

APPENDIX A

TERTULLIAN ON SCRIPTURE AND TRADITION

ERGO non ad Scripturas provocandum est; nec in his constituendum certamen, in quibus aut nulla, aut incerta victoria est, aut par incertae. Nam etsi non ita evaderet conlatio Scripturarum, ut utramque partem parem sisteret, ordo rerum desiderabat illud prius proponi, quod nunc solum disputandum est: Quibus competat fides ipsa? Cujus sint Scripturae? A quo, et per quos, et quando, et quibus sit tradita disciplina qua fiunt Christiani? Ubi enim apparuerit esse veritatem et disciplinae et fidei christianae, illic erit veritas Scripturarum et expositionum, et omnium traditionum Christianarum.

Tertullian: *Liber de Praescriptionibus*, Cap. xix.

Migne: *Patrologiae Cursus Completus*, Series Latina, Tomus II. Ante-Niceno Christian Library, vol. xv., 1870.

Hinc igitur dirigimus praescriptionem: si Dominus Jesus Christus apostolos misit ad praedicandum, alios non esse recipiendos praedicatores, quam Christus instituit: quia nec alius Patrem novit nisi Filius, et cui Filius revelavit, nec aliis videtur revelasse Filius, quam apostolis quos misit ad praedicandum, utique quod illis revelavit. Quid autem praedicaverint, id est, quid illis Christus revelaverit, et hic praescribam non aliter probari debere, nisi per easdem Ecclesias, quas ipsi apostoli condiderunt, ipsi eis praedicando, tam viva, quod aiunt, voce, quam per epistolas postea. Si haec ita sunt, constat proinde omnem doctrinam quae cum illis Ecclesiis apostolicis, matricibus et originalibus fidei, conspirat, veritati deputandam, sine dubio tenentem quod

Ecclesiae ab apostolis, apostoli a Christo, Christus a Deo accepit; reliquam vero omnem doctrinam de mendacio praejudicandam, quae sapiat contra veritatem Ecclesiarum, et apostolorum, et Christi, et Dei. Superest ergo uti demonstremus, an haec nostra doctrina, cujus regulam supra edidimus, de apostolorum traditione censeatur, et hoc ipso, an caeterae de mendacio veniant. Communicans cum Ecclesiis apostolicis, quod nulli doctrina diversa: hoc est testimonium veritatis.

Ibid., Cap. xxi.

APPENDIX B

THE VINCENTIAN RULE

SAEPE igitur magno studio et summa attentione perquirens a quamplurimis sanctitate et doctrina praestantibus viris quonam modo possim certa quadam et quasi generali ac regulari via catholicae fidei veritatem ab haereticae pravitate falsitate discernere, hujusmodi semper responsum ab omnibus fere retuli, quod sive ego, sive quis alius vellet exsurgentium haeticorum fraudes deprehendere laqueosque vitare, et in fide sana sanus atque integer permanere duplici modo munire fidem suam, Domino adjuvante, deberet: primum scilicet divinae legis auctoritate, tum deinde Ecclesiae catholicae traditione. Hic forsitan requirat aliquis: Cum se, perfectus Scripturarum Canon, sibi que ad omnia satis superque sufficiat, quid opus est ut ei Ecclesiasticae intelligentiae jungatur auctoritas? Quia videlicet Scripturam sacram pro ipsa sua altitudine non uno eodemque sensu universi accipiunt, sed ejusdem eloquia aliter atque aliter alius atque alius interpretatur; ut pene quot homines sunt, tot illinc sententiae erui posse videntur. Aliter namque illam Novatianus, aliter Sabellius, aliter Donatus exponit,

aliter Arius, Eunomius, Macodonius; aliter Photinus, Appollinaris, Priscillianus, aliter Jovinianus, Pelagius, Caelestius; aliter postremo Nestorius. Atque idcirco multum necesse est, propter tantos tam varii erroris anfractus, ut propheticæ et apostolicæ interpretationis linea secundum Ecclesiastici et Catholici sensus normam dirigatur. In ipsa item Catholica Ecclesia magnopere curandum est ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est. Hoc est etenim vere proprieque catholicum, quod ipsa vis nominis ratioque declarat, quæ omnia fere universaliter comprehendit. Sed hoc ita demum fiet, si sequamur universitatem, antiquitatem, consensionem. Sequemur autem universitatem hoc modo, si hanc unam fidem veram esse fateamur quam tota per orbem terrarum confitetur Ecclesia; antiquitatem vero ita, si ab his sensibus nullatenus recedamus quos sanctos majores ac patres nostros celebrasse manifestum est: consensionem quoque itidem, si, ipsa vetustate, omnium vel certe pene omnium sacerdotum pariter et magistrorum definitiones sententiasque sectemur.

Vincentii Lirinensis Commonitorium Primum. Tractatus Peregrini pro Catholice fidei antiquitate et universitate adversus profanas omnium hæreticorum novitates. Migne: *Patrologiæ completus Concursus*, Series Latina, Tomus L. Select Library of Nicene and Post-Nicene Fathers, 2nd Series, vol. xi., 1894.

APPENDIX C

THE ROMAN CATHOLIC THEORY OF THE RULE OF FAITH

I.—THE ORIGINAL SOURCE OF DOCTRINE.

[EVANGELIUM] quod promissum ante per prophetas in Scripturis sanetis, Dominus noster Jesus Christus, Dei Filius,

proprio ore primum promulgavit, deinde per suos apostolos, tanquam fontem omnis et salutaris veritatis et morum disciplinae, omni creaturae praedicari jussit.

*Canones et Decreta Dogmatica Concilii Tridentini,
Sessio Quarta.*

Eadem sancta mater ecclesia tenet et docet, Deum, rerum omnium principium et finem, naturali humanae rationis lumine e rebus creatis certo cognosci posse; . . . attamen placuisse ejus sapientiae et bonitati, alia, eaque supernaturali via se ipsum ac aeterna voluntatis suae decreta humano generi revelare.

