

My Church and Others

A SUMMARY OF THE
TEACHINGS OF THE

Evangelical Lutheran Church

AS DISTINGUISHED
FROM THOSE OF

Other Denominations

THIRD EDITION



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NOW I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them —Rom. 16, 17.

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FOREWORD

This popular guide was written at the request of some brethren in the ministry who desired especially for the instruction of adult catechumens a short, but at the same time comprehensive statement of the principal teachings of our Church together with a refutation of the erroneous doctrines taught by others. This statement is found in Part I of the book, while Part II offers a concise description of some of the most prominent denominations and cults in our country.

The purpose of the book is, in the main, to assist our young people in appreciating the great difference between the confessional Lutheran Church and such denominations as do not teach the Word of God in its truth and purity, or as have rejected it altogether. At this time of Unionism, spiritual indifference, and downright rejection of the truth of God's Holy Word that difference ought to be known and stressed, so that our Lutheran people may by the grace of God "earnestly contend for the faith which was once delivered unto the saints." Jude 3.

The writer wishes to acknowledge his indebtedness to various popular and learned treatises on the subject, as also to the excellent edition by Dr. L. Fuerbringer of Guenther's "Symbolik", which with a number of other books he used in preparing this work.

May our Saviour's blessings rest upon this testimony of the truth, which the author wishes to dedicate to our pastors and teachers, our Sunday-school workers and Walther Leaguers, and to all to whom God's Word is precious. May it encourage many to search the Holy Scriptures, the sole source, norm and rule of the Christian faith, more diligently, that they may continue in Christ's Word and know the truth. John 8: 31, 32.

St. Louis, Mo.
July 17, 1926.

John Theodore Mueller.

FOREWORD TO THE SECOND EDITION

For various reasons both the author and the publisher deemed it advisable to leave this little guide just as it appeared in its first edition. Only such changes as were necessary have been made, and all statistical matters have been revised up to date.

The writer has been assured that the booklet has been of considerable help to many pastors and teachers. For the service which it has thus rendered praise is herewith given to the divine Saviour, whose cause alone it should serve. May God's blessings rest upon it also in the future!

St. Louis, Mo.
July 31, 1931.

John Theodore Mueller.

FOREWORD TO THE THIRD EDITION

When a new edition of this little work became necessary, it was found that prevailing circumstances made it advisable not to change Part I, which presents the doctrine of the Lutheran and other churches. Part II, however, which presents a description of the various churches, historical and doctrinal, was entirely re-written and brought up-to-date. It also has been greatly enlarged, and the subject matter is presented from a new approach. The writer wishes to express his indebtedness to the official U. S. Census Report on Religious Bodies, "Comparative Symbolics," and the "Yearbook of American Churches" (1943).

May God's blessings rest upon this guide, as it has been blessed by Him in the past.

St. Louis, Mo.
March 18, 1945.

John Theodore Mueller.

PART I

Doctrine

I. OF THE HOLY SCRIPTURES

WE BELIEVE (a) that the Holy Scriptures in contradistinction to all other writings in the world are the Word of God, because the holy writers wrote them not of their own accord, but by inspiration of the Holy Ghost; (b) that since the Holy Scriptures are the Word of God, no errors or contradictions of any kind are found in them, but they are throughout *infallible truth*; (c) that the Holy Scriptures are the only *fountain* from which all doctrine taught in the Church must be drawn, and the only *infallible standard* and *rule* by which all doctrines and teachings must be estimated.

a) 2 Tim. 3, 16-17. All Scripture is given by *inspiration of God*, and is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction in righteousness*; that the man of God may be perfect, thoroughly furnished unto all good works.

2 Pet. 1, 21. For the prophecy came not in old time by the will of man; but *holy men of God spake as they were moved by the Holy Ghost*.

b) John 10, 35b. The Scripture *cannot be broken*.

John 17, 17. Sanctify them through Thy truth. *Thy Word is truth*.

c) Eph. 2, 20. And are built upon the *foundation of the apostles and prophets*, Jesus Christ Himself being the *chief Cornerstone*.

1 Pet. 4, 11. If any man speak, let him speak as the *oracles of God*.

John 5, 39. Search the Scriptures, for in them ye think ye have *eternal life*; and they are they which testify of Me.

WE REJECT as unscriptural the following teachings:

NOTE: Since to-day many churches have either given up their former confessions, or do not regard them as binding, it is difficult in many cases to determine just what the various denominations profess.

1. That also the apocryphal books and the "traditions of the fathers" are the source and norm of faith: Roman Catholic Church, Eastern Catholic Church. Deut. 4: 2; Luke 16, 27; John 8, 31. 32.

2. That also "new revelations" are the fountain and standard of faith: Modern Sectarian churches; Salvation Army, Mormons (revelations in the Book of Mormon), Quakers (revelations

through the inner light of the Spirit), Shakers (special revelations to Ann Lee), Swedenborgians (special revelations to Swedenborg), Spiritists (new revelations from the spirit world), Christian Scientists (Mrs. Mary Baker G. Eddy's "Science and Health"), Christian Cath. Church in Zion (or Dowieites). Heb. 1, 1, 2; Gal. 1, 8; Matt. 28, 19, 20; 2 Tim. 3, 15-17; Luke 16, 31.

3. That the Holy Scriptures are the fountain and standard of faith only so far as they agree with *reason*: Unitarians, Universalists, Rationalists, Modernists, etc. 1 Cor. 1, 21; Col. 2, 8; 2 Cor. 10, 5; 1 Cor. 2, 4, 5, 14.

4. That the Holy Scriptures *are* not the Word of God, but merely *contain* the Word of God: Unitarians, Rationalists, Quakers, modern Sectarian churches. Matt. 5, 18, 19.

5. That not all that is contained in the Scriptures is *inspired*, but that the holy writers were liable to error: Unitarians, Rationalists, Spiritists, Swedenborgians, Campbellites, modern Sectarian churches. Heb. 4, 12; John 12, 48; Gal. 6, 16.

6. That the Holy Scriptures are *incomplete*: Roman Catholic Church, Eastern Catholic Church, Shakers, Mormons; that they are *obscure* and require the interpretation of the Church (Roman Catholic Church, Eastern Catholic Church); or of the inner light (Quakers, Mennonites); or of Christian Science (Christian Scientists); or of man's reason (Campbellites, Unitarians, Universalists, Arminians, Modernists). Ps. 119, 105, 130; 2 Cor. 4, 3, 4; John 20, 31; John 5, 39.

7. That the Holy Scriptures are in themselves *without power* to quicken and convert sinners: Quakers, Calvinistic Churches, Congregationalists, Presbyterians, Methodists, Campbellites, Modernists. John 6, 63; Rom. 1, 16; James 1, 21; John 17, 20.

8. That the reading of the Holy Scriptures by the laity must be forbidden: Roman Catholic Church, Eastern Catholic Church. Matt. 23, 13; 1 Thess. 5, 27; John 5, 39; 2 Tim. 3, 15.

NOTE: Many of these false doctrines are taught also within other denominations. Our age is rationalistic, and only few churches to-day teach the doctrine of *verbal* and *plenary* inspiration.

II. OF THE NATURAL KNOWLEDGE OF GOD

WE BELIEVE (a) that all men have by nature a natural knowledge of God; (b) that this natural knowledge is obtained not only from God's works in nature, but also from man's own conscience since God has written the Law in his heart; (c) but that this natural knowledge is not sufficient to salvation.

a) Rom. 1, 18-20. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who *hold the truth in unrighteousness*; because that *which may be known of God is manifest in them*; for God hath *showed it unto them*. For the invisible things of Him from the creation of the world are *clearly seen*, being understood by the things that are made, even His eternal power and Godhead; so that *they are without excuse*.

b) Rom. 2, 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, *are a law unto themselves*, which show *the work of the law written in their hearts*, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.

c) Rom. 10, 17. So then *faith cometh by hearing*, and *hearing by the Word of God*.

John 17, 3. And this is *life eternal*, that they might know Thee, the *only true God*, and *Jesus Christ*, whom Thou hast sent.

Acts 4, 12. Neither is there salvation in any other: for there is *none other name under heaven given among men, whereby we must be saved*.

Cf. Eph. 2, 11, 12; Rom. 16, 25; 1 Cor. 1, 18-30.

WE REJECT as unscriptural the following teachings:

1. That man by nature is without a natural knowledge of God: Unitarians, Mormons. Acts 17, 27; Ps. 94, 9; Ps. 19, 1-3.

2. That man can be saved through his natural knowledge, without the revealed knowledge of the Gospel: Quakers, Arminians, Unitarians, Universalists, Swedenborgians, Salvation Army, Calvinistic Churches, Modernists, John 1, 18; John 17, 3.

NOTE: This error is very common, and it is spread also by Lodgery, whose slogan it is that anyone is saved who does as much good as he can. Modern Liberalism has done much to spread this error.

III. OF GOD

WE BELIEVE (a) the sublime article of the Holy Trinity, that is, that the one true God is Father, Son, and Holy Ghost, three distinct persons, of the same divine essence, equal in power, in eternity, and in majesty, because each person possesses the one divine essence entire; (b) that since this article of faith is fundamental,

all teachers and denominations that deny the doctrine of the Holy Trinity are outside the Christian Church and have no hope of salvation.

a) 1 Cor. 8, 4. There is *none other God but one*.

Matt. 28, 19. Go ye therefore, and teach all nations, baptizing them in the name of *the Father, and of the Son, and of the Holy Ghost*.

John 10, 30. *I (Jesus) and My Father are one*.

b) 1 John 2, 23. Whosoever *denieth the Son*, the same *hath not the Father*: but he that acknowledgeth the Son, hath the Father also. This condemns Lodgery.

WE REJECT as unscriptural the following teachings:

1. That God is a *material being*, and not a *Spirit*: Mormons, Seventh Day Adventists. John 4, 24.

2. That God is not the *only eternal Being*, but there are other eternal beings besides God: Unitarians, Mormons. Ps. 90, 2; Rom. 11, 36.

3. That God does not know all things that will happen: Unitarians. Heb. 4, 13; Ps. 139, 1-4.

4. That God is not omnipresent: Unitarians, Arminians, Mormons, Seventh Day Adventists. Acts 17, 27, 28; Isa. 6, 3.

5. That God is not *triune*: Unitarians, Universalists, Swedenborgians, Christian Church (General Convention), Quakers, Mormons, Shakers, Seventh Day Adventists, Spiritists, Christian Scientists, Modernists.

NOTE: Also many teachers in Calvinistic churches to-day deny the Holy Trinity, especially among the Congregationalists.

6. That the Son is not true and very God, of the same divine essence with the Father and the Holy Ghost: Arminians, Unitarians, Universalists, Swedenborgians, Christian Church (General Convention), Quakers, Mormons, Shakers, Seventh Day Adventists, Spiritists, Russellites, Christian Scientists, Modernists, Lodgery. John 10, 30; John 14, 9; John 20, 28; Rom. 9, 5; 1 John 5, 20; John 5, 23; 1 John 2, 23.

7. That the Holy Ghost is not true and very God, of the same divine essence with the Father and Son: Arminians, Unitarians, Universalists, Swedenborgians, Campbellites, Quakers, Mormons, Shakers, Seventh Day Adventists, Spiritists, Christian Scientists, Modernists. Acts 5, 3, 4; 1 Cor. 3, 16; 2 Cor. 13, 13.

8. That the Holy Spirit does not proceed from the Son as well as from the Father: Eastern Catholic Church, Irvingites, Old Catholics, Moravian Brethren. John 15, 26; Gal. 4, 6; John 16, 14, 15.

NOTE: Modernists, or Liberalists, are rationalists, who do not believe the Bible, but follow their blind reason. The Sectarian churches to-day are full of Modernists. Their errors are not modern, but very old.

IV. OF THE ANGELS

WE BELIEVE (a) that the foremost among the invisible creatures are the angels; (b) that the good angels are holy spirits, already confirmed in their bliss, and of great power, who praise God, carry out His commands, and serve mankind; (c) that the evil angels are fallen spirits, forever rejected, who are the declared enemies of God and man, and endeavor to destroy the works of God.

a) Ps. 103, 20, 21. Bless the Lord, ye His angels, that excel in strength, that *do His commandments, hearkening unto the voice of His Word*. Bless ye the Lord, all ye His hosts; *ye ministers of His that do His pleasure*.

b) Heb. 1, 14. Are they not all *ministering spirits*, sent forth to minister for them who shall be heirs of salvation?

Matt. 25, 31. When the Son of man shall come in His glory, and *all the holy angels with Him*, then shall He sit upon the throne of His glory.

Ps. 91, 11, 12. For He shall give His angels charge over thee, to *keep thee in all thy ways*. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

c) Jude 6. And the angels which *kept not their first estate*, but *left their own habitation*, He hath reserved *in everlasting chains*, under darkness, *unto the judgment of the great day*.

Eph. 6, 12. For we *wrestle* not against flesh and blood, but against principalities, against *powers*, against the rulers of the darkness of this world, against spiritual wickedness in high places.

1 Pet. 5, 8. Be sober, be vigilant; because your *adversary the devil*, as a roaring lion, walketh about, *seeking whom he may devour*.

WE REJECT as unscriptural the following teachings:

1. That angels are spirits of departed men: Swedenborgians, Spiritists. John 8, 44.

2. That the good angels are departed spirits that have risen to a higher plane of development, while the evil angels are unholy and unhappy departed spirits: Mormons, Spiritists. Matt. 25, 41; 1 Pet. 5, 8; Jude 6.

3. That the angels possess sex: Shakers, Mormons. Matt. 22, 30.

4. That the angels are the thoughts and communications of God to man: Christian Science. See passages above.

5. That there is no personal devil: Christian Scientists, Spiritists, Unitarians, Swedenborgians, Universalists. See passages above.

NOTE: All Modernists deny the existence of a personal devil, and claim that the word "devil" simply stands for "evil."

V. OF CREATION

WE BELIEVE (a) that God created heaven and earth in the manner and time recorded in the Holy Scriptures, namely, by His almighty Word and in six days; (b) and that since man was not present when it pleased God to create the world, the only reliable information we have of this event is God's own report which we have in the Bible.

a and b) Gen. 1, 1. *In the beginning God created the heaven and the earth.* Cf. Gen. 1, 31: "The sixth day." Ex. 20, 11: "In six days."

Heb. 11, 3. *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.*

Ps. 115, 3. *But our God is in the heavens; He hath done whatsoever He hath pleased.*

Col. 1, 16. *For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or power: all things were created by Him, and for Him.*

WE REJECT as unscriptural every doctrine, by which the divine work of creation as revealed in Scripture is denied or limited, as this is done by all who teach that the world has evolved out of itself in immense periods of time: Evolutionists. Ps. 33, 6; John 1, 1-3; Ps. 148, 5.

NOTE: Most Sectarian preachers to-day accept the pernicious error of Evolution, though some favor *theistic* Evolution. This, however, is as unscriptural as is *atheistic* Evolution.

VI. OF MAN AND THE IMAGE OF GOD

WE BELIEVE that God created our first parents neither like brutes, nor morally neutral, nor merely capable of development, but in His own image, that is, in true knowledge of God and in perfect

righteousness and holiness, and endowed with a truly scientific knowledge of nature.

Gen. 1, 26, 27. And God said, Let us make man *in our image, after our likeness* . . . So God created man *in His own image, in the image of God* created He him.

Eph. 4, 24. And that ye put on the new man, which *after God* is created *in righteousness and true holiness.*

Col. 3, 10. And have put on the new man, which is *renewed in knowledge after the image of Him* that created him.

WE REJECT as unscriptural the following teachings:

1. That the image of God consists essentially in the *free will* of man and the *dominion* of his reason over his desires; also that the original righteousness was not a part of the image of God, but an additional gift: Roman Catholic Church. Eph. 4, 24; Col. 3, 10.

2. That the image of God does not consist in concreated righteousness and holiness, but in man's dominion over the creatures of the earth: Roman Catholic Church, Unitarians, Arminians, Rationalists. See passages above.

3. That man originally had no concreated righteousness, but by his own power developed in himself the image of God: Swedenborgians. See passages above.

4. That Adam was indeed *innocent*, but not perfectly *holy*: Adventists. Gen. 1, 26, 27. See also passages above.

5. That man was not created in the image of God, and that there is no essential difference between man and the brute: Russellites, Evolutionists, Modernists. See passages quoted above.

6. That the body of man became immortal only by special divine grace: Roman Catholic Church. Gen. 2, 17.

7. That the body of man was *created* mortal: Unitarians, Arminians, Rom. 5, 12; Rom. 6, 23.

8. That not only the body, but also the soul of man was created mortal: Seventh Day Adventists. Gen. 2, 17; Rom. 6, 23; Matt. 10, 28.

9. That man is truly immortal even after the fall: Christian Scientists. See passages above.

NOTE: The image of God, in the proper sense of the term, consists in true knowledge of God, holiness, and righteousness.

VII. OF SIN

WE BELIEVE (a) that sin entered into the world by the fall of our first parents; (b) that by this fall not only our first parents, but also all their natural descendants have lost their original righteousness; (c) that therefore all men are by nature dead in sin and children of wrath; (d) that men cannot, by any efforts of their own, or any good works, progress, or culture become reconciled to God and overcome death and damnation; (e) but that all men are saved by grace through faith in Christ Jesus, the divine Redeemer of the world.

a) Gen. 3, 1-7. Now the *serpent* was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, *Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.*

1 John 3, 8. He that *committeth sin is of the devil; for the devil sinneth from the beginning.*

James 1, 13, 14. Let no man say when he is tempted, *I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted when he is drawn away of his own lust, and enticed.*

b and c) Eph. 2, 1-3. And you hath He quickened, *who were dead in trespasses and sin; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

Gen. 8, 21. The *imagination of man's heart is evil from his youth.*

John 3: 5-7. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is borne of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.*

d) Rom. 7, 18. For I know that *in me, (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

James 2, 10. For whosoever shall keep *the whole law, and yet offend in one point, he is guilty of all.*

2 Cor. 3, 5. Not that we are *sufficient of ourselves to think anything, as of ourselves; but our sufficiency is of God.*

e) Rom. 3, 28. Therefore we conclude that a man is *justified by faith without the deeds of the law.*

Rom. 8, 1. There is, therefore, now *no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

Rom. 5, 16-18. And not as it was by one that sinned, so is the gift: *for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnations; even so by the righteousness of one the free gift came upon all unto justification of life.*

WE REJECT as unscriptural the following teachings:

1. That God so created man that he *had to sin*: Calvinistic Churches. Ps. 5, 5; John 3, 16; 1 John 2, 16.

2. That the sin of our first parents consisted in the transgression of the command of *chastity*: Shakers, Christian Israelites. Gen. 3, 6.

3. That the Scriptural account of the fall of man is not an actual historical report but an allegory: Swedenborgians, Modernists. Rom. 5, 12; 1 Cor. 15, 21, 22; 2 Cor. 11, 3.

4. That original sin is not the total depravity of the whole human nature, but only a weakening of the free will and the loss of the additional gifts of grace: Roman Catholic Church, Eastern Catholic Church. John 3, 5, 6; Eph. 2, 1; Rom. 3, 23.

5. That there is no original sin, and that human nature has not been entirely corrupted and perverted by original sin: Unitarians, Free Protestants, Arminians, Swedenborgians, Campbellites, Adventists, Modernists. Rom. 7, 18; Gen. 8, 21; Rom. 5, 12.

6. That there is no sin in the true sense of the word: Christian Scientists. See passages above.

7. That concupiscence, that is, all evil lusts and desires in the regenerate are not sin: Roman Catholic Church. Rom. 7, 7; Gal. 5, 17; James 1, 15.

8. That Mary was not conceived and born in sin: Roman Catholic Church. John 3, 6; Job 14, 4; Luke 1, 46, 47.

9. That on account of Adam's sin man has not become subject to the wrath and condemnation of God: Unitarians, Arminians, Mennonites, Quakers, Shakers, Mormons, Seventh Day Adventists, Universalists, Free Protestants, Swedenborgians, Modernists. Eph. 2, 3; Gen. 2, 17; Rom. 5, 12.

10. That some sins are in themselves venial while others are in themselves mortal: Roman Catholic Church, Eastern Catholic Church, Socinians, Arminians. James 2, 10; Gal. 3, 10; Matt. 5, 18, 19.

11. That children are without actual sin: Unitarians, Campbellites, Mormons, Adventists, Free Will Baptists, Arminians, Mennonites, Modernists. Gen. 6, 5; Ps. 58, 3; Isa. 48, 8.

12. That some sins are punished only temporally and not eternally: Roman Catholic Church. Deut. 27, 26; Gal. 3, 10; Matt. 12, 36.

