellectual belief" and promised to walk under the discipline of the Church. (Cp. Congregational Church.) Solomon Stoddard's sermon of 1707 vigorously supported this covenant, advocated the admission to full membership in the Church of such as led blameless lives, though unconverted, and thereby encouraged moral intellectualism and furthered the spiritual decline in pew and pulpit. (Cp. Foster, *Genetic History of New England Theology*, 37 ff. 273.) The Great Awakening under the elder Edwards (1735—1745) abrogated the Half-way Covenant and temporarily halted the spiritual decline. But the reaction from the excesses of this great revival made possible a renewed interest in Arminianism, Liberalism, and Unitarianism. Arian ministers filled a large number of Congregational pulpits without perceptible inward commotion. Ebenezer Gay, James Freeman, Lemuel Briant, Charles Chauncy, Jonathan Mayhew, Wm. Bentley, among many others, had quietly, but effectively permeated Congregationalism with rationalism. It is claimed that at the end of the eighteenth century twelve out of Boston's fourteen Congregational churches had Unitarian preachers.

But the ominous silence was broken and the formation of liberal Congregationalism into a new denomination was hastened

by the election, in 1805, of the Liberalist Henry Ware to the influential position of Hollis professor at Harvard, which thereby openly and officially became the headquarters for intellectual and religious Liberalism. Evangelical Congregationalists branded all Liberalists, whether Arians or anti-Trinitarians, as Unitarians and identified them with the Unitarians of England, such as Priestley and Belsham. Though the Unitarians protested against this and insisted that they were "liberal Christians" and wished to remain within the recognized Congregational Church, by 1819 they were to all intents a distinct denomination, universally known as Unitarians, however, without any definite organization. American Church History, III, 334 ff. W. E. Channing, the most popular leader among the Liberals, created Unitarian consciousness through the "Baltimore sermon" (preached at the ordination of Jared Sparks, 1819, and to be found in Channing's Works published by the American Unitarian Association). Widely divergent principles were held by men who supported the American Unitarian Association (1825), a loose organization for the propagation of Unitarian literature. Pantheists (Ralph Waldo Emerson), Unitarians (Theodore Parker), and Arians (as W. E. Channing was considered by many) joined hands. But for nearly forty years the association was weakened by internal strife, and not until the end of the Civil War was the National Conference organized, under the direction of H. W. Bellows. Since then the Unitarians have been active and have developed a denominational consciousness, aiming at the establishment of a national religion which stresses no creed, but insists only on personal religion, moral advancement, civic and social reform. As such it has attracted many statesmen, outstanding literary men, educators, etc., insidiously propagating its antichristian principles through many schools of higher learning.

"The Unitarians are congregational in polity, each congregation being entirely independent of all the others. But for the purpose of fellowship, mutual counsel, and the promotion of common ends they unite in local or State conferences, in the American Unitarian Association (25 Beacon Street, Boston, Mass.), and in an international congress. — The missionary work is carried on chiefly by the American Unitarian Association, using its contributions for the distribution of tracts and booklets, for assistance to theological students, and for educational work in certain selected schools and communities, not necessarily under Unitarian con-

trol. — Unitarians are profound believers in education, but not in sectarian education. Many leading schools and universities are practically under Unitarian administration. — The Unitarian ministry is educated chiefly at the Harvard Divinity School, the Meadville Theological Seminary, Chicago, and the Pacific School of Berkeley, Cal., ‘undenominational schools of rational theology,’ where neither teachers nor students are ever submitted to dogmatic tests.” E. S. Forbes, editor of Unitarian Year-book, in Census Report of 1926. The Unitarian Church apparently is not anxious to enlarge its Church numerically and shows no increase in membership since 1880. But its tenets are finding fertile soil in many of the Reformed church-bodies, and there are no doubt many more Unitarians outside of the Unitarian Church than within.

426. The Unitarians have no formal *creed*. Their doctrinal position must be gleaned from the writings of Priestley, Channing, Charles Eliot, James Freeman Clarke, Ralph Waldo Emerson, Theodore Parker, etc. These writings again must be compared with the opinions of modern Unitarians, published in tracts and booklets by the American Unitarian Association. G. W. Cooke, *Unitarianism in America*, and Ephraim Emerton, *Unitarian Thought*, present the Unitarian principles and beliefs which are commonly accepted by Unitarians of to-day.

Unitarianism is a religion exclusively for this world, *this-worldliness* (Diesseitsreligion). To the Unitarian “the one purpose of real religion is not to prepare people for another life, but to inspire them to live this as it ought to be lived” (301, 37).²¹ The Unitarian religion, based entirely upon the conclusions of human reason, must of necessity be confined to moral, social, and economic questions. The constitution of the National Conference excludes all problems which are beyond human reason from its religious program, “holding, in accordance with Jesus’ teachings, that practical religion is summed up in love of God and man” (101, 6). Dr. Clarke’s five propositions, “commonly believed among Unitarians as reasonable and effectual,” can be accepted “by the scientific mind, even when least religious.” The points are: “the Fatherhood of God; the brotherhood of man; the leadership of Jesus; salvation by character; the progress of man onward and upward forever” (248, 14). The boast of the Unitarians is that

21) Where two numerals occur, the first refers to the number of the tract or booklet published for free distribution by the American Unitarian Association.

they teach absolute "spiritual liberty," in the words of Channing: "I call that mind free which does not cower to human opinion" (including the Bible) "and which respects itself too much to be the slave or the tool of the many or the few." In the Unitarian communion "Christian or pagan, theist or atheist, may follow truth to the uttermost bounds and speak the truth as he finds it — and is responsible only to his own conscience" (307, 17). Unitarians therefore reject all dogmas "as neither central in religion nor essential to salvation. . . . The creed system enslaves reason and arrests growth" (2, 16). The Unitarian will accept only that which "his enlightened reason and disciplined emotion sanction. . . . Man is not answerable for the absolute truth as it exists in the mind of God." Emerton, *Unitarian Thought*, 25—28. Dr. Slicer: "Japanese Christianity cannot possibly be the same as the Christianity of America. . . . All that our missionaries could do was to indicate the simple lines of the teaching of Jesus and then to leave them to fill in the picture according to Japanese thought. . . . People unite, like mountains, at the roots of thought and separate at the peaks" (248, 4).

427. Teaching that "the books of the Bible are the work of human beings" (Emerton, 117), the Unitarians approach *Scripture* with the most destructive criticism. Channing in the "Baltimore sermon": "Whatever doctrines seem to us to be clearly taught in Scripture we accept without reserve." Priestley: "The books of the Scripture are authentic records of the dispensations of God to mankind, and we deal with the respective writers as with other historians." Unitarians deny the first principle of Scriptural interpretation and "are tempted to regret that this body of literature was ever presented to the world as a unity." Emerton, 113. The only relation between the Old and the New Testament is that the Hebrew writers of the New Testament, in speaking of their religion and racial hopes, "drew their language from the inexhaustible storehouse of material familiar to every listener" (l. c.; 111). Insidiously, however, Unitarians retain the terms "revelation" and "inspiration." "*Revelation* is of all times, countries, and races, not of the remote past or of a single people only; it comes through many channels, including nature, history, and the mind of man, not through any single channel or in any miraculous way; . . . all moral and spiritual truth known to man belongs to it." Unitarian Belief, p. 4. "There is no thought more abhorrent to a Unitarian than that revelation should have been made once for

all people." Emerton, 121. "All truth is God's truth, whether of pagan or Christian origin," and such truth is "infallible and a revelation of the divine if it encourages culture of the human soul and develops the human mind" (100, 13 f.). Unitarians reject the orthodox doctrine of *inspiration* as repulsive to a rational being, but claim that inspiration is progressive, meaning thereby that an "inspired man" expresses in complete form the thoughts of his nation, race, or age (Emerton, 140) and that any truth which "inspires man" is as truly inspired as the Bible. Hence Unitarians "quote as readily from the great scientists [e. g., evolutionists] as from the ancient prophets, believing them all to be prophets of the living God" (248, 11). According to the Unitarian the Bible contains error as well as truth, and "no statement can be accepted as true because it is in the Bible. All its teachings must be subjected to the authority of reason and conscience" (2, 27).

428. Unitarians teach that the conception of *God* must be based solely "upon man's experience of the divine reality in the universe"; and as "every age and nation has made its own picture of the highest and best" (117, 8), so the modern mind is said to have defined God as "the perfection of power, wisdom, righteousness, and love" (96, 16), as "the life which is seeking to give us life" (316, 9). They reject the doctrine of the *Trinity* as polytheistic and as an insult to human intelligence (248, 19), and some object to being called monotheists "in the sense of affirming a single God who is a monarch," because of "the limitations which the idea of monotheism implies" (316, 8). Unitarians claim that their conception of God is best reproduced in the terms "Fatherhood of God," symbolizing "the best human combination of justice, tenderness, and infinite sympathy" (Charles Eliot), and "Unity of God," which sets forth that the "various lines of beauty and truth in the universe converge in one divine Reality" (117, 8). Modern Unitarians virtually identify God and the laws of nature, and "think of God as the final Source from which all being flows, caring little under what form this idea is presented." Emerton, l. c., 303. *Miracles* are said to be only apparent, but not real violations of the laws of nature (l. c., 33). — The modern Unitarians no longer believe in the premundane existence of Christ, but are *Humanitarians*, defining the character of Christ entirely in terms of human nature and denying the *deity of Christ*. Unitarians believe that "all men are the sons of God, while Jesus was preeminently THE Son of God, that He was divine, but not Deity, just as humanity

in the degree of its perfection is everywhere divine (11, 4). The *Virgin Birth* is brushed aside as a "poetic legend," Christ's miracles "as bearing the watermark of the age," and the *resurrection* story as "the result of the disciples' love for Jesus" (2, 38. 39). *Christ's work*, according to Channing, was to save man by instructing him concerning the unity, the parental character, and the moral government of God. "Baltimore sermon." Modern Unitarians do not consider Jesus man's only Teacher nor His life the only one worthy of emulation, claiming that a mother's love, for example, reveals the love of God as well as Jesus did (2, 31).

429. The Unitarian's "religious thinking begins with, and centers about, the idea of man as an independent being" (Emerton, 61), and Unitarian philosophy is interested solely in exalting the "worth and dignity of human nature." Dr. Slicer, in *What Unitarianism Really Is*, considered an authoritative presentation, emphatically denies the doctrine of *original sin* and total depravity (248, 44). Unitarians "believe that human nature is imperfect, but not inherently bad; that it has been appointed to man to rise by slow degrees out of low conditions and not that we are the degenerate descendants of perfect ancestors in some remote past" (11, 7). The incarnation of Christ is said to have dispelled the foolish notion that every child is the result of "evil lust," since Christ's purity demonstrated clearly that "every child has three parents — his father, his mother, and the Father in heaven" (316, 11). In Unitarian theology *sin* loses its damnable character; for it refuses to classify men as regenerate and unregenerate, but "continually finds rare graces of the spirit where least expected" (98, 20), and thus the idolatrous devotion of the savage, flowing from a sincere impulse, is a quest after the infinite good (p. 23). What we are wont to call sin is merely "the animal instincts which survive in us" (248, 45). Unitarians claim that the facts assembled by the psychologist, naturalist, historian, student of comparative religions, prove that man "has a native capacity for the discovery of truth, for moral development, for religious feeling, and for the outgrowth of sin" (2, 23).

430. The Scriptural doctrine of the *vicarious atonement* is rejected by Unitarians as being incompatible with their conception of God and man. Scornfully Dr. Crooker says that agnosticism is preferable to the way of salvation described by the old theologians. "A Creator who needs propitiation is not Jesus' merciful Father, but a monster. . . . If God be God, He will not bargain with Him-

self" (2, 42). Emerton says that "death cannot expiate sin, for the alternation of life and *death* is continual and NATURAL" (189). God's justice, we are told, does not require an atonement for sin because sin is not an evil per se, but only in so far as it brings evil to the sinner; and therefore sin does not need expiation, but only correction, and God puts the sinner to temporary pain not in vindictive wrath, but as a corrective measure. Priestley, quoted by A. Fuller, Com. Works, 311. Cp. Tract 11, 7. Employing the term "atonement," Unitarians state that all who have so lived as to take away the sin of the world must be accorded honor as redeemers (316, 12). God's *wrath* over sin is therefore denied, Unitarians claiming that a substitutionary sacrifice is superfluous, because "man can maintain his own at-one-ment with God." Emerton, 190. Unitarians reject "the whole scheme of *justification* as the childish fancy of a far-off time. . . . Our sins are not debts which can be hidden behind the cross, but defects which we must conquer and outgrow. . . . Emphasis must therefore be placed not upon the propitiation, but appropriation of God" (2, 42). The term "salvation," they claim, when robbed of its implications of total depravity, captivity of Satan, wrath of God, consists in "obeying, loving, and honoring the Divine Life everywhere present in human nature" (2, 30). Some Unitarians speak of *faith* and of justification. According to them faith is nothing more than an act of self-negation and dedication to serve God and man. Cp. Guenther, Pop. Sym., 234. Man is told to realize his divine possibilities by becoming humanity-conscious, that is, fostering the brotherhood of man by understanding and loving one another, be it a lovely or unlovely character (248, 47). This is salvation by character. According to the Unitarians the redemption of the world consists in social reform and "the essence of Christianity in personal piety." Emerton, 249. Being *restorationists*, Unitarians claim that salvation is attainable by all, for "God will give all human beings an opportunity to acquire some fraction of the saving graces of love and purity, whether they hear of Jesus or not" (2, 43). This redemption is said to go on continually, "the progress of the past giving ground for faith in a greatly increased measure in the future" (11, 7).

431. *Salvation*, according to Unitarians, is not an experience to be looked forward to, but the "laying hold of eternal life takes place when man's soul is enamored of goodness . . . ; and then we live here with God in heaven" (248, 60. 61) although "the mastery

over sin is never a complete act" (301, 32). Unitarians "have a great hope of future existence, but the doctrine of the *immortality* of the soul is one in which they do not take a very acute interest. But the future can be nothing else than a continuance of this life. The soul passes on with all the character it has won on earth unchanged" (301, 32, 33). "The next life is simply the natural flowering of this" (101, 21). "If there is an individual future life," says Emerson, "it must have the element of diversity, of struggle, of progress, not of eternal doom nor eternal rest." But according to the same writer many Unitarians lean to the doctrine of impersonality or universal immortality, teaching: "Character continues to influence the world, and thus the individual soul lives in its unending influence upon the universal life" (270—273). Fully in accord with this view, Judgment Day is said to be forever in progress.

432. Some Unitarians observe the *Sacraments* of *Baptism* and the *Lord's Supper* as "beautiful and helpful symbols"; others reject them entirely, claiming that they are "nearer to God than to any human ordinances." Emerson, 301. Some Unitarian churches have introduced a rite which is called confirmation and is preceded by a series of lectures on Unitarian principles. Unitarians welcome all scientific investigations as an aid to a better and fuller understanding of God, and they also consider other religions as containing much that is helpful and are therefore continually working for the union of all churches. A merger with the Universalist Church was effected in 1933. In 1926, 60,152 members.

UNIVERSALISTS.

433. "Universalism is the belief that it is God's purpose to save every member of the human race." R. Eddy, *American Church History*, X, 255. This statement is not meant to express the Scriptural doctrine of the universality of redemption, of the universal grace of God in Jesus. "Universalism" in the sense of R. Eddy and all Universalists is virtually identical with the ancient error of apocatastasis, or *restoration* of all things, based on a false interpretation of Acts 3, 21; Rom. 5, 18, and similar passages. Isolated cases of this doctrine can be traced through the entire history of the Christian Church,²²⁾ until the exponents of universalism were

22) Some of the writings attributed to Clement of Alexandria contain universalistic statements. Eddy, l. c., 259 ff. Other exponents of universalism were Origen, some mystics in the Middle Ages, e. g., Scotus Erigena, John von Goch, the Anabaptists Denk and Hetzer, the pietistic mystic J. Petersen.

organized as a distinct society by John Murray (1714—1815) at Oxford, Mass., in 1785, under the name of the "Independent Christian Society, commonly called Universalists." The Universalists as a religious body are distinctly American and are largely confined to the American continent. The only common bond among the early leaders of this organization was the opposition to the Scriptural doctrine of hell and eternal retribution, while on other doctrines there was the widest divergence. Murray, teaching the depravity of all men through their actual participation in Adam's sin, based the doctrine of universalism on the theory that God's grace made Christ the actual head of the human race, in whom all were punished for their sins, and therefore all will obtain eternal salvation. Murray's doctrine has been called an "improved Calvinism," because he accepted the Calvinistic theory that God decreed the salvation of only the elect, but stated that ALL men are elect. L. B. Fisher, *Which Way?* p. 34. Elhanan Winchester (died 1797), however, was a strict Arminian, teaching that an adequate *punishment* for every sin was necessary. He believed that the unbelievers and rebels shall be purified by the final conflagration and that at last all men and angels shall enjoy universal bliss. Eddy, l. c., 422. Thus the early Universalists harbored two extreme views, Murray abolishing the thought of a punishment for sin, while Winchester taught that sinners must pass through a long process of corrective punishment. Fisher, l. c., 33.

Hosea Ballou (1771—1852) became the recognized theological leader in the beginning of the nineteenth century and led the Universalists into Unitarian channels, and since then Unitarians and Universalists have very much in common. That the two bodies had not united prior to 1833 is due not only to the social disparity of the early members in the two communions, but primarily to the difference in principles leading to the theory of universalism, the Unitarians teaching that man is too good to be eternally damned, and the Universalists maintaining that God is too good to damn man eternally.²³ In his *Treatise on the Atonement* (1805) Ballou said that Christ's *atonement* was a moral, not a legal work, a reconciliation of man with God and not of God with man. Christ did

23) Unitarianism and Universalism are concurrent movements, both deeply influencing Congregational theology and indirectly helping to develop New England theology. See s. v. Congregationalism and Unitarianism. Universalism may be viewed as a protest against the excessive emphasis which Jonathan Edwards, Hopkins, the Andover Creed, placed upon the sovereignty of God in inflicting everlasting punishment. Fisher, l. c., 48 ff. Atkins, *Religion of Our Times*, 22.

no more in His death than to demonstrate God's loving interest in the moral cure of the human soul. God cannot punish arbitrarily (this being directed against Calvinism), nor can the wages of sin be an aimless torment and a wicked vengeance, said Ballou, but all punishment for sin must be corrective. Gradually Ballou developed his doctrine that punishments for sin are confined to this world, and attached an important agency to death, viz., bringing the unconverted sinner to repentance by changing the soul's environment. Channing charged Ballou with teaching that all moral evil is buried in the grave, but Ballou opposed the implication of advocating the "death and glory" theory. The radical views of Ballou led to a secession, in 1831, and the formation of the Massachusetts Association of Universal Restorationists, which was, however, dissolved in 1841. The majority of Universalists ignored the divergent views concerning the length and severity of punishment for sin and were agreed that "the horizon of eternity will not, relatively, either largely or for a long time, be overcast by the clouds of sin and punishment." (Adopted by Boston Universalists in 1878. Eddy, l. c., 460.)

434. Modern Universalism is a complete denial of *saving grace*, or, in the words of a prominent Universalist, "it is the belief that this is a universe of absolute justice and that every soul will meet with justice, working out in some way its problems until it comes to a stage of high development and harmony with God." Weber, *Religions and Philosophies in the U. S.*, 198. The entire system is rationalistic, and therefore Universalists believe that divine revelation must be sought not only in the Bible, but in science, psychology, history, and in "the sacred scripture of nature and humanity." *The Faith of Universalists*, 5. *Revelation* is said to be progressive, and therefore Universalists refuse to be bound by *creeds* and reject all "finalities." Fisher, 13 f. The Winchester Confession of 1803, adopted for political expediency, though exceedingly liberal, nevertheless had a "saving clause," i. e., permitted a "quatenus" subscription. In order to avoid any controversy over a creed, the Universalists in 1899 adopted their "Five Principles" — 1) the universal Fatherhood of God; 2) the spiritual authority and leadership of His Son; 3) the trustworthiness of the Bible as containing a revelation from God; 4) the certainty of just retribution for sin; and 5) the final harmony of all souls with God. But even this broad statement of principles does not mark the position where Universalists stand, but rather the direc-

tion in which they are moving. L. c., 10. 18—21. Some of the early American Universalists were Trinitarian, but to-day the society is thoroughly Unitarian. Dr. Selleck defines God in pantheistic terms, the Great Reality, the Soul of the Universe, the Living Moral Energy in human hearts. Universalists Believe. John van Schaik, editor of the *Christian Leader*, says: "Better a manifestation of God than a definition of God." *Science and Religion*, 60, endorsed by Universalist Publishing House. — The *deity of Christ* is said to consist in the godlike qualities of Jesus, and "the vast majority of Universalists give him some kind of primacy among the sons of men." *Universalists of To-day*, 3.