*Decreta Dogmatica Concilii Vaticani,
De Fide Catholica, Cap. ii.*

Neque enim Petri successoribus Spiritus Sanctus promissus est, ut eo revelante novam doctrinam patefacerent, sed ut, eo assistente, traditam per Apostolos revelationem seu fidei depositum sancte custodirent et fideliter exponerent.

Ibid., De Ecclesia Christi, Cap. iv.

II.—THE TWOFOLD CHANNEL BY WHICH REVELATION HAS BEEN TRANSMITTED (REPOSITORIES OF REVELATION).

Perspiciensque [Synodus] hanc veritatem et disciplinam contineri in libris scriptis et sine scripto traditionibus, quae ab ipsius Christi ore ab apostolis acceptae, aut ab ipsis apostolis, Spiritu Sancto dictante, quasi per manus traditae ad nos usque pervenerunt; orthodoxorum patrum exempla secuta, omnes libros tam Veteris quam Novi Testamenti, cum utriusque unus Dens sit auctor, necnon traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tanquam vel oretenus a Christo vel a Spiritu Sancto dictatas, et continua successione in ecclesia catholica conservatas, pari pietatis affectu ac reverentia suscipit et veneratur.

Conc. Trid., Sessio Quarta.

III.—CONTENT AND TEXT OF HOLY SCRIPTURE, WHICH INCLUDES THE OLD TESTAMENT APOCRYPHA.

Synodus . . . statuit et declarat, ut haec ipsa vetus et vulgata editio, quae longo tot saeculorum usu in ipsa ecclesia probata est, in publicis lectionibus, disputationibus, praedicationibus et expositionibus pro authentica habeatur, et ut nemo illam rejicere quovis praetextu audeat vel praesumat.

Conc. Trid., Sessio Quarta.

IV.—RULE FOR VERIFICATION OF DIVINE AND APOSTOLIC TRADITIONS.

Porro fide divina et Catholica ea omnia credenda sunt, quae in verbo Dei scripto vel tradito continentur, et ab Ecclesia sive solemnii iudicio sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur.

*Decreta Dogmatica Concilii Vaticani,
De Fide Catholica, Cap. iii.*

V.—THE CHURCH THE INFALLIBLE TEACHER, AND IN PARTICULAR THE AUTHORITATIVE INTERPRETER OF SCRIPTURE.

Praeterea ad coercenda petulantia ingenia, decernit, ut nemo, suae prudentiae innixus, in rebus fidei, et morum ad aedificationem doctrinae christianae pertinentium, sacram scripturam ad suos sensus contorquens, contra eum sensum, quem tenuit et tenet sancta mater ecclesia, cujus est iudicare de vero sensu, et interpretatione scripturarum sanctarum, aut etiam contra unanimum consensum patrum ipsam scripturam sacram interpretari audeat, etiamsi hujusmodi interpretationes nullo unquam tempore in lucem edendae forent.

*Conc. Trid., Sessio Quarta, cf. Conc. Vat.,
De Fide Catholica, Cap. ii.*

VI.—THE PAPAL ORGAN OF THE INFALLIBLE CHURCH.

(a) The Institution of the Primacy

Docemus itaque et declaramus, juxta Evangelii testimonia primatum jurisdictionis in universam Dei Ecclesiam immediate et directe beato Petro Apostolo promissum atque collatum a Christo Domino fuisse.

Conc. Vat., De Ecclesia Christi, Cap. i.

(b) The Transmission of the Primacy

Nulli sane dubium, imo saeculis omnibus notum est, quod sanctus beatissimusque Petrus, Apostolorum princeps et caput fideique columna, et Ecclesiae Catholicae fundamentum, a Domino nostro Jesu Christo, Salvatore humani generis ac Redemptore, claves regni accepit: qui ad hoc usque tempus et semper in suis successoribus, episcopis sanctae Romanae Sedis, ab ipso fundatae, ejusque consecratae sanguine, vivit et praesidet et judicium exercet.

Ibid., Cap. ii.

(c) The Jurisdiction of the Papacy

Et quoniam divino Apostolici primatus jure Romanus Pontifex universae Ecclesiae praest, docemus etiam et declaramus eum esse judicem supremum fidelium, et in omnibus causis ad examen ecclesiasticum spectantibus ad ipsius posse judicium recurri; Sedis vero Apostolicae, cujus auctoritate major non est, judicium a nemine fore retractandum, neque cuiquam de ejus licere judicare judicio.

Ibid., Cap. iii.

(d) The Dogmatic Power of the Supreme Pontiff

Ipso autem Apostolico primatu, quem Romanus Pontifex, tamquam Petri principis Apostolorum successor, in universam

Ecclesiam obtinet, supremam quoque magisterii potestatem comprehendendi, haec Sancta Sedes semper tenuit, perpetuus Ecclesiae usus comprobatur, etc.

Ibid., Cap. iv.

Itaque Nos traditioni a fidei Christianae exordio perceptae fideliter inhaerendo, ad Dei Salvatoris nostri gloriam religionis Catholicae exaltationem et Christianorum populorum salutem, sacro approbante Concilio, docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex Cathedra loquitur, id est, cum omnium Christianorum pastoris et doctoris munere fungens pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit: ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiae, irreformabiles esse.

Ibid., Cap. iv.

APPENDIX D

THE CRITERIA OF APOSTOLIC TRADITIONS

SEQUITUR nunc ut ostendamus, quibus viis ac rationibus indagandum sit, quae sint verae ac germanae Apostolorum Traditiones.

Prima igitur regula est. Quando universa Ecclesia aliquid tanquam Fidei dogma amplectitur, quod non invenitur in divinis Literis, necesse est dicere, ex Apostolorum Traditione id haberi. Talis est perpetua virginitas B. Mariae, numerus librorum Canonicorum, et similia.