13. That man, in spite of the fall, has retained his free will and also some power to do good: Roman Catholic Church, Eastern Catholic Church, Arminians, Methodists, Evangelical Association, United Evangelical Church, Moravians, Campbellites, Presbyterians, Mennonites, Free Will Baptists, Unitarians, Free Protestants, Universalists, Swedenborgians, Spiritists, Quakers, Shakers, Mormons, Seventh Day Adventists. 2 Cor. 3, 5; Eph. 2, 1; Rom. 3, 11, 12.

NOTE: To-day the Scriptural doctrine of original sin is generally denied by modern Sectarian churches, which are thoroughly corrupted by rationalism. Even some Fundamentalists deny this doctrine.

VIII. OF THE ELECTION OF GRACE OR PREDESTINATION

WE BELIEVE (a) in an election of grace, or a predestination to salvation; but (b) we reject an election of wrath, or a predestination to damnation; (c) we reject also every doctrine, by which it is claimed that not solely the grace of God and the merits of Christ are the cause of our eternal election unto salvation, but that God foresaw also in us something good which prompted Him to elect us (good works, correct conduct, self-determination, persevering faith, etc.); (d) we believe that God does not desire the damnation of any one, but that His love to the sinful world is universal and that the redemption of Christ pertains to all men.

a) Rom. 11, 5, 6. Even so then at this present time also there is a remnant according to the election of grace.

Rom. 8, 28-30. And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom He did predestinate, them, He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

Cf. Eph. 1, 3-6; 2 Tim. 1, 9; Acts 13, 48.

b) 1 Tim. 2, 4. Who will have all men to be saved, and to come unto the knowledge of the truth.

Ezek. 33, 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.

Cf. 2 Pet. 3, 9; John 3, 16.

c) Rom. 9, 11-12, 16. (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth), it was said unto her, The elder shall serve the younger. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

2 Tim. 1, 9. Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Cf. Rom. 8, 29, 30; Eph. 1, 3-5.

d) John 3, 16, 17. For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His son into the world to condemn the world; but that the world through Him might be saved.

Matt. 23, 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Cf. 1 Tim. 2, 4-6; Acts 13, 46; Acts 7, 51.

WE REJECT as unscriptural the following teachings:

1. That God's saving grace is not universal, but pertains only to the elect: Calvinistic Churches, Presbyterians, Congregationalists, Calvinistic Baptists, Calvinistic Methodists, etc. Rom 11, 32. See also passages above.

2. That the election of grace depends to some extent upon the good conduct of man: Eastern Catholic Church, Campbellites, Free Will Baptists, Synergists, Arminians, Sectarian churches. Rom. 11, 5, 6; Eph. 1, 3-6; 2 Tim. 1, 9; Rom. 9, 11f.

3. That the election of grace is not from eternity, but takes place in time: Arminians, Methodists, Cumberland Presbyterians, Unitarians, Shakers, Salvation Army. 2 Tim. 1, 9; Rom. 9, 11; Eph. 1, 3, 5. Also many Synergists.

4. That there is no election of grace in the proper sense, since man himself determines his election and salvation: Swedenborgians, Unitarians, Mormons, Eph. 1, 3-6; 2 Thess. 2, 13; John 15, 16. All Modernists in the various churches.

5. That the election of grace was an absolute act of sovereign God and was decreed without consideration of Christ and His vicarious satisfaction for the sins of the world: Calvinistic Churches, Presbyterians, Congregationalists, Calvinistic Baptists, Calvinistic Methodists, etc. Eph. 1, 3-6; 2 Tim. 1, 9.

6. That the elect cannot altogether fall from grace or wholly lose their faith even in spite of the greatest sins: Calvinistic Churches, Presbyterians, Congregationalists, Calvinistic Baptists, Calvinistic Methodists, etc. Ps. 51, 13; Matt. 26, 69f; 2 Sam. 17, 27; Ps. 37, 24; John 20, 25, 29.

7. That the elect cannot be sure of their salvation in spite of their faith in Christ: Roman Catholic Church. Rom. 8, 38, 39; 2 Tim. 1, 12; Phil. 1, 6; Luke 10, 20; 1 Thess. 1, 4; 1 Pet. 5, 12; 2 Pet. 1, 10.

8. That the wicked are lost not through their *own sin and unbelief*, but because of the *absolute decree of God*, by which He withheld from them His grace and mercy: Calvinistic Churches, Reformed Presbyterians, Calvinistic Baptists, Calvinistic Methodists, Congregationalists, etc. Hosea 13, 9; Matt. 23, 37; Acts 7, 51; Acts 13, 46; John 3, 9; 1 Thess. 5, 9; Luke 14, 16-24; Gal. 5, 4; Ezek. 18, 26; 1 Tim. 1, 19.

9. Lastly, we reject every doctrine of Calvinism which denies universal grace, and every doctrine of synergism which denies salvation by grace alone. 1 Tim. 2, 4; 2 Pet. 3, 9; Rom. 4, 4, 5; Rom. 3, 20-28.

NOTE: To-day many rationalistic and modernistic churches still use the terms "deity of Christ," "atonement," "salvation by faith," "election by grace," etc., but they have changed their meaning so as to suit their rationalism.

IX. OF CHRIST THE SON OF GOD

WE BELIEVE that the Son of God assumed the human nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably united in the one person, the one Christ, who is true God and true man, born of the Virgin Mary.

Rom. 9, 5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, *God blessed forever*.

1 Tim. 2, 5, 6. For there is *one God*, and one mediator between God and men, the *man Christ Jesus*; who gave Himself a ransom for all, to be testified in due time.

John 1, 14. And the *Word was made flesh*, and dwelt among us, and we beheld His glory, *the glory as of the only begotten of the Father*, full of grace and truth.

1 John 5, 20. And we know that the *Son of God* is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even *in His Son Jesus Christ*. *This is the true God and eternal life*.—Cf. John 20, 28; Jer. 23, 6; John 5, 23; Matt. 1, 21; 1 Tim. 3, 16; 1 Cor. 15, 47.

WE REJECT as unscriptural the following teachings:

1. That the eternal Son of God, the second Person in the Godhead, did not become incarnate: Unitarians Swedenborgians, Quakers, Seventh Day Adventists, Universalists, Free Protestants, Mormons, Spiritists, Russellites, Christian Scientists, Rationalists. Heb. 2, 14; Heb. 4, 15; Gal. 4, 4, 5; 1 Tim. 2, 5; John 1, 14; Matt. 16, 13, 16. Also, all Modernists.

2. That the Son of God did not assume our human nature in the body of Mary, but that also His human nature came forth from the essence of the Father: Mennonites, Schwenkfeldians. Heb. 2, 16, 17; Rom. 1, 3; Eph. 5, 30; Luke 1, 42.

3. That Christ has but one nature, namely, the *divine* nature of the Son of God: Seventh Day Adventists. John 1, 14; 1 John 4, 2, 3; 1 Tim. 3, 16.

4. That Christ has but one nature, namely, the *human nature*: Unitarians, Russellites, Universalists, Shakers, Modernists. 1 Tim. 3, 16; John 1, 14.

5. That there are not two natures in Christ, since there is no essential differences between the divine and the human: Mormons, Modernists. John 1, 14; 1 Tim. 3, 16; Col. 2, 9.

6. That in the person of Christ the human nature and the divine nature were fused together: Schwenkfeldians. Matt. 16, 13, 16; 1 Tim. 2, 5, 6.

7. That also after the incarnation, the divine nature is not only *in* but also *outside* the personal union: Calvinistic Churches. John 1, 14; 1 Cor. 8, 6; 1 Tim. 3, 16; Col. 2, 9; 2 Cor. 5, 19.

(They teach that since the exaltation the divine nature is present on earth, but the human nature is enclosed in heaven.)

8. That the communion of the two natures is not true and real, but that the statements, "God is man," and "Man is God" are only figures of speech: Calvinistic Churches. Luke 1, 35; 1 Cor. 15, 47; Matt. 16, 16; Rom. 9, 5.

9. That the communication of the attributes of both natures is not *real*, but only *nominal*: Calvinistic Churches. 1 Pet. 3, 18; Acts 20, 28; Rom. 8, 32.

10. That Christ, according to His humanity, does not possess divine majesty, but only *limited power* and *created gifts*, which the human nature received after His exaltation: Calvinistic Churches, United Evangelical Church, Schwenkfeldians, Christian Israelites, Mormons, Socinians, Unitarians, Shakers, Universalists, Arminians. John 1, 14; John 2, 11; Matt. 28, 18; Gen. 2, 8; Col. 2, 3; Eph. 4, 10; Phil. 2, 9; John 5, 26, 27.

(This error is based on the rationalistic axiom, that the finite is incapable of the infinite.)

11. That Christ's human nature received glory and majesty only through *His exaltation*: United Evangelical Church, Calvinistic Churches, Schwenkfeldians. See passages above.

(Christ's human nature received the divine glory when He was conceived by the Holy Ghost, John 1, 14.)

12. That the man Christ received the fulness of divine majesty only in *Baptism*: Mormons. John 1, 14; Col. 2, 9; 1 John 4, 2, 3.

13. That the man Jesus Christ is not divine, does not possess divine majesty, and must not be worshiped and adored as God: Unitarians, Shakers, Universalists, Modernists. John 5, 33; Rom. 10, 14.

14. That Christ, as the Savior and Mediator, is subordinate to the Father in essence, majesty, and glory: Arminians, Modernists. John 5, 23.

15. That since there is no communion of natures in Christ, each nature works independently of the other in the execution of Christ's divine office: Calvinistic Churches. 1 Tim. 2, 5; 1 John 3, 8; 1 Cor. 15, 3; Gal. 1, 4; Eph. 5, 2, 25.

(In that case Christ's redemption would have been that of a mere man.)

16. That Christ has performed His office only as man: Irvingites. See passages above.

17. That Christ is our Mediator only according to the human nature: Moravian Brethren, Irvingites. 1 Tim. 2, 5; Titus 2, 13; 1 Tim. 3, 16.

NOTE: The doctrine concerning Christ's true deity and humanity has always been an offense to human reason.

X. OF CHRIST'S WORK AND OFFICE

WE BELIEVE (a) that Jesus Christ, true God and true man truly suffered, was crucified, died, and was buried, that He might reconcile us unto God and be our sacrifice not only for original guilt, but also for all actual sins of men; (b) that He descended into hell and truly rose again the third day; (c) that afterwards He ascended into heaven to sit at the right hand of the Father and forever reign and have dominion over all creatures, and, in particular, to gather, guide, and protect His Church on earth; (d) and that the same Christ shall finally come again to judge the quick and the dead.

a) Gal. 4, 4, 5. But when the fulness of the time was come, *God sent forth His Son, made of a woman, made under the law, to redeem them them that were under the law*, that we might receive the adoption of sons.

Isa. 53, 4, 5. Surely He hath borne *our griefs*, and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the *chastisement of our peace* was upon Him: and *with His stripes we are healed*.

1 Pet. 2, 24. Who *His own self bare our sins* in His own body on the tree, that *we, being dead to sins*, should live unto righteousness: *a show of them openly, triumphing over them in it.*

b) 1 Pet. 3. 18. 19. For Christ also *hath once suffered for sins*, the just for the unjust, *that He might bring us to God*, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison.

Col. 2, 15. And having spoiled principalities and powers, He made *a show of them openly, triumphantly over them in it.*

Eph. 4, 9. 10. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things).—Cf. 1 Cor. 15, 17. 18; Rom. 4, 25.

c) Acts 1, 9. And when He had spoken these things, while they beheld, *He was taken up*; and a cloud received Him out of their sight.

Psa. 68, 18. Thou hast *ascended on high*, Thou hast *led captivity captive*: Thou hast *received gifts for men*: yea, for the rebellious also, that the Lord might dwell among them.

Psa. 110, 1. The Lord said unto my Lord, *Sit Thou at My right hand*, until I make Thine enemies Thy footstool.—Cf. also Eph. 1, 20-22; John 4, 16. 17; 1 Cor 6, 11.

d) Acts 17, 31. Because He hath appointed a day, in the which He will *judge the world in righteousness*, by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath *raised Him from the dead.*

2 Cor. 5, 10. For *we must all appear before the judgment seat of Christ*; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

1 Thess. 4, 16. For the *Lord Himself shall descend from heaven* with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.—Cf. also Matt. 25, 31-46; 1 Pet. 3, 10.

WE REJECT as unscriptural the following teachings:

1. That Christ has not fulfilled the Law in our stead: Arminians, Moravians, Methodists, Evangelical Association, Unitarians, Swedenborgians, Mormons, Universalists, Free Protestants, Christian Israelites, Modernists. Rom. 5, 19; Phil. 2, 7. 8; Gal. 4, 4. 5.

2. That Christ has fulfilled the Law only for the elect: Calvinistic Churches, Presbyterians, Congregationalists, Calvinistic Baptists, Calvinistic Methodists, etc. 2 Cor. 5, 15-19; John 1, 29; 1 Tim. 4, 10; 2 Pet. 2, 1; Tit. 2, 11.

3. That Christ came into the world as a Law-giver to proclaim new laws of righteousness: Roman Catholic Church, Unitarians,

Arminians, Methodists, Mennonites, Campbellites. Gal. 3. 24; John 5, 45; Gal. 4, 4. 5; Matt. 22, 37-40.

4. That Christ has made satisfaction only for *original sin* and has borne only the eternal punishments of sin, so that man must make satisfaction for all actual sins committed after Baptism and bear their temporal punishments: Roman Catholic Church. Heb. 10, 14; 1 Pet. 3, 18; 1 John 2, 1. 2; Rom. 5, 10.

5. That Christ has died only for the elect and has made satisfaction only for their sins: Calvinistic Churches, Presbyterians, Congregationalists, Calvinistic Baptists, Calvinistic Methodists, Waldensians. 2 Cor. 5, 15; John 1, 29; 1 Tim. 2, 5. 6; Rom. 8, 32; Heb. 2, 9; Tit. 2, 11; 2 Pet. 2, 1.

6. That Christ's death is not in itself a perfect satisfaction for our sins, but was so judged only by the special grace of the Father: Arminians. Rom. 5, 10; John 19, 30; 1 Pet. 2, 24.

7. That Christ indeed died for the sins of the world, but that the atonement, which is limited to believers, began only in the year 1844: Seventh Day Adventists. Heb. 1, 3; Rom. 8, 34; 1 Tim. 4, 10; Tit. 2, 11; 2 Pet. 2, 1; 1 Cor. 15, 57; 1 John 1, 7.

8. That Christ has not rendered satisfaction for man's sins, since such satisfaction is not needed: Unitarians, Universalists, Free Protestants, Shakers, Spiritists, Christian Scientists, Modernists. Psa. 49, 8. 9; Rev. 14, 13; Isa. 53, 6; Rom. 3, 23-26; Acts 4, 12; Matt. 20, 28; 1 Tim. 2, 6; Rom. 8, 32; 2 Cor. 5, 19-21.

9. That Christ by His death has not paid the penalty of our sins, but only has made it possible for God's love to forgive the sins of the penitent: Salvation Army and many Calvinists. 2 Cor. 5, 15; John 1, 29; 1 John 3, 8.

10. That Christ has not redeemed us by His suffering and death, but has merely secured for us the opportunity during the Millennium to earn eternal life by our own obedience: Russellites. Isa. 53, 6; Matt. 20, 28; John 14, 6; Luke 16, 26; 1 John 1, 7; 1 John 2, 1. 2.

11. That Christ is not our only Mediator before God, but that also the saints, especially Mary, whose merits are precious before God, may intercede for us: Roman Catholic Church, Eastern Catholic Church. John 14, 6; Acts 4, 12; 1 Tim. 2, 5.

12. That Christ is not the only Savior of the world: Modernists, Shakers. Isa. 42, 8; Isa. 43, 11.

13. That Christ's human nature received only limited divine attributes and these in His exaltation: Calvinistic Churches, Schwenkfeldians. Ps. 102, 28; John 2, 11; Heb. 1, 13; Eph. 1, 20, 21.

14. That Christ according to his human nature in the state of humiliation did not possess divine majesty, since this was given Him only at His exaltation: Arminians, United Evangelical Church, Campbellites, Irvingites, Calvinistic Churches in general. John 2, 11; John 1, 14; John 11, 40; John 13, 31; John 18, 6.

15. That Christ's soul did not really suffer agony in His passion: Roman Catholic Church. Matt. 27, 46; Matt. 26, 38; Luke 22, 42; Heb. 2, 17, 18.

16. That Christ did not suffer the wrath of God and the agony of hell: Unitarians, Arminians, Evangelical Association, Universalists, Free Protestants, Modernists. Gal. 3, 13; Gal. 3, 10; Rom. 6, 23.

17. That Christ's soul after His death entered into the *limbus patrum* (Hades) in order to free the saints of the Old Testament from bondage: Roman Catholic Church, Eastern Catholic Church. 1 Pet. 3, 18, 19; Col. 2, 15; 1 Cor. 15, 55.

18. That Christ did not really and truly descend into hell; Calvinistic Churches, Arminians, Unitarians, United Evangelical Church. Eph. 4, 9; 1 Pet. 3, 18, 19; Col. 2, 14.

19. That Christ did not arise bodily from the dead: Russellites, Christian Scientists. John 2, 19; Phil. 3, 21; Matt. 28, 2f; John 20, 19, 26; Matt. 17, 1f. Also Modernists.

20. That Christ after His exaltation had a new and different body: Unitarians. Luke 24, 39; Phil. 2, 8, 9; Acts 7, 55.

21. That Christ's sitting at the right hand does not signify His supreme and universal rule, power and majesty, according to the human nature, but only limited power, and His confinement to a certain place in heaven: Calvinistic Churches, Episcopalians, Congregationalists, Baptists, Methodists, Evangelical Association, United Evangelical Church, Arminians, Unitarians, Seventh Day Adventists, etc. Ps. 110, 1; Heb. 1, 3; Eph. 1, 20-23; 1 Pet. 3, 22.

22. That Christ is not present upon earth, but is here represented only by the Holy Spirit: Mormons. Matt. 28.

XI. OF CONVERSION

WE BELIEVE (a) that saving faith in Christ is not found by nature in any man, but is the gift of the Holy Ghost granted freely in conversion; (b) that conversion is neither wholly nor in part the work of man, but solely the work of God, who by His grace and power, for Christ's sake, converts sinners through the Gospel; (c) that the Holy Spirit is willing to work conversion not only in a few, but in all hearers of the Word, and that if some hearers nevertheless remain unconverted, this is due, not to any deficiency in the grace of God, but solely to their obstinate resistance. (d) We reject every doctrine of synergism which teaches that conversion is brought about, not solely by the grace of God, but in part also by man's cooperation, correct conduct, self-decision and lesser guilt as compared with others; (e) we reject also every doctrine of Calvinism which asserts that God would not earnestly convert all hearers of the Word, but only the elect.

a) 1 Pet. 1, 3, 4. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

John 3, 5, 6. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit.

Eph. 2, 1. And you hath He quickened, who were dead in trespasses and sins.—Cf. also James 1, 18; Ps. 103; John 8, 21; Ps. 51, 7; Ps. 51, 12; Jer. 31, 18. Rom. 3, 23; Rom. 7, 18.

b) 1 Cor. 2, 14. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

Eph. 1, 19, 20. And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.

Rom. 10, 17. So then faith cometh by hearing, and hearing by the Word of God.

c) Matt. 23, 37. O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would

I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not!

Acts 7, 51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

d) 1 Cor. 2, 14. But the natural man *receiveth not the things of the Spirit of God*; for they are foolishness unto him; neither can he know them, because *they are spiritually discerned*.

Eph. 4, 18. *Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.*

Phil. 2, 13. For it is *God which worketh in you both to will and to do of His good pleasure.*—Cf. also Luke 19, 41, 42; Rom. 3, 23; Rom. 8, 7.

WE REJECT as unscriptural the following teachings:

1. That conversion is not solely the gracious work of God, but in part also the work of man: Campbellites, Presbyterians, Quakers, Swedenborgians, Shakers, Free Protestants, Unitarians, Synergists, Roman and Eastern Catholic Churches, Arminians, Modernists, Mennonites, Free Will Baptists, Methodists, Mormons, Adventists, Evangelical Association, Universalists. See passages above.

2. That children cannot be converted: Unitarians, Campbellites, Baptists. Mark 10, 14; Matt. 18, 6; Matt. 18, 10, 11.

3. That the elect, having once been converted, cannot again lose faith and fall from grace: Calvinistic Churches, Campbellites, Presbyterians, etc. Gal. 4, 19; Luke 8, 13.

4. That the non-elect are not called earnestly and efficaciously: Calvinistic Churches, Presbyterians, Congregationalists, Calvinistic Baptists. Matt. 11, 28; Mark 16, 15, 16; Acts 17, 30; Matt. 28, 19, 20.

5. That the Holy Ghost works faith and repentance not through God's Word, but rather through the inner light which He gives to man: Quakers. Rom. 10, 17; James 1, 18; 1 Pet. 2, 2.

