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The Roman Catholic Doctrine of Infused Grace Examined and Refuted

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The Roman Catholic Doctrine of
Infused Grace
Examined and Refuted

A Thesis
Presented to the Faculty of
Concordia Seminary
St. Louis, Mo.
by

Herman W. Gockel

In Partial Fulfilment of the
Requirements for the degree
of

Bachelor of Divinity

- I. The Doctrine Found in the Sources.
- II. The Doctrine As Taught Today.
- III. The Doctrine in the Light of Scripture.

"If anyone saith, that the grace whereby we are justified, is only the favour of God; let him be anathema." Trent, Sess. VI, can. xi.

Outline.

I. The Doctrine Traced to its Sources.

A. General Survey of First Centuries.

B. Traces of "Infused Grace" found in

1. The "Catechism" of Irenaeus.
2. The Epistle of Barnabas.
3. The Didache.
4. The Epistles of Clement.

I. The Doctrine Traced to its Sources.

II. The Doctrine As Taught Today.

III. The Doctrine in the Light of Scripture.

A. Formulated, but not corrected by Augustine.

B. Continued and confirmed by

1. Gregory the Great.
2. Abelard.
3. Peter Lombard.

C. Fixed by Scholastic Theology.

II. The Doctrine As Taught Today.

A. The Catholic Doctrine of Man in Natural State.

B. The Catholic Conception of Grace.

C. The Catholic Doctrine Concerning the Merits of Christ.

D. The Catholic Conception of Justification by Faith.

III. The Doctrine in the Light of Scripture.

A. Definition of terms.

1. Grace.

- a) Roman Catholic Definition.
- b) Scriptural Conception.

2. Faith.

- a) Roman Catholic Definition.
- b) Scriptural Conception.

Outline.

- I. The Doctrine Traced to its Sources.
 - A. General Survey of First Centuries.
 - B. Traces of "Infused Grace" found in
 1. The "Shepherd" of Hermas.
 2. The Epistle of Barnabas.
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- II. The Doctrine As Taught Today.
 - A. The Catholic Doctrine of Man in Natural State.
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- a) Roman Catholic Definition.
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FOREWORD

The essential distinguishing feature of the Christian religion as ^{rev-} revealed in the sacred writings of Holy Scripture is its unique and transcending doctrine of salvation by grace through faith, - - faith in the atoning ^{- end-} blood of Jesus Christ, the Son of God and only Mediator between God and man. ^{- ing} ^{man,}

"Salvation by grace," however, as clear and unmistakable as this ^{term} may be to the unsophisticated searcher for truth, has during the course of centuries, for the theologian at least, come to cover so great a latitude ^{of} of interpretations that today the simple term "salvation by grace" can ^{any} mean any thing from the true and Scriptural conception of full and free salvation ^{to} to the Roman Catholic doctrine of salvation by works.

To the orthodox Christian, "Salvation by Grace" means simply what ^{it} it meant to Christ when He said in words unmistakable: "For God so loved ^{the} the world that He gave His only begotten Son, that whosoever believeth ⁱⁿ in Him should not perish but have everlasting life." It means what it meant ^{Paul} to Paul when he said: "By grace are ye saved through faith; and that not of ^{self} your selves; it is the gift of God: not of works, lest any man should boast." Man ^{man} who is born into the world spiritually dead in trespasses and sins, has been ^{been} redeemed (bought back) by the love (grace) of God, who sent His only ^{begot-} begotten Son, Jesus Christ, into the world to pay the ransom with His life; and ^{and} with His righteousness, the righteousness of Christ, written to our ^{credit,} credit, and with His merit, the merit of the Holy Son of God, imputed to us ^{through} through faith, we shall be able to stand before the judgment seat of God; for ^{by} by grace are we saved through faith, and that not of ourselves, it is the ^{gift} gift of God.