Secunda regula est. Quando universa Ecclesia aliquid servat, quod nemo constituere potuit, nisi Deus, quod tamen

nusquam invenitur scriptum, necesse est dicere, ab ipso Christo et Apostolis ejus traditum. Tale est etiam, Baptismum haereticorum esse ratum.

Tertia regula est. Id quod in Ecclesia universa, et omnibus retro temporibus servatum est, merito ab Apostolis creditur institutum, etiam si illud tale sit, ut potuerit ab Ecclesia institui. Exemplo sit jejunium Quadragesimae.

Quarta regula est. Cum omnes Doctores Ecclesiae communi consensu docent, aliquid ex apostolica Traditione descendere, sive in Concilio generali congregati, sive scribentes, seorsim in libris, illud credendum est apostolicam esse Traditionem. Exemplum primi est, imaginum veneratio, quam esse ex apostolica Traditione asseruerunt Doctores Ecclesiae congregati in Concilio Nicaeno II generali. Exemplum secundi vix invenitur, si debeant omnes penitus Patres qui scripserunt expresse aliquid dicere: tamen videtur sufficere, si aliquot Patres magni nominis expresse id afferant et caeteri non contradicant, cum tamen ejus rei meminerint; tunc enim illa esse omnium sententia non temere dici poterit, quando enim in re gravi aliquis Veterum erravit, semper multi inveniuntur qui contradicunt.

Quinta regula est. Id sine dubio credendum esse ex apostolica Traditione descendere, quod pro tali habetur in illis Ecclesiis, ubi est integra et continuata successio ab Apostolis.

Si ergo in aliqua Ecclesia ascendendo per Episcopos sibi invicem succedentes perveniamus ad Apostolum aliquem, et non possit ostendi, quod ullus eorum Episcoporum introduxerit novam doctrinam: certi sumus ibi conservari apostolicas Traditiones. . . . at nunc defecit certa successio in omnibus Ecclesiis Apostolicis, praeterquam in Romana, et ideo ex testimonio hujus solius Ecclesiae sumi potest certum argumentum ad probandas apostolicas Traditiones; ac tum potissimum, cum doctrina, vel ritus earum Ecclesiarum a doctrina, et ritibus Ecclesiae Romanae dissentiant.

Bellarmino, *De Verbo Dei*, Lib. IV. Cap. ix.; in *Opera* 1721, Tom. i. p. 93 ff.

APPENDIX E

LUTHER'S DOCTRINE OF SCRIPTURE¹

(1) THE presupposition of Luther's theological thinking was that the Bible is the Word of God, given by revelation of the Holy Spirit, and that it alone transmits and proves the truths of revelation.

Note.—It is 'particularly the book, writing and word of the Holy Spirit.' 'I will not waste a word in arguing with one who does not consider that the Scriptures are the Word of God: we ought not to dispute with a man who thus rejects first principles.'—Köstlin, *op. cit.*² p. 7 ff.

(2) Scripture is known to be the Word of God, not merely because of external testimony, but because of an inwardly wrought conviction of its truth which nothing can overthrow.

'Not only has it so happened, not only is it so proclaimed in the Word of the Gospel, but the Holy Ghost also writes it inwardly in the heart.'—*E. A.*, xxiii. 250. 'Even though an angel from heaven and all the world should preach against it, we ought to believe, for the reason that it is God's Word, and that we have an inward feeling that it is the truth.'—xxviii. 340.

(3) The burden of Scripture is Christ, or the Gospel of Redemption through faith in Jesus Christ,^a and those portions of Scripture in which Christ is most fully and clearly set forth are to be used as the key to, and the touchstone of, the whole.^b

(a) 'Christus dominus et rex Scripturae.'—Köstlin², ii. 14 ff.

'In this all sound sacred books agree that they preach

¹ Köstlin, *Luther's Theologie*, 1863, 2^{te} Auf. 1901; E. Tr., Hay, *The Theology of Luther*, 2 vols., 1897. Luther, *Sämmtliche Werke*. Erlanger Ausgabe, 1826 ff.; *Kritische Gesamtausgabe*, Weimar, 1883 ff.

Christ and occupy themselves with Christ. That is the proper test by which to judge all books—whether they preach Christ, since all Scripture manifests Christ, and St. Paul was determined to know nothing save Christ (1 Cor. ii. 2). That which does not preach Christ is not apostolic, though it came from St. Peter or St. Paul. Contrariwise what preaches Christ would be apostolic even though it came from Judas or Annas or Pilate or Herod.’—*Vorrede zur deutschen Bibelübersetzung, ibid.*, lxiii. 156-7.

(b) ‘The Gospel and the first Epistle of St. John, the Epistles of St. Paul, especially Romans, Galatians and Ephesians, and also 1 Peter, are the books which show thee Christ, and teach everything which it is necessary for salvation (needful and blessed) to know, though thou shouldst never see or hear another doctrine or book.’—*Ibid.*, p. 115.

(4) A human element in Scripture was recognised by Luther in three forms—(a) in the secondary position of certain writers, or groups of writers, who wrote in dependence on immediate instruments of revelation; (b) in the admixture of human ideas with the divine Word; and even (c) in the obscuration of the Gospel in certain writings which have a place in the Canon.

(a) He speaks of the prophets as so far dependent on Moses, and of the sages and historians as doing their work on the basis of the older instruction. Similarly in the New Testament there are writers that were pupils of those who had received from Christ.—Köstlin, *op. cit.* ii. 14 ff. There are also degrees among the prophets. Isaiah is ‘propheta maxima insignis et summe illuminatus.’

(b) The Old Testament prophets, infallible in regard to the things of Christ, could err in mundane affairs.—*Ibid.*, i. p. 388. A like observation is made of the Epistle to the Hebrews, which ‘contains some difficult knots, though it expounds in masterly wise its chief article—the priesthood of Christ.’—*Ibid.*, xv. 139.