6. That faith is not solely the gracious gift of God the Holy Ghost, but men can believe the Gospel even without the Holy Ghost: Unitarians, Universalists, Campbellites, Arminians, Cumberland Presbyterians. 1 Cor. 12, 3; Col. 2, 12; Matt. 16, 17; John 6, 44, 65.

7. That the grace of God in conversion is irresistible: Calvinistic Churches, Congregationalists, Calvinistic Baptists, etc. Isa. 65, 2; Luke 7, 30; John 5, 40.

XII. OF FAITH IN CHRIST

WE BELIEVE (a) that since through Christ's vicarious satisfaction all mankind is reconciled to God and this reconciliation is proclaimed to men in the Gospel to the end that all should believe the message of God's grace, *faith in Christ is the only means by which to obtain forgiveness of sin and salvation*; (b) that faith in Christ is properly a firm trust and confidence in the forgiveness of sins for Christ's sake alone.

a & b) Acts 10, 43. To Him give all the prophets witness, that *through His name whosoever believeth in Him shall receive remission of sins.*

John 3, 16, 17, 36. For God so loved the world, that He gave His only begotten Son, that *whosoever believeth in Him* should not perish but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. *He that believeth on the Son hath everlasting life.*

Heb. 11, 1. Now faith is the *substance of things hoped for, the evidence of things not seen.*—Cf. also Rom. 4, 20, 21.

WE REJECT as unscriptural the following teachings:

1. That faith is not confidence in the Gospel promises, but the acceptance of what the Church teaches: Roman Catholic Church. 1 John 3, 36; Rom. 4, 20, 21; 2 Tim. 1, 12; John 20, 28.

2. That saving faith is not a sinner's trust in the forgiveness of his sins for Christ's sake, but only assent to the truth of the Gospel: Roman Catholic Church, Universalists, etc. Rom. 8, 38, 39; Heb. 10, 22.

3. That the object of faith is not the crucified Christ and His righteousness: Unitarians, Universalists, Swedenborgians, Quakers, Modernists. Acts 16, 31; Rom. 3, 24, 25; Rom. 8, 34; Gal. 2, 20.

4. That love and obedience are the essence, not the fruits of faith: Unitarians, Arminians, Evangelical Association, Roman Catholic Church, Mennonites, Swedenborgians, Modernists. Gal. 5, 6; Heb. 11, 1.

5. That saving faith may exist in the hearts of the elect together with mortal sins: Roman Catholic Church, Calvinistic Churches. 1 John 2, 34; 1 John 5, 4; John 3, 36.

XIII. OF JUSTIFICATION

WE BELIEVE (a) that God does not receive men on the basis of their own works; (b) but that without the deeds of the Law, by grace alone, on account of the perfect merit of Christ, He justifies them, that is, He regards as righteous all those who believe that for Christ's sake their sins are forgiven: (c) that by this doctrine alone Christ is given the honor due Him, and through it alone sinners receive the abiding comfort that God is surely gracious to them; (d) that the Christian religion is centered in the precious doctrine that we obtain forgiveness of sin without works of our own, solely by the grace of God, for Christ's sake, through faith.

a) Ps. 130, 3, 4. If Thou, Lord, *shouldest mark iniquities, O Lord, who shall stand?* But there is *forgiveness with Thee*, that Thou mayest be feared.

Ps. 31, 1. *In Thee, O Lord, do I put my trust;* let me never be ashamed: deliver me in Thy righteousness.

Ps. 143, 2. *And enter not into judgment with Thy servant: for in Thy sight shall no man living be justified.*

b) Rom. 3, 28. Therefore we conclude that *a man is justified by faith without the deeds of the law.*

Rom. 3, 22-24. Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; *for there is no difference; for all have sinned and come short of the glory of God.. Being justified freely by His grace, through the redemption that is in Christ Jesus.*

1 Cor. 1, 30. But of Him are ye in Christ Jesus, who of God is made unto us *wisdom, and righteousness, and sanctification, and redemption.*—Cf. also Rom. 8, 33, 34.

c) 1 Tim. 2, 5. For there is *one God, and one Mediator* between God and men, the man Christ Jesus.

Rom. 8, 38, 39. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us *from the love of God, which is in Christ Jesus our Lord.*

2 Cor. 1, 19, 20. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea. *For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.*—Cf. also Rom. 3, 22-25.

d) Rom. 3, 28. Therefore we conclude that *a man is justified by faith without the deeds of the law.*

2 Tim. 1, 9. *Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.*

Rom. 4, 5. But to him *that worketh not, but believeth on Him that justified the ungodly, His faith is counted for righteousness.*

WE REJECT as unscriptural the following teachings:

1. That justification is not a judicial act of God whereby He imputes to the believer Christ's righteousness, but that it consists in the sinners' renewal and sanctification through infused grace: Roman Catholic Church, Eastern Catholic Church, Mennonites, Irvingites, Quakers, Swedenborgians, Schwenkfeldians, Salvation Army. Rom. 3, 24, 25; Rom. 8, 33, 34.

2. That sins are indeed forgiven, but not for Christ's sake and through the imputation of His righteousness: Unitarians, Arminians, Modernists, Universalists. Eph. 1, 7; Rom. 11, 6; Acts 10, 43; 2 Cor. 5, 21; Phil. 3, 9.

3. That justification does not consist in the present forgiveness of sins (since the atonement is not yet complete), but in the promise of future forgiveness made to those who confess and forsake sin: Seventh Day Adventists. Rom. 3, 24, 25.

4. That sin is not forgiven, but rather annihilated: Christian Scientists. 1 John 1, 8, 9.

5. That God in forgiving sin does not remit all punishment, but man himself must render satisfaction for the temporal punishments of sin: Roman Catholic Church, Universalists. Eph. 2, 4, 5; 1 John 4, 10; Col. 2, 13; Rom. 4, 5; Rom. 10, 4.

6. That man is indeed justified by faith, yet not because faith trusts in the merit of Christ, but because it is a willing obedience to His Word: Eastern Catholic Church, Mennonites, Swedenborgians, Seventh Day Adventists, Mormons, Irvingites, Arminians, Unitarians, Free Protestants, Campbellites. Phil. 3, 9; Acts 10, 43; Eph. 2, 8, 9; Rom. 4, 16.

7. That man is justified through "the act of faith," and that his salvation rests upon his good works: Campbellites, Quakers, Christian Israelites. Rom. 3, 22.

8. That a Christian cannot be sure of the forgiveness of his sins, but must remain in doubt concerning his salvation: Roman Catholic Church. Rom. 5, 1, 2; Rom. 8, 15, 16.

9. That only he may be sure of the forgiveness of sins, who feels the assurance of God's grace in his heart: Methodists, Mora-

vians, United Evangelical Church, Salvation Army, Calvinistic Churches. John 20, 29; 1 John 3, 20; Rom. 4, 20-22; James 1, 6.

XIV. OF REPENTANCE

WE BELIEVE (a) that repentance is the true conversion to God through faith in Christ Jesus of a poor sinner who by the law has knowledge of his sins and experiences sorrow for them; (b) that hence repentance consists of two parts, namely, contrition and faith; (c) that contrition is the true and sincere sorrow of a heart which, on account of its sins as revealed by the divine Law, is terrified and distressed in view of the wrath of God and His righteous punishments; (d) that faith is that act of the soul by which it, through the power of the Holy Ghost, lays hold of the grace and mercy of God, set forth in the Gospel, for the purpose of obtaining eternal life.

a) Luke 18, 13. And 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*.

b & c) Ps. 51, 17. The sacrifices of God are a *broken spirit: a broken and a contrite heart*, O God, *Thou wilt not despise*.

Acts 16, 30. 31. And brought them out, and said, *Sirs, what must I do to be saved?* And they said, *Believe on the Lord Jesus Christ, and thou shalt be saved*, and thy house.

d) 2 Tim. 1, 12. For the which cause I also suffer these things: nevertheless I am not ashamed: *for I know whom I have believed*, and am persuaded that *He is able to keep that which I have committed unto Him against that day*.

1 Cor. 12, 3. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that *Jesus is the Lord, but by the Holy Ghost*.

WE REJECT as unscriptural the following teachings:

1. That repentance is a Sacrament of the New Testament for the forgiveness of mortal sins committed after Baptism, and that it consists in the contrition of the heart, the confession of all sins before the priest, and satisfaction by works; Roman Catholic Church, Eastern Catholic Church. Acts 19, 4; Rev. 2, 5; Isa. 54, 10; Luke 24, 46. 47; Heb. 11, 6.

2. That faith is not an essential part of repentance: Calvinistic Churches, Methodists, Evangelical Association, United Evan-

gelical Church, Moravians, Salvation Army, Free Will Baptists. Matt. 5, 6; John 3, 16.

3. That repentance consists essentially in the renunciation of sin and renewal of the heart: Roman Catholic Church, Eastern Catholic Church, Mennonites, Mormons, Free Will Baptists, Swedenborgians, Unitarians, Universalists, Free Protestants, Seventh Day Adventists, Campbellites, Calvinistic Reformed Churches, Methodists, Evangelical Association, United Evangelical Church, Moravians. Ps. 6, 3. 4; Rom. 4, 6.

XV. OF SANCTIFICATION AND GOOD WORKS

WE BELIEVE (a) that good works are all works of the regenerate, performed in the power of the Holy Spirit, proceeding from true faith, conforming to God's commandments, and designed to glorify God and manifest due gratitude; (b) that since sanctification in this life is only imperfect also the good works which the regenerate perform, are imperfect, being tainted by the infirmities of the flesh; (c) that good works must be done, not in order to atone for sins or merit eternal life, but to manifest faith and give thanks for the divine benefits received.

a) Matt. 15, 9. *But in vain they do worship Me, teaching for doctrines the commandments of men*.

John 15, 5. I am the Vine, ye are the branches. *He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing*.

1 Cor. 10, 31. *Whether therefore ye eat, or drink, do all to the glory of God*.—Cf. also Col. 3, 7.

b) Rom. 7, 21-24. I find then a law, that when I would do good, *evil is present with me*. For I delight in the law of God after the inward man. But 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. O wretched man that I am! who shall deliver me *from the body of this death?*

Gal. 5, 17. *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would*.

c) Matt. 5, 16. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven*.

Eph. 2, 10. *For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*.

James 2, 17. 18. *Even so faith, if it hath not works, is dead, being*

alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show *thee my faith by my works*.

WE REJECT as unscriptural the following teachings:

1. That perfect sanctification and perfectly good works are possible already in this life: Roman Catholic Church, Arminians, Methodists, Evangelical Association, United Evangelical Church, Salvation Army, Schwenkfeldians, Unitarians, Mormons, Shakers, Holiness Churches. Phil. 3, 12; 1 Thess. 4, 1; 2 Cor. 4, 16; Eph. 4, 15; James 3, 2.

2. That also the unregenerate can perform good works: Arminians, Campbellites, Unitarians, Swedenborgians, Free Protestants, Quakers. Eph. 2, 10; Rom. 14, 23; Matt. 7, 16; John 15, 5.

3. That also such deeds are good works which are done without the special command of God, according to the commands of the Church: Roman Catholic Church, Eastern Catholic Church. Col. 2, 16-23; 1 Tim. 4, 1-5.

4. That it is possible for a just man to perform supererogatory works for the benefit of others: Roman Catholic Church. Isa. 64, 6; Luke 17, 10; Ps. 49, 7, 8.

5. That the good works of the Christians are perfectly good and holy: Quakers. Heb. 12, 1; Rom. 7, 8, 23; Gal. 5, 17.

6. That good works are necessary to merit salvation: Roman Catholic Church, Eastern Catholic Church, Waldensians, Mennonites, Free Protestants, Campbellites, Seventh Day Adventists, Quakers, Swedenborgians, Mormons, Christian Israelites. Matt. 5, 16; Eph. 2, 10; John 3, 16; Hab. 2, 4; John 3, 36. Also Lodgery, Modernists, and Sectarian churches in general.

XVI. OF PRAYER

WE BELIEVE (a) that prayer is that divine service in which Christians confidently call upon the true and living God in the name of their Mediator Jesus Christ for those things which they need, and in which they give to Him praise and thanks for the blessings received; (b) that Christians should pray for themselves and others without distinction, but especially for those who are of the household of faith; (c) that Christians should not pray for the dead; (d) but that, otherwise, they should pray at all times and

in all places for themselves and all men, trusting in Christ and leaving to God the time and manner of granting their wishes.

a) Ps. 10, 17. *Lord*, Thou hast heard *the desire of the humble* Thou wilt prepare their heart, Thou wilt cause Thine ear to hear.

Ps. 27, 8. When Thou saidst, *Seek ye My face*; my heart said unto Thee, *Thy face, Lord, will I seek*.

Phil. 4, 6. Be careful for nothing; but *in everything by prayer and supplication with thanksgiving* let your requests be made known unto God.

b) 1 Tim. 2, 1-3. I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made *for all men*; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior.

c) Heb. 9, 27. And as it is appointed unto me *once to die*, but after this *the judgment*.

d) 1 Tim. 2, 8. I will therefore that men pray *everywhere*, lifting up holy hands, without *wrath and doubting*.

WE REJECT as unscriptural the following teachings:

1. That also angels and departed saints, especially Mary, "the Mother of Mercy," should be called upon for help, and that pictures and relics of the saints should be venerated: Roman Catholic Church, Eastern Catholic Church. Matt. 4, 10; Ps. 65, 3; Rev. 19, 10; Isa. 63, 16; Luke 11, 2.

2. That only God the Father, and not the Son and the Holy Ghost, should be addressed in prayer: Universalists, Unitarians, Free Protestants, Modernists, Calvinistic Churches, Lodges. Rom. 10, 14; John 5, 23.

3. That also the spirits of the departed should be called upon: Spiritists. Rev. 19, 10; Isa. 63, 16.

4. That Christians must pray for the dead: Roman and Eastern Catholic Churches. Deut. 4, 2; 1 Cor. 3, 8.

XVII. OF THE MEANS OF GRACE

WE BELIEVE (a) that God does not offer and communicate the *spiritual blessings* secured by Christ, such as the forgiveness of sins, the Holy Ghost, etc., except through the *means of grace* ordained by Him; (b) that these means of grace are the Gospel, and the Sacraments of Baptism and the Lord's Supper; (c) that this is amply proved of the Gospel by Acts 20, 24, 32; Rom. 10, 17; of

Baptism by Acts 2, 38; Tit. 3, 5; of the Lord's Supper by Luke 22, 19, 20; Matt. 26, 28; (d) that for this reason, namely because the Gospel and the Sacraments are the only means of grace ordained by God, Christ has charged the Church to go forth into all the world preaching the Gospel and administering the Sacraments (Mark 16, 15, 16), (e) that, therefore, all other man-made means for building the Church are "new measures," by which the Church is not built, but harmed.

a) 1 Cor. 1, 21. For after that *in the wisdom of God*, the world by wisdom knew not God, it pleased God *by the foolishness of preaching* to save them *that believe*.

1 Cor. 12, 13. For by one Spirit are *we all baptized* into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been *all made to drink into one Spirit*.

b & c) Acts 20, 24, 32. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the *ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God*. And now, brethren, I commend you to God, and to the *Word of His grace, which is able to build you up, and to give you an inheritance* among all which are sanctified.

Rom. 10, 17. So then faith cometh *by hearing, and hearing by the Word of God*.

Acts 2, 38. Then Peter said unto them, *Repent, and be baptized every one of you* in the name of Jesus Christ, *for the remission of sins, and ye shall receive the gift of the Holy Ghost*.

Matt. 26, 28. For this is *My blood of the New Testament* which is shed for many for the remission of sins.—Cf. also Tit. 3, 5; Luke 22, 19, 20.

d) Mark 16, 15, 16. And He said unto them, Go ye into all the world, and *Preach the Gospel to every creature*. He that believeth and is *baptized shall be saved*; but he that believeth not, *shall be damned*.

e) 1 Cor. 3, 11. For other foundation can no man lay than that is laid, which is *Jesus Christ*.

WE REJECT as unscriptural the following teachings:

1. That there are seven Sacraments, and that these are the means of grace: Roman and Eastern Catholic Churches. Matt. 28, 19; Matt. 28, 26-28.

2. That the Sacraments, Holy Baptism and the Lord's Supper, are not means of grace through which God bestows His grace and Spirit: Calvinistic Churches, Presbyterians, Congregationalists, Baptists, Mennonites, Methodists, Evangelical Association, United Evangelical Church, etc. See passages above.

3. That God does not offer and communicate the spiritual blessings purchased by Christ alone through the means of grace, but also immediately, without the means of grace: Calvinistic Churches, Methodists, Baptists, Presbyterians, Salvation Army. Isa. 55, 10, 11; John 6, 68; Acts 13, 26; Acts 4, 12; 1 Cor. 6, 11; Gal. 3, 26, 27; Eph. 5, 25, 26; Luke 7, 30.

XVIII. OF THE LAW AND GOSPEL

WE BELIEVE (a) that in order to preach the Word of God rightly, a proper distinction must be observed between the Law and the Gospel; (b) that the Law reveals sin, proclaims the wrath of God, condemns those who do not perfectly obey Him, and commands what, according to the will of God, men should do and leave undone, without, however, granting power to do the works demanded, so that no man can be saved by the works of the Law; (c) that the Gospel is the gracious message of salvation through Christ Jesus, by which the Holy Spirit works faith in men and thus saves them; (d) that the whole Law must be preached in its whole severity and the Gospel in its full sweetness.

a & b) Rom. 4, 15. Because *the law worketh wrath*.

Gal. 3, 21. Is the law then against the promises of God? God forbid: for if there had been *a law given which could have given life, verily righteousness should have been by the law*.

Deut. 27, 26. *Cursed* be he that *confirmeth not all* the words of this law *to do them*.—Cf. also Rom. 3, 20; Ps. 143, 2.

c) 1 Tim. 1, 15. This is a faithful saying and worthy of all acceptance, that *Christ Jesus came into the world to save sinners*.

John 3, 16. For God so *loved the world*, that He gave His only begotten Son, that *whosoever believeth in Him* should not perish, but have everlasting life.

Luke 2, 10. And the angel said unto them, Fear not: for behold, I bring you *good tidings of great joy*, which shall be to all people.

d) Gal. 3, 10. For as many as are *of the works of the law* are *under the curse*: for it is written, *Cursed* is every one that continueth not in all things which are written in the book of the law to do them.

Rom. 1, 17. For *therein* (in the Gospel) *is the righteousness of God revealed from faith to faith*: as it is written, *the just shall live by faith*.

WE REJECT as unscriptural the following teachings:

1. That also the Gospel is the doctrine concerning good works: Roman Catholic Church, Arminians, Methodists, Evangelical Association, United Evangelical Church, Free Protestants. 1 Tim. 1, 15; John 1, 17; John 3, 16.

2. That the Gospel is the inner light given to man as an immediate gift of the Holy Ghost: Quakers. Luke 4, 18. 19; Eph. 1, 13; Eph. 2, 17.

3. That the promises of the Gospel are conditional, and are given only to those who obey the laws of the Church and God: Roman Catholic Church. Rom. 4, 16; Acts 14, 13; Acts 20, 24.

4. That a man becomes a Christian by obeying the Law: Methodists, Roman Catholic Church. Gal. 3, 5; Gal. 3, 21. 22; 2 Cor. 3, 6.

5. That also in the New Testament Christians are subject to ceremonial laws: Roman Catholic Church (the ordinances of the apostles and their successors), the Eastern Catholic Church, Presbyterians, Congregationalists, Free Will Baptists, Baptists, Mennonites, Methodists, Evangelical Association, United Evangelical Church, Moravians, Quakers, Evangelical Adventists, Mormons (ceremonial laws respecting the Sabbath must now be applied to Sunday), Seventh Day Adventists (observations of the Sabbath or the Seventh Day), Irvingites (laws concerning tithing). Heb. 10, 1; Col. 2, 16; Gal. 5, 12; Acts 15, 10. 29; Rom. 14, 5. 6; Gal. 4, 10. 11; Mark 2, 27; Gal. 5, 3; Gal. 2, 3-5.

XIX. OF THE SACRAMENTS

WE BELIEVE (a) that the Sacraments are true means of grace ordained by God, in which, through certain external means connected with His Word, He offers, conveys and seals unto men the grace which Christ has merited by His suffering and death; (b) that Christ has instituted only two Sacraments, namely, Holy Baptism and the Lord's Supper.

a) John 3, 5: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Tit. 3, 5. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost.

b) Matt. 28, 18-20. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.

Mark 16, 15. 16. And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.

Luke 22, 19. 20. And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My Body, which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the New Testament in My blood, which is shed for you.—Cf. also Matt. 26, 28.

WE REJECT as unscriptural the following teachings:

1. That Christ has instituted five other Sacraments besides Baptism and the Lord's Supper, namely, Confirmation, Penitence, Extreme Unction, Ordination of Priests, and Marriage: Roman Catholic Church, Eastern Catholic Church. See passages above.