To the consistent Catholic, "Salvation by Grace" means: salvation ^{made} made possible by Christ but accomplished by man. Man is born into the world ^{sinful} sinful and under the wrath of God. Being condemned by divine justice and consigned ^{- signed} to eternal perdition, he has neither the power nor the privilege of working ^{- ing}

out his own salvation. His "free will, attenuated in its powers, and bent ^{down} but by no means extinguished" is unable to break through the shackles ⁱⁿ of sin and attain to that righteousness which is valid before God. The Father in His ^{His} holy justice and righteous wrath toward sin can not leave His heavenly ^{throne} throne to take a hand in man's salvation. He therefore sends His Son into the ^{world} world who by His suffering and death abolishes the complete dominion of sin and earns for man the power and privilege of working out his own salvation. By appeasing the wrath of the outraged justice of God, He opens up a never ^{failin} failin store of graces and spiritual powers which He now pours (infuses) into the hearts of His Christians, giving them both the inclination and the power ^{to} to perform such works as can actually merit heaven, and in view of these works we ^{we} are eternally saved - saved by virtue of the works which by the (infused) ^{grace} grace of God we were able to perform.

How this doctrine of work-righteousness, technically known as the ^{doc-} doctrine of infused grace, or Gratia Infusa, can presume to claim any ^{of} vestige of Pauline authority, may at first seem an exceedingly difficult task to ^{demon-} demonstrate. It is for this purpose that the writer has chosen to devote the ^{entire} entire first chapter of his thesis to a treatment of the gradual growth and ^{steady} steady evolution of this doctrine from the days immediately after the Apostle ^{Paul} Paul until the sixteenth century, when the conception of infused grace was ^{definite} definitely formulated and laid down as a dogma of the Church in the ^{Decrees} Canons and Decrees of the Council of Trent.

I

The Doctrine Traced to its Sources.

The great Apostle had died. He had preached to a heathen world, ^{gener-} a generation smugly satisfied with its superior accomplishments. To them he had ^{prea-} preached the doctrine of grace, completely divorcing from their much vaunted ^{works} works every thought of worth and merit. To the Christians of the proud pagan ^{cities} cities of Rome, Corinth and Ephesus he had written his masterful letters of ^{grace} grace directing their eyes away from their own moral attainments to the strict ^{de} demands of God's holy law which they had failed to keep, and to the ^{and} grace and love and mercy of God, made manifest by the death of His Son, Jesus ^{Christ} Christ, upon the cross, by virtue of whose substitutionary atonement He has ^{- gives} forgiven the sins of the world.

During the years* immediately following (70-180 A.D.), the ^{Christ-} early Christians remained faithful to the phraseology of Paul. Christianity was a ^{religion} religion of grace. The works of the law were abolished and superceded by the Gospel: ^{no} no man, it was agreed, could be saved by the law. Grace and law had ⁱⁿ nothing in common; they were opposite conceptions. But a distinct deviation from the Pauline teaching began to gain prominence when already in the first ^{-ury} century a great essential and fundamental distinction between the intrinsic ^{of} merit of works in general and the works of the law began to be drawn. Leaders in ^{Christ-} Christian thought and theology considered themselves Pauline when they denied the ^{the} merit of works performed in accordance with, and in obedience to the ^{Mosaic} Mosaic law, but attributed to works performed in the state of grace at least a ^{degree} degree of meritorious value; for did not Paul himself admonish to good works and ^{de-} demand an account of their Christian behaviour?

*For detailed account, with direct quotations and references, see "Die Religion in Geschichte und Gegenwart", Tuebingen, 1928, Band II.