(c) ‘In comparison with these [the Pauline Epistles] the

Epistle of James is a right strawy epistle, for it has nothing of the evangelical manner.'—*E. A.*, lxiii. 115. 'It must have been composed by a Jew who had heard the sound of Christian bells, but who had not caught the chimes.' 'Jakobus delirat.'—Köstlin, *op. cit.* ii. 33. The Apocalypse he could not deem either apostolic or prophetic, since he could not feel that it proceeded from the Holy Ghost. 'Liber obscurus et incertus.' But later utterances were more appreciative.—Köstlin, *op. cit.* ii. 31 ff.

(5) The powers of reason were estimated by Luther in strict consistency with a doctrine of original sin and total depravity; and while he recognised reason as paying some homage to God and duty, he regarded it as incompetent to handle the things of religion apart from the experience of regeneration, as strongly disposed to unbelief, and as the tool by which Satan had wrought much mischief in theology.

Note.—Köstlin, ii. 48 ff.; *E. A.*, x. 206 ff.

APPENDIX F

WESTMINSTER DOCTRINE OF SCRIPTURE

I. **ALTHOUGH** the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of His will, which is necessary unto salvation: therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those former ways of God's revealing His will unto His people being now ceased.

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testaments. (Here follows list of the Canonical Books.) All which are given by inspiration of God, to be the rule of faith and life.

III. The Books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the Word of God.

V. We may be moved and induced by the testimony of the Church to a high and reverend esteem of the Holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.

VI. The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God

to be necessary for the saving understanding of such things as are revealed in the Word; and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentical; so as in all controversies of religion, the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope.

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one); it must be searched and known by other places that speak more clearly.

X. The supreme Judge, by which all controversies of

religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

APPENDIX G

BARCLAY'S PROPOSITIONS

I

(Concerning the True Foundation of Knowledge)

SEEING the height of all happiness is placed in the true knowledge of God ('this is life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent') the true and right understanding of this foundation, and ground of knowledge, is that which is most necessary to be known and believed in the first place.

II

(Concerning Immediate Revelation)

Seeing 'no man knoweth the Father, but the Son, and he to whom the Son revealeth Him'; and seeing 'the revelation of the Son is in and by the Spirit'; therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be, only revealed; who, as by the moving of His own Spirit, converted the chaos of this world into that wonderful order, wherein it was in the beginning, and created man a living soul, to rule and govern it; so by the revelation of the same Spirit, He hath manifested Himself all along unto the sons of men, both patriarchs, prophets and apostles; which revelations of God by the Spirit, whether by outward voices and appearances, dreams, or inward objective manifestations in the heart, were of old the formal object

of their faith, and remain yet so to be; since the object of the saints' faith is the same in all ages, though set forth under divers administrations. Moreover, these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do nor can ever contradict the outward testimony of the Scriptures, or right and sound reason. Yet from hence it will not follow, that these divine revelations are to be subjected to the examination, either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble or certain rule or touchstone. For this divine revelation, and inward illumination, is that which is evident and clear of itself, forcing by its own evidence and clearness, the well-disposed understanding to assent, irresistibly moving the same thereunto, even as the common principles of natural truths move and incline the mind to a natural assent: as that 'the whole is greater than its part'; that 'two contradictory sayings cannot be both true, nor both false': which is also manifest, according to our adversaries' principle, who (supposing the possibility of inward divine revelations) will nevertheless confess with us, that neither Scripture nor sound reason will contradict it. And yet it will not follow, according to them, that the Scripture, or sound reason should be subjected to the examination of the divine revelations in the heart.

III

(Concerning the Scriptures)

From these revelations of the Spirit of God to the saints have proceeded the Scriptures of truth, which contain—1. A faithful historical account of the actings of God's people in divers ages, with many singular and remarkable providences attending them. 2. A prophetic account of several things, whereof some are already past, and some yet to come. 3. A full and ample account of all the chief principles of the doctrine of Christ held forth in divers precious declarations,

exhortations, and sentences, which, by the moving of God's Spirit, were at several times, and upon sundry occasions, spoken and written unto some churches and their pastors: nevertheless, because they are only a declaration of the 'fountain,' and not the 'fountain' itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the 'adequate primary rule' of 'faith and manners.' Nevertheless, as that which giveth a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty; for as by the inward testimony of the Spirit we do alone truly know them, so they testify, that the Spirit is that Guide, by which the saints are led into all truth: therefore, according to the Scriptures, the Spirit is the first and principal leader. And seeing we do therefore receive and believe the Scriptures because they proceeded from the Spirit; therefore also the Spirit is more originally and principally the Rule, according to the received maxim in the schools, *propter quod unumquodque est tale, illud ipsum est magis tale*. Englished thus: That for which a thing is such, that thing itself is more such.

APPENDIX H

THE THEOLOGICAL PRINCIPLES OF SCHLEIERMACHER¹

A. SCOPE (SUBJECT-MATTER AND FUNCTION) OF DOGMATICS.

'DOGOMATIC Theology is the science which systematises the doctrine prevalent (*geltend*) in a Christian Church at a given time.'—*Ch. Gl.*³, p. 19.

¹ *Kurze Darstellung des Theologischen Studiums*, 1818; *Der Christliche Glaube* (1sto Auf. 1821; 3^{to} 1835).

‘The systematic exposition of doctrine prevalent at a given time, whether in the universal Church when undivided, or in a particular Church, we describe as dogmatics or dogmatic theology.’—*K. D.*, p. 97.

‘By prevalent doctrine is by no means to be understood merely confessional matter, but all didactic propositions which are a dogmatic expression of what is heard in the public acts of the Church as an expression of the common piety. It includes what may be taught only in particular quarters of the Church, so long as this is not the occasion of strife and separation.’—*Ch. Gl.*³, p. 19, 3.

‘Everything is to be regarded as prevalent which is officially proclaimed and accepted without arousing official contradiction.’—*K. D.*, p. 196, note.