2. That besides Baptism and the Lord's Supper there are "ordinances" of God that are equally binding: Mennonites, Irvingites, Mormons, Six Principle Baptists, Universalists (Foot-washing, laying on of hands, anointing the sick with oil, etc.) See passages above.

3. That the Sacraments are not means of grace, but simply signs and symbols of grace: Calvinistic Churches, Episcopalians, Presbyterians, Congregationalists, Baptists, Mennonites, Arminians, Methodists, Evangelical Association, United Evangelical Church, Free Protestants, etc. Eph. 5, 25-27; Luke 7, 30. Passages above. Also Modernists.

4. That the Sacraments were not instituted for all Christians at all times, and that they are not in any sense true means of grace: Quakers, Unitarians. Luke 7, 30.

5. That the Sacraments impart grace *ex opere operato*, that is, by the mere performance of the act, even without faith on the part of the recipient: Roman Catholic Church. Acts 8, 36. 37; 1 Cor. 11, 27. 29; Rom. 4, 11; Heb. 11, 6.

XX. OF HOLY BAPTISM

WE BELIEVE (a) that Baptism is not simple water only, but water comprehended in God's command and connected with God's Word; (b) that Baptism works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare; (c) that it is not the water of Baptism which bestows these blessings, but the Word of God which is in and with the water, and faith which trusts such Word of God in the water; for without the Word of God the water is simple water and no Baptism, but with the Word of God it is a Baptism, that is, a gracious water of life and washing of regeneration in the Holy Ghost; (d) that Baptism signifies that the old Adam in us should by daily contrition and repentance be drowned and die with all sins and evil lusts, and again a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

a) Matt. 28, 19, 20. Go ye, therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. (Literal translation: Make disciples of all the nations by baptizing them, etc.)

Mark 16, 15, 16. And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but He that believeth not, shall be damned.

b) Acts 2, 38. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

John 3, 5. Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Gal. 3, 26, 27. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.—Cf. also Tit. 3, 5, 7; Eph. 5, 25-27; Mark 16, 16; Mark 1, 4.

c) Mark 16, 16. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.

Tit. 3, 5, 7. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost.

Eph. 5, 26. That He might sanctify and cleanse it with the washing of water by the Word.—Cf. also Gal. Gal. 3, 26, 27.

d) 1 Cor. 12, 13. For by one Spirit are we all baptized into one

body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

WE REJECT as unscriptural the following teachings:

1. That Baptism was instituted only for the primitive Christian Church and is no longer in force: Unitarians, Quakers, Salvation Army, Shakers, Modernists. Matt. 28, 19; John 3, 5, 6.

2. That only truly ordained ministers of the Church may perform Baptism: Calvinistic Churches, Episcopalians, Presbyterians, Congregationalists, Baptists, Mormons. (Since Baptism is a necessary means of grace, any Christian should perform it in case of emergency). John 3, 5.

3. That immersion is the only proper mode of performing Baptism: Eastern Catholic Church, Baptists, Campbellites, Seventh Day Adventists, Mormons. (The Greek word for baptizing means, not only immersion, but also pouring and sprinkling.) Mark 7, 4; Luke 11, 38; Acts 1, 5; Acts 2, 16, 17; Heb. 10, 22; Acts 22, 16.

4. That Baptism does not profit for the whole life of a Christian, but removes only original sin and the actual sins committed before Baptism, and these wholly and entirely: Roman and Eastern Catholic Churches. 1 Cor. 6, 11; Gal. 5, 24; Rom. 7, 18-21.

5. That Baptism does not work forgiveness of sins, but is simply a sign and picture of the cleansing from sin: Calvinistic Churches, Episcopalians, Presbyterians, Congregationalists, Baptists, Mennonites, Methodists, Evangelical Association, United Evangelical Church, Moravians, Swedenborgians, Adventists. Mark 1, 4; Rom. 6, 3; Tit. 3, 5.

6. That Baptism works forgiveness of sins as an act of obedience and faith: Campbellites, Mormons. (In that case salvation is obtained by good works.) Mark 16, 16; Tit. 3, 5; Rom. 6, 3; Gal. 3, 26, 27.

7. That Baptism does not work forgiveness of sins, but is necessary for the forgiveness of sins to be granted during the millennium: Seventh Day Adventists.

8. That Baptism is not a washing of regeneration, but simply the solemn reception into the Church: Unitarians, Free Protestants, Universalists, Calvinistic Churches. See passages above.

9. That the Baptism of the Spirit and not the Baptism of water works salvation: Quakers, Salvation Army. (Baptism is the washing of regeneration and renewing of the Holy Ghost, Tit. 3, 5.) See above passages.

10. That those baptized in childhood must be re-baptized when grown up: Mennonites, Campbellites, Baptists. 2 Tim. 2, 13; Rom. 3, 3. 4; Rom. 11, 29.

11. That men may be baptized for the benefit of the dead: Mormons. Acts 2, 38; Hab. 2, 4.

12. That children born of Christian parents are holy in the sight of God even without Baptism: Calvinistic Churches, Presbyterians, Mennonites. John 3, 5. 6; Eph. 2, 3; Ps. 51, 7; John 1, 13.

13. That all children are innocent and holy by nature: Modernists, Mormons, Sectarian churches in general. Passages above.

14. That children should not be baptized: Mennonites, Baptists, Campbellites, Mormons, Seventh Day Adventists. Matt. 28, 20; John 3, 5. 6; Mark 16, 15. 16; Mark 10, 13-16.

15. That Baptism of infants is an ordinance of the Church, which may be observed or omitted: Unitarians, Salvation Army, Arminians, Quakers, United Brethren. Mark 10, 14; Matt. 18, 10. 11.

16. That children cannot believe: Roman Catholic Church, Eastern Catholic Church, Calvinistic Churches in general, Episcopalians, Arminians, Methodists, Evangelical Association, United Evangelical Church, Mennonites, Campbellites, Seventh Day Adventists, Modernists. Matt. 18, 10. 11; Matt. 18, 6; Mark 10, 15.

XXI. OF THE SACRAMENT OF THE ALTAR OR THE LORD'S SUPPER

WE BELIEVE (a) that the Sacrament of the Altar is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself; (b) that the benefit of sacramental eating and drinking is shown by these words: "Given and shed for you for the remission of sins," namely, that in the Sacrament forgiveness of sins, life and salvation are given us through these words; for where there is forgiveness of sins there is also life and salvation; (c) that it is

not the bodily eating that imparts these blessings, but the words here written: "Given and shed for you for the remission of sins," which words, besides the bodily eating and drinking, are as the chief thing in the Sacrament, and he that believes these words has what they say and express, namely, the forgiveness of sins; (d) that fasting and bodily preparation is indeed a fine outward training, but that he is truly worthy and well prepared who has faith in these words: "Given and shed for you for the remission of sins," but he that does not believe these words, or doubts, is unworthy and unprepared, for the words "for you" require all hearts to believe.

a) Luke 22, 19. 20. And took bread, and gave thanks, and brake it, and gave unto them, saying, This is *My body* which is *given for you*: this do in remembrance of Me. Likewise also the cup, after supper, saying, *This cup is the New Testament in My blood, which is shed for you.*

Matt. 26, 26-28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is *My body*. And He took the cup, and gave thanks, and gave it to them, saying, *Drink ye all of it; for this is My Blood of the New Testament, which is shed for many for the remission of sins.*

Gal. 3, 15. Brethren, I speak after the manner of men: Though it be but a *man's covenant*, yet if it be confirmed, no man *disannulleth or addeth thereto*.—Cf. also 1 Cor. 11, 24-26; Mark 14, 22-24.

b) Matt. 11, 28. *Come unto Me*, all ye that labor and are heavy-laden, and I *will give you rest.*

1 Cor. 11, 28. 29. But let a man *examine himself*, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh *unworthily*, eateth and drinketh *damnation to himself*, not discerning the Lord's body.

c) Mark 9, 24. And straightway the father of the child cried out, and said with tears, *Lord, I believe; help thou mine unbelief.*

d) Ps. 22, 26. *The meek shall eat and be satisfied*; they shall praise the Lord *that seek him*: your heart shall live forever.

WE REJECT as unscriptural the following teachings:

1. That Christ has not instituted Holy Communion for all times, and that therefore Holy Communion may be observed or omitted: Quakers, Shakers, Salvation Army. Mark 14, 24; 1 Cor. 11, 24. 25; Gal. 3, 15.

2. That the words of institution must not be taken in a literal, but in a figurative sense: Calvinistic Churches, Congregationalists, Baptists, Methodists, Arminians, Presbyterians, Mennonites,

Unitarians, United Evangelical Church, Moravians. Gal. 3, 15; 1 Cor. 10, 16; 1 Cor. 11, 26-28.

3. That only the bread should be given to the laity: Roman Catholic Church. Mark 14, 23; Gal. 3, 15.

4. That other elements than those presented by Christ may be used in Communion: Mormons. Matt. 26, 26-29; Luke 22, 18; Gal. 3, 15.

5. That the bread as a symbol of the body of Christ must be broken in order to signify the breaking of the Lord's body on the cross: Calvinistic Churches, Presbyterians, Congregationalists, Baptists, Arminians, Mennonites, Campbellites, Unitarians, Quakers. (Christ's bones were not broken on the cross.) John 19, 33.

6. That Christ's body and blood are not really present in Holy Communion, and are not really given to the recipient under the bread and wine: Calvinistic Churches, Episcopalians, Presbyterians, Congregationalists, Baptists, Arminians, Methodists, Evangelical Association, Unitarians, Mennonites, Seventh Day Adventists, Universalists, Campbellites, Mormons. Matt. 26, 26-28; 1 Cor. 10, 16; Ps. 33, 4; Luke 1, 37.

7. That Christ's body and blood are received only spiritually by faith, not really: Calvinistic Churches, United Evangelical Church, Episcopalians, Presbyterians, Congregationalists, Baptists, Arminians, Moravians, Methodists, Salvation Army, Evangelical Association, etc. 1 Cor. 10, 16; 1 Cor. 11, 27; Matt. 26, 26-28.

8. That the bread and wine are transubstantiated into Christ's body and blood: Roman Catholic Church. 1 Cor. 10, 16.

9. That the consecrated host, as Christ's true body, must be worshiped as Christ Himself: Roman Catholic Church. Matt. 26, 26, 27.

10. That the Holy Supper does not offer, convey, and seal forgiveness of sins, since it is only a memorial of Christ's death: Calvinistic Churches, Congregationalists, Presbyterians, Baptists, Methodists, Evangelical Association, United Evangelical Church, Mennonites, Free Will Baptists, Campbellites, Mormons, Swedenborgians, Unitarians, Universalists. Luke 22, 19, 20; Matt. 26, 26-28.

11. That unworthy communicants do not receive Christ's true body and blood: Calvinistic Churches in general, Episcopalians, Congregationalists, Baptists, Methodists, United Evangelical Church. 1 Cor. 11, 27-29.

12. That Holy Communion should be offered also to children: Roman and Eastern Catholic Churches. 1 Cor. 11, 28, 29.

13. That in Holy Communion Christ's body must be sacrificed by the priest in an unbloody manner for the sins of the living and the dead: Roman and Eastern Catholic Churches. (The unbloody sacrifice of Christ's body in Holy Communion is a blasphemy of the Lord's Supper.) Matt. 26, 26, 27; 1 Cor. 11, 26; Heb. 10, 18; Heb. 9, 22; 1 Pet. 3, 18.

XXII. OF THE CHURCH

WE BELIEVE (a) that there is on earth one holy Christian Church, which is gathered, preserved and governed by Christ through His Word; (b) that members of this Christian Church are those only who believe in Christ as their true Savior; (c) that this one Holy Christian Church, which is the invisible communion of all believers, is found only in those visible Church communions which teach the Christian doctrine and administer the Sacraments; (d) that although by the mercy of God believers are found in heterodox churches, still such churches do not exist by the will of God, but are earnestly prohibited since God desires that His Word should be preached and believed without human addition or subtractions; (e) that it is, therefore, the will of God that Christians should unite only with orthodox churches and that those Christians who have strayed into heterodox churches should leave them and seek the communion of orthodox churches; (f) that every kind of unionism, or church-fellowship, with false teachers is disobedience to the express command of Christ, threatening the entire loss of the Word of God, and the real cause of divisions in the Church; (g) that since all Christians are the original possessors of all the spiritual right and privileges with which Christ has endowed His Church, the spiritual power belongs properly and originally in every part to all believers, and not to individual persons, such as popes, bishops, ministers, secular princes, or church councils; (h) that to all Christians belong both the right and the duty of judging

and deciding matters of doctrine; (i) that the administration of public offices in the Church by individual persons is by delegation from the original possessors and must remain under their supervision.

a) Eph. 2, 19. 22. Now therefore ye are no more strangers and foreigners, but *fellow-citizens with the saints*, and of the *household of God*. . . . In whom ye also are builded together, for a habitation of God through the Spirit.

Rom. 12, 5. So *we*, being many are *one body* in Christ, and every one members one of another.

1 Cor. 12, 27. Now ye are *the body of Christ*, and members in particular.

b) Matt. 16, 18. And I say also unto thee, That thou art Peter, and upon *this rock I will build my Church*; and the gates of hell shall not prevail against it. (This rock: the confession that Jesus is the Christ, the Son of the living God.)

John 11, 51. 52. And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He *should gather together in one the children of God* that were scattered abroad.

Acts 16, 31. And they said, *Believe on the Lord Jesus Christ*, and thou *shalt be saved*, and thy house. Cf. also John 10, 27. 28.

c) Matt. 28, 19. 20. Go ye therefore, and *teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching them to observe all things whatsoever I have commanded you*: and lo, I am with you alway, even unto the end of the world.

Mark 16, 15. 16. And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

1 Pet. 4, 11. If any man speak, let him speak as the *oracles of God*; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.

d) Matt. 7, 15. Beware of *false prophets*, which come to you in *sheep's clothing*, but *inwardly they are ravening wolves*.

2 John 10, 11. If there come any unto you, and *bring not this doctrine*, receive him *not into your house*, neither bid him godspeed: for he that biddeth him godspeed, is *partaker of his evil deeds*.

1 John 4, 1. Beloved, *believe not every spirit*, but *try the spirits* whether they are of God: because *many false prophets are gone out into the world*.—Cf. also Ps. 26, 5. 6; Matt. 10, 32. 33; Gal. 5, 9.

e) Gal. 5, 9. A little leaven leaveneth the whole lump. (Also a "little false doctrine" works great injury.)

2 Tim. 2, 17. And *their word* will eat as doth a *canker*. (False doctrines result in others and thus work ever greater harm.)

Rom. 16, 17. 18. Now I beseech you, brethren, *mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them*. For they that are such serve not our Lord Jesus Christ, but their own belly; and by *good words and fair speeches* deceive the hearts of *the simple*. Cf. also 1 Cor. 10, 21.

f) 1 Kings 18, 21. And Elijah came unto all the people, and said, How long halt ye between two opinions? *If the Lord be God follow Him*: but if Baal, then follow him.

Eph. 4, 3-5. Endeavoring to keep the unity of the Spirit in the bond of peace. There is *one body*, and *one Spirit*, even as ye are called in *one hope* of your calling; *one Lord*, *one faith*, *one Baptism*.

2 Cor. 6, 14-18. *Be ye not unequally yoked together with unbelievers*: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing*; and I will receive you, and will be a Father unto you, and ye shall be My Sons and daughters, saith the Lord Almighty.—Cf. also 2 John 10, 11.

g) 1 Cor. 3, 21. Therefore let no man *glory in men*. For *all things are yours*.

Matt. 16, 15-19. He saith unto them, But whom say ye that I am? And Simon Peter answered, and said, *Thou art the Christ, the Son of the living God*. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for *flesh and blood hath not revealed it unto thee, but My Father* which is in heaven. And I say also unto thee *That thou art Peter, and upon this Rock I will build My Church; and the gates of hell shall not prevail against it*. And I will give unto thee the key of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Matt. 18, 17-20. And if he shall neglect to hear them, *tell it unto the church; but if he neglect to hear the church*, let him be unto thee as a heathen man and a publican. Verily I say unto you, *Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven*. Again, I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven.—Cf. also John 20, 22. 23; Matt. 28, 19. 20.

h) 1 Cor. 10, 15. I speak as *to wise men; judge ye what I say*.

1 Pet. 4, 11. If any man speak, let him speak as the *oracles of God*; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom he praise and dominion for ever and ever.

Rom. 16, 17. 18. Now I beseech you brethren, *mark them which cause divisions and offences contrary to the doctrine* which ye have

learned; and *avoid them*. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

1) Col. 4, 17. And say to Archippus, *Take heed to the ministry which thou hast received in the Lord*, that thou fulfill it.

Matt. 18, 17-20. And if he shall neglect to hear them, tell it unto the *church*: but if he neglect to hear the *church*, let him be unto thee as a heathen man a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Again I say unto you, That if *two of you shall agree on earth as touching any thing* that they shall ask, it shall be done for them of My Father which is in heaven. For *where two or three are gathered together in My name*, there am I in the midst of them.

1 John 4, 1. Beloved, *believe not every spirit*, but *try the spirits* whether they are of *God*: because many false prophets are gone out into the world.

WE REJECT as unscriptural the following teachings:

1. That the Church, outside of which there is no salvation, is the visible communion of all, either good or bad, who submit to the authority of the Pope: Roman Catholic Church. 2 Thess. 2, 8-10; Rom. 12, 5; 1 Cor. 12, 27; Heb. 3, 6; Eph. 2, 19-22; 1 Pet. 2, 5.

2. That the Church is the communion of all those who are illumined by the inner light, no matter whether they are Christians, Turks, Jews, or heathen: Quakers. Ps. 147, 20; Acts 4, 12; John 14, 6; 1 Cor. 12, 3.

3. That the only Church of Jesus Christ in the latter day is the Church of Mormon, and that all who do not belong to this Church are Gentiles: Mormons. Rev. 2, 9.

4. That the Church can never be without the hierarchy and apostolic succession: Roman Catholic Church, Episcopal Church, Eastern Catholic Church, Catholic Apostolic Church. (The apostolic succession is not taught in Scripture.) 1 Tim. 2, 19; 1 Cor. 10, 17; 1 Pet. 2, 5.

5. That the Word and Sacraments are not the only signs of the true Church: Calvinistic Churches, Mennonites, Methodists, Arminians. Matt. 28, 19, 20; 1 Cor. 10, 17; Mark 16, 15, 16.

6. That there are no hypocrites or impostors in the visible Church: Mennonites, Methodists, Evangelical Association. Matt.

25, 1, 2; Matt. 13, 24-26; Matt. 13, 47, 48; Matt. 22, 10-14; Acts 20, 29, 30.

7. That the Church (the Roman Catholic Church) cannot err: Roman Catholic Church. (The Roman Catholic Church has erred; only Christ and His Word are infallible.) 2 Tim. 2, 19; John 8, 31, 32.

8. That the true Christian Church has perished: Shakers. Ps. 46, 5, 6; Matt. 28, 19, 20.

9. That the miraculous gifts of the Spirit have been restored to the Church of the latter time: Irvingites, Mormons, Seventh Day Adventists, Christian Catholic Church (Dowieites). Deut. 13, 1-3; Matt. 24, 24. Similar views are held by the Holiness Churches.

10. That Christians of the various denominations may fellowship in spite of differences in doctrine, since purity of doctrine cannot be obtained: Calvinistic Churches, Baptists, Methodists, Presbyterians, Congregationalists, Arminians, Moravians, United Evangelical Church, Campbellites, Unitarians, Christian Catholic Church (Dowieites). Eph. 4, 3-5; Gal. 5, 9; Rom. 16, 17, 18; Tit. 3, 10, 11; 2 John 10, 11, 1 Cor. 10, 21; 1 Kings 18, 21; 1 John 4, 1.

XXIII. OF THE MINISTRY

WE BELIEVE (a) that the office of the ministry is a divine ordinance, that is, Christians living at certain places are enjoined by divine precept to preach the Word of God, not only privately within the circle of their families, but also publicly through persons qualified for such work, and to have the Sacraments administered according to the institution of Christ (Tit., ch. 1); (b) but that the office of the ministry possesses no other power than the power of the Word, that is, it is the duty of Christians to yield unconditional obedience to the office of the ministry only, wherever and whenever the minister proclaims to them the Word of God. On the other hand, if the minister in his teachings, goes beyond the Word of God, Christians must disobey, so as to remain faithful to Christ.

a) Acts 14, 23. And when they had *ordained them elders in every church*, and had prayed with fasting, they commended them to the Lord, on whom they believed.

2 Tim. 2, 2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Eph. 4, 11. And He gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers.—Cf. also Acts 20, 28; 1 Cor. 4, 1.

b) 1 Pet. 4, 11. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.

Tit. 1, 14. Not giving heed to Jewish fables, and commandments of men that turn from the truth.