Especially conducive to this gradually increasing distinction between the merit of the works of the law and works in general, was the growing ^{-well}mis-
 conception of the significance of Baptism which had spread quite generally ^{by} by
 the turn of the century. Baptism was regarded as a forgiveness of sins ^{past} past,
 and an obligation to holiness of life in the future. Through Baptism the ^{con-}con-
 vert did, indeed, learn to know Christianity as a religion of grace, but ^{for}for
 the baptized there was again a religion of the law, a religion of ethical ob-
 ligation (sittliche Aufgabe). The distinct deviation, here, from the Pauline ^{of-}of-
 conception of Baptism is not the insistence upon subsequent works, but the ^{line}line
 fact that the subsequent works have been placed into the realm of merit and ^{the}the
 reward. By Baptism man is taken out of the world of the condemned, his ^{and}past
 is erased and forgiven, his spiritual powers are assisted, increased, ^{and}and
 strengthened, and he is again placed into a relationship with God of merit ^{merit}merit
 and reward - not of grace and forgiveness but of justice and equity. Thus
 with one stroke the problem of grace and the law, of grace and works, was
 solved, for if the grace of God culminated in Baptismal grace, and the ^{life}life
 of the Christian after Baptism was one of ethical obligation, grace and ^{works}works
 had been given cooperative functions in the process of salvation.

But let us look somewhat more closely at this early conception of Bap-
 tismal grace. Man by nature was physically, spiritually, and morally ^{Bap-}Bap-
 as far as the keeping of God's commands and his eternal salvation was concern-
 ed. He was lacking a physico-spiritual dynamic, an inherent capacity ^{impotent}and power
 which would not only awaken in him the desire to lead a morally perfect ^{concern-}life
 but would also give him the physical strength and endurance to persevere in
 righteousness and holiness. Baptism was soon suspected of, and credited with
 this mysterious charm. By Baptism there was poured (infused) into the heart ^{power}of
 of man a quality (a grace) which had both physical and spiritual properties,
 a physical substance which occupied the shrines of the heart vacated by the ^{life}evil
 evil spirits during the act of exorcism. This grace, this quality, this sub-
ⁱⁿstance, ^{with} ^{heart} ^{Ties,} ^{the} ^{sub-}

stance or power (they themselves are not agreed as to how to name it) ^{the} is the force which enables the Christian to work out his own salvation by a ^{meritor-}ious life, and is a quality which the Christian must keep spotless until the end by a virtuous conduct.

We see then how the Biblical conception of salvation by grace ^{through} faith alone was sadly distorted by the middle of the second century. The Paul-^{Paul-}ine doctrine of justification was so constructed that the very moment his con-^{con-}ception of saving grace was tilted out of focus, the Judaistic spirit with its ^{its} insistence on the law and work-righteousness again sprang into life, and cath-^{cath-}olicization set in. By the end of the century, says Dr. Scheel, the officially ^{-ally} accepted doctrine of justification was only formally Pauline, essentially ^{it} it was Catholic.

But, we ask, what has become of the Scriptural conception of faith, which formed the very basis of Paul's doctrine of justification? If man is saved by the works which he performs in Baptismal ^{grace} grace (synonymous with grace by many of the fathers), what has become of that faith which Paul had ^{up} set up as the sine qua non of justification? Answer: By the end of the second ^{century} century the church had become a well defined, external organization. The various ^{her-}esies, gnostic and Judaistic, had compelled her to formulate her doctrines ^{-ies} and to organize her members in order to present a solid and unified front ^{ag-} against all the threatening inroads of error. By the year 200 Rome had rather ^{-des} definitely established her claim to the leadership of the Christian Church in the West. The visible church of Christ had taken on the form of an ^{external} external tangible, political organization - and faith had come to mean mere ^{external} external submission to the church, or, at best, intellectual assent to its teachings. ^{-ings.} Faith no longer was the fiduciary faith of Paul, confidence in the atonement ^{ment} of Christ as the Lamb of God that taketh away the sin of the world, but a ^d mechanical subscription to all the tenets of the Christian Church. Works be-^{be-} come the ethical complement of this purely intellectual faith, and, as a re-^{re-}

sult, the act of justification is postponed, as it is in the letter of Barnabas, to Judgment Day, for God, in His final judgment, we are told in the epistle of Clement, bases His final sentence upon the contributions and attainments of man. Thus the act of justification is already taken out of the realm of grace and placed into the realm of justice.