Note.—Exclusion of Philosophical Matter.—‘The science which undertakes the systematisation of doctrine has as its aim, partly to clear up the confusion of thought as to the states of religious feeling, partly to distinguish this thought from speculation which is of diverse origin, and which deals with the same materials.’—*Ch. Gl.*¹, i. p. 2.

The alien type of thought is the philosophical. ‘That this is different in origin and in form, and that a combination of philosophical and dogmatic material is illegitimate, is a fundamental idea of the present work.’—*Ibid.*, note b.

B. RELIGIOUS FEELING THE ULTIMATE SOURCE OF DOCTRINE.

‘The science of the Christian faith has a twofold aim—first to expound in the form of doctrine the states of devout Christian feeling, and secondly to systematise what comes to expression as doctrine.’—*Ch. Gl.*, p. 3.

‘Christian doctrines are interpretations of the states of devout Christian feeling expressed by the medium of language.’—*Ibid.*³, i. p. 16.

Religious feeling, like all strong emotion, seeks outward

expression. At the lowest stage it finds expression in inarticulate cries, movements, gestures, later in symbolical acts. At a higher stage the feelings were made the subject of reflection, and gave rise to ideas. In Christianity from the first the experiences were described and interpreted in an accompanying doctrine, which was set forth in three forms—poetical, rhetorical, and didactic. The process culminated in dogmas—‘propositions of the delineative and didactic type in which the highest possible degree of accuracy is aimed at.’ But in every case the ideas point back to feeling as their source.

‘Doctrinal propositions of every form have their ultimate ground so exclusively in the excitations of the religious consciousness that, where the latter do not exist, the former also cannot arise.’—*Ch. Gl.*³, i. 15, 16.

C. THE FEELINGS OF WHICH THE CHRISTIAN DOCTRINES ARE AN EXPRESSION OR INTERPRETATION.

(1) *The Religious Feeling in General.*—‘What is common to all expressions of religious feeling, however they may differ otherwise, and what distinguishes them from all other feelings—in other words the permanent essence of religion, consists in this, that we are conscious of ourselves as absolutely dependent, or as standing in relation to God.’—*Ch. Gl.*³, i. 4.

(2) *The Specific Content of the Christian Religion.*—‘Christianity is a monotheistic faith belonging to the class of teleological (ethical) religions, which is essentially distinguished from other religions of the kind by the circumstance that everything in it is related to the redemption accomplished by Jesus of Nazareth.’—*Ibid.*, p. 11.

(3) *The Varieties of Christian Feeling.*

(a) The general religious feeling of dependence upon God which is presupposed in Christian experience (Sense of Dependence).

- (b) The feeling of alienation from God, or of inability to enjoy a constant feeling of right relation to God (Sense of Sin).
- (c) The feeling of reconciliation to God, or of capacity to enjoy a constant feeling of right relation to God resting on the redemptive work of Christ (Sense of Grace).

'The peculiarity of Christian piety consists in the fact that we are conscious of our inward alienation from God as originally our own act, which we call sin, and of communion with God as resting upon a communication of the Redeemer which we call grace.'—*Ch. Gl.*¹, i. 63.

The term Redemption, it is said, denotes generally the deliverance out of an evil condition, conceived as one of bondage, into a better state by means of the help of another. In the religious sphere the evil condition can only consist in this that the vitality of the higher self-consciousness is obstructed or destroyed, or, in other words, that the feeling of absolute dependence is repressed. Redemption means the emancipation and perfecting of this feeling through the work of Christ, in such wise that it permeates experience as a whole.—*Ibid.*³, p. 11.

D. THE THREE FORMS OF DOCTRINE AND THEIR IDENTICAL CONTENT.

'All propositions which the science of Christian doctrine has to propound may be framed either as descriptions of vital human experiences, or as conceptions of the attributes and activities of God, or as affirmations as to the constitution of the world; and all three forms have ever existed alongside of one another.'—*Ch. Gl.*³, i. 30.

The basal element in dogmatics, it is added, is the description of subjective states. Doctrines relating to God and the world are only permissible so far as they can be developed out of propositions of the first type. In the first edition it

was expressly declared that doctrines relating to God and the world contain nothing which is not already contained in the doctrines which describe subjective states (i. p. 34, note 2). But it is also declared that if theology restricted itself to religious psychology it would lose touch with history, and would fail of its primary purpose of edifying the Church.—*Ibid.*, note 3, cf. *Ch. Gl.*⁹, i. 30, 3.

E. THE SYSTEMATISATION OF CHRISTIAN DOCTRINE AS THE DEPOSIT FROM THE THREE VARIETIES OF CHRISTIAN FEELING.

I. Doctrines derived from the general feeling of dependence on God.

- (1) Doctrines descriptive of the religious feeling of dependence in our capacity as creaturely beings.
- (2) Doctrines of the divine attributes expressive of the relation between God and the world—Eternity, Omnipresence, Omnipotence, Omniscience.
- (3) Doctrines of the constitution of the world—original Condition of the World and of Man.

II. Doctrines derived from the feeling of alienation from God, or the sense of Sin.

- (1) Doctrines descriptive of the condition of man as a sinful being—original Sin, actual Sin.
- (2) Doctrines of the constitution of the world in relation to sin—physical Evil, the punishment of Sin.
- (3) Doctrines of the divine attributes which relate to the sense of sin—Holiness, Righteousness (Compassion).

III. Doctrines derived from the feeling of reconciliation to God on the ground of redemption, or the sense of grace.

- (1) Doctrines descriptive of the condition of the Christian so far as conscious of divine grace.

- (a) The Mediation of Redemption—the Person and Work of Christ.
- (b) The realisation of Redemption in experience—Regeneration, Sanctification.
- (2) Doctrines of the constitution of the World in relation to Redemption—the Church in its origin, its relation to the world and its work (including the Sacraments and other means of grace), and its consummation (including the topics of Eschatology).
- (3) Doctrines of the divine attributes which relate to Redemption—Love, Wisdom.

Conclusion—the doctrine of the Holy Trinity which is implied in the foregoing treatment.