435. The basic principle of Universalism will not permit the doctrine of the *vicarious atonement*. They teach that the inevitable consequence of sin is immediate punishment, i. e., not an arbitrary and vindictive revenge, but a remedial, corrective, and disciplinary suffering of the soul, leading to repentance and to a radical moral change. All punishment is viewed only as a loving chastisement, which according to God's divine plan corrects the fault and thus makes the forgiveness of *sin* possible.²⁴ With other liberal theologians, Universalists clothe the doctrine of work-righteousness and penance in the terms of the moral-influence theory of the atonement, ridiculing the vicarious atonement by stating that "no scapegoat can carry away the sin and the punishment. No Savior can bear the penalty in our stead." *Universalists of To-day*, 3; *The Faith of the Universalist Church*, 10; *The Message of Universalism*, 12. Being Pelagian Unitarians, they reduce *faith* to "accepting the spiritual leadership and authority of Jesus, who saw clearly both the infinite resources of God (the immanence and universal Fatherhood of God) and the infinite possibilities of man." *Universalism of To-day*, 3. They revere Jesus "because of the inspiring qualities of His own character and example." *The Faith*, etc., 7. Universalists deny the Fall and man's *total depravity*, teaching that "man has risen and is still rising." The occasional exhibitions of nobility in the morally debased are said to show that "we come from God and are on our way to Him," while the lives of the exceptionally good, especially the life of Jesus, reveal the dignity that inheres in human nature and prove

24) Like Unitarianism, Universalism takes the seriousness out of sin, and with evolutionism it teaches that "our sins may be made to teach us sad, but most salutary lessons." (See critique of the Modernists' view of sin, Horsch, *Modern Religious Liberalism*, 94 ff. 121 f.; also s. v. *Modernism*.)

that "God and man are essentially the same." Even as every element of the diamond is in the charcoal, so "the virtues which shine with such resplendent luster in Christ lie hidden and undeveloped in us" (l. c., 6. 8. 9).

436. Universalism, according to its present leaders, has become exclusively a *this-world religion*. Fisher believes that "the second coming of Christ is His spiritual presence. . . . Modern scholarship seems to affirm that the writers of our New Testament expected an immediate second coming of Jesus as visible and material and that they were in error in this expectation. It never happened that way and never will" (l. c., 114. 116). Thereby Universalists reject the doctrine of the return of Christ to *judge* the world, stating that "the infliction of penalty begins when the sin is committed, and continues until it is repented of." In a Nutshell. The Weymouth and Moffat Bible translations are recognized because they supplant the words *damnation*, hell, and eternal with judgment, gehenna, and eonian. The King James Version's "end of the world" becomes "the close of an age and not the end of this planet earth and a transfer of all human and divine activities to the skies," since there is no scientific basis for the fear that this earth will not be habitable for eons of years. Fisher, 102. 110. They deny the *resurrection* of the body, "hoping confidently that after the death of the body the soul will go on living." The Message, etc., 9. Cp. Guenther, Pop. Symb., 408. The majority of Universalists are restorationists, believing "that the efforts for the salvation of souls continue after death and end only when all souls are saved" (In a Nutshell), while others follow Ballou in denying all future punishment. This is not considered a divisive point, since all Universalists believe in universal salvation, i. e., "the final triumph of right over wrong in every human soul." The Message, etc., 8. Some men are said to enjoy heaven already in this world "in the steadfast exercise of their highest desires and in peace of conscience"; and likewise others endure hell here and now, for "sin itself is damnation, misery and remorse is hell" (The Faith, etc., 9. 10), and the "everlasting or, better, perfect punishment" will continue until the faults are corrected. The Message, 11. But being advocates of so-called applied Christianity, they claim that "the application of Christ's principles here and now take the time and strength of modern Universalists much more than speculations about the hereafter." Universalists of Today, 5. Naturally, Universalists deny that the *Sacraments* are

Means of Grace. Some Universalists observe three sacraments — consecration, Baptism, and the Lord's Supper. The act of *consecration* of children consists in the parents' pledging themselves to rear their children in the admonition of the Lord.

The Universalists are organized as societies rather than as churches. The local society is under the supervision of a State and a General convention. The Universalists claim 100,000 affiliated members in the United States, though the Census Report lists them with 54,957 registered members. An organic union with the Unitarians was effected in 1933.

THE TEMPLE SOCIETY

(FRIENDS OF THE TEMPLE, JERUSALEM FRIENDS).

437. One of the peculiar outgrowths of the Pietistic movement in Germany, particularly of Western Germany, was the repeated attempt to organize the Church as a socio-religious kingdom. The first attempt was the communistic society founded by George Rapp about 1800 and known as the Harmonites; the second movement was sponsored by Michael Hahn and Gottlob Hoffmann, who organized the Kornthal Colony in 1819; the third, and most extreme, attempt was the society founded by Christopher Hoffmann (1815 to 1885), son of Gottlob Hoffmann, and known as the Temple Society. Hoffmann, who had been reared in Pietistic and Enthusiastic surroundings, became convinced that the establishment of "conventicles" within the organized Church could not heal the supposed spiritual decay of the Church. He maintained that a spiritual, moral, and religious reformation of Germany, yea, of all Christendom, could be accomplished only if the prophecies of the Old Testament concerning Jerusalem and the Davidic kingdom were accepted in the literal sense, and if the kingdom of Christ were established "according to the Law, the Prophets, and the Gospels," with Jerusalem as its capital. He and his coworker Hardegg believed that Christ was to return at an early date, Jerusalem was to be established as Christ's kingdom, and all the enemies of the Christian Church were to be destroyed. But since Palestine was closed to the actual execution of the phantastic dream "to gather all true Christians as God's people and to lead this true Israel to Jerusalem to establish a theocratic state," Hoffmann settled his followers, at least temporarily, at Kirschenhardt-hof, in 1854. This colony was considered a spiritual temple, a prototype of the New Jerusalem, and was built on a strange

mixture of pietism and political socialism. In 1869 the first colony was planted in Palestine, to be followed by three more during the lifetime of Hoffmann. Inner strife and contentions brought about a slow decline of the society, and its colonization work in Palestine is virtually at a standstill. There are two small societies in America, with 164 members. (Cp. R. E.,³ XIX, 482 ff.)

438. Hoffmann was an extreme Enthusiast, claiming to be divinely called. Hardegg claimed to possess the charismatic gifts, attempted to set the time for Christ's coming and to expel demons. Hoffmann's phantastic theories are set forth in his *Sendschreiben ueber den Tempel und die Sakramente, das Dogma von der Dreieinigkeith und von der Gottheit Christi sowie ueber die Versoehnung der Menschen mit Gott*. This document denies every fundamental Christian doctrine. Hoffmann ridicules the doctrine of the Trinity, the deity of Christ and of the Holy Ghost. He defines the incarnation of Christ as the expression of God's creative thought in the mind and body of Christ. Through the resurrection Christ became "a man-made God." Sin is only a disorder. Christ's life and death showed the possibilities in human nature, changed man's attitude toward God, and thus established Christ's kingdom, i. e., a better mental and social relationship among men. Faith is only the obedience to Christ and the courage to improve the world in spite of many obstacles. The Sacraments are rejected as an empty sign, easily leading to idolatry, and any one living in a doomed Church with its shams and pretenses (the preaching and the Sacraments) can have no part in the building of the kingdom of God in Palestine. The true sacrament is celebrated when a society decides to dedicate itself, its talents, and its goods to spread Christ's kingdom according to Hoffmann's phantastic and chiliastic principles. Cf. Guenther.

RUSSELLISM.

439. A movement formerly called Millennial Dawn, People's Pulpit of Brooklyn, International Bible Students' League, Brooklyn Tabernacle, Bible House and Tract Society, consisting of the followers of Charles Taze Russell. Born in Pennsylvania in 1852, Russell was for a time a Congregationalist and then presented his new system in a series of books under the general title of *Studies in the Scriptures* (*The Divine Plan of the Ages; The Time Is at Hand; The Kingdom Come; The Day of Vengeance; The At-one-ment between God and Man; The New Creation*). Russell had studied neither Hebrew nor Greek, yet referred to the original

text copiously. His title of "Pastor" was justified neither by education nor ordination. The cult now (1934) is under the leadership of Judge J. F. Rutherford and has adopted the name Jehovah's Witnesses. Unless otherwise indicated, our quotations are made from *Studies in the Scriptures*, edition 1911.

440. Russellism is essentially a *chiliasm* movement which involves a denial of the chief articles of the Christian faith. The writings of its leaders are given an authority equal to that of the Bible, inasmuch as the *Scriptures* cannot be understood without them. "If the six volumes of *Scripture Studies* are practically the Bible, topically arranged, with Bible proof-texts given, we might not improperly name the *Scripture Studies* the Bible in arranged form. That is to say, they are not merely comments on the Bible, but they are practically the Bible itself. . . . Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see also that, if any one lays the *Scripture Studies* aside, even after he has used them, after he has become familiar with them, after he has read them for ten years — if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the *Scripture Studies* with the reference and had not read a page of the Bible as such, he would be in the light at the end of two years, because he would have the light of the *Scriptures*." *The Watch Tower*, September 15, 1910.

441. Russellism denies the *deity of Christ* and the personality of the *Holy Ghost*, hence is anti-Trinitarian. "Hear then the words of Jesus and note that He brands the teachers of the dogma of the *Trinity* and incarnation doctrines as the sons and agents of Satan. John 8, 42—44." Rutherford, *Reconciliation*, p. 117. "The Holy Spirit is the invisible power of God" (*ib.*, p. 103). "The Holy Spirit (mistranslated Holy Ghost) is not a person or being, and no scripture authorizes such a conclusion" (*ib.*, p. 114). The argument against the personality of the Holy Ghost is found in a discussion of John 16, 13, 14 and is here quoted as typical of Russell's manner of interpreting the *Scriptures*. In the *Studies in the Scriptures*, Vol. V, p. 171, he treats this passage as follows: "The word *ekeinos*, rendered 'he' in the passage under consideration, might with equal propriety be rendered 'that,' 'this,' 'those,' 'the same,' 'she,' 'it'; and in our common English version it is rendered in all these different forms, and more frequently than as the

masculine pronouns 'he,' 'his,' 'him.'" He continues: "Any one who is skeptical on this point can readily convince himself by consulting a Greek-English concordance of the New Testament, which shows the various translations of these words." And then he goes on to give some quotations which, he says, are translations of *ekeinos* — for instance, John 20, 15: "She, supposing Him to be the gardener, saith"; and again, Luke 20, 1: "On one of those days, as He taught." A Greek student would know at once that the word "she" quoted above is a translation of the feminine form of *ekeinos* and that the "those" quoted above is a translation of the genitive plural. Thus it is clear that the man who freely declared in his books that the learned translators of the Bible were either grossly ignorant of Greek or were dishonest was himself so ignorant of Greek as not even to be aware of the fact that there is such a thing as inflection in the Greek language.

442. In Russellite theology our Lord prior to His incarnation and during His earthly life was only a creature, higher in the scale of being than other creatures, but not God. Vol. I, pp. 177—179. 188. "Paul tells us that He took not the nature of angels, one step lower down than His own, but that He came down two steps and took the nature of man — He 'became a man'; He 'was made flesh,' Heb. 2, 16; Phil. 2, 7. 8; John 1, 14. Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before He became a man; and He was not then so high as He now is, for 'God hath highly exalted Him' because of His obedience in becoming man's willing ransom. Phil. 2, 8. 9. He is now of the highest order of spirit being, a partaker of the divine (Jehovah's) nature." The same doctrine is stressed in the later (Jehovah's Witnesses') literature.

Jesus had but one nature, not two. "In Jesus there was no mixture of natures, but twice He experienced a change of nature: first, from spiritual to human; afterward, from human to the highest order of spiritual nature, the divine; and in each case the one was given up for the other." Series I, pp. 179. 180. 184. Before Christ appeared in human form among men He was a spirit being of a very high rank, but a creature. When He became a man His spirit nature was somehow dropped. It was not united with the human; it was not even merged into the human; it was "changed" into the purely and distinctively human nature and so ceased to be. His death therefore was a creature's death, His sacrifice only human, His atonement a mere man's.

443. The body of Jesus was not raised up from death. Series II, pp. 125—130. To explain the disappearance of the body which was crucified, Russell says: "Our Lord's human body was, however, supernaturally removed from the tomb, because, had it remained there, it would have been an insurmountable obstacle to the faith of the disciples. . . . We know nothing about what became of it except that it did not decay or corrupt. . . . Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption no one knows; nor is such knowledge necessary." Vol. V, p. 362: "Our Lord's being, or soul, was non-existent during the period of death." Vol. V, p. 454: "It was necessary not only that the man Christ Jesus should die, but just as necessary that the man Christ Jesus should never live again, should remain dead to all eternity." Vol. V, p. 454: "The man Jesus is dead, forever dead." Vol. V, p. 466: "The man Christ Jesus suffered for us death in the most absolute sense of the word, 'everlasting destruction.'" After His *resurrection*, Jesus became divine. Series I, pp. 178. 179; Series II, pp. 107. 108. 131. 155.

444. *Redemption* is in part a work of God's chosen 144,000. "Each one [member of Christ's body] accepted is offered as a part of the sacrifice of Christ." Rutherford, Rec., p. 226. "It is the will of God that there shall be taken from amongst men those that shall be members of the body of Christ in glory, the humanity of all of which must be offered up by the high priest as a part of Christ's sacrifice" (ib., p. 228). God does not want to save any one (except the Christ class, Jehovah's Witnesses) in this present age. "God has not been attempting to save souls for heaven, nor has He commissioned any one to save souls for Him to go to heaven. During the period of sacrifice, or Christian era, God has been taking out a people for His name, Acts 15, 14." Ruth., Rec., p. 259. "The fact that the world has not been converted and that the knowledge of the Lord has not filled the earth is a proof that it [the Church] has not yet been sent on that mission." The Plan of the Ages, p. 95. "We claim and have shown that the conversion of the world in the present age was not expected of the Church, but that her mission has been to preach the Gospel in all the world as a witness and to prepare herself under divine direction for her great future work. God has not yet by any means exhausted His power for the world's conversion. Nay, more; He has not yet even attempted the world's conversion" (p. 95).

Jesus has not redeemed men, but has simply "ransomed" them; i. e., has secured for all men a second chance to save themselves. Though men will become extinct and annihilated at death, they will somehow be raised from the dead at the millennium, and their experience of sin in this present age will be a warning to them to avoid sin then and become perfect. The worse they have been in this world, the more their experience will then be a warning to them and, consequently, the better chance they will have of making good. Russell says, Vol. I, p. 150: "The ransom for all given by the man Christ Jesus does not give or guarantee everlasting life or blessing to any man, but it does guarantee to every man another opportunity or trial for everlasting life."

445. Some of the strangest perversions of eschatological doctrine mark, to the present day, the theology of Russellism. "None of those who had died before the crucifixion has gone to heaven, John 3, 13; Acts 2, 34. Those must wait in the tomb until the members of the body of Christ are selected and proven." Ruth., Del., p. 303. "Then they will be resurrected and given an opportunity to live on this earth as princes. The earth alone is to be their everlasting home." Ruth., Rec., p. 33.

Resurrection of the wicked. Russellites differentiate between "wicked" and wicked. All who died without ever having known Jesus Christ and all who are living at the present time without faith in the Redeemer will have a second chance. All who make no progress during the first one hundred years in the millennium will be annihilated, but all who make the slightest progress will be on trial during the entire millennium. And all who at the end of the millennium have not reached a state of perfect humanity will be annihilated. Studies in the Scriptures, The Divine Plan of the Ages, 1905, pp. 107, 143 f.

Resurrection of the body. "The Scriptures assure us that the human bodies which return to dust will not be restored, but that in the resurrection God will give such new bodies as it may please Him to give." Millennial Dawn, 5, 365. Yet a difference is noted in the case of those who have died and die since 1878. "Those who are sufficiently faithful to be the bride of Christ, the dead (to this world) which die in the Lord, are changed (at death) in a moment, in a twinkling of an eye; but we understand that there are other faithful, but not sufficiently so, who are absorbed to a considerable extent in the cares of this world and the seeking of honors and emoluments among men, who will not be resurrected until the

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bride of Christ is complete." . . . "All of the overcomers of the Gospel age, the Great Company class as well as the Bride class, will have spiritual, heavenly bodies. All others who are resurrected will have earthly bodies, and those who have earthly bodies will sustain them in the same way as the earthly bodies of our first parents were sustained in the Garden of Eden. The masses of mankind, of human seed, or kind, will receive human bodies; but not the same bodies which moldered to dust and whose fragments or atoms passed into vegetable and animal organisms infinitesimal." Mil. Dawn, 5.

446. According to Russell, death always means the extinction, the cessation of being, *annihilation*. "The lower animals: the horse, the dog, cattle, etc., . . . are begotten in precisely the same manner that the human species is produced, nor does anything in Scripture suggest the contrary." Mil. Dawn, 5, 332—35. "What, then, dies? We answer that it is the soul that dies, . . . the sentient being ceases. . . . That this is true of the lower animals none would for a moment question; but it is equally true of man, the highest animal." Mil. Dawn, 5, 364. 308. 309. 323. 322. 339. 340. 341. 342. Golden Age, January 18, 1922, p. 253. Rutherford, World Distress, p. 29. The denial of the *immortality* of the soul is prominent also in recent documents. "They [clergy] teach and have taught the false doctrine of human immortality, that is to say, that all men are created immortal souls, which cannot die; which doctrine they well know to be false, for it is based exclusively upon the statement of Satan, which statement Jesus declares to be a great lie, John 8, 44." Ruth., Del., p. 221. "To perish means to go out of existence completely." Ruth., Rec., p. 93. "That no part of man remains alive after breath goes out of the body is positively proven by the Scriptures, Ps. 145, 4" (ib., p. 78).

Russellism, then, denies without qualification that the wicked, the lost, suffer in another life. There is no hell, no eternal punishment. After the resurrection also the wicked will have a hundred years of opportunity to hear the Gospel. Those who persistently refuse the offer of salvation and reject the Lord's mercy will be annihilated. "Those who do not by faith receive a full knowledge and enjoyment of this favor of God in this present time (and such are the great majority, including children and heathen) will assuredly have it in the next age, or 'world to come,' the dispensation, or age, to follow the present." The Plan of the Ages, I, p. 129. The rest of the wicked perish utterly.

447. Prominent is the teaching that the *second coming* of the Lord Jesus Christ took place in October, 1874. Vol. II, 187. 199. 234—245. Then “the spring of 1878 marks the date when the nominal church systems were ‘spewed out,’ Rev. 3, 16, and from that time (A. D. 1878) they are not the mouthpieces of God nor in any degree recognized by Him.” The final consummation of the age was to take place in October, 1914. Vol. II, p. 234; Vol. III, p. 153. This date, 1914, as terminating absolutely the present order of things of the world, was taken as fixed beyond doubt or peradventure. Dozens of times the writer of these books set it down as positive and unalterable. Compelled to reconcile this prophecy with the fact that in 1914 the world did not witness the beginning of the millennium, but the beginning of the World War, Judge Rutherford now interprets the revelation of Christ in 1914 as having taken the form of a fearful conflict in heaven, with Christ and His angels on one side and Satan and his angels on the other side. That conflict resulted in Satan’s being cast out of heaven and down to the earth, and from then till now Satan, the devil, is confining his operations exclusively to things of the earth. Rutherford, *The Kingdom*, 1931, p. 6.

448. In the last pronouncement of the cult the governments and church organizations of our age are made the point of violent attacks. Government and Church are called Satan’s organization. “Out from the ‘vine’ of true Christianity have grown two great branches, to wit, the Catholic and Protestant religions. No one will attempt to deny the fact that both of these great religious branches have openly allied themselves with the political, commercial, and military powers of the world. To-day these two great religious organizations, together with their allies that rule the principal nations of the earth, constitute what is called ‘Christendom,’ or ‘organized Christianity.’” *The Kingdom*, p. 12. The *Church* is an antichristian institution, which is to be destroyed by the coming of Christ. It is a mistake to suppose that God’s kingdom is now established in the earth. Neither in the civil nor in the ecclesiastical domain can any semblance of that kingdom be found. The civil power is the perpetuated Roman Empire, the fourth kingdom depicted by Daniel and represented by him as appointed to destruction, I, 259. As for the Church at large, it is no servant of God or of righteousness. If Rome is the mother of harlots, the Protestant denominations are her daughters. While there may be a special propriety in describing the Roman Church

under the image of the wicked Babylon, the description applies also to the Protestant sects. The prophetic word in the Apocalypse assigns them this order of association. While the dragon as there depicted symbolizes the Roman Empire, continued in the present civil powers, and the beast stands for the papal system of government, the false prophet or image of the beast denotes the Protestant Federation of Churches, and the Church of England is represented by the two-horned beast mentioned in Rev. 13, 15, IV, 4—16. The later Russellite writers restate this position with emphasis. "The fact that Jehovah destroyed Jerusalem is of itself proof that He will destroy organized 'Christendom.' . . . Not only has 'Christendom' had the Law and the prophets of God, but she has had Jesus Christ and the apostles and numerous other faithful men, who have borne testimony to them of God's Word and His kingdom. The responsibility of 'Christendom' therefore is far greater than that of Jerusalem. Jehovah punished Jerusalem by completely razing it to the earth. How could it be expected that He will do less for 'Christendom'? He will even do more, because the destruction of 'Christendom' will be on a far wider scale, as the Lord has plainly set forth by the words of His prophets Ezekiel and Jeremiah." Cause of Death, pp. 60. 61. "'Organized Christianity' has many gods and not the true God Jehovah." *Ib.*, p. 46. The followers of Russell will inherit the earth when the millennium begins, and with the millions will be under the righteous reign of Christ, when there will be no starving for bread, no burdensome taxations, no distress of any kind, and this to be expected very shortly; within a brief space of time and within the present generation, "Christendom" and the nations that rule therein shall be completely destroyed. *The Kingdom*, p. 21.