Heb. 13, 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.—Cf. also Luke 10, 16; Matt. 23, 8; Matt. 18, 17-20; John 20, 22, 23.

WE REJECT as unscriptural the following teachings:

1. That God has not instituted the office of the ministry: Quakers. Eph. 4, 11; Acts 20, 28; 1 Cor. 4, 1.

2. That Christ has given the office of the ministry not to the Church as such, but only to His apostles, who bequeathed it to their successors, the bishops: Roman Catholic Church, Eastern Catholic Church, Episcopalians, etc. Matt. 18, 17-20; Matt. 16, 15-19; John 20, 22, 23; Matt. 28, 19, 20.

3. That the office of the ministry does not belong to the whole Church, but only to certain persons within the Church: Calvinistic Churches, Presbyterians, Methodists, Evangelical Association, United Evangelical Church, Irvingites. 1 Cor. 3, 21-23; 2 Cor. 4, 5; Ps. 68, 13; 1 Cor. 4, 1; 1 Pet. 2, 9; 1 Pet. 5, 20, 3.

4. That any one may publicly teach in the Church, without being duly called: Quakers, Unitarians, Spiritists, some Calvinistic Churches, Methodists, etc. Jas. 3, 1; Jer. 23, 21; Rom. 10, 15; 1 Cor. 12, 29; Heb. 5, 4.

5. That God even to-day calls His ministers immediately, that is, without the instrumentality of His Church: Irvingites, Quakers, Methodists, etc. 1 Tim. 3, 2; 2 Tim. 2, 2; Tit. 1, 5, etc.

6. That the calling of ministers is a privilege granted not to the whole Church, but only to the spiritual heads of the Church, such as bishops, elders, etc.: Roman Catholic Church, Eastern Catholic Church, Methodists, Evangelical Association, United Evangel-

ical Church, United Brethren, Moravians, etc. Matt. 18, 17-20; John 20, 22, 23; 1 Cor. 3, 21-23; 2 Cor. 4, 5; 1 Pet. 2, 9; 1 Pet. 5, 2, 3.

7. That the ordination of priests is a Sacrament instituted by Christ for the bestowal of the Holy Spirit, the imparting of grace, and the imprinting of an indelible character: Roman Catholic Church, Eastern Catholic Church. (The ordination is not a divine institution, but only an apostolic and churchly rite by which the call is publicly confirmed. Similar doctrines are held by the Irvingites and Mormons.)

8. That only such are true ministers of the Church as have been ordained by bishops (Roman Catholic Church, Eastern Catholic Church, Episcopalians), by prophets and apostles (Irvingites), by elders (Mormons). Matt. 18, 17-20; Acts 1, 15-26; Acts 6, 1-6.

9. That also women may publicly teach and preach as ministers of the Church: Quakers, United Brethren, Salvation Army, Calvinistic Churches. 1 Cor. 14, 34; 1 Tim. 2, 11, 12.

10. That the different offices and ranks of the clergy are not of human but of divine origin: Roman Catholic Church, Eastern Catholic Church, Episcopalians, Presbyterians, Irvingites. 1 Pet. 5, 1; 1 Cor. 3, 5; John 13, 13, 14; Matt. 23, 8-10. (The Gospel ministry is the supreme office in the Church, from which all other offices are derived, and Christ has prescribed no differences in rank or office, for He is the only Master, and all the offices of the Church are brethren. Matt. 23, 8-10.)

11. That not all believers, but only ordained ministers of the Word are priests in the proper sense of the term: Roman Catholic Church, Eastern Catholic Church, Irvingites, Mormons. 1 Pet. 2, 9; Rev. 1, 5, 6; Rev. 5, 10; 1 Cor. 3, 5. (According to the clear teachings of the Bible, all Christians are priests before God; hence ministers do not form a particular priesthood in the Levitical sense of the Old Testament.) Heb. 7, 17, 18; 1 Tim. 2, 5; Heb. 4, 16.

12. That only priests can forgive sins: Roman Catholic Church, Eastern Catholic Church. 1 Pet. 2, 9; Matt. 18, 17-20; John 20, 22, 23. (When the called and ordained ministers of the Word forgive sins, they pronounce absolution in the name of God and in the place of the whole Christian Church to which Christ

has granted the office of the keys; hence their absolution is "as valid and certain as if Christ, our dear Lord, dealt with us Himself.")

13. That the ministers of the Word cannot really and truly forgive sins, but only proclaim absolution: Calvinistic Churches, Episcopalians, Irvingites, Unitarians, Free Protestants, etc. Mark 2, 7; Matt. 9, 8; John 20, 22, 23; 1 Cor. 3, 21-23; 2 Cor. 4, 5.

14. That private confession (before the priest) is commanded by God and is a part of the Sacrament of Repentance: Roman Catholic Church, Eastern Catholic Church. John 20, 22, 23; Matt. 9, 2; 2 Sam. 12, 13. (Private confession is not commanded by God, but is an excellent voluntary practise.)

15. That private confession (before the minister of the Word) must be rejected as papistical: Calvinistic Churches. 2 Sam. 12, 13; James 5, 16.

16. That in private confession it is necessary to enumerate all sins in order that the priest as the judge may determine the penance by which the sinner must render satisfaction: Roman Catholic Church. Ps. 19, 13; Matt. 6, 12; Rev. 1, 5, 6; 1 Tim. 2, 5. (The called and ordained minister of the Word has no other function than the preaching of the Word and the administering of the Sacraments. He is not the judge to determine penances by which sinners may render satisfaction for their sins. Sinners cannot be saved by their works, but are justified by grace alone through faith in Christ.)

17. That the power of excommunication (the office of the keys) does not belong to the whole congregation, but to the spiritual rulers of the Church: Roman Catholic Church, Eastern Catholic Church, Episcopalians, Presbyterians, Methodists, Evangelical Association, United Evangelical Church, etc. Matt. 18, 15-20; 1 Tim. 5, 20; 1 Cor. 5, 11-13; 2 Cor. 2, 6-8.

NOTE: The Scriptural doctrine concerning the ministry is rejected both by the Catholic and the Calvinistic Churches.

XXIV. OF ANTICHRIST

WE BELIEVE (a) that the great Antichrist has appeared in the Roman papacy, because the abominations which have been predicted in Scripture, especially in 2 Thess. 2, regarding the Anti-

christ, agree with the hierarchy of the Pope and his members; for we behold the Pope, under the name and title of an infallible viceroy of Christ on earth, continually drawing men away from the Word and merits of Christ, and instead alluring them to his own word and to the righteousness of human works, and thus leading them into eternal damnation; and we behold him doing all this under the enticing form of external church ceremonies and great sanctity, and appealing to all manner of lying powers, signs and wonders. (b) Accordingly, we recognize in popery that great enemy of the Christian Church predicted in 2 Thess. 2, and we hold that those err and cannot duly warn souls against the seducing power of popery who expect the coming of the great Antichrist, or the full manifestation thereof, to be an event of the future.

a & b) 2 Thess. 2. Let no man deceive you by any means: for that day shall not come, except there come a *falling away first*, and that *man of sin be revealed*, the son of perdition; who *opposeth and exalteth himself above all that is called God*, or that is worshipped; so that *he as God sitteth in the temple of God*, showing himself that he is God . . . For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that *Wicked be revealed*, whom the Lord shall consume with the *spirit of His mouth*, and shall destroy with the brightness of His coming. Even him, whose coming is after the *working of Satan*, with all *power and signs and lying wonders*, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them *strong delusion*, that they should *believe a lie*: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

1 Tim. 4, 2, 3. Speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to *abstain from meats*, which God hath created to be received with thanksgiving of them which believe and know the truth.

2 Pet. 2, 19-21. While they promise them liberty, they themselves are the *servants of corruption*: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, *the latter end is worse with them than the beginning*. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.—Cf. also Dan. 11; Rev. 17, 9, 18; Rev. 13, 13; Jude 8.

WE REJECT as unscriptural the following teachings:

1. That the Pope is the visible head of the Church, the vice-

gerent of Christ and the infallible teacher of the true Church: Roman Catholic Church. Eph. 1, 22, 23; Col. 1, 18; Luke 22, 25, 26; Matt. 20, 25-28; 1 Pet. 5, 2, 3; Matt. 23, 7-11.

2. That the government of the Church has been assigned by Christ to the clergy and not to the whole Church: Eastern Catholic Church, Episcopalians, Methodists, Evangelical Association, Mormons, Irvingites, etc. 2 Cor. 1, 24; James 4, 12; Acts 6, 6; Acts 15, 22, 23; Acts 21, 22.

3. That all Christians must be subject to the Roman Catholic Church as the mother and teacher of all believers: Roman Catholic Church. 1 Cor. 7, 23; John 3, 29, 30; 1 Pet. 5, 2, 3; Matt. 23, 7-11.

4. That the Church has power to make laws and to command even where God does not command: Roman and Eastern Catholic Churches, Methodists, Evangelical Association, United Evangelical Church, United Brethren, Swedenborgians, Salvation Army. 2 Thess. 2, 3, 4; 1 Cor. 7, 23; James 4, 12; Matt. 28, 19, 20; 1 Pet. 5, 2, 3; Col. 1, 18; Isa. 8, 19, 20; Col. 2, 8; Gal. 1, 8; Matt. 15, 3-9; Josh. 23, 6; Deut. 4, 2.

5. That the ordinances of the Church must be observed as conscientiously as the commands of God: Roman and Eastern Catholic Churches, Episcopalians, Presbyterians, Methodists, Evangelical Association, United Evangelical Church, United Brethren, Salvation Army. 1 Cor. 7, 35; Rom. 14, 1; Col. 2, 16.

6. That lay Christians have no right to judge concerning doctrine, to vote and counsel in church assemblies, or to share in the government of the Church: Roman Catholic Church. 1 Cor. 2, 15; 1 Cor. 10, 15; 1 John 4, 1; Matt. 7, 15; Acts 15, 22; Acts 21, 22; Rom. 14, 12; Acts 17, 11.

XXV. OF CHURCH AND STATE

WE BELIEVE (a) that although both Church and State are ordinances of God, they must not be mingled, since they have entirely different aims; (b) that by the Church God purposes to save men, whereas by the State He purposes to maintain external order among men; (c) that therefore also the means which Church and State employ to gain their ends are entirely different; (d)

that the Church must not employ any other means than the preaching of the Word of God and must reject all external force and coercion, while the State, on the other hand, makes laws bearing on civil life and rightly employs for their execution also the sword and other punishments.

a & b) Matt. 22, 21. Render therefore *unto Caesar the things which are Caesar's*; and *unto God the things that are God's*.

1 Tim. 2, 2. For kings, and for all *that are in authority*; that we may lead a quiet and peaceable life in all godliness and honesty.

c & d) John 18, 11, 36. Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which My Father hath given Me, shall I not drink it? . . . Jesus answered, *My kingdom is not of this world: If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence*.

Rom. 13, 4. For he is the *minister of God to thee for good*. But if thou do that which is evil, be afraid; for he *beareth not the sword in vain*: for he is the *minister of God, a revenger to execute wrath upon him that doeth evil*.

WE REJECT as unscriptural the following teachings:

1. That the power of the State must be employed in the interest of the Church, and that the Church must assist in governing the State by the Word of God: Roman Catholic Church, Calvinistic Churches. Rom. 13, 1, 2; 1 Tim. 2, 1-3; 1 Pet. 2, 13-15; Matt. 17, 27; Matt. 22, 21.

2. That no Christian may hold a public office in civil affairs: Quakers, Mennonites, Shakers, Dunkards, Matt. 22, 21; Rom. 13, 1, 2.

3. That a Christian may hold public office in civil affairs only if in the Constitution of the State God is recognized as the source of all power: Reformed Presbyterians. Matt. 22, 21; 1 Tim. 2, 1-3.

4. That the civil government has not by divine right the power to declare wars or to execute corporal punishment: Mennonites, Quakers. Rom. 13, 4; Gen. 9, 6; Matt. 26, 52.

5. That Christians must not serve the government as soldiers: Mennonites, Shakers, Quakers, Dunkards, Swedenborgians. Luke 3, 14; Matt. 8, 5-7; Acts 10, 28.

6. That a Christian must not take or administer an oath:

Mennonites, Dunkards, Quakers, etc. Heb. 6, 16; Gen. 14, 22, 23; Josh. 14, 9; 2 Sam. 21, 7; 2 Cor. 1, 23; Phil. 1, 8.

XXVI. OF MARRIAGE

WE BELIEVE (a) that the divine institution of matrimony is a union for life, consisting of one man and one woman; (b) that it is established and sustained by their actual consent for the procreation of children, mutual aid and assistance, as a curb to licentiousness and an incentive to good habits and good fellowship among men; (c) that there is but one cause for the dissolution of marriage, namely, adultery; (d) that, however, an innocent party, maliciously deserted by the other, is not bound; (e) that marriage must be entered into by rightful betrothal, which includes the consent of parents and the observance of the laws of affinity and consanguinity; (f) that marriage must not be prohibited to the clergy; (g) that Christians should so conduct themselves in marriage that also this estate may redound to God's glory and to the welfare of their own souls and of others.

a) Rom. 7, 2. For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

Gen. 2, 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Matt. 19, 4-6. And He answered and said unto them, 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. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

b) Gen. 24, 58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

Gen. 1, 28. And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Eph. 5, 33. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

1 Cor. 7, 2-5. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his

own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempted you not for your incontinency.—Cf. also Gen. 2, 22-24; Ps. 128, 2, 3.

c) Matt. 5, 32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Matt. 19, 3-6. The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, 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. Wherefore they are no wise twain, but one flesh. What therefore God hath joined together, let no man put asunder.

Rom. 7, 2. For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

d) 1 Cor. 7, 15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

e) Gen. 24, 58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

Eph. 6, 2, 3. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayst live long on the earth.

1 Cor. 5, 1. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.—Cf. also Lev. 18, 6 ff.; Lev. 20, 11 f.

f) 1 Cor. 9, 5. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

g) Rom. 13, 13. Let us walk honestly as in the day; not in rioting and drunkenness; not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Eph. 5, 3, 4. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

Phil. 4, 8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

WE REJECT as unscriptural the following teachings:

1. That marriage is a Sacrament instituted by Christ and imparting grace, though it must not be preferred to celibacy, a state more pleasing to God: Roman Catholic Church. Gen. 2, 18; Matt. 19, 4; John 2, 1-11; Ps. 128; 1 Tim. 5, 14. (Marriage is not a Sacrament. The enforcing of celibacy upon the clergy is an act of tyranny by which also the Pope reveals himself as the Antichrist.) Matt. 19, 10-12; 1 Tim. 4, 1-5.

2. That marriage is a part of religion, and that without marriage no one can attain to the fulness of salvation: Mormons. 1 Cor. 7, 9. 25. 40.

3. That believers, as the children of the resurrection, must not marry: Shakers. Heb. 13, 4; Eph. 5, 3-5; 1 Cor. 6, 9. 10.

4. That the clergy must not marry: Roman Catholic Church. 1 Tim. 3, 2. 4; Heb. 13, 4; 1 Tim. 4, 3ff.; 1 Cor. 9, 5; Matt. 4, 7.

5. That polygamy is not forbidden in Scripture but rather commended: Mormons. Matt. 19, 4-6.

6. That the consent of parents is not necessary for lawful betrothal: Roman Catholic Church. Ex. 20, 12; Col. 3, 20; Ex. 22, 16. 17; Num. 30, 4-6.

7. That a virgin may marry also without paternal consent, if she regards it as her duty to marry: Methodists. Mark 7, 13; Matt. 15, 3-6.

8. That the Church has power to release from the Scriptural commands concerning consanguinity and affinity: Roman Catholic Church. James 4, 12; 1 Cor. 7, 23; Matt. 22, 13; Matt. 15, 3-9; Deut. 4, 2; Josh. 23, 6.

9. That no divorce may be granted for any reason, and that remarriage of the innocent party must not be permitted: Roman Catholic Church. Matt. 5, 32; 1 Cor. 7, 10. 11. 15.

XXVII. OF THE RESURRECTION OF THE DEAD

WE BELIEVE that on the last day the dead will rise, their souls clothed with the bodies which they possessed in the present life.

Dan. 12, 2. And *many of them that sleep in the dust of the earth shall awake*, some to everlasting life, and some to shame and everlasting contempt.

Job. 19, 25-27. For I know that my Redeemer liveth, and that *He shall stand at the latter day upon the earth*: and though after my skin worms destroy this body, yet *in my flesh shall I see God*: whom I shall see for myself, and mine eyes shall behold, and not another.

John 11, 24. 25. Martha said unto Him, I know that *He shall rise again in the resurrection at the last day*. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

WE REJECT as unscriptural the following teachings:

1. That the souls of those who have not yet atoned for the temporal punishment of their sins must be purged in purgatory before they may enter eternal life, but that they may be released from the purgatorial punishment through the prayers of the living: Roman Catholic Church. Luke 23, 43; Luke 16, 22. 23; John 3, 36; John 5, 24; Phil. 1, 23; Gal. 6, 8. 10; Heb. 9, 27. Also the Greek Catholic Church.

2. That the souls of the righteous do not possess full salvation before Judgment Day, that the souls of the damned do not suffer the full torment of hell till Judgment, and that souls may be freed from the bonds of woe by intercessions, alms, and the unbloody sacrifice of the Eucharist: Eastern Catholic Church. Luke 23, 43; Luke 2, 29; Eccl. 11, 3; Matt. 7, 13. 14; Prov. 11, 7.

3. That souls may be converted after death and before the Judgment: Shakers, Spiritists, Mormons. John 9, 4; Eccl. 11, 3; Prov. 11, 7.

4. That the departed spirits experience neither bliss nor damnation: Unitarians. Heb. 9, 27; Luke 16, 19-31; Luke 23, 43.

5. That also souls are mortal, and that hence the departed are neither in heaven nor hell, but asleep in the grave: Adventists, Seventh Day Adventists. Gen. 25, 8; John 17, 24; Rev. 6, 10; Luke 16, 19-31.

6. That *all* men after death enter into a better world: Universalists, Spiritists, Christian Scientists, Modernists. Luke 16, 19-31; Matt. 22, 31. 32; Matt. 10, 28.

7. That there is no resurrection of the body: Unitarians, Quakers, Shakers, Swedenborgians, Universalists, Free Protestants, Russellites, Christian Scientists, Modernists. Dan. 12, 2; John 11, 24. 25; Matt. 22, 31. 32; 1 Cor. 15, 12.

8. That before Judgment Day there will be a Millennium, during which the righteous shall reign for a thousand years with Christ upon earth: Irvingites, Adventists, Mormons, Russellites, Premillenarians in general. John 5, 28, 29; 2 Thess. 1, 7; Acts 17, 31.

XXVIII. OF THE JUDGMENT

WE BELIEVE (a) that on the last day Christ will come visibly to judge the quick and the dead; (b) that He will receive into glory all those who have believed in Him to the end; (c) and that He will pronounce the eternal doom upon all who have refused to acknowledge Him as their Redeemer.

a) Acts 1, 11. *This same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

Acts 17, 31. Because *He hath appointed a day*, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.

Rom. 14, 10. But why dost thou judge thy brother? or why dost thou set at naught thy brother? *for we shall all stand before the judgment seat of Christ.*—Cf. also Matt. 25, 31-46.

b & c) 2 Cor. 5, 10. *For we must all appear before the judgment seat of Christ*; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Matt. 25, 31-46. When the Son of man shall come in His glory, and all the holy angels with Him, *then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats.*

WE REJECT as unscriptural the following teachings:

1. That Christ will not return to judge the quick and the dead: Swedenborgians, Shakers, Unitarians, Universalists, Free Protestants, Christian Scientists, Modernists. 1 Thess. 5, 1-3; Matt. 25, 31-46.

2. That not all must appear before the judgment seat of Christ: Seventh Day Adventists. 2 Cor. 5, 10; Rom. 14, 10.

3. That the time of the Second Advent of Christ may be determined beforehand: Adventists, Russellites. Matt. 24, 36; Luke 21, 34-36; Mark 13, 32; 2 Pet. 3, 10.

4. That before Judgment Day Christ will establish on earth

the millennium: Congregationalists, Irvingites, Mormons, Adventists, Russellites, Premillenarians. Luke 17, 20, 21; Rom. 14, 17; John 18, 36; 1 Cor. 3, 21-23; 2 Tim. 4, 18; 1 Thess. 4, 16; John 14, 3; Matt. 25, 31-46.

XXIX. OF ETERNAL LIFE AND ETERNAL DAMNATION

WE BELIEVE (a) that as the life of the blessed is eternal, so (b) also the damnation of the unrighteous in hell is eternal.

a) 1 Thess. 4, 16, 17. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: *and so shall we ever be with the Lord.*

Rev. 2, 10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: *be thou faithful unto death, and I will give thee a crown of life.*

John 14, 3. And if I go and prepare a place for you, I will come again, and receive you unto myself; *that where I am, there ye may be also.*—Cf. also Matt. 25, 31-46.

b) 2 Thess. 1, 7-10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: *who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.* Cf. Matt. 25, 35-46.