APPENDIX I

THE PRINCIPLES OF THE RITSCHLIAN THEOLOGY

A. THE FUNCTION, SOURCE, AND NORM OF DOGMATICS.¹

(1) THE view is to be rejected that dogmatics is a historical science which has as its subject-matter the doctrines held by the Christian Church, or by one of its branches, and which even has its norm in the doctrinal decrees embodied in Creeds and Confessions.

Note.—The statement that the doctrines of the Church are the subject-matter of dogmatics, made by Schleiermacher and Rothe, is erroneous, but Romanism and Protestant Confessionalism fall into the graver error (which those thinkers avoided) of holding that doctrinal theology is ‘mechanically limited and finally judged by ecclesiastical statutes.’

¹ The propositions under A are mainly based on *Die Lehre von der Rechtfertigung und Versöhnung*, Bd. II., Einleitung.

(2) The function of Dogmatic Theology was conceived by the old Protestant School to be the attainment of a complete knowledge of the Christian revelation by reference to the standard of Holy Scripture; but it had no satisfactory theory as to the method by which to determine the interpretation of the inspired books that is normative for dogmatic theology.

Note.—An inspired Scripture is useless as a standard unless it is also an ‘understood’ Scripture. In opposition to the Roman theory that the key to its understanding is an oral tradition descending from the Apostles, Protestantism took the ground that Scripture is its own interpreter—meaning that the same Spirit which inspired it miraculously gives the understanding of it. But the assumption of this standing miracle is not justified, either by the observable conditions under which theological thinking is done, or by its results.

(3) The view that the function of dogmatics is to expound and systematise the data of the religious consciousness has been held in the form (a) that the data are those of the experience of the individual theologian—in which case we get a one-sided and unscientific presentation of Christianity, or (b) that the data are those of the collective Christian experience, in which case we are dealing with a magnitude too vast and complex to be accurately described.

Note (a). Example.—‘Theology is then, and only then, a free science when that which makes the Christian a Christian, viz. his personal relationship to God, makes the theologian a theologian in scientific knowledge of himself and utterances about himself; in other words, when I as a Christian am to myself as a theologian the specific subject-matter of my science.’—Hofmann, *Schriftbeweis*.

Note (b). Example.—‘The material of Dogmatics consists of the common inward experience upon which we may reckon, more or less, in all Christians.’—Lipsius.

(4) A theology which aims at the exposition of the authentic intellectual content of Christianity in positive and scientific form must derive it from the books of the New Testament, and from no other source.

(5) The general principle of the normative value of Scripture requires to be supplemented by—(a) an account of the grounds on which a unique function is ascribed to Scripture; and (b) a standard for the interpretation of its doctrinal content.

(6) The title of the New Testament writings to rank as normative rests—(a) not on their apostolic origin, since there is no evidence that the Apostles were uniquely inspired, and further, all the books are not apostolic; but (b) on the fact that they are the original and authentic sources for our knowledge of the Christian religion; while (c) they are further specifically distinguished by their insight into and relative dependence on the Old Testament records of the preparatory revelation.

Note.—‘The function of theology is to gain (for the purpose of guiding the Church in its ministry of teaching) an authentic knowledge of the Christian religion and revelation; but this knowledge can only be extracted from those documents, and from no other, which are near to the period of the foundation of the Church. This reflection is suggested by the law, which holds good for all ideas that have made history, that the content of a principle which brings a society into existence is apprehended in its full particularity at the beginning of the development, and that it is emasculated or modified in proportion as the activity of the society is extended and diffused.’

(7) The interpretation of Scripture cannot be required to conform to a doctrinal tradition of the Church, nor can infallibility be claimed for any ecclesiastical organ, or for the results of biblical interpretation.

(8) The New Testament material is heterogeneous, and account has to be taken by theology of the following points :—

- (a) The contrast between the position of Christ with His unique relation to God and to the Church which He founded, and that of the Apostles who spoke as representatives of the redeemed and believing society.
- (b) The character of the Apostolic writings, which are essentially religious or devotional, and not theological or speculative.
- (c) The presence in the Apostolic writings of elements which represent private opinions, or which are traceable to later Jewish thought.

(9) The New Testament writings, nevertheless, exhibit an essential unity, and the material for which this consensus can be claimed is normative for dogmatic theology.

Note (a).—‘The agreement in regard to the ideas with which we are here concerned is far-reaching, and the circle of the thoughts of Christ is in accord with the formally contrasted trains of thought formed by the Apostles.’

Note (b).—‘If the material is to be utilised for dogmatic theology, we shall unquestionably have to regard as normative all that can be shown to be the intellectual common good of the New Testament.’

Summary Definition of the Christian Religion which emerges from and controls the Exegetical Results.—‘Christianity is the monotheistic, completely spiritual, and ethical religion which, based on the life of its author as Redeemer and as Founder of the Kingdom of God, consists in the freedom of the children of God, involves the impulse to conduct from the motive of love, aims at the moral organisation of man-

kind, and grounds blessedness on the relation of sonship to God, as well as on the Kingdom of God.'—*R. u. V.*, E. Tr., iii. 13.

B. THE SIFTING AND ELABORATION OF THE DOCTRINAL MATERIAL.

I. *The Governing Principles.*

(1) *The Nature of Knowledge in General.*—Theology has usually operated with the Platonic theory that we can know things in themselves and apart from their effects. The Kantian theory that we cannot know things in themselves, and can only know phenomena, is held by Ritschl to be nearer the truth. The view adopted is that, while we do not know things in themselves, 'we know things in phenomena as the cause of the signs which they produce on us, as the end which they subserve as means, and as the law of constant changes.'—*R. u. V.*², iii. 18 pp.

(2) *The Nature of Religious Knowledge.*—'Religious knowledge manifests itself in independent value-judgments, which have to do with the attitude of man to the world, and call forth feelings of pleasure and pain in which man either enjoys the dominion over the world which divine aid has vouchsafed him, or experiences with pain the lack of God's aid to that end.'