THE CHRISTADELPHIANS.

449. The Christadelphian body originated in the United States through the labors of John Thomas, M. D., about the year 1850, although the name Christadelphians (Christ's Brethren) was not adopted until the Civil War. Dr. Thomas identified himself at first with the Campbellites, but in addition to his anti-Trinitarianism he advocated a conditional immortality and millenarianism. Claiming that historic Christendom had become apostate, he organized autonomous "ecclesias," or local societies, which are governed by ruling or serving brethren. The doctrines of the Christadelphians as developed by Thomas are contained in *A Declaration of the Truth Revealed in the Bible as Distinguishable from the Theology of Christendom* (1928).

Christadelphians deny the doctrine of the *Trinity* and teach a dynamic monarchianism, stating "that there is but one God, the Father. The Spirit is the effluence, or power, of God, the spirit of God in official manifestation." Jesus is "not the Second Person, but the manifestation of the one eternal Creator. By His Spirit-effluence the Father begot Jesus, who therefore during the days of His weakness had two sides, one deity, the other man. The man was the Son, whose existence dates from the birth of Jesus; the Deity dwelling in Him was the Father" (l. c., 19—22).

450. The basic principle of Christadelphian theology is the doctrine of conditional *immortality*. They deny that man has soul and body, claiming that the words "soul" or "spirit" are merely designations "expressing a variety of aspects in which a living creature can be contemplated." Because of Adam's sin, man, i. e., not only man's body in distinction from his soul, is mortal. The doctrine of the immortality of the soul is rejected as a pagan fiction (l. c., 29—38). Immortality is attainable only "in connection with, and as a result of, the resurrection, or the change, of the body" (p. 40). This view makes the important thing in *Christ's work* not His death, Christadelphians teaching that "Christ did not die to appease the wrath of an offended Deity," but "to acquire immortality by His resurrection" (p. 24). "The righteousness of God is declared in the death of every sinner, but stops short at the grave. The object in the case of Christ was to go beyond the grave — to abolish death." Bible Finger-Posts, 100—104. 241. Immortality, then, is a "quality brought within reach by Christ in the Gospel and will be attained on condition of believing the Gospel and obeying the divine commandments." A Declaration, 38. Identifying immortality with the resurrection of the body, Christadelphians claim that the earth is the inheritance of God's saints (p. 42). Therefore they also deny the "theory of hell and eternal torments" (p. 43). The devil is said to be "the Scriptural personification of sin in the flesh" (p. 26). Since Christadelphians claim immortality only for those who believe the Gospel, they teach that the wicked "will be put out of existence by divine judgment, with attendant circumstances of shame and suffering" (p. 47). They differ from other annihilationists in teaching that, while the "unfaithful" shall be resurrected at Christ's second coming, then to be destroyed, the "irresponsible of mankind, those who never heard the Gospel, . . . will pass away in death and will never see the light of resurrection" (pp. 48. 49).

451. Christadelphians are gross *Chiliasmists*, teaching that the kingdom to be established at Christ's second coming "will be a divine political dominion on the earth, established on the ruins of all existing kingdoms" (p. 4). This kingdom will be the kingdom of Israel restored (p. 6), with Jerusalem as the residence of the Lord Jesus (p. 8), who, as the promised son of David, will be the supreme ruler (p. 9). This kingdom will last one thousand years, sin and death still continuing among mankind, though in a milder form, until Christ will surrender His supremacy to the Father, when a second judgment will take place, resulting in the consignment of the rejected to destruction and in the immortalization of the approved, who shall then inhabit the earth forever (p. 17)*. Admission to fellowship is contingent upon profession of faith in these doctrines and in baptism by immersion as an act of obedience. 3,352 members.

Communistic Groups, Anti-Trinitarian and Otherwise.

THE SHAKERS.

452. The Shaker Society is the result of the fanatical preaching of the Camisards, or the "French prophets," advocating Spiritualism, with its asceticism, and, more directly, of a Quaker revival under Jane Wardley in Manchester, England. Among the first converts of these "Shaking Quakers" were the parents of Ann Lee. Apparently her married life was unhappy, for the relations of the connubial life play an important part in her many so-called revelations. Claiming a divine commission, she and a small group emigrated to America, 1774, settling in the woods of Watervliet, near Albany, N. Y., in 1776. The Baptist John Meacham became interested in the doctrines of Ann Lee and organized the first Shaker communistic society at New Lebanon in 1780, where a religious revival of a highly Enthusiastic and ecstatic nature had taken place. Ann Lee, now known as "Mother" Lee, traveled extensively, trying to organize societies on the basis of her doctrines after the pattern of the communistic society of New Lebanon, gaining adherents in New York, Connecticut, and Massachusetts. In 1800 the activities of the society were extended to Kentucky, Ohio, and Indiana, and at one time the societies numbered 5,000 members. In 1874 there were 58 groups, with about 2,500 souls, controlling 100,000 acres of land. In 1905 the society had dwindled to 1,000 members, and in 1933 they claimed about 100 adult mem-

bers and 40 boys and girls. The Shaker movement, also known as Alethianism, is historically important because of its belief that man has intercourse with the spirit world, thus becoming an important forerunner of modern Spiritism. Ann Lee is considered the best medium, through whom the highest spirit made the most important message for mankind. Without a doubt Shakerism is the most successful experiment of religious *Communism* on record, lasting for over a century. The absurdity of its religious tenets shows how Satan beguiles those who would rather believe a lie than the truth.

453. According to F. W. Evans, in *Compendium of Origin, Principles, and Rules of the United Society of Believers in Christ's Second Appearing*, Shakers are a highly Enthusiastic body, claiming the gift of *tongues, divine healing, and special revelations*. Their worship consists chiefly in singing and dancing. Shakers deny every specific Christian doctrine, the deity of Christ, the inspiration, the Trinity, the vicarious atonement, and the resurrection of the body. The principle on which the fantastic theories are largely based is dualism. Ann Lee taught that, since Adam and Eve as male and female are essentially the *image* of God, God must exist as an eternal father and mother. See **28**. As such, they are said to be the parents of all human and angelic beings, which of course also are male and female. The dualism is extended even to the plant and mineral kingdoms (103).

454. Shakers believe that the history of the world is divided into four major cycles, each with its countless smaller cycles, and that the revelation of the Deity was progressive in each cycle. Thus the first cycle is said to have reached its culmination under Noah, when the Deity revealed itself as the Spirit; the second, under Moses, when God became known as Jehovah; the third cycle reached its culmination under Jesus, through whom the Christ was revealed. But Jesus, being a male, could only reveal the Father (lord) in Christ and in God. This was the first coming of Christ. The last cycle reached its culmination under Ann Lee, whose spiritual parents were the male and female in Christ and who, being a female, was able to reveal the mother spirit, or the love of Christ. Thus the Christ made His second appearing in the person of Mother Ann (108. 109). Mother Ann is worthy of the same honor as Jesus, since she is the female counterpart of Jesus, as Eve was like unto Adam (87). All passages, e. g., Ps. 45, which speak of the bride of Jesus are said to refer to Ann Lee, the mother of all

spiritual things. The Shakers therefore deny the Scriptural teaching that the believers in the Christ of the Bible constitute the true *Christian Church*. Each of the four cycles is said to be a true Church, although differing from one another. Noah's cycle is said to be different from John's. The malefactor entered paradise, or the second heaven, while Paul, living in the third cycle, was received into the third heaven. Each cycle has its corresponding heaven and hell, but no soul of the first three cycles will be lost until it has definitely rejected the greatest light, that of the fourth cycle. Therefore Shakers also teach the doctrine of *salvation after death* (98).

455. Ann Lee taught that the root of all human depravity was the uncontrolled sexual relation originating from the "act of Adam and Eve in Paradise." Therefore "the object of Shaker life is self-conquest, salvation from all wrong-doing, to be utterly rid of the carnal life and will. . . . It is to die to the corrupt, passionate animal life of the world that we may be resurrected in the pure and angelic societies. . . . The highest spiritual attainments can be acquired only by virgin chastity and continence and the total crucifixion of the passions and appetites of the carnal mind." Mission of Alethian Believers, 3. "Sex-union," or marriage, is said to be at variance with the "spiritual life," and Shakers claim that only the children of the world will marry, while the truly converted Shaker, upon "entering the spiritual life, eliminates the physical relation" (l. c., 15). The converted Shaker is to be separated from his or her unconverted spouse by a divorce decree or mutual consent. *Marriage* is so whole-heartedly despised, and the natural inclinations created by God are considered so unholy, that, if "these lustful passions are not overcome in this world," they will increase in hell and actually constitute the torment of the damned. Mission, etc., 9. Where the "generating spirit" (of God) has created a new soul, there will be hatred of father, mother, brother, etc.; i. e., the Shaker will not hate the person of the father, but the procreative faculties and their results. Shakers teach that such souls as are only begotten of the Spirit are still liable to sin and are treated as probationers; but when they are also born of God, they are said to have entered the state of *perfection*, where they really hate the world, its lust, and where they will lead a life of virgin purity. But strange to say, this virgin life is constantly referred to as "taking up the cross." Rigid rules govern the communistic societies under the eldership of two males and two females.

THE AMANA SOCIETY, OR COMMUNITY OF TRUE INSPIRATION.

456. The Community of True Inspiration, now known as the Amana Society, was not organized originally as a communistic sect; nor is Communism to-day an essential and basic principle of the society. The Inspirationists, as the name indicates, were pietistical mystics. The Enthusiastic principles of the Camisards, or "French prophets," found fertile soil in Western Germany during the reign of the so-called dead orthodoxy. John F. Rock (1679—1749) and also the elder and younger Gruber won many adherents in Hessia to the idea that God deals directly and immediately with man. In his extended missionary journeys Rock tried less to organize a new sect than to lead, as he claimed, the Church to a purer Christianity at the direction of the Lord, who had given Rock and some of the coloborers the gift of revelation and inspiration. But Rock witnessed the disintegration of his society when the supposed revelations diminished or led to unusual excesses and when Zinzendorf, in order to repudiate the charge of being partly responsible for the extravagant theories, renounced Rock. With the latter's death, in 1749, the gift of inspiration ceased. — In 1817 Kraussert, Metz, and Babara Heinemann claimed to have received the gift of inspiration. They gained adherents especially in Wuerttemberg, but their opposition to war and the oath brought them into conflict with the government. In spite of persecution, Metz in particular was successful in strengthening the remnants of the first Inspiration movement, gathering them in communities, without, however, introducing Communism. The various principalities in Germany made their stay almost impossible, and in 1842 the emigration to America began. The society purchased land near Buffalo, N. Y., and called the settlement Ebenezer, arranged in four villages. The original plan was to hold the land in common, each sharing a proportionate share of the real estate and the profits according to his investment. When this was found impracticable, absolute *Communism* was introduced. A Brief History, 18.

In 1854 the society had outgrown its quarters and began its westward trek, settling twenty miles west of Iowa City, at a place which they named Amana, i. e., "Remain true." Here Communism was made part of the articles of incorporation. According to the articles of incorporation of 1859 Communism was not practised for temporal or pecuniary purposes, or as an experiment to

solve great social problems, but as a means better and more ably to perform the inward and outward duties required of man to lead a true and Christian life. According to this constitution the civil and religious affairs of the society were considered identical. Brief History, 23—26. In 1932 a far-reaching change was inaugurated when Communism was abolished. According to the incorporation papers of May 18, 1932, all civil affairs, the farms, businesses, and good will were taken over by a corporation known as the Amana Society, while all ecclesiastical matters are in the hands of the Amana Church Society. The immediate result is that the common kitchens have been abolished and that every one is being paid in cash for his services. This change has not affected the religious tenets of the society in the least.

457. The fundamental principle of the society is *Enthusiasm*, teaching that “the Holy Ghost has spoken and operated through the prophets of old, and who even now speaks and operates audibly through the instruments of true inspiration.” (No one at present is said to have the gift of inspiration, as Christian Metz died in 1867 and Barbara Heinemann Landmann in 1883, but the testimonies and writings left by these are read in all meetings.) The Confession of Faith, furthermore, declares, that “the Holy Spirit, hidden inwardly, speaks through the heart and conscience towards repentance and renewal of heart, teaching denial of ungodliness and to live godly in this present world.” The Christian Church is said to be universal and composed of people in every nation “who fear God and work righteousness.” Prayer-meetings without sermons constitute their divine worship. Water baptism is rejected, since spiritual regeneration and baptism in spirit is believed to be the substance of this Sacrament. The rite of confirmation is observed at the age of fifteen. The Lord’s Supper is celebrated biennially, in connection with foot-washing. The members are antimilitaristic and opposed to oaths. Simplicity in dress, housing, and amusement is observed.—The society has made no progress numerically; on the contrary, it has steadily declined and now numbers fewer than 1,500 members.

THE LLANO COOPERATIVE COLONY.

458. This society was organized in California by Job Harriman in 1914. A few years later the colony was transferred to Leesville, La., where 20,000 acres were purchased. During its existence of nineteen years it has experienced two secessions and a paralyzing

lawsuit. U. S. Dept. of Labor, Monthly Labor Review, Vol. 32, No. 5, p. 101 ff. A visitor in 1933 reports 500 living in this colony. Christian Century, 1933, p. 571.

The principles of the Llano movement are described by the editor of the Llano Colonist, Carl Henry Gleeser, as follows: "Our aspiration, purpose, activity, and objective is a universal brotherhood of all mankind. We recognize the existence of a great formative and constructive factor immanent in the universe, manifested through all living organisms from plant and animal to man, and we deem it the height of wisdom faithfully to cooperate with this creative principle constructively, thus expressing our reverence to it and at the same time expressing fully and completely our love for our fellow-men by working for the general welfare. The members of the Llano movement believe in the inherent capability in all mankind to overcome their ignorance, perfect their character, and that each is entitled to the freedom of intelligence." Weber, 305. The movement is founded on the assumption that the prime purpose of Christianity is to establish social and economic justice and equality for the betterment of humanity. The claim is made that Christianity has thus far failed to bring about the right human relationships, because Christians have only preached, but have not practised, the Golden Rule. Therefore the Llano movement aims to set before the world "a living example of what a classless society can do in demonstrating proper human relationships operated on the basis of the Golden Rule." The leaders entertain the hope that, "as soon as their demonstration becomes known to others, all thinking people will see the wonderful possibilities in this movement of saving civilization from barbarism." The members are instructed to gain the fullest understanding of their own character, to gain and maintain perfect health, to seek wholesome activity, to develop an attitude of utmost respect for the rights and feelings of others, and thereby to aid in building up an ideal community, where there is no discord nor inequality.

ISRAELITE HOUSE OF DAVID.

459. A religious colony established in 1903 on a communal basis at Benton Harbor, Mich., by Benjamin Purnell. The founder claimed revelations from God that enabled him to discover the true meaning of Scripture, reserved for himself and 144,000. We are living in the third dispensation, which followed upon the time of the Gentiles, beginning in 1875. The second coming of Christ was

at one time expected in 1916. The cult denies eternal punishment. Mankind is divided into three classes, the redeemed in spirit, soul, and body (the 144,000); the second class, whose bodies perish in the ground, but whose spirits and souls return to God; and the rest of mankind, who will at the resurrection return to their former estate (reincarnation?).

Followers of Purnell turned over to him all their property. Marriage between the members of the colony was formerly forbidden. Later the marriage rite was performed, but those so united did not live together. Later still, the procreation of children was permitted. Purnell's relation to the women on his colony became a subject of legal investigation. Some who had intimate relations with him had been taught to believe that Purnell could do no wrong and that with him no woman could sin.

Benjamin Purnell was arrested on a charge of immoral conduct in November, 1927, but before the trial took place he died, December 16, 1927. His followers waited for the fulfilment of his promise to rise; the body was carefully embalmed and could be viewed by visitors for a period of over two years. The colony that he had founded was divided against itself. One division, under the leadership of Judge H. T. Dewhirst, retained the old property upon payment of a certain sum to the division under the wife of Purnell, known as Queen Mary. This latter division now represents the teachings of the old House of David as it was under B. Purnell. They seem to be holding their own in numbers and doing fairly well financially. Some of the strange teachings that they profess to believe are: There will be 144,000 of the elect of Israel gathered together at the House of David. These elect (so-called) Israelites must be chosen ones of the Lord. No scissors must touch their head. They profess to believe in the Bible, but place several books of Purnell alongside of the Bible (the Star of Bethlehem and the Living Roll of Life). They observe no Sacraments. The goal of every Israelite is that his faith may be found supreme to change his natural body into a spiritual body without blood, which will survive until the coming of Christ. Benjamin Purnell was, according to their belief, the seventh angel of Revelation. He will return with Christ.

PART V.

ANTICHRISTIAN TENDENCIES.**SECULARISM.**

460. The term was first used, in its modern sense by Holyoake (England) in 1852, in his atheistic criticism of belief in a personal God. Since that time the more extreme forms of Modernism have embodied the principles of secularism. The present age (saeculum) is regarded as the end and goal of all existence, while the future life has, at best, probability. "Let the future take care of itself." "Thinking much about this world and less of God" — this attitude of the ancient Epicureans, characteristic of infidels of all ages, is the sterile message of secularism. A religion which decries prayer as useless and would emphasize morality at the expense of any belief in the supernatural is for all practical purposes no religion at all.

POSITIVISM.

461. Positivism is both a philosophy and a religion. The founder of the system was August Comte (French, died 1857). His philosophy affirms that we know nothing except what our senses perceive and that philosophy is only to deal with things to be known (hence positivism, things of which we can be positively sure). In reality, being materialistic, positivism excludes religion, though it deifies and worships humanity. Yet it is not the human nature nor the human race that positivism makes its god, but only the best people or noblest generations. In thus worshipping an abstraction, positivism has not been able to make an appeal, in spite of the ceremonial, or ritual, in part borrowed from Romanism, with which Comte tried to give a touch of religious spirit to his cold and nebulous system. Huxley called this religion "Catholicism minus Christianity." There are still in France and England a few societies that operate on the positive system, with its nine sacraments, its calendar of thirteen months, dedicated to as many benefactors of humanity, and its eighty-four festivals.

In America positivism has not had an organized following. The books of Comte's British disciple Frederic Harrison have had a wide circle of readers, especially among scientific groups. Followers of Harrison believe that the religion of the future must be "positive, scientific, human, sociologic, and evolutionary, or historical." With Harrison, they do not so much stress an "adoring"

of humanity (which they recognize as nonsense) as "the service of humanity"; and by "humanity" they mean "the permanent and collective power of the human organism." If there is to be any worship in this religion, it must be "the sense of gratitude, love, and reverence which men feel for their country, their family, their benefactors." For miracles, revelation, or any definite religious doctrine, positivism has no use; and since it is agnostic with reference to existence of a God, it knows nothing of prayer and eliminates the supernatural and the future life entirely from its so-called religion.

TRANSCENDENTALISM.

462. A religious movement, confined chiefly to New England, which had its vogue in the years 1830—1850 and was related to the change from Calvinism to Unitarianism in Massachusetts. The "transcendental" in the philosophical sense designates those forms of thought or ideas which do not derive their validity or proof from the sense perceptions; it is the opposite of empirical and was particularly applied to the idealism of Kant. In New England, Unitarianism had ruthlessly deprived Calvinism of much material wealth and of its great educational institutions, but itself yielded to the influence of German and French philosophy (Kant, Cousin), these tendencies, together with the theology of Schleiermacher and the speculations of Neoplatonism and a certain amount of occultism, giving rise to the transcendental movement. Its main representatives were Emerson, Hedge, Alcott, Thoreau, and Margaret Fuller. Their headquarters were Brook Farm, near Boston. The general attitude of the movement was "low living and high thinking," and on its religious side it was pantheistic. It fostered philanthropy and was a counterweight to the spirit of materialism, but its representatives lacked common sense and spiritual enlightenment, and the movement proved a hothouse in which all sorts of religious and social manias had a luxuriant development.

SOCIALISM.

463. Socialism, strictly defined, is an economic theory which proposes the abolition of private capital and the substitution of collective ownership in carrying on the industrial work of the world. This collective ownership is to extend to all the material instruments of production; these are to be publicly operated, and the products to be equitably distributed. It does not necessarily imply Communism, which advocates a collective ownership of all

wealth. Socialism does not deny the right of private property, but of private capital. With the economic and political proposals of Socialism and Communism the Christian Church has nothing to do. But the entire scheme of Socialism, its background, applications and methods are directly and consciously opposed to Christianity. Socialism is indeed a comprehensive social creed offered as a substitute for religion, promising material benefits to all mankind and bitterly opposed to Christianity and the Church.