By the end of the third century, then, three fundamental conceptions of Paul's theology have almost completely lost their true and original significance. Grace, faith, justification, the three great and outstanding concepts of the Pauline thought-world, have faded into a haze, and are now supplanted by these sorry caricatures, which, although they retain the very phraseology of the New Testament Scriptures, teach a doctrine of salvation, unknown to the writer of the letters to the Romans, Ephesians, and Corinthians. Grace, saving grace, which to Paul was a quality in the loving father-heart of God, has been changed to a meritorious quality in the heart of man. Faith, saving faith, which to Paul was an implicit confidence in the efficacy of the blood of Jesus Christ, God's Son, to cleanse us from all sin, has become a mere subscription to, or agreement with the doctrines of the visible church. Justification, which to Paul meant full and free forgiveness of sins, has been transferred from the sphere of grace and mercy and placed into the realm of merit and reward.

It may be of added interest and value to pause here in the trend of the history of Christian dogma, and to trace the changing conception of salvation in the writings which have come down to us from the very earliest of the fathers.

Already* during the closing years of the first century, in the "Shepherd of Hermas" (ca. 100 A.D.), of which Eusebius tells us that in some sections of

*For direct quotations from the Fathers, see "Lehrbuch der Dogmen Geschichte", Reinhold Szeberg. Leipzig 1917, Band I.

the early church it was credited with canonical authority, we find a ^{surpris-}surprisingly vague conception of the true relation between faith and works. The mes-^{mes-}message of Christ is called the Law (δ νόμος). The promise of life eternal is bas-^{bas-}based upon man's fulfilment of the Law, which is made possible for him who has^{has} Christ in his heart (δ ἔχων τὸν κύριον ἐν τῇ καρδίᾳ αὐτοῦ). He begins to distinguish between the sinfulness of sins. He restricts ^{repent-}repentance, as a rule, to a single act in the life of a Christian brought about by^{by} the grace of God which leaves man in a relationship to God in which he must^{must} insure the forgiveness of his sins by fulfilling God's commandments. "Wer von^{von} nun an, nach seiner Busze, die Gebote haelt, wird Vergebung seiner Sunden^{-en} finden (Mand. 4,4,4), und gerettet werden", says Seeberg. It may be said of^{of} the "Shepherd" of Hermas, in general, that here already we find the full and^{and} free forgiveness of sins being hemmed in with numerous restrictions and con-^{con-}ditions.

Although the letter of Barnabas, written perhaps thirty years later (130 A.D.), is in the main still Pauline, it, too, is guilty of such ^{express-}expressions as η διὰ τῶν χειρῶν σου ἐργάσθη εἰς αὐτοῦ ἀμαρτιῶν σου . By Baptism man^{man} enters a new life in which, by his own free will, he fulfills the "commandments^{-ments} of Christ". The Didache, too, written during the first century, although it remains in almost complete accord with the teachings of Paul, ascribes^{at} at least man's perseverance in Baptismal grace to his own moral effort and to^{to} his own piety of life.

It is perhaps not insignificant that among those who ventured ^{first}the first definite and drastic departure from the Apostolic doctrine of salvation by^{by} grace through faith, was none other than Clement of Rome, claimed by Roman^{Roman} Catholics to have been the third successor of St. Peter, (ca. 90 A.D.). Ac-^{ac-}cording to Clement, the salvation wrought by Christ, consisted in this that^{that} Christ dispelled the darkness of spiritual ignorance, in which men fell down^{down}