WE REJECT as unscriptural the following teachings:

1. That all men inherit eternal salvation in heaven: Unitarians, Modernists, Lodgery. Heb. 4, 3, 9, 11; Mark 16, 16; John 3, 18, 36.

2. That the wicked will not suffer eternal damnation: Universalists, Unitarians, Shakers, Mormons, Spiritists, Rationalists, Russellites, Seventh Day Adventists, Modernists. 2 Thess. 2, 7-10; Isa. 16, 24; Dan. 12, 2; Matt. 25, 10; Matt. 25, 41; Matt. 5, 26.

3. That the wicked will be completely annihilated: Seventh Day Adventists, Russellites. Rev. 14, 11; Rev. 21, 8; Matt. 25, 41; Mark 9, 43-48.

PART II

Description

A. BODIES WITH 50,000 OR MORE MEMBERS

The material here given was largely taken from the *Yearbook of American Churches* (1943 Edition), edited by Benson Y. Landis, under the auspices of the Federal Council of Churches of Christ in America. The churches are listed according to their *inclusive membership*. The larger bodies described here (A) represent over 97% of the church membership of the nation. The remaining 3% of the church membership is found in over 200 smaller bodies. The statistics are from 1942 or earlier. Data have been compared with the official U. S. Census Report on Religious Bodies (1936). *M.* stands for inclusive membership. The year given without further description in parentheses is that of the organization of the body. Compare for smaller bodies and religious trends, mentioned in Part II data under *B*, in this section.

Adventists

These bodies may be traced back to the Adventist movement (1833-1834), which stressed the immediate (millennialistic) return of Christ. The Seventh Day Adventists (1863; M. 186,478) are so called, because they observe the seventh day, Sabbath, as do also other Adventist bodies. Other teachings: Only strict Sabbatarians have part in the "first resurrection"; dietary Old Testament laws must be observed (no pork); faith does not justify merely as the hand receiving Christ's merits; good works are necessary to salvation; conversion is the total transformation of life; at the close of the millennium Satan and the wicked will be annihilated; the regenerated earth will be the eternal abode of the saints; the sacraments are not means of grace, but merely symbolical; infant baptism must be rejected; baptism by immersion is necessary; after death man is in a state of unconsciousness till the resurrection (soul-sleep). Whether the Adventists believe in the spirituality and omnipresence of God, the Holy Trinity, the deity of Christ, His incarnation and atonement in the traditional orthodox sense, is doubted because of contradictory statements on these points. Mrs. Ellen G. White is regarded as a prophetess.—The Advent Christian Church (1861; M. 30,115), however, does not regard Mrs. White as a prophetess. Three other smaller Adventist bodies differ from the main group in minor details.

Arminians

Arminianism is a belief or doctrine which is held by various churches (or persons within groups) of Reformed background. It was first taught by Jacob Arminius (d. 1609) in revolt against strict Calvinism.

Its five points are: Predestination is conditioned on man's faith foreseen by God; universal redemption; salvation by grace, though man,

not being totally depraved by nature, can cooperate toward conversion; the resistibility of grace; the possibility of a believer's falling from his state of grace. Many churches in the Reformed denomination have accepted Arminianism, all Methodist groups being practically Arminian, though not all such churches may accept the entire Arminian program. Later, Arminianism became identified with religious liberalism, and Arminians have denied such fundamentals as the Holy Trinity, hereditary guilt, the vicarious atonement, justification by grace, the inspiration and inerrancy of Scripture. The Cumberland Presbyterians and numerous Baptist groups have adopted Arminianism.

Assemblies of God

By this term there is understood an evangelical, pentecostal church group formed in Arkansas (1914; M. 222,730). The various churches of this denomination are affiliated with the *Holiness Movement*, stress entire sanctification, and have a Methodist and therefore, Arminian background. They reject definite creeds, but believe in the immediate witness of the Spirit as an inward proof of the believer's salvation, in divine healing, in the gift of tongues, in the premillennial coming of Christ, in tithing for the support of ministers and missionaries (no salary). To the *Holiness Bodies* belong eleven white and eight colored denominations.

Baptists

In America the first Baptist Church was founded by Roger Williams in Rhode Island (1639). Baptists are now divided into some large and many rather small groups. The Northern Baptist Convention (M. 1,538,871) sprang from the General Missionary Convention (1814). The Southern Baptist Convention (M. 536,129) withdrew from this body in 1845 over the slavery question, and has remained relatively conservative, while the Northern Convention has become extremely liberal (Shaller Mathews, Fosdick). The National Baptist Convention, U. S. A., Inc., and the National Baptist Convention of America (Negro bodies) are closely related (M. 3,911,612). The American Baptist Association (1905; M. 115,022) was organized in protest against the liberalism prevailing in the large bodies. The Free Will Baptists (1727; M. 118,871) are Arminian in doctrine. The National Baptist Evangelical Life and Soul Saving Assembly of U. S. A. (1921; M. 55,897) is a charitable, educational, and evangelical organization. The Primitive Baptists (M. 69,157) are opposed to all centralization, to modern missionary societies, and to Sunday-schools (known as "anti-missionary" Baptists). The United American Free Will Baptist Church (1901; M. 60,000) is closely related to the Free Will Baptists. In general, the Baptists may be divided into two groups: Calvinistic Baptists and Arminian Baptists. The Calvinistic Baptists hold all teachings common to Calvinism, allowing the use of reason in religion, denying the communion of natures in the Person of Christ, the means of grace, the real presence of Christ's body in the Lord's Supper, etc. In addition, they hold legalistic views concerning Sunday, regard the sacraments only as ordinances, insist on immersion, reject infant baptism, and are congregational (in-

dependent) in church polity, the sovereign right resting with the individual congregation. There are more Calvinistic Baptists than are Arminian Baptists. The latter hold the errors of Arminianism. There are also a number of small Baptist groups that are hard to classify since it is difficult to ascertain their exact confessional status.

Calvinistic Churches

This term includes such Reformed bodies as follow the Calvinistic confession of faith in opposition to Arminianism. The five points of Calvinism are: Total depravity; unconditional election; limited atonement; irresistible grace; absolute perseverance of the believers. But not all Calvinistic bodies adhere to every one of these points. To the Calvinistic churches belong (in a general way) the Anglicans, Presbyterians, Congregationalists, Baptists, the various Reformed churches, etc.

Church of the Brethren (Dunkers)

This group, also known as the *Conservative Dunkers*, originally emigrated from Germany in 1719 and settled in Pennsylvania. Being immersionists, they were called Dunkers (baptizers). In general, they may be grouped with Baptists (immersion; rejection of infant baptism), though in other points their doctrine resembles that of the Mennonites (non-resistance; refusal to bear arms; no oaths; love-feasts; foot-washing). The sovereign power is vested in the local church. Of the five Dunker bodies (German Baptist Brethren) the Conservative Brethren (Church of the Brethren) is the largest (M. 179,843). Next to it comes the Brethren Church (Progressive Dunkers) organized in 1882 (M. 16,590). Not related to the Church of the Brethren are the Plymouth Brethren, who originated in England (1827) and have no ecclesiastical organization and no ordained ministry (M. 25,806).

Church of Christ, Scientist

This is a cult founded by Mary Baker Eddy (1879) to restore the healing power of original Christianity (M. 268,915). Its doctrines are set forth in Science and Health With Key to the Scriptures (Mrs. Eddy). This non-Christian cult denies all fundamentals of orthodox Christianity, such as the Trinity, the deity of Christ, the vicarious atonement, etc.

Churches of God

There are a number of groups calling themselves *Church of God*, some of which differ considerably from the others. In the General Assembly of the Churches of God two are prominent because of their numerical strength: the Church of God (1886; Tennessee; M. 82,462) and the Church of God (Anderson, Ind.), organized (1880) and now emphasizing Christian unity (M. 83,875). These churches stress entire sanctification, divine healing, baptism by immersion, millennialism, foot-washing. Their background is Methodist and Arminian.

Church of the Nazarene

This is one of the larger Holiness bodies (M. 180,243), organized in Chicago (1907), stressing the early doctrines of Methodism, especially entire sanctification. It rejects belief in the charisma of tongues and divine healing, but is otherwise very broad in its doctrinal position, requiring only such beliefs as are "essential to Christian experience." A characteristic of this body is the stress which it puts on the teaching that Christ in His atonement made provision not only to save men from sin, but also to perfect them in love. Freedom is left to members regarding belief in Christ's second coming and in the mode of baptism.

Churches of Christ

Under this name we embrace a large group of churches which formerly were connected with the Disciples of Christ, but now (since 1906) are reported separately. They have no organization larger than the local churches, are conservative, and do not collect statistics (M. 309,551 in 1936). They belong to the Holiness bodies, teach Arminian doctrine, entire sanctification, baptism by immersion, divine healing, though they do not agree entirely in doctrine and practice, since they are not bound to creeds.

Congregational Christian Churches

The Congregational churches date back to the Pilgrim Fathers (1620) and originally had a Calvinistic background. By 1800 Unitarianism gained ground in the denomination and in recent years modernism, or religious liberalism, often amounting to downright atheism. The Christian churches date back to the revival movement at the end of the 18th century. In 1931 the so-called Christian Church (General Convention of the Christian Church) united with the Congregationalists (Seattle; M. 1,052,701). The united body has no binding creeds, is modernistic and unitarian in its belief, and stresses the social gospel.

Disciples of Christ (Campbellites)

The Disciples or Christians, also called Campbellites in popular speech, were gathered in the revival movement of the early 19th century by Thomas and Alexander (Thomas' son) Campbell, who rejected the Christian creeds, stressing only the Bible, but with the creeds also gave up such doctrines as the Trinity, Christ's deity, His vicarious atonement, man's total depravity, sin in the traditional orthodox sense, salvation by grace, emphasizing only faith, repentance, immersion (baptism), as things which men themselves can do. Baptism is only a confession; the Lord's Supper, only commemorative of Christ's death. If they are misjudged doctrinally, it is because of their own vague and ambiguous statements. No doubt, some disciples are conservative, while others are rationalistic and modernistic (M. 1,655,580).

Eastern Orthodox Churches

By the Eastern Orthodox Churches are understood the Eastern Catholic Churches, which early in the history of the Christian Church, separated themselves from the Western Catholic Church (Roman Catholic), refusing to acknowledge the Pope as the vice-gerent of Christ and the head of Catholicism. In Europe they are divided into various groups according to the different countries in which these churches were domiciled, though in doctrine the Greek Orthodox Church has held a sort of leadership. In the United States the largest Orthodox (true doctrine) Church is the Greek Orthodox Church (Hellenic), which, since the general convention (1930) in New York City, enjoys a large measure of unity and order (M. 650,000). Other large bodies of this denomination are: The Russian Orthodox Greek Catholic Church of North America (M. 300,000) and the Serbian Eastern Orthodox Church (M. 110,000). Outside the specific doctrinal questions pertaining to the papacy and a few others (the *filioque*), the Eastern Orthodox (Catholic) churches practically defend the same system of work-righteousness on which Romanism is built, as also the same saint worship. Melancthon's attempt to bring to these churches, which are now largely externalistic, the evangelical doctrines of the Reformation failed.

The Evangelical and Reformed Church

This body (M. 662,953) was formed (1934) by a union of the Evangelical Synod of North America and the Reformed Church. A constitution was declared in effect at the General Synod (1940). The merged boards were organized in 1941. The body is liberal in doctrine and unionistic, regards conversion as an ethical or moral transformation, mingles Law and Gospel, stresses the golden rule (social gospel), and has been influenced of late in its doctrinal aspects largely by Barthianism, but so that the Reformed background still governs the church in its basic teachings.

The Evangelical Church

The founder of this Methodist and Arminian body (M. 248,475) was Jacob Albright (Albrecht; 1807). Its adherents were variously known as Albright Brethren (Albrechtsbrueder) or German Methodists. They themselves chose the name Evangelical Association (Evangelische Gemeinschaft), which later was exchanged for the present name. They stress perfectionism, regard works as necessary for salvation, and like other Reformed bodies, deny the efficacy of Baptism, and the Real Presence of our Lord in the Holy Supper. A breach in the body in 1891, which gave rise to the United Evangelical Church, was healed in 1922, when the latter body united with the Evangelical Church. Some, refusing to return, formed the Evangelical Congregational Church (M. 25,241).

Religious Society of Friends (Quakers)

(Five Years Meeting)

The Friends owe their denominational existence to George Fox (d. 1690) who proclaimed the soul's immediate communion with God (enthusiasm, mysticism); but their theologian (Calvinist, Romanist, Quaker) was Robert Barclay. In America the body split into numerous sects, of which the one named above is the largest. The Religious Society of Friends (General Conference) is next in numerical strength (M. 16,875). Orthodox Friends speak of the deity and the redemptive work of Christ, the liberal Hicksite Friends, only of the mystical manifestation of Christ. The Friends rejects all creeds, so that it is impossible to say if really they have a distinctive Christian creed. Their source of doctrine is not Scripture, but the inner light; and their objective is not primarily salvation, but good works (the brotherhood of man). William Penn translated the simple ethical code of Quakerism (friendship) into exemplary practice in the colony founded by him in America (Philadelphia—City of Brotherly Love).

Independent Fundamental Churches of America

This is an organization of representatives of various independent churches in America, organized at Cicero, Ill. (1930; M. 50,000). It is not a denomination, but its members are found in various church bodies throughout the country. It stresses the verbal inspiration of the Bible, the vicarious atonement of Christ, His deity, His millennial return, and confesses the Holy Trinity in the traditional sense of Christianity, thus representing orthodox Fundamentalism.

The International Church of the Four Square Gospel

This is an evangelistic missionary body founded by Aimee Semple McPherson (1927) after she had organized the parent church in Los Angeles (Angelus Temple; 1923). It has many branch churches in the United States and numerous missions at home and abroad (M. 250,000). The body teaches the distinctive doctrines of Fundamentalism, and besides, the Holy Spirit's gift of divine healing and entire sanctification. The four elements stressed by the advocates of the Four Square Gospel are: Conversion; divine healing; baptism of the Holy Ghost, including "tongues"; and the premillennial return and rule of Christ.

Jewish Congregations

The first Jewish congregation recorded in America is that of Shearith Israel (Remnant of Israel) in New York City (1656). In 1936 the Jewish congregations in our country recorded a membership of 4,641,184. These congregations are either orthodox (clinging to the fundamentals of ancient Judaism, especially the Messianic hope, in an earthly, materialistic sense) or Reform, the latter's religion being little more than naturalism (the existence of a deity, the immortality of the soul, salvation by character). There are about 100,000 Christian converts from Judaism in our country.

The Latter Day Saints (Mormons)

This body owes its existence to Joseph Smith, who, after the publication of the Book of Mormon (put into shape by the deposed Baptist minister Sidney Rigdon) in 1830, organized the first Mormon Church the same year. Smith was killed in 1844 and Brigham Young led most of the fanatic followers to Utah (Salt Lake City). Of the six Mormon bodies the Church of Jesus Christ of Latter Day Saints is the largest (M. 816,774) and the Reorganized Church of Jesus Christ of Latter Day Saints the second largest (M. 110,481). The first recognizes the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price as God's word, and seeks to continue the primitive church organization, the gifts of tongues, prophecy, revelation, visions, healings, and the interpretation of tongues. The latter has headquarters at Independence, Mo. It followed the son of Joseph Smith, not Brigham Young. Mormons, despite their assertions to the contrary, deny the fundamentals of Christianity (Holy Trinity, vicarious atonement, salvation by grace) and besides, teach "celestial marriage," baptism for the dead, "blood-atonement," and other pagan doctrines. The Reorganized Church professes the Trinity, denounces the doctrine of the Adam-god, the plurality of god, and of blood atonement, yet is also, in its basic teachings, non-Christian.

The Lutherans

Lutheranism came into existence through the work of Dr. Martin Luther (1483-1546), who restored the Bible to its proper place, repudiated the work-righteousness, saint worship, and the many other errors of the existing (Roman Catholic) Church, declared the principle of separation of church and state, introduced popular education, and, above all, proclaimed anew the ancient fundamental doctrines of the Christian faith: "Scripture alone," as the source and standard of faith and life, and "grace alone" as the cause of man's salvation. Lutheranism, in its confessional form, upholds the verbal and plenary inspiration and the inerrancy of Scripture, the Holy Trinity, the deity and vicarious atonement of Christ, salvation by grace through faith in Christ's blood, the regenerating and sanctifying power and work of the Holy Spirit, the efficacy and necessity of the means of grace, the Word (Gospel) and the sacraments, the eternal election of God's saints unto eternal life, the resurrection of the dead, the final judgment, and the eternal blessedness of the believers and the eternal damnation of the unbelievers and wicked. Lutheranism, however, does not teach a millennium, since neither the ancient church creeds nor Scripture itself, in its proof texts on eschatology, allow a millennial reign of Christ on earth. Lutheranism came to the country very early in its history, and today represents a large and rapidly growing church body of more than five million members in the United States and Canada. There are still a few independent Lutheran bodies, but most Lutheran churches belong to one of the three major bodies: I. *The American Lutheran Conference*, consisting of the following church bodies: the American Lutheran Church (M. 547,812); the Evangelical Lutheran Augustana Synod (M. 352,571); the Norwegian Lutheran

Church of America (M. 569,112); the Lutheran Free Church (M. 49,506); the United Danish Evangelical Lutheran Church in America (M. 33,439); II. The *Evangelical Lutheran Synodical Conference of North America*, consisting of the following church bodies: the Evangelical Lutheran Synod of Missouri, Ohio, and Other States (1,320,510); the Evangelical Joint Synod of Wisconsin and Other States (M. 315,560); the Slovak Evangelical Lutheran Synod of America (M. 22,424); the Norwegian Synod of the American Evangelical Lutheran Church (M. 8,777); the Negro Mission of the Synodical Conference (M. 10,724); III. The *United Lutheran Church in America* (M. 1,709,290). While there is as yet no complete agreement among these three major church bodies regarding doctrine and practice, intersynodical conferences are being held for reaching such agreement. Since the Lutheran Church is historically a confessional church body, it takes doctrinal differences very seriously, and there is therefore among Lutheran church bodies greater agreement in doctrine and practice than there is among other church bodies in our country. The following characteristics of the Confessional Lutheran Church flow from its two major doctrines, namely, first, that the Bible is the only source and norm of faith; and, second, that sinners are saved alone by grace through faith in Christ. 1. The Lutheran Church is *confessional*. By word and deed it confesses the whole counsel of God as this is taught in the Bible, and refuses to fellowship with all such as deviate from the truth of God's Word; 2. The Lutheran Church is *educative*. Regarding the Gospel of Christ as the true means of grace, it believes in a thorough education and instruction of all its members, both young and old, in the saving truths of Scripture; hence its system of parish schools, its confirmation instruction, summer Bible schools, doctrinal preaching, and the like; 3. The Lutheran Church is *evangelical*. It forbids only that which God Himself forbids in His Word; hence its retention of ritualistic forms of service, crosses, pictures, symbols, and so forth, allowing individual Christians the greatest freedom in all adiaphora; 4. The Lutheran Church is truly *democratic*, believing that the supreme authority in matters of church polity rests with the congregations. In all things pertaining to doctrine, the Word of God is the sole arbiter and judge. In all other matters, the principle of Christian love decides the issues; hence the common Christians are accorded every privilege which their high dignity as priests and kings before God in His kingdom demands; 5. The Lutheran Church is *Biblical*; hence it insists upon separation of Church and State, rejects every millennialistic scheme, and has its conversation in heaven (inculcating spiritual-mindedness), where all true believers in Christ, who form the true, invisible Church of God, shall be forever united in the Church triumphant in revealed glory; 6. The Lutheran Church is *faithful to Christ*; hence its opposition to every form of unbelief, such as lodgery, unionism, modernism, rationalism, etc., and its open denunciation of every form of unholiness, as also its repudiation of the social gospel, its glory being the spiritual Gospel of Jesus Christ, the joyous message of God's grace in Christ Jesus, by which sinners are saved unto life eternal.