Karl Marx (died 1883) in his *Communist Manifesto* (1847) definitely placed the criticism of capitalism upon an evolutionistic and materialistic basis. He incorporated Darwin's main principles into his system. Socialism pictures the origin of society according to the scheme which describes the present systems as a purely natural outgrowth from primitive beginnings. Providence, God, do not enter into the picture. "Man is concerned only in the present life, . . . not from fear of hell, not from hope of heaven, from no love of tortured man-god, but solely for the sake of society." Karl Pearson. "Its advocates assail the belief in God and immortality as not only in itself superstition, but as a chief obstacle to the conception of their teaching and the triumph of their cause." Flint. Also the conception of marriage and the family is materialistic. Bebel, *Die Frau*. "Three great obstacles block the way of social reform: private property, religion, and the present form of marriage." Engels. "From the socialistic viewpoint the monogamous family ceases to be a divine institution and becomes the historical product of certain definite economic conditions. Free love is the only kind of love that has ever existed." La Monte. "The family will vanish as a matter of course with the vanishing of capital." *Communist Manifesto*.

Since true Socialism derives its chief force from class hatred and spends most of its strength in fostering strife by playing upon the selfishness and covetousness of natural man, it must be bitterly opposed to a religion which calls for unselfishness, self-denial, submission to authority, and love of the enemy. Accordingly, Marx said: "We do well if we stir hatred and contempt against all prevailing ideas of religion, of the State, of country, of patriotism. The true root of civilization, the true root of liberty, of equality, of culture, is atheism." Liebknecht: "It is our duty as Socialists to cast out the faith in God with all our zeal; nor is any one worthy of the name who does not consecrate himself to the spread of atheism."

In practise, when logically following to their conclusion these principles, Socialism is a doctrine of revolution. The present-day Communism of Russia is perfectly orthodox Marxian Socialism.

464. "Christian Socialism" has had a following in Germany, England, and Scandinavia. It constitutes a compromise of economic Socialism with Christian ethics. It is the expression of a benevolent desire that a spirit of justice and brotherhood should be shown by men in their social and industrial relations. In the United States it is a prominent factor in Modernism (*social gospel*) and has given expression, through church federation and denominational resolutions, to the fundamental socialistic demand for "collective ownership of the instruments of production." It minimizes the spiritual content of the Christian Gospel. "Thy Kingdom come" — how can you possibly expect God's kingdom to come while you persist in voting for the perpetuation of Satan's kingdom, which is the profit system?" said *The Christian Socialist*, Chicago, November 15, 1913. This paper is advertised as the organ of the Christian Fellowship, a wide-spread organization within the Socialist Party, the object of which is to show that Christianity and Socialism belong together. In its opinion the kingdom of God is not the kingdom of grace, forgiveness of sins, peace with God, and joy in the Holy Ghost, but rather the coming new social order which Socialism promises to call into being.

AGNOSTICISM.

465. The attitude of "I do not know" towards the question of the existence of God. In its chief spokesmen it is the contention that it is impossible to know whether there is a God or not. Whether there have ever been real agnostics is a question. Even Herbert Spencer, who called God the Unknowable, discusses at great length His nature and relation to the universe. A more thorough-going infidel, Frederic Harrison, **461**, once said to Spencer, "You know too much about your Unknowable."

Agnosticism is a self-mutilation of the human mind. By nature man has a knowledge of God as the Creator, the Eternal, the Omnipotent, the Holy and Just, Rom. 1, 19. 20; 2, 14—16. The agnostic position accordingly denies a fundamental conviction of the human mind. It has no positive religious belief apart from the negative position "I do not know." It avows ignorance to be the sum of man's reflections on the origin of the universe, the moral government of the world, and the future of personality after

death. It offers nothing to take the place of Christian belief. It offers no guide of human life. Yet agnosticism has been working insidiously among all classes of people, with the result of weakening religious interest. The higher criticism has worked in its favor by convincing many that nothing can be known certainly from revelation. Materialistic science during its vogue in the recent past has strengthened agnosticism. Yet it is impossible for the intellect to remain agnostic. It either begins to formulate a naturalistic creed, like pantheism or deism, or it lapses into atheism.

PANTHEISM.

466. Pantheism is the philosophical doctrine which identifies the universe with God. All finite things are modifications of an infinite substance, which in one aspect is the material world of space and time and in another, God. It denies the personality of God and, with it, also such attributes as will, intelligence, love, and justice; at best, He is looked upon as the World-soul, of which our own souls are part. This is the pantheism of modernistic theology. It makes God purely immanent in nature; a concept which must be well distinguished from the Christian idea of omnipresence. The *immanence* of God as viewed by pantheists is His indwelling in nature in the sense that He is the only reality behind the phenomena. Hence pantheism, as a rule, is idealistic and denies the reality of individual things, persons, souls. Christian theology teaches the immanence of God as the Absolute, in whom we and all things live and move and have our being; from whom, by whom, and to whom are all things, Acts 17, 24—28; Rom. 11, 36, yet without denying His transcendence, by which He is as Creator distinct from the universe. According to pantheism, God is the great Unconscious. It permits of no communion (revelation, prayer); it gives no hope for the future, since it is fatalistic; it denies personal immortality.

Since pantheism rejects human freedom and, with it, responsibility, it destroys the root of morality. In a system of this kind there can be no evil, since the only essence which truly exists is God. Everything else is purely a phenomenon. There can be no evil, no sin; hence there is no room for repentance. The pantheistic element is strong in Christian Science, Theosophy, Baháism, Modern Judaism, and New Thought. "Pantheism is a painted atheism." Coleridge.

HUMANISM.

467. Humanism is the reaction of unchristian American culture to materialistic science. It has the influence chiefly of John Dewey and Dr. E. S. Ames, also of W. Lippmann, J. H. Dietrich, J. W. Krutch; its principal representatives to-day are Irving Babbitt and Paul E. More. Its trends have been distinguished as follows: 1) a reaction from the concentration of interest upon natural science and from the naturalism to which science seems to lead; 2) a revolt against the disparagement of humanity and its ideals which has laid its blighting touch upon the literature of the post-war period; 3) an indictment of the lowered moral standards of the time, induced in part by the extravagances of the new psychology; 4) a protest against Christianity with its doctrine of total depravity and the holiness of God. Humanism is either frankly atheistic, or it ignores the existence of a God. It is determined to destroy "any vital belief in God as a superhuman intelligent Being worthy of human faith and fellowship." Prayer has no meaning. By the mouth of a humanist, God would have to be addressed as follows: "O Thou Objectification of our highest ideals"; "O Thou Projection of our sublimated libido"; "O Thou Symbol of the highest social values"; "O Thou Personification, Idealization, and Glorification of the world, including humanity"; "O Thou Substantiated Abstraction."

The movement has been critically analyzed, though from a modernistic standpoint, in *Humanism Another Battle-line*, edited by Wm. P. King, 1931.

In 1933 a statement of principles was adopted at Chicago by leading humanists, from which the following is a quotation:—

"Religious humanists regard the universe as self-existing and not created. Religion must formulate its hopes and plans in the light of the scientific spirit and method. The distinction between the sacred and the secular can no longer be maintained. Religious humanism considers the complete realization of human personality to be the end of a man's life and seeks its development and fulfillment in the here and now. In place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being. There will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural. Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability.

Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. The time has come for wide-spread recognition of the radical changes in religious thought throughout the modern world. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience."

Among the signers of the Chicago statement are Dr. John Dewey, professor of philosophy at Columbia University; Charles Francis Potter, founder of the First Humanist Society of New York, Inc.; Rabbi Jacob J. Weinstein, adviser to Jewish students at Columbia University; and Prof. Roy Wood Sellars, University of Michigan.

Organized humanism is represented by one society at Hollywood, Cal., established 1929. Its pronouncements reveal the godless character of the movement. "While any individual, regardless of his affiliations, may be said to be a humanist to the extent that his interests are centered on the present-world problems of humanity as opposed to the other-world considerations of theology, no man can be completely a humanist so long as he feels it necessary or desirable to carry a magical rabbit's foot in his pocket or a supernatural God in his mind. . . . Theism does all for the glory of God; humanism does all for the glory of man. In theism man must be fitted for the service of God; in humanism, God, if the concept be retained at all, must be conceived for the service of man. . . . The humanist cannot regard man as the product of a special creation on the part of God. He looks upon him as the natural product of slow evolution. He feels no need to supplicate the gods to reveal to him the secret sources of power, nor to give him strength to meet his daily needs." Weber, p. 314.

ATHEISM.

468. Atheistic propaganda in the United States became an organized movement in 1925, when a charter was obtained in New York by the American Association for the Advancement of Atheism. The purpose of the organization is to destroy the churches by making the American people atheistic. Its platform

embodied these objectives: to abrogate laws enforcing Christian morals; to abolish the oath in courts and at inaugurations; to prevent the issuance of religious proclamations by the Chief Executive; to remove the motto "In God we trust" from coins; to exclude the Bible as a sacred book from public schools; to train lecturers and arrange for debates; to acquire a radio station of their own; to repeal anti-evolution and anti-birth-control laws; to become international and have branches in all cities; to form in high schools and colleges such organizations as the Junior Atheist League, the Society of the Godless, Sons of Satan, Truth-seekers, Liberal Club, Damned Souls, etc.; to distribute literature, especially to schools and colleges; to eliminate God from the movies; to dechristianize Christmas and Easter; to destroy and mutilate Bibles distributed by the Gideon Society in hotels.

Its official organ, the Truth Seeker, a weekly paper, ceased publication February, 1933. Local societies are organized especially at colleges and universities, and there is a Junior Atheist League for those from 7 to 17. An Anti-Bible Society has been organized. The A. A. A. acknowledges the leadership of the antireligious movement of Soviet Russia, which in turn is based upon the antitheistic platform of Marx, La Salle, Bebel, and other Socialists.

The Russian "Five-year Plan of Atheism," covering the years 1932—1937, has become the program, with modifications, of the atheistic movement in Germany, the Orient, and also in America. The articles of this decree contain the following items: 1) A definite plan for the closing of community churches and houses of prayer has been determined, with the expected result that by the spring of 1937 all such buildings shall either be closed or converted into clubs, moving-picture theaters, and other cultural institutions. Specific action shall begin at the expiration of 1933. 2) The second year (1933) will be devoted to liquidating the religious foci of influence (ills) within the family through an increased activity by the Society of Atheists, watchfulness, and destruction of the family. In the same year all religiously inclined persons will be dismissed from all state enterprises, bureaus, shops, and civil offices. All religious literature, books, journals, pamphlets, and so forth, will be strictly prohibited. All religious cults will be prohibited and disbanded. 3) The third year (1934) shall be devoted to the activities carried on by the units of the Society of the Godless. In furtherance of this purpose not less than 150 films hostile to religion

shall be made available and shown, especially in the schools. All cult-servants (ministers, priests, and other ecclesiastical officials), if they refuse to discontinue their functions, shall be banished from the territory of the Union of Soviet Republics. 4) In the fourth year (1935) the supreme pressure shall be applied to close church-buildings and to seize the remotest refuges of religious life. 5) 1936 shall be devoted to the completion of the Five-year Plan of the God-haters, to the end that the Soviet Union may be freed from the last vestiges of religion.

For the accomplishment of these aims a Union of the Godless has been organized, with 5,000 local chapters. Propaganda is being spread through moving-picture houses, theaters, libraries, radio stations, and groups of traveling lecturers. It is proposed to establish some thousands of colonies where atheism only will be tolerated; a program will be carefully worked out to instruct others in methods of antireligious propaganda; a directory of officers of atheistic organizations is to be prepared, and "strong and effective antireligious literature" is to be further developed; international relations with atheists in all parts of the world are to be cherished and strengthened.

The Russian sponsorship of atheism has given an immense impetus to the activity of the older free-thought societies and rationalist associations which have had organizations in New York, Chicago, Toledo, Columbus, Minneapolis, Milwaukee, Los Angeles, and smaller cities, regularly advertised in the Truth Seeker. One of these organizations has assumed the name Church of Humanity, organized by W. H. Kerr of Great Bend, Kans.

PART VI.

OTHER NON-CHRISTIAN BODIES.**JUDAISM.**

469. Jewish communities were formed in the New England States in Colonial times. The Jewish population of the United States was estimated in 1854 as numbering 70,000, in 98 Jewish congregations. In 1926 a total of 4,081,000 Jews, connected with 3,118 permanent congregations, were listed in the census. Most Jewish congregations maintain week-day schools with session after public-school hours. The synagogal order of worship differs according to the European origin of the worshipers. Some use a prayer-book designated as "German version"; others, a "Spanish version." These are sometimes designated as Orthodox (conservative) congregations, to distinguish them from others known as Reform (or liberal, or progressive) congregations. The former worship in "synagogos," the latter in "temples." The Reform Jews use what is known as the Union Prayer-book. All congregations use Hebrew in their prayers; but numerous congregations make extensive use of English. In some congregations the Rabbis preach in English only; in other congregations, in English on some occasions and on other occasions in other languages, especially a dialect of German with a large admixture of Hebrew words called Yiddish; while in still others, whose congregants are mostly immigrants, the Rabbis preach solely in Yiddish or other languages best understood by the congregants. Most congregations have the custom of praying with covered heads. The woman worshipers are usually seated separately. The Rabbis exercise supervision over the slaughtering of animals for food and care for the distribution of kosher meat and meat products in accordance with the religious requirements of the Jews. The Rabbis of the congregations render decisions in religious matters and also in Jewish communal matters in accordance with Jewish law, and a decision of a recognized Rabbi, or of a group or a conference of Rabbis, is accepted by Jews as binding.

470. While there is no schism in American Judaism, the line between Orthodox and Reform Jews is sharply drawn. The Reform party is modernistic in principle. It has rejected the inspiration and authority of the Old Testament. "The Jews do not believe at all in original sin and inherited depravity. They believe that

every man is a responsible, free agent and is not involved in the guilt of his fathers or his children. Of course, therefore, they do not believe the story of the fall of man in the Book of Genesis in its literal sense. They accept the teachings of the higher criticism and consider the story of the Garden of Eden an allegory. As they reject the doctrine of original sin, they reject of course the doctrine of redemption from sin. They believe in a Messiah, but the Messiah of the Old Testament is a temporal prince, who shall reign over the Jews after they shall have been reunited and become a nation again in Palestine. At least the orthodox Jews believe this, but the liberal Jews do not believe in the Messianic prophecies at all." Rabbi Hirsch.

Reform Judaism is a little over a hundred years old. It originated in Germany, but has flourished to a greater degree in America. Orthodox Jews believe that a Messiah will some day appear upon earth. Reform Jews do not believe in a personal Messiah, but in a Messianic age. Orthodox Jews believe in the resurrection of the body; Reform Jews in the immortality of the soul. The Conservative congregations, in common with the Orthodox, accept both the Old Testament Scriptures and the traditions of the elders, but are less strict in their observance of the national customs.

Ceremonies. The rites and ceremonies which are generally observed vary. The Sabbath and the kosher laws regarding food are strictly observed by the Orthodox. They also rigidly observe the two festivals of New Year and the Day of Atonement, in September or October, and the Passover Festival, in March or April. The Pentecost Festival, at the end of May or the beginning of June, is observed by the Reform Jews, among whom it is a day of confirmation. The Feast of Tabernacles is still generally observed.

471. The Spanish Jewish philosopher and Rabbi Moses Maimonides, in the twelfth century after Christ, reduced the doctrines of Judaism to a limited number of fundamental principles, which are usually known by the name of the Thirteen Articles and are regarded by the Jews as exhibiting a view of their religious system. These articles, which form the creed of orthodox Jews, are as follows: "1) I firmly believe that God is the Creator and Ruler of all creatures and that He alone was, is, and will be the Maker of everything. 2) I firmly believe that the Creator is one; that there

is no unity like unto His in any way; and that He alone was, is, and will be our God. 3) I firmly believe that God is incorporeal, that he has not any corporeal qualities, and that nothing can be compared unto Him. 4) I firmly believe that God was the First and will be the Last. 5) I firmly believe it is God alone to whom we ought to pray and that no other being ought to be addressed in prayer. 6) I firmly believe that all the words of the prophets are true. 7) I firmly believe that the prophecy of our teacher Moses was a prophecy in the truest sense of the word and that he was the chief of all prophets, both of those before him and those after him. 8) I firmly believe that the Torah at present in our hands is the same that was given to our teacher Moses; peace be with him! 9) I firmly believe that this Law will not be changed and that no other law will be revealed by the Creator; blessed be His name! 10) I firmly believe that God knows all the deeds of the sons of men and all their thoughts; as it is said: "He who hath formed their hearts altogether, He knoweth all their deeds," Ps. 33, 15. 11) I firmly believe that God rewards those who keep His commandments and punishes those who transgress His commandments. 12) I firmly believe that the Anointed will come; and although He tarries, I wait nevertheless every day for His coming. 13) I firmly believe that there will be a resurrection of the dead, at the time when it shall please the Creator; blessed be His name!"

The modern Jews are without priests, altar, and sacrifice. In their view the only atonement is sincere repentance, and the only ground of acceptance is a perfect conformity to the Law of Moses. On the Yom Kippur, or Day of Atonement, the Jews fast, pray, and give alms in order to find forgiveness of sins. A great difference of opinion prevails as to the dignity of the person of Messiah and the manner of His appearance. Some say that it is forbidden to inquire and to investigate concerning the coming of Messiah. Others maintain that there are two Messiahs: the one, a son of Joseph, who came to suffer, and another, a son of David, who comes to reign. Some speak of His having appeared already. In the Jewish prayer-book we find a number of prayers for the coming of Messiah. On the Day of Atonement the Jews pray: "O Lord, grant glory to Thy people and a flourishing restoration of the kingdom of David, Thy servant, and a splendid light to the son of Jesse, Thine anointed, speedily in our days."

472. Zionism. There are two interpretations of the colonization of the Holy Land which is the object of the Zionist movement. Some prominent Jews see in it only a nationalist movement. The following is taken from an article by Louis D. Brandeis, *Outlook*, January 5, 1916: "It is not a movement to transport all the Jews in the world to Palestine. . . . There are 14,000,000 Jews in the world, and Palestine could not accommodate more than one-fifth of the number. Neither is it a movement to wrest the sovereignty of Palestine from the Turkish government. Zionism is a movement to give the Jews a home in the land of their fathers, where the Jewish life may be lived normally and naturally and where the Jews may in time hope to constitute a majority of the population and look forward to what we have come to call home rule. When a small body of Russian and Roumanian Jews a generation ago turned to the East, it was not the desire to practise their religion untrammelled that led them to Palestine. They were filled with a deep sense of nationality, a strong desire for self-government, a desire for natural, normal development, as well as longing to live in the land of their fathers." On the other hand, some of the colonists evinced a strong expectation of the coming of the Messiah, to be preceded by the rebuilding of the Temple. Some of their spokesmen are quoted: "The Jews believe that some time a Messiah will come, who will bring good not only to the Jews, but to the whole world." "The movement to Palestine, the settling on the land and the building up of the Jewish national home, is the forerunner of the Messiah." "The Messiah will be recognized as the great world leader; the Law of the Lord shall flow out of Zion, and nations will learn of war no more."

CHURCH OF GOD AND SAINTS OF CHRIST.

473. A colored sect, numbering 6,741 souls, which holds that the Negro race is descended from the ten lost tribes of Israel; therefore called Black Jews. The Jewish calendar is in use, and the Jewish Sabbath and feast days are observed. Other features are immersion, the reception of unleavened bread and water at the Sacrament of the Lord's Supper, the washing of feet, and the holy kiss. The presiding prophet is believed by his followers to be in direct communication with the Deity, to utter prophecies by the will of God, and to perform miracles. This body was organized 1897 by Wm. S. Crowdy at Topeka, Kans.

From a chant used in worship: "I am looking up to the

prophet who is the author and the finisher of my faith. By believing and obeying everything the prophet is saying, I shall receive great reward." Chorus: "Who is it that cometh from Edom with dyed garments on? He is treading the wine-press alone. He is the King of kings and the Lord of lords. Prophet Crowdy is his name. If you don't obey him, you will lose your great reward. God is going to dash you in the fiery flames. Some people don't believe him, and they have tried to deceive him, taking him to be an ordinary man. But when God shall reveal him, they will want to believe him, finding their houses are bulded on sand."

Some "Black Jews" in New York accept Jesus as one of the prophets. Others appear to accept Him as divine. Some hold that they are the original Israelites of the tribe of Judah and that the white Jews all are of the ten lost tribes. Some send their children to Jewish synagogs, while others (Harlem) have schools for the teaching of Hebrew and of the Talmud. Some congregations have adopted the name Holy Church of the Living God.

MORMONISM.

474. The Book of Mormon was published early in 1830, and on April 6, 1830, the Mormon Church was organized with six members, in Fayette, Seneca County, N. Y. The true originator of the system was Rev. Sidney Rigdon, who in 1824 was deposed from the Baptist ministry, joined the Campbellites, quarreled with Alexander Campbell, and determined to organize a new Church by giving to the world a new revelation. The two unprincipled men who assisted Rigdon in working out this scheme were Parley P. Pratt, who afterwards became one of the twelve apostles, and Joseph Smith. After Rigdon had put the Book of Mormon into its present shape, Smith seized the reins of power and held them to his death, in 1844. Pratt was killed in 1857 by a man whose wife he had induced to go to Utah as one of his plural household.