'Knowledge of God is demonstrably religious knowledge only when God is conceived in the relation of assuring to believers that position in the world which overbalances its hindrances.'—*R. u. V.*, iii. 202.

'Theology has to do, not like science with a disinterested theoretical knowledge of its objects,

but with a personal conviction that God, Christ, the work of Christ, the Holy Ghost, the Trinity, the Church, and all other religious magnitudes of Christianity, are present and operative for us to the end of our salvation.'—O. Ritschl, *Leben*, ii. 192.

- (3) *Condition of appropriating Religious Knowledge.*—'Revelation and Faith are inseparably connected. Truth is communicated, and creates knowledge when faith is awakened, when men are reconciled to God and called to His Kingdom. Where this does not take place, there is no knowledge—at most, the intellectual appropriation of a sacred tradition.'—Kaftan, *Dogmatik*¹, p. 42.
- (4) *The Presupposition of Theology.*—'The theologian in his thinking takes his stand as a member of the Christian Church.'—*Leben*, ii. 184.
- (5) *Elimination of Natural Theology.*—'The theistic proofs are inconclusive, and natural theology has no contribution to make to Christian theology, which, indeed, it has to some extent adulterated.'—*Ibid.*, p. 192.

II. *Distribution of the Material.*

- a. The Definition of Justification and its relations.
- b. The Presuppositions.
God—Sin—The Person and the Work of Christ.
- c. The Proof.
- d. The Consequences: Ethical Christianity.

Note.—Doctrines affected by Ritschl's conception of the nature and limits of religious knowledge—the Divine Attributes, which are only known as relative; the Trinity, interpreted in Sabellian fashion, and not involving the personal pre-existence of Christ; the Person of Christ, interpreted as divine on the ground of the nature and value of His work; the Atonement construed apart from the presupposition of vindictive justice in God.

APPENDIX J

THE DISTINCTION OF FUNDAMENTAL AND NON-FUNDAMENTAL DOCTRINES

(1) THIS distinction, which is not recognised in Roman Catholic theology, was emphasised in the seventeenth century both in the Lutheran and Reformed Schools.

Note.—Luther, though critical of Scripture, regarded as fundamental all that he accepted as revealed: ‘De doctrina ne apiculum quidem remittere possumus; debet esse unus quidam perpetuus et rotundus aureus circulus; si verbum crederent esse verbum Dei, scirent unum verbum Dei esse omnia, omnia esse unum, item unum articulum esse omnes, omnes esse unum.’—*Opera* (Erl. Ausg.), xxiii. 258; Köstlin, *op. cit.* ii. 296.

(2) The original definition of fundamental doctrines in Lutheran theology was that they are those which are necessary to salvation,^a and they were divided into primary^b—the knowledge of which is a condition of salvation, and secondary^c—the wilful denial of which entails the forfeiture of salvation, while the non-fundamental^d were those which might be both ignored and denied.

Note (a).—*Articuli fidei fundamentales sunt qui talem habitudinem ad fundamentum fidei et salutis important, ut eo salvo ignorari aut saltem negari non possint.*

Note (b).—*Articuli primarii sunt præcipuae partes doctrinae christianae, quarum distincta cognitio ad obtinendam fidem et salutem adeo necessaria est, et iis ignoratis nec fides generari aut conservari nec aeterna salus impetrari possit.*

Note (c).—*Articuli secundarii licet ignorari possint salvo salutis fundamento, negari tamen salvo illo non possunt.*

Examples of (c).—The characteristic properties of the Persons of the Trinity, original sin, God’s elective decree.

Note (d).—Articuli non-fundamentales sunt partes doctrinae christianae quae citra jacturam salutis ignorari et negari possunt.

Examples.—The cause of the fall of the angels, the date of Creation, the Antichrist, the traducian theory of the origin of souls.—Luthardt, *Compendium der Dogmatik*, c. 13.

(3) The Reformed divines also defined fundamental doctrines by their bearing on individual salvation,^a but they divided them differently,^b and regarded the Lutherans as improperly enlarging the list.

Note (a).—Quae omnibus fidelibus simpliciter et absolute necessaria sunt creditu, quaeque vel ignorari vel negari absque salutis dispendio nequeunt.

Note (b)—*a.* Error contra fundamentum—qui directe aut unum aut plures fidei articulos evertit, e.g. Christi divinitatem et Trinitatem personarum.

β. Error circa fundamentum—qui antithesim tenet, quastante, indirecte et per necessariam consequentiam articulus evertitur, e.g. Providentiam Dei non agnoscere.

γ. Error praeter fundamentum—qui versatur circa quaestiones problematicas et curiosas, quae nec in Verbo sunt revelatae, nec scitu necessariae.

δ. Omnes consentiunt articulos fundamentales esse, Dogmata de Scriptura Sacra Θεοπνεύστῳ sola et perfecta fidei regula, de Deo Uno et Trino, de Christo Redemptore et plenissima ejus Satisfactione, De Peccato et morte ejus salario, De Lege et ejus impotentia ad salutem, De Justificatione per fidem, De Necessitate gratiae et bonorum operum ad Sanctificationem et Cultum Dei, De Ecclesia, de Resurrectione mortuorum, Judiciio ultimo et Vita aeterna, et si quae alia hisce connexa sunt, quae omnia ita inter se copulantur, ut a se invicem pendeant, nec unum subduci queat quin caetera corruant.—Turretin, *Theologia Elenctica*, i. 14.

(4) Hooker accepted the conception of the 'foundation' as including the doctrines which are necessary to salvation, but he so expounded its content as not to exclude Roman Catholics from the pale of salvation.