The Mennonites

The Mennonites owe their name to Menno Simons, their outstanding leader (b. 1496), who gathered some of the scattered Anabaptist groups in the Netherlands, after they had been dispersed in Germany (disorders in Muenster; 1535; Jan von Leyden). Persecuted in various parts of Central Europe, they sought refuge in America as early as 1683 (Germantown, Pa.; William Penn). Today they number about 90,000 members, who are divided into sixteen groups, with centers in Scottdale, Pa., and Elkhart, Ind. The largest group is the Mennonite Church (M. 51,879); the second largest, the General Conference of the Mennonite Church of North America (M. 36,032); the third largest, the Mennonite Brethren Church of North America, with the Old Order Amish Mennonite Church (12,053) in the fourth place. It is hard to define their doctrinal status, since they have no binding creeds. But central in their teaching is a mystical spiritualism, according to which man is obliged to seek a mystical communion with God through the working of the Holy Ghost. With this doctrinal focus established, a wide range of trends is permitted, some Mennonites being outright Enthusiasts, others Pelagians or Arminians, others Quietists, others approaching the Reformed and others again the Lutheran doctrinal ideal. The Old Order Amish group is the most conservative; the Mennonite Church occupies a central position, while the General Conference of Mennonites of North America is outspokenly liberal. To Mennonites justification means moral transformation, a church with sinners is no true church, and the sacraments are mere symbols, while footwashing is a sign of the purification of the soul. Over against civil government, Mennonites are passive, holding that it has no right to demand oaths, inflict capital punishment or wage wars, these things being contrary to Christ's teachings. For the greater part, the Mennonites avoid all luxury, secret societies, defence by force, litigation, and have proved themselves honest and industrious in their civil life.

The Methodists

Methodism in the United States originated with the efforts of John and Charles Wesley, leaders of the revival movement in England in the 18th century. Methodism was planted in America (from Ireland) in 1760. In 1771 Francis Asbury, later a Bishop, came to Philadelphia and it is largely through his tireless efforts that the denomination was firmly established. The Methodist Episcopal Church was organized in 1784-85. The Methodist Episcopal Church, South, dates from 1845 (slavery question), and the Methodist Protestant Church, from 1830 (lay representation). In 1930 these three bodies united into The Methodist Church (M. 7,813,891). Other large Methodist bodies are the African Methodist Episcopal Church (M. 868,735), the African Methodist Episcopal Zion Church (M. 414,244), the Colored Methodist Episcopal Church (M. 380,000). Altogether there are nineteen Methodist bodies (white and colored) in the United States. Methodists are Arminian in doctrine, emphasize holiness or entire sanctification (perfectionism), are emotional in their religious expressions and legalistic in their demands (adiaphora forbidden). The sacraments are to them mere symbols of divine grace. In their churches they distinguish

between pastor (elder), deacon, local preacher (lay), and exhorter. Regarding church polity three systems are in use: the episcopal, the conference, and the congregational. Methodism has wielded a wide and strong influence on individuals and church groups and many religious groups are Methodist in doctrine or trend, though they do not belong officially to any Methodist Church.

The Polish National Catholic Church

This is a Catholic group which has repudiated the Pope and the Roman Catholic priesthood, but at the same time also a great part of the Apostles' Creed. It began in 1904 when Polish immigrants became dissatisfied with the power which the Council of Baltimore (1883) had given to the priests. It has abrogated celibacy, and priests are permitted to marry with the permission of the bishop and the congregation. It regards faith as helpful to man, though not absolutely necessary. Good works bring man nearer to God and His Mediator, Christ Jesus. The doctrine of eternal punishment is rejected; sinful man after death may have a chance to regain divine grace through contrition, penance, and noble deeds. Sin is looked upon as a lack of perfection in man, and as man progresses in the knowledge of God, sin will gradually disappear. When thus man will have obtained the image of God, His kingdom will prevail upon earth (M. 63,366).

The Presbyterians

The origin of the Presbyterians goes back to John Calvin (d. 1564), who organized the Reformed Church in Geneva on the presbyterian basis. (Rule by presbyteries, consisting of the pastor and one ruling elder from each of a number of congregations in an area. Above the presbyteries stands the synod [a number of presbyteries] and above the synod, the General Assembly. The session [minister and the ruling elders with the deacons], the presbytery, the synod, and the General Assembly form the church court.) In Scotland John Knox (d. 1572) spread presbyterianism and very early it appeared also in England. Already in 1640 a Presbyterian church was established in America and in 1706 a presbytery. Today the largest Presbyterian bodies are: the Cumberland Presbyterian Church (1810; M. 72,591); the Presbyterian Church in the United States, often known as the Southern Presbyterian Church (separated from the Presbyterian Church on account of the slavery question; M. 546,479); the Presbyterian Church in the United States of America (1640; M. 1,986,257); and the United Presbyterian Church of N. A. (1858; M. 190,724). In all, there are now in the United States eleven Presbyterian bodies, which differ considerably from one another in details. The larger groups are permeated with liberalism. In general, the Presbyterian bodies hold to the Reformed faith, as this is laid down in the Westminster Confession. The Bible Presbyterians are millennialists.

The Protestant Episcopal Church

This body was established in the United States when Virginia (1607; Jamestown) was settled, as the Church of England. It became inde-

pendent of the Church of England in 1789 (M. 2,074,178). Its doctrinal platform embraces the Apostles' and the Nicene Creed and the Thirty-nine Articles (of the Anglican Church), somewhat modified. Laxity and modernism prevail in this church body today. The three parties found in it, are: the High Church party (Romanizing), the Low Church party (evangelical), and the Broad Church party (liberal). The background of the church body is Calvinistic; but not only are extreme modernistic views held, but also such Roman Catholic tenets find defenders as the doctrine of transubstantiation, holy water, the reservation of the sacrament, convents, and prayers for the dead. Connection with the Church of England is kept up through the Lambeth Conferences meeting in London every ten years. The body is extremely unionistic and fellowships with other church bodies, especially with those holding the doctrine of the Apostolic Succession, a central doctrine of Episcopalianism.

Reformed Bodies

There are three church bodies in our country which use the term *Reformed* (Calvinistic) in their official names. The most noted of these are the Christian Reformed Church (Dutch Calvinists; 1857; M. 126,293) and the Reformed Church in America (New York; 1628; M. 163,835). The Reformed Church in the United States (formerly the German Reformed Church) was united with the Evangelical Synod of North America in 1934. These Reformed churches are strictly Calvinistic, acknowledging as their symbols not only the Heidelberg Catechism, but also the Belgic Confession and the Canons of the Synod of Dort. In church polity they are similar to the Presbyterian Church, though there is a difference in terminology. The ministers, elders, and deacons of a church thus form the consistory; all the ministers of a district with one elder from each church form a classis; four ministers and four elders from each one of a number of classes form the provincial synod, while ministers and elders from each classis, approved by the provincial synod, compose the General Synod. The chief theological seminary of the Reformed Church in America is located at New Brunswick, N. J., that of the Christian Reformed Church, at Grand Rapids, Mich.

The Roman Catholic Church

The Roman Catholic Church (M. 22,945,247) is so well known to most inhabitants of our country, both in doctrine and practice, that it requires little further description. It is so absolutely antichristian in its specific teachings that Luther and the Lutheran Confessions (together with many Calvinistic theologians and not a few Catholic leaders) have acknowledged the papacy as the Antichrist, whose coming Scripture predicts in 2 Thess. 2; 1 John 2: 18, and other places (cf. Daniel, Revelation). While in theory Romanism acknowledges the Christian creeds, it has so hedged these in by other antisciptural creeds (cf. the Tridentine and Vatican decrees) that it is almost impossible for the Roman Catholic church member to learn the pure Gospel of Christ (salvation by grace through faith in Christ). Among its teachings are the following: Traditions and the Apocrypha are a source and standard of faith together with Scripture. The Pope

is the vicar of Christ, and (according to the Vatican Council, 1870) infallible in his decisions and teachings, so that Romanism presents a special kind of enthusiasm. Throughout, the doctrinal content is dominated by rationalism, and the whole system of teaching, with all its antisciptural tenets, like saint worship, purgatory, the mass, extreme unction, additional sacraments and sacramentals, is based upon the work-righteousness. The papacy claims supreme power in Church and state and is opposed in its doctrinal decrees to the system of free democracy, as we enjoy it in our country. The Council of Trent (1545-1563) denied and anathematized every evangelical doctrine which the Reformation, on the basis of Scripture, proclaimed anew, and thus Romanism represents a perverse and hardened church, an inveterate enemy of the Gospel of Jesus Christ. While today it permits Bible reading (under the pressure of Protestant Bible societies), it is opposed to the thorough Christian indoctrination of the common people, and wherever it hold sway keeps the people in dense spiritual ignorance. It has been well said that the Church of Rome cannot be the true Church of Jesus Christ, since it contradicts and opposes His precious Gospel of free grace in Christ, the Savior of mankind. The old maxim: "There is no salvation outside the church," does not refer to the Church of Rome, but to the invisible church of God, consisting of all true believers in Christ Jesus, no matter in what visible Christian church they may be found.

The Salvation Army

This is an evangelistic organization, with a military government, first set up by General Wm. Booth (d. 1912) in England and introduced into America in 1880 (M. 220,367). Its chief purpose is to effect the spiritual regeneration of fallen mankind by persuading fallen men and women to lead clean lives. Its preaching is highly emotional, and while the fundamentals of the Gospel are distinctly proclaimed on the basis of the Bible, the subjective experiences of the converted play an eminent part in their assurance of salvation. The organization does not acknowledge the verbal inspiration of Holy Scripture nor does it use the sacraments even as ordinances, the Army having no use for means of grace. In their preaching, Salvationists mingle Law and Gospel, do not clearly present the vicarious atonement ("The death of Jesus Christ is not the actual payment of the sinner's debt"), misrepresents regeneration as a "change of character," just as they do conversion, justification, faith, and other vital doctrines, so that beyond the bare doctrinal teaching of Christ's redemption, they have no clear and adequate Christian theology. In addition, they are perfectionists. The American Rescue Workers and the Volunteers of America are closely related to the Salvation Army in doctrine and practice. Their separate existence is justified by the claim that these organizations are thoroughly American in principle and method, whereas the Salvation Army is primarily an English (British) institution.

The Unitarians

The Unitarian Churches sprang from the liberal movement in Congregationalism, beginning in the 18th century. The American Uni-

tarian Association was formed in 1825, and a national conference was organized in 1865 (M. 61,600). Historically, the Unitarians are the followers of the Socinians, who (after the Reformation) denied every tenet of the Christian faith. Unitarians and modernism (religious liberalism) are identical.

United Brethren in Christ

The United Brethren in Christ (1800) are the fruit of the work of Philip Wm. Otterbein, a German Reformed minister, and Martin Boehm, a Mennonite, who together inaugurated an evangelistic movement among the Germans in Pennsylvania. There are in our country three bodies of United Brethren, of which that of the Church of the United Brethren in Christ is the largest (M. 425,337). The confession of the United Brethren is syncretistic, it being a union of Reformed, Lutheran, Mennonite, and Dunkard elements. Their theology is Arminian, since both in doctrine and in church polity the body is essentially Methodist.

B. RELIGIOUS TRENDS, AND BODIES MENTIONED IN PART I, AS ALSO SOME OF THE SMALLER RELIGIOUS GROUPS

Agnosticism

The unchristian belief that God is the Unknown or the Unknowable, so that man cannot know whether or not there is a God and whether or not there are divine truths, as Christianity and man's natural knowledge of God teach.

American Ethical Union

A movement, founded by Dr. Felix Adler (1876), which "asserts the supreme importance of the ethical factor in all the relations of life." It rejects Christ and the Bible, and accepts only "experience" as the source of the light for a moral life.

Antichristian Tendencies

In 1 John 2: 18 St. John says: "Little children, it is the last time; and as ye have heard that *Antichrist* shall come, even now are there many *antichrists*; hereby we know that it is the last time." Antichristian tendencies are all false beliefs or doctrines by which the fundamentals of the Christian faith are denied. Luther and the Lutheran Confessions hold that *the Antichrist*, of whom St. John (1 John 2: 18) and St. Paul (2 Thess. 2: 3, 4) speak, has been revealed in the papacy.

Arminian Baptists

Such Baptists as follow the Arminian rather than the Calvinistic beliefs. See Baptists; also Arminians; also Calvinistic Churches.

Atheists

Those who hold the antichristian belief that there is no God (cf. Ps. 14: 1). In Russia, after the overthrow of the Czarist government, atheism all but destroyed Christian and other religious beliefs. In America, the American Association for the Advancement of Atheism (1925) is aggressively militant against Christianity and other forms of religious profession.

Bahai Faith

The Bahai faith is held by the followers of Baha-ullah, a false prophet from Persia (1817-1892) who intermingled Mohammedan and Persian (also Buddhistic) thoughts and identified himself with God. In America evolutionistic, rationalistic, theosophical and other pagan beliefs were added to this heathen, pantheistic cult.

Buddhistic Missions of North America

This body (M. 35,000; headquarters: San Francisco, Cal.) has been organized to spread the heathen religion of central and southern Asia (India, China, etc., M. 400,000,000) in America. It is a pagan cult without joy or hope, teaching the salvation of the soul from endless earthly existence by contemplation of the truth and good works. Death is its salvation; annihilation, its heaven (*Nirvana*).

Calvinists

The followers of the doctrinal system of John Calvin (d. 1564; Geneva, Switzerland). Prominent in his doctrinal system is the teaching of eternal reprobation, according to which some have been predestinated by God from eternity to eternal damnation, a doctrine which the Bible does not teach. Central in his teaching is that of God's absolute sovereignty.

Calvinistic Baptists

Baptists following the teachings of John Calvin. See Baptists. In opposition to them are the Arminian Baptists (Free-Will Baptists, Baptist Church in Christ; United Baptists, etc.). See also Calvinistic Churches, Calvinists.

Calvinistic Methodists

For the greater part, the Methodists, following John Wesley, are Arminian in their teaching. George Whitefield (d. 1770), however, opposed Arminianism and became the founder of the so-called Calvinistic Methodist churches.

Catholic Apostolic Church (Irvingites)

A fantastic body organized by Edward Irving (d. 1834) in London, England. Teaching that the Lord could not return unless there existed the twelvefold apostolate with charismatic gifts (prophecy, the

miraculous gifts of healing and tongues), this enthusiastic sect obscured and perverted many of the fundamentals of the Christian faith. It is now a very small group (M. 2,577 in 1936).

Chiliasts

Those who hold the belief that Christ will reign personally on earth with His saints for one thousand years or an indefinitely long period before the end of the world. See Millennialists.

Campbellites

See Disciples of Christ.

Christian Church (General Convention)

See Congregational Christian Churches.

Christian Catholic Church in Zion (Dowieites)

A sect founded by John Alexander Dowie at Chicago in 1896 to restore the Apostolic Church with apostles, prophets, elders, and the gift of healing. Strongly millennialistic, the sect taught dispensationalism. Other teachings of Dowie were: Baptism by immersion, tithing as an obligation, abstinence from pork, liquor, smoking, medicine. After his death (1907), his son-in-law Glenn Voliva took over Dowie's organization in Zion City, north of Chicago, which upon the death of Voliva was declared bankrupt (1932).

Christian and Missionary Alliance

An evangelistic and missionary movement, started by Rev. A. B. Simpson in New York (1887), to hasten the return of Christ by preaching the Gospel in all the world and deepen the spiritual life of Christians by the testimony of the Holy Spirit (entire sanctification). Though undenominational and having no official creeds, members must teach the full or fourfold Gospel: (1) Christ, the Savior from sin; (2) Christ, the Sanctifier (entire sanctification); (3) Christ, the Healer (divine healing); (4) Christ, the coming King (millennialism). A zealous missionary body (M. 32,872).

Christian Israelites

A fantastic millennialistic sect founded by Johanna Southcott (England), who in 1792, declared herself to be the prophetess described in Rev., ch. 12. She predicted that the Messiah would be born of her on Oct. 19, 1814. Instead, she died soon afterwards. Her sect strictly obeyed the old Testament ceremonial laws, especially those pertaining to the Sabbath.

Christian Scientists

See Church of Christ, Scientist.

Churches of God in North America

(General Eldership)

There are many groups that bear the name "Church of God," some belonging to the Holiness Bodies, others to the Adventists, others again to the Dunkers (German Baptist Brethren; see Church of the Brethren). The relatively large body (M. 33,727) referred to here is known also as Winebrennerians. It seceded from the German Reformed Church and followed John Winebrenner, an ardent revivalist, out of whose revival movement among the Germans in Pennsylvania the body emerged in 1825. While it has no creed, it is Arminian in doctrine, regards regeneration as a moral transformation, denies that children can believe, and is devoted to millennialism. It recognizes no Sacraments, but regards as ordinances foot-washing, the Lord's Supper, and Baptism by immersion (rejection of infant baptism).

Colored Primitive Baptists

One of the larger Negro Baptist groups, founded in 1865, and holding the same beliefs as the white Primitive Baptists (M. 43,978).

Community Churches

Community churches (union churches; federated churches; M. 88,411) have so broadened their terms of membership as to include all professing Christians in a place who care to join them. Though organized along different lines, they, in general, advocate a this-worldly religion, laying but little stress on doctrine. Being thoroughly unionistic and thus denying specific Christian teachings, they seek to work out programs of service to suit the needs of the respective community (Boy Scouts, Campfire Girls, libraries, lyceum courses, amateur dramatics, etc.).

Confucianists

The followers of Confucius (d. 478 B. C.), whose ethical and political system, combined with the more ancient religious beliefs of China, forms the basis of Chinese law and education. Confucianism is not so much a religion, as rather an ethical system, pointing out the moral relations between man and God and between man and man. It is generally acknowledged by the Chinese, either in a pure form or mixed with Buddhist elements. In America Confucianism has had followers not only among the Chinese on the West Coast, but also among some white converts.

Dispensationalists

See Millennialists.

Dunkards

See Church of the Brethren (Dunkers).

Eastern Catholic Church

See Eastern Orthodox Churches.

Episcopalians

See Protestant Episcopal Church.

Evangelical Association

See Evangelical Church.

Evangelical Synod of North America

See Evangelical and Reformed Church.

Evangelical Congregational Church

In 1891 a division occurred in the Evangelical Association, which later was known as the Evangelical Church. In 1922 the division was healed, but a part of the group was not satisfied with the reunion and remained separate, adopting the above name (M. 25,241). This group differed mainly on points of church polity, as the name "Congregational" suggests.

Evolutionists

Evolutionists deny the Biblical narrative concerning the creation of the world, asserting that all things (including man) developed from lower to higher, from simple to complex forms of life by forces resident in matters. Evolutionism involves a blend of pantheism and materialism, of rationalism and atheism, and is in strong opposition to Christian belief. Evolution proper is atheistic. The so-called "theistic evolution" is an adaptation of evolution proper by rationalistic church groups who assert that evolution is God's method of producing the universe. Both types are in opposition to Scripture.

Father Divine

A Negro false prophet whose teaching is described as a mixture of Theosophy, Christian Science, Spiritualism, and downright foolishness. By his followers he is recognized as God. He teaches divine healing, denies the death of true believers, advocates celibacy, and in general demands that his followers lead a moral life. This movement is downright unchristian.

Federal Council of Churches of Christ in America

The Federal Council of Churches of Christ in America (1908; Philadelphia, Pa.) includes twenty-five constituent bodies with 24,884,640 members in the United States; 716,920 in Canada. It has no authority over the churches that belong to it, but exercises merely an advisory function, though it endeavors to be the mouthpiece of Protestantism in America. It is grossly unionistic and modernistic and advocates the social gospel.

Finnish Lutheran Churches

Among the larger independent or semi-independent Lutheran groups the following deserve notice: The Finnish Apostolic Lutheran Church

(M. 14,511); the Finnish Evangelical Lutheran Church (Suomi Synod) (M. 28,185); and the Finnish Evangelical Lutheran Church in America (M. 5,928).

First Century Christian Fellowship

This movement, known also as the Oxford Group, the Fellowship, or simply as Buchmanism, was started by Rev. F. N. D. Buchman, an ordained clergyman belonging to the United Lutheran Church. It gained headway in 1930 and the following years, but apparently is no longer aggressive. Some of its features are: Entire surrender to God; daily quiet time for Bible-study, prayer, and meditation; the guidance of the Holy Spirit; confession of sin; bearing witness to one's own experience of God's saving power and "teamwork." By "guidance" it means immediate revelation of God's will. For confession of sin it uses the term "sharing." Buchmanism is unionistic and rationalistic, without a clear-cut confession of Christ's deity and atonement. It does not acknowledge the Bible as the absolute source and norm of faith.

Free Protestants

This term includes various rationalistic bodies, inimical to the Christian faith which years ago were organized by German immigrants opposed to Christianity. While the old groups no longer exist, their principle is followed by such nationalistic groups as the Liberal Church, Inc. (Denver, Colo.), as also by other rationalistic bodies (Unitarians, Universalists, etc.). Free Protestantism is tantamount to Modernism.

General Baptists

A group of Arminian Baptists, organized by Benoni Stinson (1824), forming a relatively large body (M. 39,600).

General Six Principle Baptists

A small group of Arminian Baptists, organized in Providence, R. I. (1653) and acknowledging as basic teachings the six principles of Heb. 6: 1, 2: Repentance, faith, baptism, laying on of hands, resurrection, eternal judgment. They overlook the fact that the sacred writer here does not enumerate all the fundamental teachings of Christianity.