Joseph Smith told a story about an angel disclosing to him a box hidden in the hill of Cumorah, New York, on whose golden plates, in the "reformed Egyptian" language, was contained the material out of which he translated the Book of Mormon. The true author of this book, however, was the Rev. Solomon Spaulding of Conneaut, O. He wrote a religious romance in which he brought a colony of the lost tribes from Jerusalem into this country, where they developed into two nations, the Nephites and the Lamanites. Spaulding entitled his story "Manuscript Found." It was composed

of fifteen different books and was written before 1811. The Book of Mormon was a plagiarism from Spaulding's religious romance, committed about 1827 by Rigdon, Pratt, and Smith. The claim of the Book of Mormon to be an antique production is squarely refuted by the fact that it is permeated with the phraseology of the King James Version of the Bible. There are no less than 298 direct quotations from the New Testament. It represents such expressions as "the atonement of Christ" and "the atoning blood of Christ" as already naturalized before the Christian era.

In 1831 the new church-body numbered several hundred souls and moved to Kirtland, O., while some of the members settled in Jackson Co., Mo., where they hoped to build the city of Zion with a magnificent temple. Soon the prophet was accused of immorality and was put into jail at Carthage, Ill. (1844). A mob attacked the jail and killed Smith. Brigham Young now assumed the leadership of the sect. He founded Salt Lake City and made the *Church of Christ of Latter-day Saints* a powerfully organized religious and financial body.

There are now (1926 census) 100 stakes (geographical units) in the United States, 3 in Canada, and 1 in Mexico. There are also 13 missions, including 410 branches, in the United States, including the Hawaiian Islands, Canada, and Mexico, outside the organized wards. There are 17 foreign missions, including 450 branches, under the direction of the First Presidency, assisted by the Council of Twelve Apostles. There is a total of 158,045 members of the Priesthood, including 80,287 members of Melchizedek and 77,758 members of Aaronic Priesthood. The total membership is 542,194, organized in 1,275 churches. The strength of the Mormon Church is chiefly in the States of Utah, Idaho, Arizona, California, Wyoming, and Missouri.

475. The thirteen paragraphs sent out 1844 as a summary of Mormon belief are a bold piece of deception calculated to persuade the ignorant that the essential doctrines of Christianity are also held by Mormonism. Testing eight of these articles by a comparison with official books of Mormonism will show how misleading they are. In the following we use the abbreviations: D. and C. for Doctrine and Covenants; Comp. for Compendium of Mormon Doctrine; Key, for Pratt's Key to Theology; J. of D. for Journal of Discourses (volumes of Mormon sermons); and M. C. for Mormon Catechism.

"Article 1. We believe in God, the eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." This sounds not only theistic, but Trinitarian. It is neither. By God, the eternal Father, the Mormon officials mean Adam. According to Brigham Young, Adam was promoted to be the god of this world: "He [Adam] is our Father and our God, and the only God with whom we have to do." J. of D., Vol. I, p. 50. This Adam-god is a polygamist. "When our Father Adam came into the Garden of Eden, he came into it with a celestial body and brought Eve, one of his wives, with him." *Ib.* The Mormon officials teach that those who build up large polygamous establishments on earth will be promoted to the gods in the heavenly world and will rule over kingdoms. Joseph Smith: "God Himself was once, as we are now, and is, an exalted man. . . . And you have got to learn how to be gods yourselves, the same as all gods have done before you." J. of D., VI, 4. Comp., 283. Mormonism therefore is polytheistic. "Are there more gods than one? Yes, many." M. C. These gods continue to have children forever. "Each god through his wife or wives raises up a numerous family of sons and daughters, . . . for each father and mother will be in a condition to multiply forever and ever." *The Seer*, 1, 37. Regarding the Holy Spirit: "The purest, most refined and subtle, of all these substances (such as electricity, galvanism, magnetism) . . . is that substance called the Holy Spirit." *Key*, p. 39.

The Mormon doctrine concerning God is starkly materialistic. "The Father has a body of flesh and bones as tangible as man's." D. and C., 130, 22. "The Father is a material being. The substance of which He is composed is wholly material." *Series of Pamphlets*, II, p. 4. This denies the omnipotence of God. Essentially pagan is the union of phallic ideas with the concept of God. He has, in the most literal sense, a body and bodily organs; and when He created man, "He created man as we create our children," J. of D., XI, p. 122, and we have not only a Father in heaven, but a mother also. *New Witness for God*, 1911, I, p. 457.

476. The intimate connection of *polygamy* with Mormon theology is evident. Brigham Young was emphatic in his expression on the imperative nature of his polygamous tenet: "If any of you will deny the plurality of wives and continue to do so, I promise that you will be damned." J. of D., III, p. 266. The agreement to give up the practise of polygamy which, in 1895, was put into the Constitution of Utah as a condition of statehood by no means implied

a renunciation of the doctrine of polygamy; and after-events have powerfully confirmed the suspicion that the purpose to give up the practise was not seriously entertained by a portion of the hierarchy. There has never been a recantation of the doctrine of Joseph Smith: "If any man espouse a virgin and desire to espouse another and the first give her consent, and if he espouse the second and they are virgins and have vowed to no other man, then he is justified; for he cannot commit adultery with that that belongeth unto him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong unto him, and they are given unto him; therefore is he justified." D. and C., 132. The gods, or saints who have advanced to the dignity of an angel or, finally, of God in the after-life, continue to multiply in the heavenly world by cohabitation with their "celestial wives," the women who were "sealed" to them in this world. The "sealing," or "celestial marriage," ceremony is performed only in the Mormon temples and is attended by secret rites to which only the faithful are admitted.

477. "Article 2. We believe that men will be punished for their own sins and not for Adam's transgressions" (denial of the imputation of Adam's guilt and of the doctrine of the Fall). The Mormon Catechism has this to say about the Fall, chap. 8: "Was it necessary that Adam should partake of the forbidden fruit? Yes; unless he had done so, he would not have known good and evil here, neither could he have had mortal posterity." "Is it proper for us to consider the transgression of Adam and Eve as a grievous calamity and that all mankind would have been infinitely more happy if the Fall had not occurred? No; but we ought to consider the Fall of our first parents as one of the great steps to eternal exaltation and happiness."

"Article 3. We believe that through the atonement of Jesus Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel." But who was Jesus Christ? The son of Adam-god and Mary. "The Father has begotten Him in His own likeness. He was not begotten of the Holy Ghost. And who is the Father? He is the first of the human family." Brigham Young, J. of D., I, 50. Christ is represented as having plural wives. "We say it was Jesus Christ who was married (at Cana to the Marys and Martha), whereby He could see His seed before He was crucified." Apostle O. Hyde, Sermon.

“Article 4. We believe that the first principles and ordinances of the Bible are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.” What Mormonism has made of the doctrines here referred to is clear from the following: “The sectarian doctrine of justification by faith alone has exercised an influence for evil since the early days of Christianity.” Talmage’s Articles of Faith, p. 120.

478. It is a principal doctrine of the cult that the Holy Spirit may be received only by the laying on of hands (*ordination*) of the Mormon priesthood. This priesthood effectively controls the conscience and the property of every Mormon. One of the Mormon priests spoke for himself and for the priesthood when he said: “No man need judge me. You know nothing about it whether I am sent or not; furthermore, it is none of your business; only, to listen with open ears to what is taught you and to serve God with an undivided heart.” J. of D., I, p. 341. The priesthood claims the power “to give laws and commandments to individuals, churches, rulers, nations, and the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint kings, presidents, governors, or judges.” Key, p. 66 f. Under the tithing system the convert is expected voluntarily to contribute one-tenth of his property to the priesthood and thereafter pay to it one-tenth of his income annually.

“Article 5. We believe that a man must be called of God by prophecy and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.”

“Article 6. We believe in the same organization that existed in the primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, etc.”

See above on claims of the priesthood.

All persons baptized outside the Mormon Church are consigned to damnation; therefore rebaptism is necessary. “Any person who shall be so wicked as to receive a holy ordinance of the Gospel from the ministers of these apostate [Christian] churches, will be sent down to hell with them unless he repents of the unholy and impious act.” The Seer, Vols. 1 and 2, p. 255.

479. “Article 7. We believe in the gift of tongues, prophecy, visions, healing, interpretation of tongues.”

“Article 8. We believe the Bible to be the Word of God so

far as it is correctly translated; we also believe the Book of Mormon to be the Word of God." The priesthood can make additional Scriptures: "Wilford Woodruff is a prophet, . . . and he can make Scriptures as good as those in the Bible." Apostle J. W. Taylor, Conference, Salt Lake City, April 5, 1897.

The remaining articles (9—13) treat of future revelations; the restoration of the ten tribes and Christ's return; religious liberty; obedience to government; and approval of a virtuous life.

Blood atonement. The claim of temporal power over its members has found bold expression in the doctrine of "blood atonement" contained in addresses made 1856 by J. M. Grant and Brigham Young. In these addresses the faithful Mormons were encouraged to "spill the blood" of those among them who did not meet the requirements made by the priesthood.

Baptism for the dead. Joseph Smith's interpretation of 1 Cor. 15, 29, 120, originated the practise of receiving baptism for the sake of non-Mormons. Of such baptisms repetition may be made and records are to be kept. D. and C., 106, 8.

Obedience to the priesthood is a cardinal law of the Mormons. Baptism is by immersion and "is unconditionally necessary to salvation." Infant baptism is rejected because of the alleged innocence of children. The celebration of Sunday is by divine ordinance. The Lord's Supper is observed every Sunday, in which in later times water has displaced the wine. Foot-washing is a divine ordinance. There is a second probation for the wicked in the world of spirits. The resurrection of the body is denied. Mormon writers teach the grossest kind of chiliasm, the coming of Christ to reign upon the earth, at which coming will commence the reign of peace for one thousand years. This millennium will be established on the American continent, either in Missouri, at Independence, or in Utah. Cowley's Talks, 281 f.; Art. 10.

Mormonism may be called a conglomerate. It is Buddhistic in that it proclaims a sort of transmigration of souls. It is Mohammedan in its carnal conception of heaven. It is Jewish in its legalism. It has a Christian veneer in the Biblical names and terms which it uses. It vies with Rome in the perfection of its hierarchical government and in its claim of ecclesiastical supremacy over the State. Its prophet proclaims himself the infallible mouth-piece of God, as does the Pope. In philosophy it is materialistic. It has much in common with Spiritism and practises faith-healing, as do the Christian Scientists.

480. THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. — This body was formed by the Josephites, a small body of Mormons who disowned the leadership of Brigham Young and separated from the main body in 1844. The doctrine of polygamy was repudiated and has never been practised among them. They profess the Trinity; but at the same time the Book of Mormon is accepted as of divine origin, and Joseph Smith is held as the prophet of the faith. The Reorganized Church denounces the doctrines of the Adam-god, of plurality of gods, and of blood atonement. Their headquarters are at Independence, Mo. 64,367 members.

SPIRITISM.

481. *Spiritism* is a system of religious belief in which the spirits are the presumed sources of revelation. It has been defined as “a belief in the frequent communication of intelligence from the world of spirits by means of physical phenomena commonly manifested through a person of special susceptibility, called a medium.”

A medium is a person susceptible, according to the theory, to spirit influences. A modern Spiritist writes: “A medium may be described as a ‘go between’ the two worlds, a sort of psychic bridge; and just as certain kinds of material are required for ordinary bridges, so they are necessary for this kind. This material is the mysterious psychic force. It is needed for all forms of mediumship.” Horace Leaf, *What Is This Spiritualism?* p. 59.

Phenomena. The phenomena through which the spirits of the dead are believed to communicate with the living are grouped under two heads, physical and mental.

A) The physical phenomena are differentiated as follows: 1) The simply physical. The raising of bodies into the air (levitation). The passing of bodies through walls and curtains (penetration, dematerialization). 2) Direct writing. A pencil untouched by human hands will rise and commence the writing of a message. 3) Musical. Trumpets are blown, guitars and violins played, without human agency. 4) Materializations. Spirits assume human forms, which may be touched and which address those present. 5) Spirit photography. Photographs are shown which reveal more or less distinct images of the departed. — B) Mental Phenomena. 1) Automatic writing. The medium in a trance state writes messages from the dead, sometimes in languages unknown to her

(ouija-board). 2) Clairvoyance. The medium sees and describes the spirits of the dead appearing to her and conveys communications from them. 3) Trance-speaking. The medium discourses on subjects far beyond her knowledge and in language quite foreign to her ordinary modes of thought. 4) Impersonation. The medium loses her identity and speaks in the character of another person, living or dead, imitating every inflection of the voice with astonishing exactness. 5) Healing. The medium heals bodily disease by direct mesmeric influence or by discovering medical treatment for a given case.

482. The Declaration of Principles (1899 and 1909) contains the following: "We believe in Infinite Intelligence and that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence. We affirm that a correct understanding of such expressions and living in accordance with them constitute the true religion; that the existence and personal identity of the individual continue after the change called death; and that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism. We believe that the highest morality is contained in the Golden Rule: 'Whatsoever ye would that others should do unto you, do ye also unto them.' We affirm the moral responsibility of the individual and that he makes his own happiness or unhappiness as he obeys or disobeys nature's psychic laws. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter" — thereby teaching *restorationism*. Census of Religious Bodies, 1926, Part II, p. 1319.

"Spiritualism teaches us that we are spirits now, as much as ever we shall be, though temporarily inhabiting these tenements of clay for purposes of experience. We have no creeds, no dogmas, but we have a set of principles. . . . They are seven in number, and we assert that whoever embraces these principles, assimilates them, and expresses them in his life needs no other compass to steer his bark o'er the troubled waters of religious, political, social, or industrial life. They are as follows: 1) the fatherhood of God; 2) the brotherhood of man; 3) continuous existence; 4) communion of spirits and ministry of angels; 5) personal responsibility; 6) compensation and retribution hereafter for good or ill done on earth; 7) a path of endless progression.

"We assert that no man, however good, deserves absolute bliss

for the good he can do in the short space of this earthly career; and no man, however bad, deserves the other extreme. For, after all, man is but finite; therefore anything he may do here is finite, be it good or ill." Quoted by J. A. Hill, in *Spiritualism*, pp. 180 f. "I have no patience with those opinionated orthodox preachers who keep hammering away at the old mossback, nightmare dogma of vicarious atonement. I will not accept anything simply in faith. I must know before I can believe." Quoting a sentence from Ingersoll, he exclaims: "Banish me from Eden when you will, but let me eat the fruit of the tree of knowledge!"

Characteristic of Spiritism is its hatred of dogma. The thought of atonement and divine pardon is rejected by Arthur Dinter, *Der Kampf*, p. 38, as "Pauline and Judaistic leaven." There is no error that man cannot make good in the course of his development through various stages of being. Man is his own savior: "Spiritualism rests its case upon self-salvation through self-knowledge and self-control, achieved by an effort of the will." *Ib.*, pp. 20, 41 f.

483. 1) NATIONAL SPIRITUALISTIC ASSOCIATION. — While Spiritism goes back to the witch of Endor and the Canaanite practises of the age of the Conquest and is almost universal in heathendom to-day (Shamans, medicine-men, devil priests, etc.), the American organization goes back to the writings of A. J. Davis, 1845, and the Hydeville, N. Y., phenomena of 1848 (the Fox Sisters, who later publicly confessed the fraud which they had practised). Its ministry includes ordained clergymen, lay ministers, and associate ministers, generally known as mediums. 50,631 members.

2) PROGRESSIVE SPIRITUAL CHURCH. — A small body of 7,383 members, mostly in Illinois. Its doctrines and practises have only slightly distinguishing marks. The resurrection of the body is denied. Christ is called a medium who was controlled by the spirit of Elias, Moses, and John the Baptist. The stars divine the pathway of life of every character. A divine understanding of dreams can be had. We may be guided in our daily life by messages received from the spiritual realm. Its sacraments are baptism, marriage, spirit communion, and funeral.

3) NATIONAL SPIRITUAL ALLIANCE OF THE U. S. A. — A Spiritist organization of 2,015 members founded 1913. In doctrine and practises it is not distinguishable from other Spiritist organizations.

CHURCH OF CHRIST, SCIENTIST.

484. The official name for the Christian Science cult. It reported (in 1926) 1,913 churches and 202,000 members. It was founded by Mrs. Mary Baker Eddy in 1879. Her text-book, *Science and Health with Key to the Scriptures*, was printed 1875. The system is based partly upon the (idealistic) transcendentalism of New England (462) and partly on the system of mental healing practised by P. P. Quimby. The ideas underlying Quimby's method were: 1) Sickness is unreal; it is present only in the imagination of man. 2) The object of healing is to take away the belief in the existence of the sickness in the patient, and that through the truth, namely, that truth, that God Himself is perfect health and that man lives and is in God. In addition, Mrs. Eddy's writings contain ancient Gnostic ideas. In making of God merely a principle, the system is somewhat less than pantheistic.

Christian Science denies and contradicts every fundamental doctrine of the Scriptures.

a) Christian Science rejects the doctrine of the Trinity. "The theory of three persons in one God (that is, a personal Trinity, or Triunity) suggests polytheism, rather than the one ever present *I Am*." *Science and Health*, 349th thousand, 1905, p. 256. "Life, Truth, and Love constitute the triune Person called God. They represent a trinity in unity, three in one, — the same in essence, though multiform in office: God the Father, Christ the spiritual idea of sonship, divine Science, or the Holy Comforter. These three express in divine Science the threefold essential nature of the infinite," p. 331.

b) Christian Science rejects the divinity of Jesus Christ. He is referred to as "the corporeal man," p. 331, "the human Jesus," p. 334, "Jesus, the human man," p. 473. On page 361 Mrs. Eddy plainly states that "Jesus Christ is not God." She makes a distinction between Jesus, "the corporeal man," and Christ, who "is incorporeal," p. 332. Christ is "the spiritual idea of divine love," p. 38. He is "the spiritual idea of sonship," p. 331. He is "the ideal truth voicing good," p. 332. He is "the spiritual or true idea of God," p. 347. The name Christ expresses "the godliness which animated Jesus," p. 26. On page 347 she says: "Christ, as the spiritual or true idea of God, comes now, as of old, preaching the Gospel to the poor, healing the sick, and casting out evils . . . ; it is the Science of Christianity (Christian Science) which is restoring

divine healing and is the light shining in darkness, which the darkness comprehends not."

c) Christian Science rejects the conception of Christ by the Holy Spirit. Also in this connection Mrs. Eddy makes use of the ordinary Christian terms and phrases, but puts an entirely different meaning into them. She says that Jesus was the Virgin's son, but her conception of Him is "spiritual," p. 332. "The Virgin Mother conceived this idea of God and gave to her ideal the name Jesus, that is, Joshua, or Savior. The illumination of Mary's spiritual sense put to silence material law and its order of generation and brought forth her child by revelation of Truth, demonstrating God as the Father of men. The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin Mother with the full recognition that being is Spirit. Christ dwelt forever an ideal in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first faintly developed in infant form." Reduced to common English this means that Mary was thus illuminated or enlightened by the divine Spirit that she fully understood that man has no body, but is only spirit.

485. d) Christian Science denies the atonement of Christ. Mrs. Eddy says: "One sacrifice, however great, is insufficient to pay the debt of sin," p. 23. "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing in His veins," p. 25. On page 24 she says that she must differ from erudite theology, which "regards the crucifixion of Jesus as chiefly providing a ready pardon for all sinners who ask for it and are willing to be forgiven." She also speaks about Jesus as the Mediator, but defines this term as meaning the "way-shower," p. 30. She also speaks about Jesus as becoming "the way of salvation," but explains that He became the way of salvation by "explaining and demonstrating the way of divine Science," p. 316. "The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology; but its scientific explanation is that suffering is an error of sinful sense which Truth destroys," p. 23. "Jesus bore our sins in His body. He knew the mortal errors which constitute the material body, and could destroy those errors," p. 53.

e) Christian Science denies the death, resurrection, and ascension of Christ. "His disciples believed Jesus dead while He was

hidden in the sepulcher; whereas He was alive," p. 44; the disciples of Jesus after His resurrection "learned that He had not died," p. 46. "The lonely precincts of the tomb gave Jesus a refuge from His foes and a place in which to solve the great problem of life." "He met and mastered on the basis of Christian Science, namely, the power of mind over matter, all the claims of medicine, surgery, and hygiene," p. 44. "Paul writes: 'If Christ (Truth) be not risen, then is our preaching vain,' that is: If the idea of the supremacy of Spirit, which is the true conception of being, come not to your thought, you cannot be benefited by what I say," p. 324.

f) Christian Science denies the second coming of Christ. "The second appearance of Jesus is unquestionably the spiritual advent of the advancing idea of God in Christian Science." *Autobiography*, p. 96.

486. g) Christian Science denies the Holy Spirit. "In the words of St. John: He shall give you another Comforter that He may be with you forever. This Comforter I understand to be Divine Science." *Sc. and H.*, p. 55. In the glossary of *Science and Health* Holy Ghost is defined as Divine Science, p. 588. After the death and ascension of Jesus His disciples received the Holy Ghost. "By this is meant that by all they had witnessed and suffered they were roused to an enlarged understanding of Divine Science," p. 46. The source of religious knowledge, however, is not the Holy Spirit speaking in Scripture, but Mrs. Eddy's manual.

h) Christian Science denies the doctrine of the forgiveness of sins. Mrs. Eddy says: "We cannot escape the penalty due for sin," p. 5. "Calling on Him to forgive our work, badly done or left undone, implies the vain supposition that we have nothing to do but to ask pardon and that afterwards we shall be free to repeat the offense," p. 6. "Jesus suffered for our sins not to annul the divine sentence against an individual's sin, but to show that sin must bring inevitable suffering," p. 11.