and worshiped idols, and gave to man the knowledge of the Father of truth; revealed to us His commandments, and now by our own fulfilment of His commands we can earn and merit immortality and eternal life in heaven. Baptism forgives only the sins of the past. It is the duty of the Christian to keep his Baptism (Baptismal grace) pure and unspotted. He who strives for moral perfection, and serves God in this manner until his end, is saved, but he who transgresses the commandments of Christ is lost eternally. True, this life of moral excellence presupposes faith, but faith to Clement means ^{mere-} merely a belief in the promised reward (das Fuerwarhalten des Lonverheiszung Gottes). Repentance includes both a putting away of former sins and ^{fulfil-} a fulfilment of the Law. It is not a change of mind and purpose, but rather a ^{change} change of life and conduct. (Nicht Sinnesaenderung sondern Sittenaenderung durch gute Werke ist die Buse.) Not ^{de-} μετάνοια but ^{de-} ἀντιμισθία . He prescribes ^{let-} definite and special works as especially meet for repentance. In one of his letters he writes: "and so, my brethren, having done the will of the Father, and having kept our bodies pure, and having ^{the} fulfilled the commandments of the Lord, we shall receive eternal life" - ὅστε, ἰδελρὸν, ποιήσαντες τὸ θέλημα τοῦ πατρὸς καὶ τὴν σάρκα ζυγὴν τηρήσαντες καὶ τὰς ἐντολὰς τοῦ κυρίου φυλάξαντες, ληψόμεθα βωὴν αἰώνιον — ^{for} - making eternal life a recompense and reward for moral living.

These last utterances of the so-called Apostolic Fathers are doubtless ^{-less} the crassest denials of Pauline theology. What was foreshadowed in many of the letters of the fathers appears in substance in the writings of Clement. ^{the} Christ is essentially a new Lawgiver and a Teacher, teaching man the true knowledge ^{ledge} of the God of truth. Christianity is the acceptance of Christ's precepts and the fulfilment of His commandments. The great gifts of God in Christ, and ^{and} ^{and} ^{good} faith in the promised reward are the motives which prompt to a life of good works, which, in turn, merits eternal salvation.

By the end of the Apostolic era, then, (ca. 150 A.D.) we find the follow-
 ing misconceptions fairly well established in the writings of the Apostolic
 Fathers: 1) The "righteousness of God" which to Paul meant the right-^{-ness}
 of Christ imputed to sinful man through faith, has become the active right-^{-ness}
 eousness of man which justifies him in the sight of God. 2) Eternal life is
 proffered as a recompense and reward for the fulfilment of Christ's ^{commands,} commands.
 3) Baptism forgives only past sins. Sins committed after Baptism are ^{for} not for-
 given by faith in God's continued grace (love) through Christ, but by a con-^{com-}
 stant moral endeavor, on the part of man, assisted by the consciousness ^{of}
 the nearness and ready aid of God, and by the fulfillment of the ^{-ments} commandments
 of love. 4) Works performed after Baptism actually merit heaven. 5) The object
 and meaning of faith is not clear; at best, it was not trust in the vicarious
 atonement of Jesus Christ. 6) Good works are necessary to assure ^{self} one's self
 of the forgiveness of sins.

Thus we see that although the phraseology, the very words and ^{express-} expressions,
 of Paul are still in use, they have been torn from their place in his
 system, and have become lifeless forms and moulds into which has ^{his} been poured
 a meaning absolutely incompatible with the Pauline doctrine of the ^{giveness} forgiveness
 of sins and justification by grace through faith.

In the next period (150 - 350) we shall pass by such names as Irenaeus
 who seems to have regarded faith as but the fulfilment of one of the many ^{com-} com-
 mands of God, placing it into the category of works, and Origen who seems to
 have had the correct conception of Pauline theology but fell woefully ^{short} short
 of carrying it out consistently, and shall note only the name of Tertullian
 of Carthage (160 - 250). The teachings of Tertullian are especially ^{-ian} importan-
 tance since they, through Cyprian, became normative for the Western Church, and in
 many respects anticipate the future development of Catholic dogma. Note the
 striking similarity between the program of salvation as conceived by this ^{great} gr-
 figure of the third century and that laid down by the Council of Trent in the
 seventeenth century.