Note.—The occasion of ‘The learned Discourse of Justification’ was to vindicate his assertion that ‘our fathers infected by popish errors and superstitions might be saved.’ The foundation is declared to be ‘that very Jesus whom the Virgin conceived of the Holy Ghost, whom the Jews crucified, whom the Apostles preached, He is Christ, the Lord, the only Saviour of the World.’—*Eccles. Polity*, 1850, ii. p. 625. Roman errors, as on Justification, are *circa fundamentum*, and may consist with holding this foundation.

(5) Following upon the rationalising diminution of the fundamental doctrines by the Socinian and Arminian schools,^a the English Deists reduced them to the points of natural religion—viz. the existence of God, the obligation to worship Him by the service of righteousness, the necessity of repentance, and future retribution.^b

Note (a).—The Socinians emphasised the practical side of religion as the one thing needful. The Arminians reduced the essentials to ‘faith in the divine promises, obedience to the divine precepts and due reverence for the Scriptures.’—Turretin, *ibid.*, i. 14, 1.

Note (b).—See especially Lord Herbert of Cherbury, *De Veritate. De Religione Gentilium*.

(6) The rationalistic revolt of the eighteenth century gave rise to a prolonged discussion of the nature and range of the fundamental doctrines, which was taken part in by many of the prominent Anglican apologists, including Chillingworth, Stillingfleet, Sherlock, and Waterland.

Note.—In his *Discourse of Fundamentals*, Waterland rejected the definition which represents them as necessary to salvation, and conceived them as consisting of those doctrines which are an integral part of the Christian system.

The definition of fundamentals by reference to their bearing on salvation was abandoned on the ground that ‘we cannot presume to determine how far the divine mercies may extend towards men next to idiots, enthusiasts,

and even sensible and learned men erring fundamentally' (p. 93). 'The idea refers to the 'fabric of Christianity'; and the fundamental truths are those which are 'intrinsic or essential to the Christian covenant.' The articles held to be included in the Christian Covenant are (1) a Founder and principal Covenanter; (2) a subject capable of being covenanted with; (3) a Charter of Foundation; (4) a Mediator; (5) Conditions to be performed; (6) Aids or means to enable to performance; (7) Sanctions to bind the covenant and to secure obedience.

(7) Modern theology has regarded it as an urgent problem to distinguish between the fundamental and non-fundamental doctrines of Christianity, and has largely discussed the question in the form of an exposition of the nature or essence of Christianity, but the discussion, while revealing agreement as to certain fundamental principles, has also disclosed differences of view as to the amount of doctrine which enters into the substance of the Christian religion.

(8) The modern discussion has commonly been conducted on the footing that the task is to enumerate, not the doctrines which must be believed or may not be denied as a condition of salvation, but those which give its distinctive character to, and which are required to support, the Christian scheme.

Note.—'The fundamental doctrines of Christianity,' says Schaff, 'are those which lie at the basis of the Christian scheme, and without which its professed and comprehensive aim (the glory of God and the highest welfare of man) could not, by logical necessity and with subjective certainty, be realised.'—Art. Schaff-Herzog's *Encyclopædia*.

(9) The irenical tendencies of recent times have led to attempts to formulate a list of fundamental doctrines representing the consensus of Evangelical Christianity,^a and it has also been attempted to extract from the Protestant Confessions a sum of doctrine which could be made more binding as the essential and permanent faith of the Church.^b

Note (a).—The Nine Articles of the Evangelical Alliance run as follows:—

- (1) The divine inspiration, authority, and sufficiency of the Holy Scriptures.
- (2) The right and duty of private judgment in the interpretation of the Holy Scriptures.
- (3) The unity of the Godhead, and the Trinity of the Persons therein.
- (4) The utter depravity of human nature in consequence of the Fall.
- (5) The Incarnation of the Son of God, His work of atonement for the sins of mankind, and His mediatorial intercession and reign.
- (6) The justification of the sinner by faith alone.
- (7) The work of the Holy Spirit in the conversion and sanctification of the sinner.
- (8) The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
- (9) The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

Excellent as is this summary it may be pointed out that room should have been found to say what God is, that the most important of the means of grace should not have been ignored when the Sacraments are named, and that problems such as human origins and the final destiny of the wicked should not rank as fundamental articles.

Note (b).—So the simplified versions of the Westminster Confession executed by the Presbyterian Church of England and by the Presbyterian Church in the United States of America.

(10) There is a valuable consensus of modern Protestant theology which, subject to differences of theological interpretation, includes the affirmation of—

- (1) The Reality of Revelation and the Authority of the Scriptures as the Word of God.

- (2) The existence of God, the Infinite Spirit, almighty, all-wise, all-holy, all-loving—
- (3) The Father, the Son and the Holy Ghost—
- (4) The God of Creation and Providence.
- (5) The divine image in man, and his subjection to the guilt and power of sin.
- (6) The Divinity of Jesus Christ, His humiliation and exaltation, the work of Christ as Prophet, Priest and King.
- (7) Justification through faith in the mercy of God in Christ.
- (8) The work of the Holy Spirit in Regeneration and Sanctification, as mediated through the Word, Sacraments and Prayer.
- (9) The obligation to holy and righteous living in the spirit of Christ and in the service of His Kingdom.
- (10) The divine mission of the Church.
- (11) The increase of the Kingdom of Christ on earth, the final judgment of the world, and the heavenly inheritance of them that are saved.

(11) The view that the Church possesses an adequate statement of fundamental doctrines in the Nicene Creed fails to take account of the fact that this Creed deals with only one of the three main heads of the Christian religion, and while the Apostles' Creed is more comprehensive, it errs by excess in including such articles as the *Descensus ad Inferos*, and it errs still more by defect in that it throws no light upon the conditions of salvation, and lays no emphasis on the duty of following Christ and of advancing His Kingdom.

(12) An enumeration of the fundamental doctrines of Christianity must include at the least (a) a list of the blessings of the Christian religion; (b) the Christian doctrine of God—revealed as Father, Son, and Holy Ghost; and (c) a statement of the gracious conditions on which man enjoys forgiveness and has the promise of eternal life, and of the consequent aspirations and obligations of the Christian calling.