487. i) Christian Science denies the efficacy of prayer. Contrary to the usual interpretation of Christian Science, this cult does not claim the power to heal diseases by prayer. Prayer in the accepted sense, as a communion between the believer and God, has no place in Mrs. Eddy's system. The statements in *Science and Health* imply that prayer to God in the ordinary sense of the word is prayer to a corporeal God. The doctrine is set forth in this veiled form undoubtedly in order not to shock the persons in course of

being proselytized. Mrs. Eddy says that the habit of pleading with the divine Mind (God) as one pleads with a human being is an error which impedes spiritual growth, p. 2. Prayer to a corporeal God affects the sick like a drug, having no efficacy of its own, but borrows its power from human faith and belief. "The drug does nothing, because it has no intelligence. . . . This common custom of praying for the recovery of the sick finds help in blind belief; whereas help should come from the enlightened understanding," p. 12. This view of prayer is of course bound up with the pantheism of the cult. When the individual is identified with God, there can not be any prayer communion of a person with God unless understood as a communion of the ego with itself. Healing is not accomplished by prayer, but by mental treatment. The practitioner "demonstrates" the unreality of disease and pain. In common speech, the method of healing is that of suggestion. "Disease should not appear real to the physician, since it is demonstrable that the way to cure the patient is to make disease unreal to him. To do this the physician must understand in Science the unreality of disease," p. 417. "Always begin your treatment by allaying the fear of patients. Silently reassure the patient as to his exemption from disease and danger. . . . If you succeed in wholly removing the fear, your patient is healed. . . . Plead the case in Science and for truth, mentally and silently. . . . You may call the disease by name when you mentally deny it. . . . The power of Christian Science and divine Love is omnipotent. . . . Array your mental plea against the physical. Argue with the patient (at first mentally, not audibly) that he has no disease and conform the argument so as to destroy the evidence of disease. Mentally insist that harmony is the everlasting fact and sickness the temporal falsity. Realize the presence of health and the fact of harmonious functions and organs until the corporeal senses correspond with these normal functions. . . . To fix truth steadfastly in your patients' thoughts, explain Christian Science to them, but not too soon. . . . Christian Science declares that Mind is substance, also that matter neither feels, suffers, nor enjoys. Hold these points strongly in view. Keep in mind the verity of being, — that man is the image and likeness of God, in whom all being is painless and permanent," pp. 411—414.

j) Christian Science rejects salvation by faith in the Christian sense of the word. This follows necessarily from its denial of

the atonement. There can be no faith because there is nothing to be believed and trusted in. "You speak of belief. Who or what is it that believes? Spirit is all-knowing; this precludes the need of believing. Matter cannot believe, but Mind understands. The body cannot believe. The believer and belief are one and are mortal. Christian evidence is founded on Science, or demonstrable Truth. . . . Mere belief is blindness, without Principle wherefrom to explain the reason of its hope," p. 15.

488. k) Christian Science denies the reality of sin, of suffering, sickness, and death. All these are error of mortal mind. "Sin, sickness, and death are comprised in human material belief and belong not to divine Mind. They are without real origin or existence. They belong, with all that is material and temporal, to the nothingness of error," p. 286 f. Death is "but a mortal belief, or error," p. 289. "Sin exists only as long as the material illusion of mind in matter remains. It is the sense of sin and not a sinful soul which must be lost," p. 311. "What is termed disease does not exist," p. 188. "The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human belief until God strips off their disguise. They are not true, because God is Truth, and they are not of Him," p. 472. "Man is incapable of sin," p. 475. Mortal mind is the cause of the error that there is such a thing as matter; that we need food to sustain life; that there is heat or cold; that there are such things as pain, sickness, sin, death, etc. All evils which men think exist and which they think that they are suffering from are an error of mortal mind, and this mortal mind which creates so many lamentable errors is itself an error; it does not exist, p. 399.

l) Christian Science denies the existence of Satan. "The supposition that there are good and evil spirits is a mistake," p. 70. In her glossary Mrs. Eddy defines the devil as "a lie, error," p. 584. However, malicious animal magnetism, or the power of evil suggestion, is so materialized, almost personalized in Christian Science practise that there is some justification for the remark: While Christian Science has no personal God, it has a personal devil.

m) Christian Science denies the final Judgment. "No final Judgment awaits mortals; for the judgment day of wisdom comes hourly and continually," p. 291.

n) Christian Science has abolished both Baptism and the Lord's Supper. "The true sense is spiritually lost if the sacrament

is confined to the use of bread and wine," p. 32. "Why ascribe this inspiration to a dead rite?" p. 34. "Our Eucharist is spiritual communion with the one God. Our bread 'which cometh down from heaven' is Truth. Our cup is the cross, our wine the inspiration of Love," p. 35. "Our baptism is purification from all error," p. 35.

o) Its doctrine of marriage discredits this union as a temporary condescension to an infirmity of "mortal mind," which is really to be gotten rid of as soon as possible as being "synonymous with legalized lust" and to be replaced by those who are versed in "Science" with "a higher affection" and "a more spiritual adherence"; a doctrine which is logically subversive of the holy relation of marriage and tends to moral laxity. According to the chapter on marriage in *Science and Health*, marriage is a legal and moral temporary provision, which must be tolerated for the present because we have not yet learned that "God is the Father of all." In Mrs. Eddy's *Miscellaneous Writings*, p. 286, it is admitted that "to abolish marriage at this period" would result in "ludicrous shifts"; nevertheless it is declared without qualification that "yet this is possible in Science," and it is further declared that "the time cometh, and now is," when this possibility should be "recognized and understood in Science." The hideous words "legalized lust" were applied to marriage by Mrs. Eddy at the dedication (1906) of the "Mother Church" in Boston. James H. Snowden, *The Truth about Christian Science*, pp. 107 ff. 159 ff. 171. F. W. Peabody, *The Religio-medical Masquerade*.

489. p) According to Christian Science matter does not exist. On the denial of matter is based its denial of pain, disease, sin, etc. It is a mistake of mortal mind that we have a body, that we come in contact with other bodies, that there is a material world which we have entered and which some day we shall leave. "Man is not made up of brains, blood, bones, and other material elements. . . . Man is incapable of sin, sickness, and death," p. 475. Yet it would be giving too much honor to Eddyism to call it an idealistic system of philosophy. Philosophical idealism holds that mind, or spirit, is the ultimate and sole reality and that matter is a mode of its activity. Christian Science holds that "Spirit and its formations are the only realities of being." Now, philosophical idealism makes this same assertion; only by "formations" it means the material world. Mrs. Eddy cannot mean the physical universe, because this

in her system is the one great falsity to be detested, the one universal devil and father of all evil. Evidently, then, her system is not true idealism. The idealistic philosophers, like Berkeley, believed in the existence of the objective world as much as anybody; only they conceived it as being mental, or spiritual, in essence and having its source and seat in the divine Mind. Christian Science absolutely denies the existence of the objective world except as a baseless delusion of "mortal mind." Accordingly, it is a form of idealism, but an ignorant and spurious form, as it declares that matter is a baseless delusion, which is to be rooted out of the mind, whereas philosophical idealism does not deny the reality of individual things, but affirms their true nature and existence as a form and manifestation of mind.

490. FELLOWSHIP OF THE UNIVERSAL DESIGN OF LIFE, of English origin (1912), was in 1926 represented in America with 29 branches and 582 members. To the writings of Mrs. Eddy this cult has added those of Mrs. Annie C. Bill as of equal authority with the Bible. Mrs. Bill's contribution is "the exposition of a universal law evolved in a sevenfold progressive order, as illustrated in the symbolic account of spiritual creation in the first chapter of Genesis, and it leads to the acceptance of the doctrine of immortality." The organization formerly bore the name Christian Science Parent Church, later, Church of the Universal Design.

491. CHRISTIAN SCIENCE LIBERALS.—A Jewish organization founded by Louis J. Lewis. It was organized as an offset to a movement called Jewish Science, which had the object of preventing Jews from entering the Christian Science fold. The Christian Science Liberals contend that a Jew can be a Christian Scientist and yet remain a Jew. This is done by denying the historic faith of Christians concerning Jesus as suggested by the Christian Science name. Lewis says: "We Liberals entertain no superstitions regarding Jesus. We do not believe that God selected a particular man, saying, Now, Jesus, My only son, I hereby appoint you to go down into that world of sinners to save them. . . . He was always here as the Spirit of God, and it has never left us. The Savior of the world is not a person. It is the Christ-consciousness already within you." It is by thus emphasizing the antichristian element of Mrs. Eddy's system that the Jews organized in this movement are able to justify their title. Weber, pp. 103 ff.

NEW THOUGHT.

492. This cult is related to Christian Science not in doctrine and practise only, but also through origin. One of its leaders, Mr. Horatio W. Dresser, in his *History of the New Thought Movement*, says that there was a reaction both against the personality of the "revelator" and against the claims made in her supposed "revelation." "Increasing numbers have departed from her organization to set up for themselves, meanwhile keeping such ideas as had proved of value." Another leader in New Thought, Miss Elizabeth Towne, writing in the *Nautilus*, has said: "Christian Scientists everywhere are waking up to the fact that revelation is personal and continuous, that revelation did not end with Mrs. Eddy. At present Christian Science is trying too hard to shut off the continuous flow of revelation through all its individuals. All Christian Scientists who are finding the gag rule of the Church intolerable may immediately find in the International New Thought Alliance a new home and wider forum." However, there is in New Thought a persistence of ideas that are characteristic of Eddyism, chiefly the denial of the reality of evil, of sickness, pain, and sin. The central teaching of the system is that thought is a thing. Think yourself happy, and you are in a state of happiness, because the thought of happiness is happiness. Think yourself healthy, and you are healthy. Think prosperous thoughts, and money is yours. The terms "demonstrate" and "affirm" are sometimes used as in the Eddyite dialect. A tract says: "Affirm: 'I am prosperous and successful in all that I undertake to do.' Henceforth I seek not good fortune, for I myself am good fortune.'" "The greatest lesson man has yet to learn is that all things are good; that evil is no thing; that it seems to be, but in reality is not." "In reality there is neither sin, sickness, nor death. God's law can neither be broken nor set aside." In the *Sunlight of Health*, Patterson.

Frequently, the methods of New Thought are invested with the subtle appeal of the occult. Theosophy bulks large in the system. The astral body, astral radiations, telepathy, spirit communication, are topics frequently treated in its literature.

The opposition of New Thought to Christianity is undisguised. The Church of to-day is described as a barrier to all really advanced religious, philosophic, and scientific thought. "In their view the Bible is in no preeminent sense a divine revelation. They

see no reason why God should not be supposed to have spoken through Emerson and Walt Whitman as truly as through Moses and Paul." H. C. Sheldon, *Theosophy and New Thought*.

493. Pantheism runs through this as through its parent system. Man is designated as a part of God. "All minds are substantially parts of one omnipresent Mind, which is the basis of all manifestations." "There is no difference between the great universal Soul and the individual soul." The instances in which the divine name is given to man are almost without number. The following quoted by Professor Sheldon from Trine and Newcomb are fairly characteristic: "Man is God incarnate." "Cast thyself into the will of God, and thou shalt become as God. For thou art God if thy will be the divine will." "God is Love. God is Law. We are Law. God and Love and Law are One. We are Love. We are One. We are God." It follows that sin is something purely negative, a lack of development. "When fully interpreted, evil ceases to be evil and becomes educational experience." "Good and evil are merely comparative terms—labels, one might say, for different degrees of attainment."

"New Thought excludes such doctrines as the duality of man and God, miracles in the accepted sense, the forgiveness of sins, and priestly mediation. New Thought does not teach the moral depravity of man. Such thoughts demoralize and weaken the individual. Miracles, in the accepted sense, New Thought does not conceive as possible in a universe of law." Hastings, *Encyclopedia of Religion and Ethics*.

The Creed of New Thought was formulated in 1917 by the International New Thought Alliance. The chief portions follow:

"We affirm the Good. This is supreme, universal, and everlasting. Man is made in the image of the Good, and evil and pain are but the tests and correctives that appear when his thought does not reflect the full glory of this image. We affirm health, which is man's divine inheritance. . . . Spiritual healing has existed among all races in all times. We affirm the teaching of Christ that the kingdom of heaven is within us, that we are one with the Father, that we should judge not, that we should love one another, that we should heal the sick, that we should return good for evil, that we should minister to others, and that we should be perfect even as our Father in heaven is perfect. These are not only ideals, but practical, every-day working principles. We affirm the new

thought of God as Universal Love, Life, Truth, and Joy, in whom we live, move, and have our being and by whom we are held together; that His mind is our mind now, that realizing our oneness with Him means love, truth, peace, health, and plenty, not only in our own lives, but in the giving out of these fruits of the Spirit to others. We affirm heaven here and now, the life everlasting that becomes conscious immortality, the communion of mind with mind throughout the universe of thought, the nothingness of all error and negation, including death, the variety of unity that produces the individual expressions of the One-Life, and the quickened realization of the indwelling God in each soul that is making a new heaven and a new earth."

The International New Thought Alliance consists of federated groups and individual members, incorporated under the Federal laws in the District of Columbia, U. S. A. Its group members are district associations and federations, churches, schools, centers, study classes, clubs, and coteries under the general name of New Thought, classified under the names of Divine Science, University of Christ, Home of Truth, Christian Science (come-outers), American School, New Civilization, 513, Emmanuel, Christ Psychology, et al., as recognized by the Alliance. Weber, p. 321.

AMERICAN ETHICAL UNION.

494. A movement inaugurated in 1876 to "assert the supreme importance of the ethical factor in all the relations of life." Societies have been formed in New York, Chicago, Philadelphia, St. Louis, Brooklyn, Boston, and Westchester, N. Y. Membership, 3,801. Its founder, Dr. Felix Adler.

Ethical Culture Societies have the purpose "to assert the supreme importance of the ethical factor in all the relations of life." While made up of freethinkers, the tendency of ethical culture is towards humanism rather than towards atheism. When discussing Deity, its leaders show a pronounced pantheistic strain.

A precise statement of Ethical Society teachings is difficult because, even when they are formulated by spokesmen of the cult, we are warned that such statements "do not in the least imply a fixed and final faith." They delude themselves into believing that, "without denying belief in God, or Jesus, or the Bible, they yet stand for absolute neutrality on all theological and philosophical doctrines, demanding of no one who seeks our fellowship either ac-

ceptance or denial of any species of belief" — as if negations may not constitute a set form of belief. They deny that Christianity has any final expression of truth. "Jesus and all other great religious teachers of the past taught much that had only temporary and local value." Neither the Old nor the New Testament has a perfect system of ethics. Morality is the essence of religion. "We believe that there is a constant need of deepening and elevating the moral life and that the sense of this spiritual need is the root reason for the existence of Ethical Societies. We hold that each human being has worth, or value, on his own account because of the moral nature within him and that to increase this worth by approximating an ideal of holiness is what makes life worth living"; but "only from experience (as contrasted with 'revelation') can we derive the light that shall be shed on the path of the moral life." Weber, p. 226 ff.

THE LIBERAL CHURCH, INC.

495. A rationalist society organized in Denver, Colo., with three churches and 358 members, directed by a "bishop." Principles: To do good; to learn how to live; to seek the truth; to practise the Golden Rule; to act according to common sense; to strive to be thrifty, industrious, saving, and constructively employed.

FREEMASONRY.

496. The Order of Ancient Free and Accepted Masons embodied in ritualistic form the deism of British freethinkers when it was organized in London, 1717. It is represented in the United States by the Blue Lodge of three degrees, basic to all the rest; by the Scottish Rite, of thirty degrees; and by the American Rite, of thirteen degrees. The American Rite is also called Royal Arch Masonry and has several side degrees, for instance, the Knights Templars. Both the American and the Scottish Rite are built upon the three degrees of the Blue Lodge (Entered Apprentice, Fellowcraft, Master Mason), the essential degrees, through which all Masons must pass.

Though a secret, oath-bound order, its doctrines, practises, and ceremonies are no longer veiled in mystery. Information regarding the order is obtainable by others than Masons, since official printed rituals exist. Besides these, the general public has access to the annual Grand Lodge reports. For the guidance of the masters of the lodge, Masonic monitors and rituals have been published,

which contain the charges, general regulations, emblems, and an account of the public ceremonies of the order. Certain authors, such as Albert Pike and Mackey, possess such distinction as interpreters of Freemasonry that their word may be considered authoritative.

DOCTRINES OF FREEMASONRY:—

a) The Masonic Order claims a religious character. It builds Masonic temples and Scottish Rite cathedrals. Its ritual is saturated with religious allusions; Scripture-passages are read, and prayers are spoken. "A lodge is said to be opened in the name of God and the Holy Saint John, as a declaration of the sacred and religious purposes of our meeting." Mackey, *Ritualist*, p. 14.

b) The Bible is regarded as one of the lights of Masonry, but is only one among many holy books, and its use is purely symbolical. The oft-repeated statement is that, while God's holy Book is the guide in the Mason's "search for light," to the Jew this holy Book is the history of Israel, substantially the Old Testament; to the Christian it is the Old and the New Testament; to the Moham-medan it is the Koran; to the Hindu, the Veda.

c) According to Masonic doctrine, Jesus is one revealer and pattern among many. His doctrines are declared non-essential. In the Blue Lodge Ritual the name of Christ has been canceled from Scripture-passages read, 1 Pet. 2, 3—5; 2 Thess. 3, 6. 12. Since this deistic worship is prescribed and obligatory, not optional, we rightly call such an organization antichristian and idolatrous on the basis of 2 John 9; 1 John 2, 23; John 14, 6. Christian Degrees. In some degrees, the ritual calls for prayers in the name of Christ, but 1) none of these degrees are in the fundamental, or Blue Lodge; 2) Christianity is introduced merely to show the universality of Freemasonry, which looks upon Christianity, Islam, Buddhism, etc., as coordinate "sects," while it stands for the universal religion.

d) The fundamental teaching of the Masonic symbolism is salvation by works, by living "by the level and on the square." Masons go to the Grand Lodge on High by "the pass of a pure and blameless life." Full Masonic burial ceremonies are used at the funerals of infidels (Luther Burbank, 1926). Belief is demanded only in the "fatherhood of God and the brotherhood of man" and in the immortality of the soul.

e) The Masonic Order requires oaths which are unrighteous because given in uncertain matters, the candidate being expected to swear to keep secret everything that happens when he does not know what is going to be revealed.

f) Companionship with the ungodly is inevitable in the lodge; Ps. 1. Theirs is a brotherhood outside of the Christian brotherhood.

To the extent in which secret societies have taken over the fundamental conceptions of Freemasonry outlined above we classify them as deistic, or idolatrous (antichristian). Most lodges, especially those of the insurance type, do not in principle reject the Christian idea of God and the deity of Christ, but through their ritual unite the members in a syncretistic worship incompatible with the profession of Christian faith. In varying degrees their ceremonial contains objectionable oaths, a boastful and pharisaical charity, and a more or less outspoken work-righteousness, especially in the burial rituals.

BAHAISM.

497. The movement called Bahaim or Babism embodies certain expectations, long held by Persian Mohammedans, that a true successor to Mohammed would arise. The belief has prevailed that the last true successor of Mohammed, who disappeared in the tenth century, never died, but is still living in a mysterious city, surrounded by a band of faithful disciples, and "that at the end of time he will issue forth and 'fill the earth with justice after it has been filled with iniquity.'" Meanwhile he from time to time reveals himself to the faithful and makes known his will by certain men known as Babs, or gates. In 1844 a young Persian merchant announced himself as the Bab. He was a pantheist, and after his execution, 1850, a shrine was built over his remains, which has become the holy place of Bahaim. His successor was Suh-I-Ezel, who associated with himself his half-brother, Baha-u-llah. This man succeeded in alienating the people from his brother. In 1863 he announced to a few followers his program of uniting the Christian, Jewish, and Moslem religions. In 1913, when Abdu'l-Baha, son of Baha-u-llah, made an extended lecture tour, the cult took a foothold in America. In 1926 it was represented by 1,247 members in 44 local branches.

The twelve basic principles of Bahaim, as announced in its popular literature, are: the oneness of mankind; independent investigations of truth; the foundation of all religions is one; religion must be the cause of unity; religion must be in accord with science and reason; equality between men and women; prejudices of all kinds must be forgotten; universal peace; universal education; solution of the economic problem; an international auxiliary language; an international tribunal.

This benevolent program covers up a pantheistic heathenism which holds that God is not personal, but a universal substance. (Baha-u-llah identified himself with God by accepting the titles "Our God El Abha," "The Everlasting Father," "The Lord of the Vineyard," etc.) Bahaism recognizes Mohammed and Buddha as individual expressions of one God. The bond of union between all religions is the one impersonal God. Everything else is regarded as indifferent; immortality is to be held on the same plane with transmigration; repentance and forgiveness, with self-torture; the incarnation of Jesus, with the birth of Mohammed; the sayings of our Lord, with the teachings of Confucius; and the resurrection, with a return to the original elements.