Since the fall, the Lord is filled with righteous rage toward ^{man-}all man-kind. Man cringes in fear at the very thought of God. His only hope, ^{like a}"like a plank after shipwreck", is repentance, by which the sinner merits ^{grace}the grace of Baptism (meritum de congruo?). Baptism forgives the sins of the past and bestows the gift of the Spirit - which to Tertullian is a certain ^{and}physical, material substance, so fine and so rare that it can penetrate through the water of Baptism and into the person, imparting the gift of sanctification. To him it is an infusion of a power in the strictest sense of the term. (Seeberg I, 93, for direct quotations). We remain in this Baptismal ^{as}grace as long as we do not sin. If we do sin, however, we offend the love of God and again provoke His wrath, which we must appease by repentance and ^{-fact-}satisfact-ion. Satisfactions consist in privations, fastings, and deeds of love where-^{where}by we "atone" for the sins we have committed. The entire moral life of the Christian is viewed as an endeavor to appease the wrath of God after ^{the}spoiling Baptismal purity.

And Christ? (He has not been mentioned as yet.) The Son ^{the}revealed the Father in His love, and showed to man the perfect life of love. He ^{taught}taught the law of charity, the "nova lex." United to God by Him, we attain to "the faith of Abraham" and learn to honor God aright. By His atonement He ^{gained}gained the victory over all the forces which kept man from working out his own sal-^{sal-}vation, and secured for man greater spiritual freedom and moral power. In brief; Christ has begun what man must complete; Christ has erased the past ^{and}and given man the privilege and power to make a new beginning. Essentially no different from the dogmas laid down in the seventeenth century.

During the next period, the greatest teacher in the ^{Church}Christian Church was, without a doubt, St. Augustine, Bishop of Hippo, the "Doctor of ^{Grace,}Grace," 354 - 430. As mighty and as powerful as was his influence on philosophy and religion for more than a thousand years, Augustine, too, failed to ^{grasp}grasp

the very central truths of the Pauline doctrine of Justification. His doctrine was in brief:

Man, by nature, is totally depraved. God, by a grace (love) that in its last analysis is irresistible, converts the sinner - alone by grace - and works faith in his heart. Faith, however, he defines in two ways, both of which fall short of the Biblical conception: faith in general, to him, is agreement with revealed truth; saving faith is the faith which worketh by love, "der Glaube der durch die Liebe taetig ist", "fideſ quae per dilectionem operatur." Justification in its strictest sense is the equipping of man with ethical, moral powers, a physical act in which man is not only declared but actually made righteous. The essence of justification, he claims, consists of two parts: 1) Infusion of a will to do good, "inspiratio bonae voluntatis", and 2) Forgiveness of sins, "remissio peccatorum."

Augustine drew his antithesis not so much between grace and works as between grace and nature. The virtues of the heathen, says he, are shining vices: we agree; but then he proceeds to the erroneous conclusion that the virtues of the Christian are meritorious in their nature, although, he insists, they are but the gift of God. He teaches salvation by grace alone, sola gratia, but obscures almost completely the Scriptural doctrine of salvation through faith alone, sola fide. It is most unfortunate that this courageous teacher of grace should have been so thoroughly saturated with, and dominated by Paul's doctrine of "grace alone" and still have erred so completely in this one vital and decisive point of the Pauline system; for according to Augustine we are saved not through faith but through the activity of faith; we are saved by grace in the sense that the good works which we perform in order to merit eternal life are the free and undeserved gift of God's mercy, made possible by Christ. We are saved alone by grace through faith: faith, not as apprehending and appropriating the imputed righteousness

of Christ, but faith as a dynamic motive force for a life of meritorious works.

During the centuries that followed we find very little change in this fundamental doctrine of the Church. Old conceptions become fixed. Works, as a gift of God through Christ, become the firm and fixed foundation of hope for life eternal. In the year 600 we read of Pope Gregory the Great speaking of a "gratia spiritus infusi", and teaching that if we cooperate with God in the performance of good works, then that which we perform by the assistance of God becomes our actual merit: "hoc quod omnipotentis dei donum est fit meritum nostrum".