Holiness Churches

See Church of the Nazarene; also Assemblies of God. The Holiness bodies, Arminian in doctrine, believe in (1) the triune God; (2) the plenary inspiration of Scripture; (3) man's fall and hereditary corruption; (4) the eternal damnation of the finally impenitent; (5) Christ's vicarious atonement for the whole human race and salvation by faith in Him; (6) entire sanctification after regeneration; (7) the witness of the Holy Ghost to the believer's new birth and entire sanctification; (8) the return of Christ, the resurrection of the dead, and the final Judgment. This doctrinal program, however, is not as orthodox as it appears, for when it is examined in detail fundamental errors everywhere appear. Original sin, for example, according to Holiness writers, does not involve guilt unless it is approved by the free agent (Armin-

ianism). So also the entire doctrine of entire sanctification is rationalistic and enthusiastic. Related to the Holiness bodies are the Evangelistic Associations, which are fundamentalist missionary organizations, teaching perfectionism, charismatic gifts (miraculous gifts of the Holy Spirit), divine healing, foot-washing, millennialism. See Christian and Missionary Alliance.

Humanism

Humanism (cf. John Dewey, Roy Wood Sellars, E. S. Ames, etc.) is an antichristian philosophy, which either ignores God or is downright atheistic. It opposes "belief in God as a superhuman intelligent Being worthy of human faith and fellowship." It is rooted in materialistic science.

"I Am" Cult

A pantheistic, theosophical cult which claims that every person has an "I Am" controlling influence, with which he may make contact through mysticism and thus gain access to the never-failing light and power of the "Mighty I Am Presence." It belongs to the many antichristian cults current among those who reject the Gospel of Christ.

Irvingites

See Catholic Apostolic Church.

Lodges

The pattern of all antichristian lodges is Freemasonry, which, while not a church, may be defined as an unchristian cult, teaching a universal religion (of works) to which Jews, Christians, and heathen may agree. It originally sprang from the deism of British freethinkers, and was organized in London (1717) as the Order of Ancient Free and Accepted Masons. In the United States this "Order" is represented by the Blue Lodge (3 degrees, basic to the rest), the Scottish Rite (30 degrees) and the American Rite (Royal Arch Masonry; 13 degrees). The Royal Arch Masonry has several side degrees, as, for example, the Knights Templars. The three basic degrees of the Blue Lodge are: the Entered Apprentice, the Fellowcraft, and the Master Mason. Antichristian lodgery thus denies the fundamentals of Christianity, such as the sole authority and infallibility of Scripture as the Word of God, the Holy Trinity, Christ's deity and vicarious atonement, salvation by grace through faith in Christ, and teaches in the place of true religion the pagan doctrine of work-righteousness. Christianity and antichristian lodgery are irreconcilable opposites.

Millennialists (Dispensationalists)

Millennialists (premillennialists, premillenarians, chiliasts), in general, believe that Christ after His second coming will rule with His saints on earth for a thousand years visibly and personally and that this will be the consummation of the history of His Church on earth. Post-millennialists believe that Christ's second coming will follow the millennium, but modern chiliasts are upon the whole premillennialists.

At the close of the millennial rule of Christ the saints will enter heaven with Christ, while the wicked, after their resurrection, will be condemned to eternal damnation. In details the schemes of the various millennialists are greatly contradictory.

In recent years the millennialistic scheme has been spun out into a fantastic system, known as dispensationalism. According to this rationalistic belief, the six-day creation week has its counterpart in a "world-week" (cf. 2 Pet. 3: 8), every "day" or dispensation beginning with a special revelation of God and ending with a catastrophe as a punishment because requirements were not met. The dispensations are as follows: (1) Dispensation of Innocence (Garden of Eden; Fall); (2) Dispensation of Conscience (First Gospel; Flood); (3) Dispensation of Government (Murder to be punished by man; destruction of Sodom); (4) Dispensation of Patriarchs (Covenant with Abraham; promises not realized, Heb. 11: 13; Pharaoh's army destroyed); (5) Dispensation of the Mosaic Law (Commandments, judgments, ordinances; the crucifixion); (6) Dispensation of Grace or Mystery (Christian Church; tribulation, destruction of Antichrist, judgment of nations); (7) the Kingdom of Manifestation, corresponding to the first Sabbath (the millennium is the Great Sabbath; judgment at the "White Throne"; destruction of Satan).—The Second Coming of Christ (the resurrection of unbelievers; judgment at the "great White Throne," which is the third judgment; the destruction of death and hell; the new heaven and earth).

Not satisfied with these details, which are built up on various passages, forced to fit in with the scheme, dispensationalists have divided the last happenings during the last seven years of the sixth dispensation, through the millennial reign of Christ to eternity into twenty distinctive events: (1) Christ's invisible return; (2) the resurrection of the just and the translation of the living believers; (3) the rapture; (4) the judgment of the believers (*the first judgment*); (5) the war in heaven, when Satan is cast on earth; (6) the Church escapes the seven years of tribulation; (7) the great tribulation of the Jews and perhaps of the entire Christian Church; (8) the Jews return to Palestine; (9) Antichrist is revealed as the hater of Jews; (10) God and Magog; destruction of Antichrist; (11) the revelation of Christ; (12) His coming to the Mount of Olives; (13) the judgment of the nations as to their attitude toward the Jews (*second judgment*); (14) Satan bound (after Armageddon); (15) the millennium; fulfilment of prophecies concerning the supremacy of the Jewish nation; (16) Satan loosed (battle of God and Magog; Satan cast into hell); (17) the second resurrection (unbelievers raised); (18) the judgment at the "Great White Throne" (*third judgment*); (19) death and hell destroyed; (20) the new heaven and earth.

It is clear that with this undue emphasis on millennialistic or dispensationalist details the fundamentals of the Christian truth must either be ignored or denied, namely, the preaching of repentance and remission of sins (Luke 24: 47). The Lutheran Augsburg Confession rejects the entire millennialistic scheme as a system of "Jewish opinions" (Art. XVII). Christ's eschatological teachings (cf. Matt. ch. 24) leaves no room for any millennialistic or dispensational hope, nor do any of the great Christian creeds profess chiliasm. It is a product of

rationalizing enthusiasm which perverts Scripture and draws the minds of men away from the doctrines of sin and grace, justification and sanctification, which must ever be stressed, as the Christian is directed in Scripture to the inheritance in heaven and not to any millennial reign of Christ on earth (Phil. 3: 20, 21).

Modernists

A broad term covering various forms of modern rationalism, pantheistic and materialistic, which for more than a quarter of a century has been spread in colleges and churches, antagonizing and denying the Christian faith. In Catholicism, modernism is referred to as "an alliance between faith and a false philosophy," manifesting itself in a spirit of disobedience over against Roman Catholic Scholasticism and demanding a compromise between authority and liberty. Against it was directed the encyclical of Pius X, *Pascendi Gregis* (Sept. 8, 1907).

Modern Sectarian Churches

A general term used for churches of Reformed background with strong rationalistic and enthusiastic teachings, denying or obscuring either some or all the fundamentals of the Christian faith.

Moravian Brethren

The Moravian Brethren (Bohemian Brethren, *Unitas Fratrum*, United Brethren; not to be confounded with the Methodist United Brethren in Christ) owe their origin to the work of John Hus, who suffered martyrdom in 1415. In 1734 Moravian missionaries came to Georgia and in 1740 to Pennsylvania, establishing the Moravian Church (*Unitas Fratrum*). There are today three small bodies of Moravians, the Bohemian and Moravian Brethren; Evangelical Unity of Bohemian and Moravian Brethren in North America; the Moravian Church (*Unitas Fratrum*). These bodies differ in minor matters, are all strongly mission-minded, Calvinistic (except regarding the doctrine of predestination), insist upon personal and emotional piety, are antinomian (opposed to law preaching) and Arminian in their doctrine of man's free will and his total depravity. Their emotional religion has made this church rich in liturgy and hymnody, James Montgomery, a famous hymn writer, belonging to this group.

Mormons

See Latter Day Saints.

New Thought

An antichristian, pantheistic cult related to Christian Science in doctrine, practice, and origin. It believes in new revelations, and regards the Christian Church with its fixed doctrine as a barrier to all really advanced religious, philosophic, and scientific thought. Theosophy plays an important part in its teaching, just as there is in it also an appeal to the occult.

Occultists

Persons professing or practising occultism, as this is done in modern theosophy and similar antichristian cults.

Old Catholic Churches

These are churches which have retained certain distinctive doctrines and customs of the Roman Catholic Church, while rejecting the Roman Catholic hierarchy. When in 1870 the Vatican Council adopted the doctrine of papal infallibility, some prominent Catholic leaders (Doellinger), refusing to accept the decree, were excommunicated and formed the Old Catholic Church. There are, according to the Yearbook of American Churches (1943), in the United States five Old Catholic Churches, of which the largest is the Old Catholic Church (M. 39,600).

Pantheists

Pantheists identify the universe with God, deny the personality of God, reject human freedom and responsibility, thus destroying the root of morality. They claim that there is no evil, since there is no essence outside God; and since there is no evil, there is no sin. Pantheism plays a prominent figure in Christian Science, Theosophy, Bahaiism, Modern Judaism, New Thought, and other antichristian cults.

Pelagians

Pelagians (followers of Pelagius; c. A. D. 400) believe that man, unaided by divine help, can convert himself to God, since there is no hereditary corruption. Semi-Pelagianism (a Roman Catholic doctrine) is a modified form of Pelagianism. A similar error is found in all religious groups that teach man's cooperation in conversion (Arminianism).

Pentecostal Assemblies

The Pentecostal groups are closely related to the Holiness bodies and stress the baptism of the Holy Ghost as proved by tongue speaking, divine healing, entire sanctification, and the premillennial coming of Christ. There are eight groups that come under the heading Pentecostal Assemblies. Of these the Pentecostal Holiness Church has 22,725 members; the Calvary Pentecostal Church, Inc., 12,000; the Pentecostal Church, Inc., 15,000. The Pentecostal Assemblies of Jesus Christ, Inc., is a merger of two organizations of Pentecostal faith, with a membership of 17,000. The term "Pentecostal" stresses the main doctrine of these groups, namely, the Pentecostal outpouring of the Holy Ghost and the Pentecostal miraculous gifts, which these bodies desire for themselves.

Plymouth Brethren (Darbyites)

This movement originated in England about 1827 (John N. Darby, 1800-1882), taking its name from a group in Plymouth. It has no church organization and no ordained ministers (M. 25,806). Its basic principle is that of the visible unity of the Church with its Head, namely, Christ; or that the Church is the visible body of Christ, a

doctrine which affects the whole teaching of this group. The Plymouth Brethren reject all creeds as harmful and worship only the Father and the Son, since they believe the Holy Ghost to be the power of worship or the energy of praise. Baptism is to them only a symbol. They reject infant baptism, but insist upon adult baptism by immersion.

Premillennialists (Premillenarians)

See Millennialists.

Quakers

See Religious Society of Friends.

Rationalists

Rationalists (liberalists, modernists) reject the distinctive Christian doctrines set forth in Scripture and accept only such teachings as are in agreement with or may be explained by reason. Rationalism is found not only in such distinctively antichristian bodies as the Unitarians (Socinians), Universalists, Swedenborgians, and the like, but also in Roman Catholic, Reformed, Arminian, Holiness, and other bodies.

Russellites (Jehovah's Witnesses)

This enthusiastic and rationalistic movement was founded by C. T. Russell (formerly a Congregational minister), who since 1884, presented his peculiar religious views in the Millennial Dawn (Pittsburgh) and other writings (the Divine Plan of the Ages; The Kingdom Come; the Day of Vengeance; the At-one-ment between God and Man; the New Creation; etc.). In 1908 he moved to Brooklyn, N. Y., where he continued his work. When he died (1916), Judge J. F. Rutherford headed the movement, which has gone under various names: Millennial Dawn, People's Pulpit of Brooklyn, International Bible Students' Association; Brooklyn Tabernacle, Watchtower Bible House and Tract Society, and is now generally known by the name Jehovah's Witnesses.

The first incorporation took place in 1884 under the name the Watchtower and Bible Tract Society. Since the death of Judge J. F. Rutherford (1942) Nathan H. Knorr is president of the movement, which does not keep a membership roll nor constructs its own church buildings, but meets in halls or auditoriums. The Bible interpretation of the group is allegorical and arbitrary. Its main principle is that, according to the divine plan of the ages, all history (creation, the fall, redemption, death) is preparatory to the establishment of Jehovah's theocracy, the "world to come." In this last dispensation, the Satanic organizations of the previous "worlds" will be destroyed and Jehovah will rule undisputed in a perfect theocracy. The Jehovah's Witnesses have been raised by God to preach the destruction of Satan and to prepare the faithful for the theocracy.

A peculiarity of the sect is their "date-setting": The first world was under the control of angels and lasted till the deluge. The second world (comprising three eras: patriarchal, Jewish, Christian) is the present, in which Satan is ruler. The Christian era has seven cycles,

of which Russell ushered in the last one (1874-1914). The third world, or the world to come, is the millennial world, in which Jehovah will rule and which Jehovah's Witnesses are now proclaiming. The sect is antitrinitarian, denying the Holy Trinity and Christ's deity. Its system of teaching is built on work-righteousness, professes neither the immortality of the soul nor the resurrection of the body, the 144,000 elect and is entirely anti-social (organized churches and temporal governments being instruments of Satan). The religious tenets are full of contradictions and often it is extremely difficult to say just what the Jehovah's Witnesses mean to teach.

Schwenkfeldians

A sect founded by Caspar Schwenckfeld (d. 1561), an enthusiast of the Reformation period (Catholic, Lutheran, Reformed, then developing his own theology). He held that Christ's human nature was not created, but was born of the Father out of the Virgin Mary, that there are no efficacious means of grace, that man is incomplete until God's ethical essence (love and grace) has become his (infused essential righteousness of God), that faith is the soul's mystical union with the absolute God and His ethical righteousness, that Baptism is not a means of grace, that believers may attain to entire sanctification (perfectionism), and that the word and sacraments are not efficacious unless the minister is himself renewed (M., in this country, 2,050).

Shakers (United Society of Believers)

A spiritistic, communistic cult founded by Ann Lee, the ill-mated wife of a Manchester (England) blacksmith, who emigrated to America in 1774. Shakers believe that "Mother Ann," in whom Christ made His second appearing in the world is worthy of the same honor as Jesus, because she is His female counterpart. Since, according to Ann Lee, all human depravity has its source in the sexual relation originating from the "act of Adam and Eve in paradise," self-conquest must be the object of the Shakers' life, they dying to the corrupt animal life to be resurrected in the pure, angelic society of the blessed. This high spiritual attainment can be acquired only by virgin chastity and continence. Sex-union or marriage is at variance with the "spiritual life." Shakers thus religiously abstain from marriage and their communistic societies are governed by rigid rules.

Socialists

Socialism is not a religious, but an economic movement; yet socialism (Karl Marx; d. 1883) is so altogether evolutionistic and materialistic in its fundamentals that it is one of the greatest enemies of Christianity. Socialists teach that man should be concerned about this life only and inasmuch as he is a part of human society. Should the world become better, three great obstacles of social reform must be removed: religion, marriage, and private property. Socialism, in its extreme form of materialistic communism, found unlimited application in Communistic Russia.

Socinians

The followers of Faustus Socinus (d. 1604), who in their Rascovian Catechism (1605) laid down the antichristian doctrines, by which Unitarians and modernists are guided. Socinianism represents an entire rejection of the fundamentals of Christianity.

Spiritualists

Spiritualists properly do not constitute a religious organization, yet they are so grouped in the Yearbook of American Churches, which mentions four bodies, of which the National Spiritualist Association (Inc.) numbers 11,266 and the Progressive Spiritual Church, 11,347 members. Spiritualists believe in communication with the spirits of the departed and reject the Bible as the only source and norm of faith and life, as also the fundamentals of the Christian faith. The cult is pagan and ungodly in its theology, and its chief exercise—communication with the dead—is forbidden in the Bible.

Swedenborgians

Under this term we understand all those that belong to the Churches of the New Jerusalem, of which there are two in the United States: (1) the General Convention of the New Jerusalem in the U.S.A. (M. 4,780); and (2) the General Church of the New Jerusalem (M. 1,279). The Founder of this cult was Emanuel Swedenborg (d. 1772), a distinguished scientist, who at the age of fifty-five resigned his honored position to devote himself to the task of describing the wonderful things in the heavens and below the heavens, as he had received command to do, after he had held conversations with angels, devils, Luther, Melancthon, and Calvin. His basic principle was that of the universal relation between the material and the spiritual world. Swedenborg accepted only some of the books of the Bible, and these, he said, have a literal and a spiritual sense. It is this spiritual sense which Swedenborg endeavored to set forth in his writings. In doing so he denied all the fundamentals of the Christian faith, as the Trinity, the deity of Christ, the vicarious atonement, justification by faith, the resurrection, and the like. Swedenborg's heaven is nothing more than a relatively perfect earth, and even his hell is not to be dreaded, since the devils do not appear hideous to each other, and the wicked rather enjoy hell as a hog enjoys the mire. The religion of Swedenborgianism rests upon the doctrine of work-righteousness and is entirely unchristian.

Synergists

By synergists are meant such in the Lutheran Church as believe that man must cooperate in his conversion either with his own natural or with divinely-bestowed powers. Melancthon advocated gross synergism and Latermann fine synergism. Synergism corresponds to Semi-Pelagianism in the Roman Catholic Church and to Arminianism in the Reformed bodies.

Theosophists

The founder of the theosophical cult was Helena Petrovna Blavatsky, who studied spiritism and occultism in India and claimed contact with the mahatmas (immortal teachers), among them Jesus Christ. With H. Olcott she founded the Theosophical Society in New York (1875). The doctrines of theosophy are a mixture of pantheism, evolution, fatalism, reincarnation, and strange superstitions. They are drawn from (1) the ancient Hindu religious books; (2) astral records; (3) the mahatmas; and (4) the so-called intuitions of the human mind. Theosophy is bitterly opposed to Christianity in all its central doctrines. Its heaven is Nirvana, which means endless progress through new realms of evolution until the individual soul is absorbed into the cosmic essence. There are a number of theosophical societies in America; related to them is the Vedanta Society.

Turks

When Mohammedanism gained the ascendancy in Asia and Africa the Turks (Ottomans) became its chief defenders, so that they are often mentioned as representatives of this antichristian cult.

Two-Seed-In-The-Spirit Predestinarian Baptists

A small group of Baptists who are strongly Calvinistic in their doctrine. They believe that those will be saved who have the divine essence ("seed of God") in them, while those will be lost who have the devil's essence ("seed of the serpent") in them. In many respects they resemble the Primitive Baptists.

United Baptists

A small group of Baptists made up of Separate Baptists (Arminian) and of Regular Baptists (descendants of the original English Baptists). When uniting, each group sacrificed some of its teachings. They practice close communion (M. 27,000).

United Evangelical Church

See Evangelical Church.

United Holy Church of America (Inc.)

This group was organized at Method, N. C. (1896) and observes as ordinances baptism by immersion and the Lord's Supper (M. 32,000), combining religious principles of Baptists and of Holiness bodies.

United School of Christianity

This is a healing cult founded by Myrtle Fillmore (1886). The chief means of this cult for propaganda is the magazine Unity. It stresses such principles as the omnipotence of thought, healing by absent treatment, restoration of God's kingdom by dominion over emotions and passions, denial of the reality of matter, reincarnation and vegetarianism. It is an antichristian, pantheistic cult.

Universalists

The Universalists, like the Unitarians, are an unchristian cult, denying the distinctive doctrines of the Christian Church. The founder of Universalism in its present form was Hosea Ballou, a former Baptist minister, who had become Unitarian in his belief. He denied Christ's vicarious atonement and taught that sin is sufficiently punished in this life, so that there is no eternal punishment of the wicked. Ultimately all will be saved. The religion of Universalism is this-worldly (M. 40,665).

Waldensians

The followers of Peter Waldus, who in 1170 distributed his goods to the poor and founded an association for preaching the Gospel to the country people in southern France. Violently persecuted, he finally died in Bohemia (1197). His followers resisted persecution and gradually accepted many of the teachings of John Calvin, so that they may be grouped under the Reformed churches. Today they enjoy religious liberty in France and Italy and are characterized by their missionary zeal, their piety, and their general uprightness in life.

Wesleyan Methodist Connection of America

This body was founded at Utica, N. Y. (1843) during the Agitation of the slavery question in the Methodist conferences. After the Civil War it stressed the doctrine of entire sanctification (M. 28,177).

Zionism

This is a Jewish movement to colonize Palestine with Jews. Some view it only as a nationalist movement, while others connect with it a religious element, since they expect the Messiah to come after the Temple has been rebuilt. Reform Jews (educated American and European) regard it preeminently as an economic movement, while orthodox Jews recognize in it a religious significance.

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