Bahaism is originally a mixture of Neo-Platonism, Islamism, and Parseeism. To this was added in America, Darwinism, rationalism, Christian Science, and a considerable ingredient of theosophy. It is a pantheistic religion of the feelings. On sin, repentance, and grace the cult is silent, while the promise of an unadulterated earthly happiness is made in the most extravagant terms.

MAHA BODHI SOCIETY OF AMERICA.

498. This is the American Buddhist organization, with headquarters in New York City. It endeavors to acclimate that spiritual darkness which calls itself the Light of Asia and which, in essence, preaches the pessimism of an identification of being with desire. Happiness can be attained only by eradicating desire, an objective to be reached by Buddha's eightfold path: "right view, right aspiration, right speech, right action, right living, right effort, right-mindedness, and right concentration." An official statement continues: "These eight attitudes Buddha formulated in the following three categories: sila, morality; samadhi, concentration; panna, wisdom or knowledge. The three principles of right speech, right action, and right living, summarized under the category of sila, or morality, promote the interests of the individual as well as those of the community. Morality purges man from physical and mental impurities. Right effort, right-mindedness, or recollectedness are termed samadhi, a state attained by means of a mental training which purifies the mind from every taint. Panna, the term employed to denote right view and right aspiration, is the profound knowledge which destroys irrational dogmas, superstitions and conflicting theories."

PART VII.

THEOSOPHICAL AND PSEUDO-METAPHYSICAL CULTS.

A. THEOSOPHICAL SOCIETIES.

499. Mme. Helena Petrovna Blavatsky, a Russian by birth, studied spiritism and occultism while in India and claimed contact with the immortal teachers, or mahatmas, among them Jesus Christ, and with H. Olcott founded the Theosophical Society in New York, 1875. From the beginning the object "to investigate the hidden mysteries of nature under every aspect possible, and the psychic and spiritual powers latent in man, especially," had a prominent place and gave an occult character to the movement. Prominent also is the doctrine of evolution in the special form of a gradual approach to perfection by reincarnation. The soul, or ego (the real man), is the tenant of many different bodies in many different lives during its evolutionary course down the ages. Through the experiences of its many incarnations the soul is able to progress to the stature, nature, and dignity of godhood. Divine pardon and grace are denied. The soul gets nothing by favor, but everything by merit. We are bound by the law of karma, or cause and effect. Every evil must be atoned for in this life or the next. There is no place for prayer or repentance in the system. Specifically it denies the vicarious atonement.

The general purpose is formulated in the platform of the American Theosophical Society: "1) to form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste, or color; 2) to encourage the study of comparative religion, philosophy, and science; 3) to investigate unexplained laws of nature and the powers latent in man."

The doctrines of modern theosophy are a combination of pantheism, evolution, fatalism, reincarnation, and a number of associated superstitions and queer practises. There are four alleged sources of theosophic doctrines: 1) ancient writings of paganism, especially the Hindu religious books; 2) "astral records"; 3) the mahatmas; 4) intuitions (so-called) of the natural human mind.

The alleged "astral records" are spectral photographs of all things that have ever been thought or done in the world. They are stored up somewhere on the "astral plane," and may be consulted by any one interested in the secrets of other lives if he will

let the mahatmas develop his occult powers of clairvoyance. When special authority is needed by theosophists, they fall back on the mahatmas. These are the shades of men who are more advanced, men who are alleged to have evolved through many incarnations until they have reached a very high state of perfection and who have voluntarily devoted themselves to the care and tutelage of humans who are eager to press onward and upward in the path of occult evolution.

Theosophy says that man is "constitutionally independent of the physical body," i. e., pure spirit, or discarnate spirit, becoming incarnate from a preexistent state in the spirit world. Passing over the theosophic cosmogony, with its grotesque theories of vibrations, emanations (or sparks), and its low conception of a Supreme Being, which is but a conglomerate mass of broken fragments, we come to the doctrine of reincarnation, the "central truth" of theosophy. The doctrine of reincarnation is a perversion and denial of, and substitute for, the doctrine of resurrection. It is an attempt to explain immortality and perfection without either a redemption or a resurrection. Inseparable from the doctrine of reincarnation is that of karma, which is called the "second truth of theosophy." Stripped of its mystical verbiage, the doctrine is simply that of inexorable retribution for all conduct, not from any moral standpoint, but in the bearing that actions have on the evolution of selfhood in the occult life. Yet, inconsistently, this inexorable law of fate is administered by the "lords of karma" — the special mahatmas who are supreme over this impersonal law.

500. Theosophy is bitterly opposed to the Christian doctrine of atonement and ridicules the teaching that vicarious sacrifice is even possible. It repudiates Jesus Christ as Savior (though He was one of the mahatmas) and insists that men are competent to bear their own burdens of transgression.

Theosophists hold the Oriental notion of Nirvana — some, as the consummation of the many earth-rounds (annihilation); others, as only the "commencement," or graduation from the series of incarnations into a longer and higher evolution through new realms of endless progress.

Theosophy separates Jesus and Christ, applying the name Jesus to the man and the name Christ to the spirit-being they say was in Him as a distinct entity. It makes of Jesus a man possessed and controlled by an invading spirit from the other world.

Prayer for most part is only an affirmation of self to self, together with a kind of hypnotic reaching out of the will to bring the "cosmic forces" into the control of oneself. The following formula for morning use by children illustrates one kind of theosophic prayer: "I am a link in the golden chain of love that stretches around the world and must keep my link bright and strong. So I will try to be kind and gentle to every living thing I meet and to protect and help all who are weaker than myself. And I will try to think pure and beautiful thoughts, to speak pure and beautiful words and do pure and beautiful actions. May every link in the golden chain become bright and shiny."

The third plank in the platform of the Theosophical Society reads: "To investigate the unexplained laws of nature and the powers latent in man." Occultism holds a large place in theosophy. The occult powers which it proposes to use for the uplift of man include, according to its own list, "clairvoyance, telepathy, levitation, the occult transportation of bodies, and the materialization by the occultist of a physical body at a distance."

501. An ancient theosophic theory was that the soul in its pre-existent state is dual, both male and female. At the time of physical birth a separation is made, the male principle of the soul incarnating as a male child and the female principle as a female child. The two are eternally equal and complementary. The male and female principles that were associated in one impersonal, complete, composite, or dual, being in the spirit world are restless while separated in the material world and tend to draw towards each other. By this theory every true marriage is the union of these original complementary sex principles. Hence, no true marriage can be, except in fulfilment of affinity, a "soul-marriage." Conventional marriage must step aside, counting for nothing, when affinities chance to meet each other in this world. They should leave their lawful companions and cleave to each other. By gradual instruction and influence, members are led to the point of believing that promiscuous sexuality is proper if only it be as an expression of spiritual affinity.

Reincarnation is called a "rebirth," or a "new birth." But for those who are further along in the path there is still another rebirth, at first mildly expressed, but leading to initiation, as the real theosophic regeneration. This initiation involves complicated and laborious processes of preparation, much of the ritual being utterly without sense. "Initiation itself is a certain series of

events through which the man passes: actual events and experiences taking a certain amount of time, not a vague, indefinite series of feelings, but actual communications and thoughts and actions gone through by a man out of the physical body in the presence of a great assembly of masters. The result is that the man becomes conscious of a new world suddenly surrounding him." Besant. Initiation is a close kin of yoga, which is a short cut to human perfection by outwitting the scheme of evolution. Hindrances are put away, among these chiefly the vigor of body that makes it hard for demons to obtain control. The body, especially the nervous system, must be weakened so as to be in a state of easy subjugation. And it must be passive, for the first stage of the process is largely in the nature of hypnosis. The most familiar and most practical yoga is a deep, rhythmical breathing, in order to bring the body into rhythm, or rapport, with the vibrations of the "vital force" entity in the air — "cosmic soul." Another yoga is concentration, a state in which the pupil is tortured with visions of a vile and horrible nature. Sometimes in yoga the breath suddenly stops entirely, and convulsions follow. Some victims fall into fits and show violent signs of demon-possession. Holding the breath is another yoga, professedly as a means for gaining control over one's own vital functions so as to develop power to separate the soul from the body and function on the "astral plane." Pains and heart palpitations are among the results of such yoga.

502. AMERICAN THEOSOPHICAL SOCIETY (The Theosophical Society, American Section).—The American division of the Theosophical Society, founded by Mme. Helena P. Blavatsky and Col. Henry S. Olcott, in 1875. Membership (1926 census), 7,488. Its branches are called lodges, whose "bond of union is not the profession of a common belief, but a common search and aspiration for truth." Its members accept in general the doctrine of theosophy, as already stated, but have no specific creed.

Up to the time of her death, Mrs. Annie Besant was president of the Theosophical Society. Mrs. Besant was a disciple of Mme. Blavatsky and was credited by her followers with occult powers. At Madras, India, in 1925, Mrs. Besant predicted that a "second Messiah" would appear soon. Her prediction was made at the celebration of the fiftieth anniversary of the Theosophical Society, and on her behalf it was stated that the person in whom "the reincarnation of Christ" would be made manifest was Jeddu Krishnamurti, a Hindu graduate of Oxford, thirty-nine years old

at the time. He has since repudiated the sponsors of his Messiahship. Mrs. Besant died September 20, 1933.

THE THEOSOPHICAL SOCIETY.—The name is claimed also by an organization at Point Loma, Cal., which acknowledges as leader Dr. Gottfried de Purucker. It professes to preserve the authentic teachings of Mme. Blavatsky. Not in the Census Report.

THEOSOPHICAL SOCIETY (INDEPENDENT), NEW YORK.—A small group of theosophists (55 members, 1926 census), organized in 1899, in New York. Its purposes are those of theosophy generally: "to form a nucleus of the universal brotherhood without distinction of race, creed, caste, or sex; to study and make known the ancient religions, philosophies, and sciences; to investigate the laws of nature; and to develop the divine powers latent in man."

UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.—The branch of theosophy led by Wm. Q. Judge (died 1896) and Katherine Tingley, with headquarters at Point Loma, Cal. No statistics are provided. Its leader lays claim to successorship to Mme. Blavatsky. The teachings of Point Loma are those of the theosophical societies generally. It claims for its main object the formation of a brotherhood of humanity and the study or elucidation and harmonizing of ancient and modern religions, philosophies, and sciences.

VEDANTA SOCIETY.—A small group of believers in Vedanta, an Indian philosophy, proclaimed by Swami Vivekananda, at the World's Fair, Chicago, in 1893. There were 3 centers, with 200 members, reported in 1926. "Vedanta literally means 'end of all wisdom' and the avowed purpose is to give religion a scientific and philosophic basis."

503. THE SWAMIS.—When the Parliament of Religions was held at the Chicago World's Fair, 1893, much honor was accorded certain prominent Hindu teachers who attended this syncretistic gathering and took part in its worship and its discussions. Since that time there has been much propaganda for Hinduism in the United States. In its earlier stages the missionary effort of Hinduism was concerned with a spread of Hindu mysticism and pantheistic philosophy. In its later stages, now on a rising tide of popularity, the swami teaching has more and more stressed the occult and other Oriental superstitions. The claim was made in 1929 that "there are a thousand of such alleged swamis operating in the United States who report classes (mostly of women) aggregating some four million pupils." Sloan, *The Indian Menace*,

p. 16. As a rule, the followers of these propagandists are nominally, even professedly, Christian, but have never grasped the heart of Christian teaching and in the unsettled condition of their mind crave fancied spiritual experiences of the mystical order.

The yogis and swamis that hold forth in American hotel parlors are not representative of the higher class of Hindu intellectuals. Sloan says: "Official publications in India represent them as the worst rascals of the country. Posing as 'holy men,' they resort to the meanest trickery to accomplish their purposes, even committing lowest crimes under pretense of serving pious ends. 'Black devils' is the most fitting description. They are from devil-worshiping castes and pride themselves for being in long line of descent from 'black' magicians. A special school prepares them for expert practise of magic and hypnotism in America, the land where humbugs are thrice welcome. They prepare certain books to bring with them, purporting to teach Hindu philosophy, but which do not represent real Hinduism. Government publications in India warn against accepting what yogis and swamis say without definite proofs." *Ib.*, p. 30.

The method of this activity is very simple. The psychical appeal is made through the garb, appearance, and voice of the yogi, through the mystical weaving of words that seem to have a world of occult significance; thus a psychic rapport is established between listener and speaker. Often the lecturer implies that he is the reincarnation of Christ. Invariably the most promising disciples are given private interviews, at which they are encouraged to join the ranks of esoteric students or to become private pupils. Through chanting, posing, rhythmic swaying, breathing exercises, a state of insensibility is produced in some, while others are seized with abnormal erotic impulses. The urge to continue these private lessons becomes almost irresistible. Frequently the experience ends in financial, physical, and mental ruin.

In some American cities the movement has organized itself into societies devoted to Yogoda, which is called "a tissue-will system of physical perfection to harmonize the full development of body, mind, and soul." It promises to its pupils vertebral adjustments, adjustments of digestion, respiration, and circulation, of the muscles, and even of the cells, "taught in specific methods that insure bubbling vitality, energy, and longevity and prevent life-shortening fatigue. . . . These lessons teach methods by practising which to perfection many Hindu saints have lived for several hun-

dred years. . . . They teach how to actually see the life energy. Life energy is shown to all students individually in the class." The course culminates in "occult vision of metaphysics of cosmic consciousness (a comparative study of Sankhya, Raja Yoga, and Vedanta). Learn the method by which the fruits of undesirable karma (action) can be destroyed by tuning in with the Highest Consciousness." Quotations from folder of the Yogoda Sat-Sanga Society, Inc., St. Louis, Mo.

Local organizations effected by the swamis adopt various names, such as Christian Yoga Society, formed at Spokane, Wash., later changing its name to Messianic World Message. The organization claims 35,000 members.

B. OTHER REPRESENTATIVES OF OCCULTISM AND MYSTICISM.

504. THE BROTHERHOOD OF LIGHT.—Established at Los Angeles, Cal., this body calls itself "an altruistic association devoting its energies to human uplift, teaching all branches of occult science in local classes and by correspondence, training neophytes for initiation, and assisting the sincere toward the goal of adeptship." Its "courses" treat mediumship, astrology, spiritual alchemy, cabala, divination, and character-reading. The brotherhood also carries a stock of gazing-crystals, magic mirrors, incense, fortune-telling cards, and astrological tables.

505. DIVINE SCIENCE CHURCH.—Founded in 1885 by Mrs. Melinda E. Cramer and numbering 22 churches, with 3,466 members, in 1926, is chiefly a healing cult based upon vague pantheistic and pseudo-scientific principles. Healing is "cleansing the inner man from all that is unlike God" by coming to know "that one is in conscious touch with God." The vague and specious philosophy of this body is well illustrated by its statement of fundamental concepts: "God, the Omnipresence, the Universal Presence, Substance, Life, and Intelligence; man, a child of God, lives in God, is of God, is like God; knowledge of this truth, used in our living, frees us from sin, sickness, and death; the practise of right thinking, or thought-training, results in the elimination of fear, doubt, anxiety, and other wrong mental habits, and the establishment of love, faith, joy, and power in the consciousness; evolution is God's method of accomplishing, and love, conscious unity, is the fulfilling of the law." More recently this cult has been doing business under the name the Church of the Truth.

506. METAPHYSICAL SCHOOL OF HEALTH. — Basing its teachings on the “fourfold nature of man,” — physical, astral, soul (ego), and spirit (or life principle), — this school has united Freemasonry, Rosicrucianism, and “the work of teachings of the masters” into a new conglomerate, but professes to “follow specifically the teachings and practises of Jesus the Christ.” It recognizes a Father-mother God and attributes all diseases to wrong thinking, “the unbalance of the creative rays of being or life forces.” Headquarters in New York City.

507. KARMA AND REINCARNATION LEGION. — This cult announces the purpose of making known karma as “the universal law of reaction to action which holds true in the lower worlds of consciousness (physical, emotional, and mental), in which live the personalities of reincarnating, evolving men.” Fate governs our life, which has many rebirths in ceaseless cycles. Headquarters in Chicago.

508. THE INSTITUTE OF RELIGIOUS SCIENCE AND SCHOOL OF PHILOSOPHY. — Headquarters, Los Angeles. A syncretism based not only upon the “sacred books of the East,” but on the religions of the world. Mental healing is emphasized, although the program is much wider, embracing the various avenues that lead to the understanding not only of man’s physical, mental, and spiritual natures, but also of “all material, mental, and spiritual phenomena.”

509. THE FELLOWSHIP OF THE ORDER OF CHRISTIAN MYSTICS. — This group calls itself also the Order of the Fifteen and, more descriptively, “a world-wide and impersonal non-sectarian spiritual movement for the promulgation of a cosmic and all-inclusive spiritual philosophy which gives satisfactory and scientific explanation of every phase and condition of life both here and hereafter.” It claims to have always existed, but began its present cycle on the “earth plane” in 1908. The founders are Dr. and Mrs. F. Homer Curtiss, who claim to have had contact with the higher spiritual teachers of mankind. They announce the near advent of the great spiritual world-teacher, who is soon to appear, the Avatar. They have discovered the esoteric sense of the Bible and now offer to their students the “esoteric key.” The Curtiss Books consist of a mass of mystical and occult speculation and assertion.

510. MAZDAZNAN PHILOSOPHY. — Founded by Otoman Zar-Adusht Hanish, formerly Hanisch, son of a Saxon music-teacher, who had settled in Chicago. It is an artificial revival of Zoroastrian

(Persian) speculation, mixed with thoughts derived from Christianity and made attractive to Americans through its emphasis on hygiene. The cult has branches in Germany and Switzerland. The American branch is now centered in New York City. The cult claims to possess "the oldest and most comprehensive system of body and mind culture ever devised by man or revealed by God" and holds out the promise that, "once familiar with the modus operandi of the creative energy and the gradations of evolutionary processes, man may know with absolute certainty the momentum which determines his destiny." The regeneration of the individual and of the race is grounded upon four principles: 1) Correct diet. The presence of decay in the intestines is accounted for by the use of flesh and yeast. Garlic is said to possess great virtue in eliminating harmful secretions and also evil thoughts and desires. 2) Correct breathing. On the art of rhythmic breathing depends not only the development of the senses, but every attainment of human ideals. 3) Sexual hygiene. The rejuvenation of the sex function is aided by vegetarian diet, breathing, and the stimulation of inward secretions, assuring the attainment of a higher character both for body, soul, and spirit. 4) "Prenatal education" is invoked for the cultivation of a new race in order that the ideal of men "pure and beautiful in body and spirit" may be realized.

Pantheism is prominent in the system. Through correct breathing we assimilate "the seeds of light" from the atmosphere, thus creating "a kingdom of God within us." There is no Savior of men; the race must save itself. The doctrine of reconciliation is a "heresy" of St. Paul. Jesus did not die. His disciples revived Him from coma, and Jesus realized "that the sacrifice for mankind was a mistake." Prayers are addressed sometimes to the good principle Mazda, but also to Lama, Brahma, Buddha, Allah, and the Christian God, Abba. Perfection is attained through reincarnation.

511. UNITY SCHOOL OF CHRISTIANITY. — A healing cult founded in 1886, when Myrtle Fillmore was "spiritually healed of tuberculosis." She soon demonstrated "powers of healing" upon her friends and neighbors and, together with her husband, Charles Fillmore, she since 1889 conducted the Unity School of Christianity. The chief means of propaganda is the magazine *Unity*. The cult stresses such principles as the omnipotence of thought; healing of disease by absent treatment; restoration of the kingdom

of God by gaining dominion over thoughts, emotions, feelings, and passions; denial of the reality of matter; immunization of our bodies against disease by accepting the life of Jesus; the ability to make the body immortal; reincarnation; the ability to "attain the Christ perfection by living the righteous life," vegetarianism. Syncretistic to the core, the leaders claimed no purpose of founding a new sect, but "to help and teach men and women of every Church, and also those who have no church affiliations, to use and prove the Eternal Truth taught by the Master." Statistics are altogether vague for this reason. The adherents are called "students," who are grouped in Unity Centers. The basic principles of the movement are:—

"Truth is founded upon the Allness of God. The Spirit of God is His chief Corner-stone. We teach the Fatherhood of God and the brotherhood of man. We stand for the very best in life, for health and happiness, peace and power, joy and gladness, prosperity and success in every righteous undertaking. Our hope is Life more abundant and Immortality, as revealed and brought to light by Jesus, the Christ, and spoken of in the Scriptures. We affirm that men and women are spiritual here and now, are innately the image and likeness of God. We teach that harmony is heaven; that the kingdom of heaven is among us, and that mankind can learn to live in harmony here. Our Baptism is the Spirit of Truth, the immersion in the consciousness of the Allness of Truth. We advocate the universal healing power of God through the understanding of the teaching of Jesus Christ and its practical application. We partake of the Holy Sacrament by accepting, meditating upon, and understanding, the teaching of Jesus Christ through the inspiration of the Holy Spirit that we may manifest His universal Spirit here and now, the true and only basis of salvation." (Statement supplied by Rev. Irwin Edwin Gregg of the St. Louis Center.)

The organization more recently has adopted the name Unity Society of Applied Christianity.

512. SCHOOL OF LIVABLE CHRISTIANITY.—A cult, with headquarters in Chicago, based upon the contention that "Christianity has not become obsolete: it has never really been. We have only a delusive representation of it." In order to make Christianity truly livable, its teachings are formulated with perfect lucidness, thus: "Christ is the aggregation of God-principles, identified in the consciousness of man. Man is a consciousness, united in male

and female qualities. God, Christ, and man constitute the three degrees of the Word, celestial, spiritual, and natural, respectively. . . . Man is the throne of God, from which the unfolding God-qualities are projected into the race and into the universe. . . . Christianity is predicated upon principles of being. There are seven principles, corresponding to the seven days (actions) of creation. These are as follows: wisdom, love, substance, understanding, will, life, and truth. . . . The oneness of these seven is Christ. Christ is the qualities of God identified in consciousness, by which spiritual man is revealed." Ida Mingle.

513. THE MODERN CHURCH. — Modestly claiming for itself also the name the New Civilization, this cult has headquarters in New York City and claims for its founder Julius Seton, M. D. Its branches are sometimes known under the name Sacred Circle and are found, if the literature of the cult tells the truth, in England, Australia, New Zealand, South Africa, and in nearly all the States of our country. It originated in Boston, in 1906, and announced the purpose of combining "all that can be amalgamated in the five streams of religious world-thought — Brahmanism, Buddhism, Judaism, Mohammedanism, and Christianity, with Theosophy, Spiritualism, Divine Science, Christian Science, and the faiths of the New Thought movement." The following pronouncements are typical of the New Civilization: "We are not a part of God nor a creation in God nor a projection from God; we are that indestructible substance called God and deathless as the universe." "No one gives to us but ourselves; no one takes away from us but ourselves. We are individualized gods on our own self-created pathway; we are always one with divine consent; there are no obstructions in the Infinite; we know that life is cosmic law." "The law of health has set us free from disease; the law of prosperity has set us free from poverty; we are under the grace of higher wisdom; we live the unlimited life."

514 a. ROSICRUCIANISM. — The Rosicrucians were a fraternity of the seventeenth century, to a large extent based upon a system of fraudulent claims of occult powers, exploiting alchemy, astrology, and a mythical control of the powers of nature. There has been a recrudescence of this cult in the eighteenth and nineteenth centuries. It was then in some manner related to Freemasonry. It is represented in the United States by the Rosicrucian Order (the Ancient and Mystical Order Rosae Crucis, sometimes referred to as the Amorc), with headquarters at Rosicrucian Park, San

José, Cal. The symbol of the society is a cross with a red rose in its center, interpreted thus: "The rose (soul) evolves and gains beauty and fragrance while being crucified upon the cross (the body)." However, everything about the society is artificial, and the symbol here described, with its mystical meaning, is an afterthought, the term Rosicrucianism being in some way related to a charlatan of the fifteenth century, Christian Rosenkreuz. As a matter of fact, the Amorc has no traceable historical connection whatever with earlier organizations. This does not prevent it from claiming, in *The Mystical Life of Jesus*, by H. S. Lewis, Imperator for North America of the Rosicrucian Brotherhood, that the order has access to the true life of Jesus in records "preserved for centuries in the true archives of the Essene and Rosicrucian Brotherhoods." All these claims must be written down as absolutely groundless.

In its doctrines the order bears the mark of a religion artificially constructed on the models of theosophy and Freemasonry.

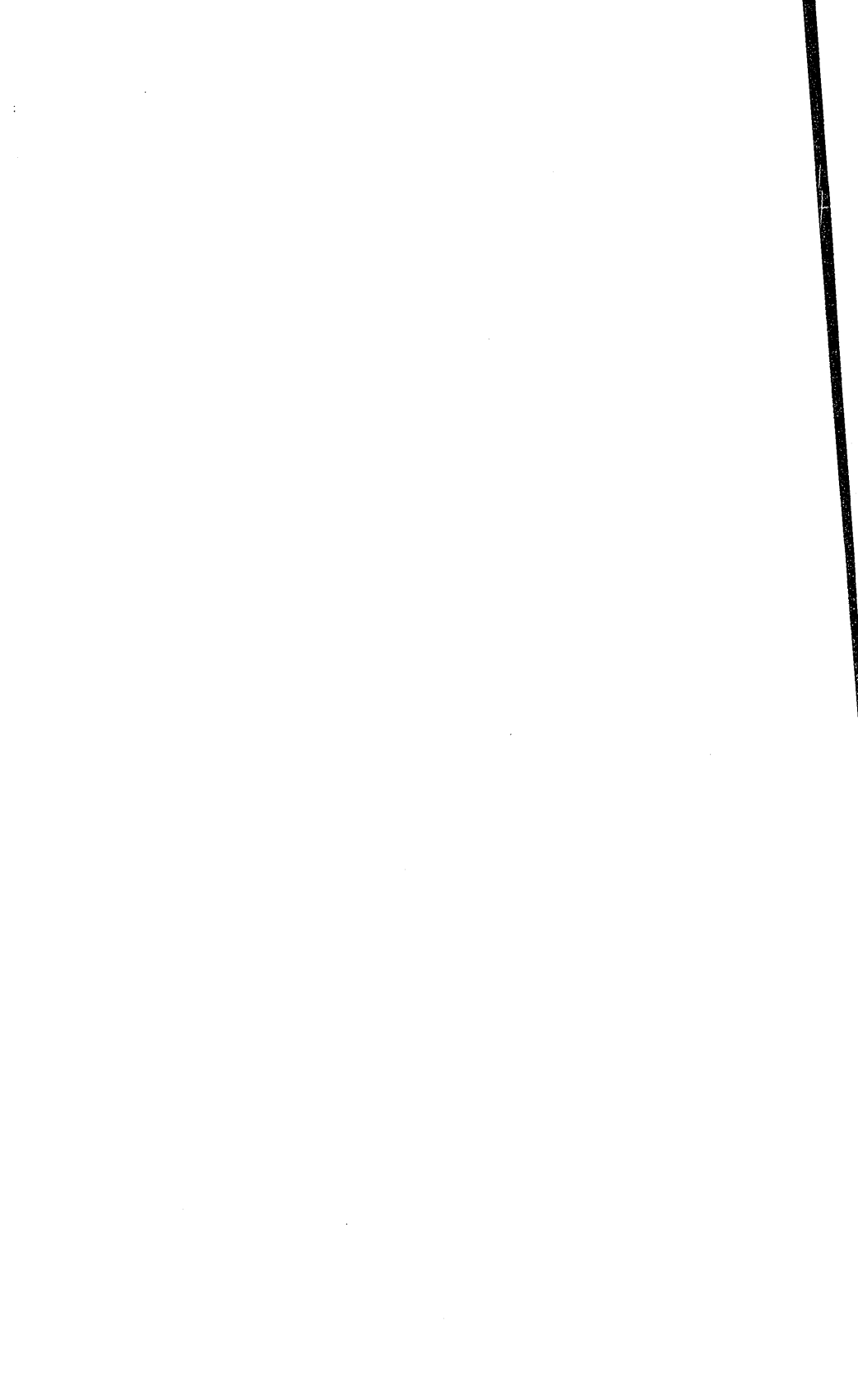
The Mystical Life of Jesus, advertised as picturing to us "the real Jesus revealed at last," explains the miraculous birth of Christ by reference to "other mystical incidents in the lives of great sons of God," denies that Jesus was born in Bethlehem, that He died on the cross, that there was a miraculous resurrection.

Rosicrucianism offers in a number of degrees "an open portal to a new road that leads to the enthusiastic achievement of many of life's dreams" — "superlative health, efficient directorship of personal interests." In the first grade the candidate is offered an explanation of "the dual form of consciousness with which man has to deal, namely, the mortal, temporary, and unreliable objective consciousness and the divine, positive, dependable cosmic consciousness." In the second grade he is offered "experiments with breathing and with mystical sounds, music, harmony, and divine laws" and a knowledge of the fundamental laws of the universe; in the third grade follow "experiments in receiving cosmic illumination and the increasing of psychic attunement." In the higher grades practical methods for mastering the institutions of life are taught. *The Light of Egypt*, p. 13 f. For those entering upon this course of study the neophyte's great oath is prescribed, with a pledge of keeping secret the passwords, signs, and symbols of the order.

In his contribution to Weber, *Religions and Philosophies*, Mr. Lewis, regarding the mystic word "Amorc": "Every other or-

ganization or book publishing company using a Rosicrucian name not identical with this or using a different symbol and claiming to sell the Rosicrucian teachings in books or in any other form, is not a part of the true Rosicrucian International Organization," p. 277. The reference is undoubtedly to the Max Heindel movement established 1909 at Oceanside, Cal. Heindel died in 1919, and since then Mrs. Heindel has been directing the work. In a trance state, the result of serious illness, Heindel claimed to have made contact with invisible planes; his soul took flights, and he gained occult knowledge. Later he traveled in Germany, where he was tutored by the "Elder Brothers" (cp. *The Mahatmas of Theosophy*). There are, he relates, in various European countries, groups connected with the original order, which is still hiding its location very secretly. Heindel's philosophy teaches that man is a god in the making, who passes through many life forms (reincarnation) until he attains to godhood. His followers are vegetarians. Healing is prominent in the cult, which calls itself the Rosicrucian Fellowship. Weber, pp. 278 ff.

514 b. **PSYCHIANA.** — A cult founded by Frank B. Robinson, with headquarters at Moscow, Idaho. It is an occult system, which claims for its adherents the ability of making divine omnipotence serviceable for the acquisition of health, wealth, and human happiness. God is a "dynamic, positive force," and the teachings of Dr. Robinson enable men to make this force subject to their desires. The most extravagant claims are made. "Will you let me show you how to be successful? If you will, every good thing life holds will be yours." Robinson claims to be the first who has ever understood the teachings of Jesus Christ. "The message the Galilean Carpenter gave to this earth two thousand years ago has been missed in its entirety," "is still a thousand miles over the heads of the preachers to-day." The denials of fundamental Christian doctrines are many. Dr. Robinson "does not believe that this Galilean Carpenter had any miraculous conception." He denies the Fall, the lost condition of man, and the escape from it by conversion. He denies that Jesus Christ, by being crucified, paid our debt. "I could not possibly believe that the crucifixion of one guiltless man could wipe away the sins of millions of other guiltless men and thus satisfy the demands of a 'just' God." The Old Testament he discards in its entirety.



APPENDIX.

515. The following is taken from the index of the U. S. Census Report, Religious Bodies, II (1926). — The term “Belief in Second Advent” (first list) is used as a synonym of millennialism.

ADVENT, SECOND, *Belief in*: Adventist bodies; Assemblies of God, General Council; Duck River and kindred associations of Baptists (Baptist Church of Christ); Primitive Baptists; American Baptist Association; Brethren Church (Progressive Dunkers); Church of God (New Dunkers); Plymouth Brethren; Catholic Apostolic Church; Christadelphians; Church of Christ (Holiness) U. S. A.; Church of the Nazarene; General Church of the New Jerusalem; Congregational Holiness Church; Missionary Church Association; Pillar of Fire; Holiness Church; Latter-day Saints; Mennonite Brethren in Christ; Wesleyan Methodist Connection (or Church) of America; Reformed Methodist Church; New Apostolic Church; The (Original) Church of God; Pentecostal Assemblies of the World; Pentecostal Holiness Church; Pilgrim Holiness Church.

BAPTISM BY IMMERSION: Adventist bodies; Assyrian Jacobite Apostolic Church; Baptist bodies; German Baptist Brethren (Dunkers); Plymouth Brethren; River Brethren; Christadelphians; Church of Armenia in America; Church of Christ (Holiness) U. S. A.; Church of God; Church of God (headquarters, Anderson, Ind.); Church of God and Saints of Christ; Church of God in Christ; Churches of Christ; Churches of God, Holiness; General Eldership of the Churches of God in North America; Churches of the Living God; Disciples of Christ; Eastern Orthodox churches; Missionary Church Association; Church of God (Apostolic); Free Church of God in Christ; Reorganized Church of Jesus Christ of Latter-day Saints; Mennonite Brethren in Christ; Mennonite Brethren Church of North America; Krimmer Brueder-Gemeinde; The (Original) Church of God.

BAPTISM, OPTIONAL FORM OF: Catholic Apostolic Church; Christian and Missionary Alliance; Christian Church (General Convention); Christian Union; Church of the Nazarene; Congregational churches; Congregational Holiness Church; Church of God as Organized by Christ; Pillar of Fire; Federated Churches; Free Christian Zion Church of Christ; Holiness Church; Liberal Catholic Church; Lutherans; Methodist bodies; Moravian bodies; Pentecostal Holiness Church; Pilgrim Holiness Church; Presbyterian Church in the U. S. A.; Protestant Epis-

copal Church; Reformed Church in America; Swedish Evangelical Free Church; Schwenkfelders; Social Brethren; United Brethren bodies; Universalist Church.

BAPTISM, INFANT: African Orthodox Church; African Orthodox Church of New York; Assyrian Jacobite Apostolic Church; Church of Armenia in America; General Convention of the New Jerusalem in the U. S. A.; Congregational churches; Eastern Orthodox churches; Lutherans; Methodist bodies; Moravian bodies; Presbyterian Church in the U. S. A.; Protestant Episcopal Church; Reformed Church in America; Reformed Church in the United States; Free Magyar Reformed Church in America; Reformed Episcopal Church; Roman Catholic Church; United Brethren bodies; Universalist Church.

CREEDS AND CONFESSIONS, *adherence to not required*: Seventh-day Adventist denomination; Churches of God in Christ Jesus; American Ethical Union; Baha'is; Separate Baptists; Church of the Brethren (Conservative Dunkers); Church of God (New Dunkers); Plymouth Brethren; Brethren in Christ; Christian and Missionary Alliance; Christian Church (General Convention); Christian Union; Church of God; Church of God (headquarters, Anderson, Ind.); Churches of Christ; General Eldership of the Churches of God in North America; Church of God as Organized by Christ; Hephzibah Faith Missionary Association; Metropolitan Church Association; Free Church of God in Christ; Society of Friends (Orthodox); Religious Society of Friends (Hicksite); Jewish congregations; Liberal Church of America; The (Original) Church of God; Pentecostal Assemblies of the World; Salvation Army; Swedish Evangelical Mission Covenant of America; Swedish Evangelical Free Church of the U. S. A.; Norwegian and Danish Evangelical Free Church Association of North America; Schwenkfelders; Temple Society in America; Theosophical societies; Unitarians; Vedanta Society.

DIVINE HEALING, *Belief in*, by Assemblies of God, General Council; German Baptist Brethren (Dunkers); The Christian Science Parent Church; Church of Christ (Holiness), U. S. A.; The Church of Christ, Scientist; Church of God (headquarters, Anderson, Ind.); Church of God in Christ; Church of the Nazarene; Churches of God, Holiness; Congregational Holiness Church; Divine Science Church; Apostolic Faith Mission; Missionary Church Association; Pillar of Fire; Free Church of Christ in God; Holiness Church; Church of Jesus Christ of Latter-day Saints; Liberal Catholic Church; Mennonite Brethren

in Christ; Reformed Methodist Church; The (Original) Church of God; Pentecostal Assemblies of the World; Pentecostal Holiness Church; Pilgrim Holiness Church.

FOOT-WASHING, *Practise of*: Seventh-day Adventist denomination; Free Will Baptists; General Baptists; Separate Baptists; Regular Baptists; United Baptists; Duck River and kindred associations of Baptists (Baptist Church of Christ); Primitive Baptists; Two-Seed-in-the-Spirit Predestinarian Baptists; German Baptist Brethren (Dunkers); River Brethren; Christian Union; Church of Christ (Holiness) U. S. A.; Church of God; Church of God (headquarters, Anderson, Ind.); Church of God and Saints of Christ; Church of God in Christ; Churches of God, Holiness; General Eldership of the Churches of God in North America; Churches of the Living God, Christian Workers for Fellowship; Amana Society; Congregational Holiness Church; Church of God as Organized by Christ; Church of God (Apostolic); Mennonites; New Congregational Methodist Church; Pentecostal Assemblies of the World; United Christian Church.

TITHES, *Payment of*, in Seventh-day Adventist denomination; Apostolic Overcoming Holy Church of God; Catholic Apostolic Church; Church of God and Saints of Christ; Church of Jesus Christ of Latter-day Saints; New Apostolic Church; The (Original) Church of God; Pentecostal Assemblies of the World.

WARFARE, *Participation in, opposed by* Assemblies of God, General Council; Independent Baptist Church of America; Church of the Brethren (Conservative Dunkers); Old German Baptist Brethren; Seventh-day Baptists (German, 1728); River Brethren; Christadelphians; Church of God (headquarters, Anderson, Ind.); Amana Society; United Society of Believers (Shakers); Divine Science Church; Missionary Church Association; Free Church of God in Christ; Society of Friends (Orthodox); Mennonites; Reformed Methodist Church; National Spiritualist Association.

WOMEN ELIGIBLE TO MINISTRY, in Advent Christian Church; Seventh-day Adventist denomination; The Brethren Church (Progressive Dunkers); Christian Union; United Society of Believers (Shakers); Congregational Holiness Church; Pillar of Fire; Free Church of God in Christ; Society of Friends (Orthodox); Religious Society of Friends (Hicksite); Orthodox Conservative Friends (Wilburite); Methodist Episcopal Church; Primitive Methodist Church; Pilgrim Holiness Church; Progressive Spiritual Church; Church of the United Brethren in Christ; Church of the United Brethren in Christ (Old Constitution).



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ABBREVIATIONS.

RELATING TO THE BOOK OF CONCORD.

B. C. = Book of Concord.	F. C. = Formula of Concord.
Ecum. Cr. = Ecumenical Creeds.	Ep. = Epitome of F. C.
Apostles' Cr. = Apostles' Creed.	Th. D. = Thorough Declaration of F. C.
Nicene Cr. = Nicene Creed.	Sum. Con. = Summary Content. (Ep.)
Ath. Cr. = Athanasian Creed.	Comp. Sum. = Comprehensive Sum- mary (Th. D.).
A. C. = Augsburg Confession.	P. = Part.
Ap. = Apology of the A. C.*	Art. = Article.
S. A. = Smalcald Articles.	(The articles are designated by Roman, the paragraphs by Arabic numerals.)
Small C. = The Small Catechism of Dr. M. Luther.	
Large C. = The Large Catechism of Dr. M. Luther.	

RELATING TO THE INDEX.

Adv. = Adventists.	Dis. = Disciples of Christ.
Agn. = Agnosticism.	Dow. = Dowieites.
Am. = Amana.	Dunk. = Dunkers.
Am. Res. = American Rescue Workers.	E. C. = Eastern Catholic.
Anab. = Anabaptists.	Epis. = Protestant Episcopal.
Ang. = Angelus Temple.	Eth. = Ethical Society.
Arm. = Arminianism.	Ev. C. = Evangelical Church.
Ath. = Atheism.	Ev. Sy. = Evangelical Synod.
Bap. = Baptists.	Freem. = Freemasonry.
Buch. = Buchmanism.	Fund. = Fundamentalism.
Calv. = Calvinism.	Gen. El. = General Eldership.
Chil. = Chiliasm.	Hol. Bod. = Holiness Bodies.
Christa. = Christadelphians.	H. of D. = House of David.
Chr. C. = Christian Church.	Hum. = Humanism.
Chr. Sc. = Christian Science.	Irv. = Irvingites.
Chr. U. = Christian Union.	Jud. = Judaism.
Comm. C. = Community Churches.	Luth. = Lutherans.
Cong. = Congregationalists.	Men. = Mennonites.
Cumb. Pres. = Cumberland Presby- terians.	Meth. = Methodists.

* In quoting the Apology, we follow the numeration of the Mueller and Concordia Triglotta editions, which number the articles to correspond with the respective articles in the Augsburg Confession. Melancthon treated only 14 of the Augustana's 28 articles *in extenso* and numbered them consecutively from 1 to 14. Mueller and the Triglotta place these numbers in parentheses, e. g., II (I), "Of Original Sin." Articles III and VI of the Apology, however, have no corresponding articles in the Augustana, Art. III ("Of Love") following Art. IV (II) and Art. VI ("Of Confession and Satisfaction") following Art. XII (V). To find a quotation in Jacobs's edition of the Symbolical Books, who quotes the Apology by both chapters and articles, the reader will ignore the heading "chapter" except in the Triglotta's Arts. III and VI, which correspond to Jacobs's *chapters* III and VI.

- Mod. = Modernism.
Mor. = Moravians.
Morm. = Mormons.
N. Th. = New Thought.
O. C. = Old Catholic.
Pan. = Pantheism.
Plym. = Plymouth Brethren.
Pos. = Positivism.
Pres. = Presbyterian.
Qu. = Quakers.
Ref. = Reformed Churches.
R. C. = Roman Catholics.
Russ. = Russellites.
S. A. = Salvation Army.
Schw. = Schwenkfelders.
Sec. = Secularism.
- S. D. A. = Seventh-day Adventists.
Sha. = Shakers.
Soc. = Socialism.
Socin. = Socinianism.
Spi. = Spiritism.
Swed. = Swedenborgians.
Swed. Miss. = Swedish Mission Covenant.
T. = Temple Society.
Theos. = Theosophical Society.
Trans. = Transcendentalism.
Unit. = Unitarians.
U. B. = United Brethren.
U. C. C. = United Church of Canada.
Univ. = Universalists.
Vol. of Am. = Volunteers of America.
Wald. = Waldenses.
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