During the first half of the 12th century Abelard and his successor, Peter Lombard, taught fundamentally the same doctrine in a somewhat different (though essentially identical) form. Their teaching has much in common with the modern so-called "moral influence theory" of Christ's death on the cross. Says Lombard, "mors ergo Christi nos iustificat dum per eam caritas excitatur in cordibus nostris." "Sein Tod hat uns zur Liebe erweckt und dadurch gemacht." Christ is primarily our Example, Pattern, Teacher, who by His perfect life and noble death has revealed to us the love of God which awakens in us a corresponding reciprocal or reflex love (Gegenliebe) by virtue of which we are saved. If this differs from the teaching of the previous fathers, it is mainly in the minimizing of the purpose and efficacy of the work of Christ and in a growing emphasis of love (works, not faith) as the basis of justification, forgiveness of sins, and eternal salvation. Of all, it is the farthest from Paul, not only as to time, but also as to content.

Throughout the following centuries of scholastic theology the fundamental conception of grace and salvation by grace remained the same. New terms were invented, concepts were more meticulously defined, systems were elaborated.

ated, simple doctrines were adorned with many-syllabled theological terms, philosophies were propounded, and scholastic hairs were split over and over again, but when the sixteenth century ushered in the great Reformation, ^{grace} grace and salvation by grace were as obscure as they had been for perhaps a ^{thousand} thousand years before. Grace was still an infused capacity for good works, and ^{salvat-}salvation by grace meant salvation by works. Faith was still an intellectual ^{assent} assent to the decrees of the Church, agreement with all that she taught. ^{act-}Justification was still a physical act, an act by which God actually made the ^{sinner} sinner righteous, and enabled him to merit heaven. The "righteousness of God" ^{was} was still the righteousness that God demanded, and not the righteousness of Christ imputed to the sinner. Paul was forgotten. The Savior was a memory. Scriptures lay smothered beneath centuries of tradition.

The Doctrine As Taught Today

Canons and Decrees of the Council of Trent, Sess. VI, Can. xi: "If any ^{any} one saith, that men are justified, either by the sole imputation of the ~~just-~~ ^{just-}ice of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost and is inherent in them; or even that the grace, whereby we are justified, is only the favour of God; let him be anathema."

In the treatment of the doctrine of infused grace as it is taught ^{today} today we shall pay especial attention to the following four divisions: 1. The Cath- ^{Cath-}olic doctrine of man in his natural state. 2. The Catholic conception of sav- ^{save}ing grace. 3. The Catholic doctrine concerning the merit of Christ, and 4. The ^{4. the} Catholic conception of justifying faith. We shall quote extensively from Catholic authorities, both modern and medieval, and shall let Rome ^{for} speak for itself.

THE CATHOLIC DOCTRINE OF MAN IN HIS NATURAL STATE.

Man, by the fall of Adam, has lost none of his natural powers, but merely the supernatural righteousness which was his at creation. Original sin ^{sin} is not a total depravity of the human nature, but only a continued lack of the supernatural gifts bestowed upon man in the beginning and lost by the fall. In this connection Bellarmin writes: "Wir lehren, dasz durch die ^{Suende} Suende Adams der ganze Mensch wirklich weniger gut (deteriorem) geworden sei, ^{aber} aber doch weder den freien Willen noch andere natuerliche Gaben, sondern ^{allein} allein die uebernaturlichen verloren habe." And again, "Die Verderbtheit der ^{Natur} Natur ist nicht aus dem Mangel irgend eines Geschenks, auch nicht aus dem ^{Hinzukom-} Hinzukommen irgend einer boesen Beschaffenheit, sondern allein aus dem Verlust ^{einer} einer uebernaturlichen Gabe wegen Adams Suende hervorgegangen." (Guericke, Symbol p. 226)

Just how harmless a thing original sin is in the Roman Catholic ^{System} System we see from another statement of Bellarmin: "Der Zustand des Menschen ^{nach} nach dem Fall Adams unterscheidet sich von seinem Zustand (vor demselben) in rein ^{rein} rein natuerlichen Dingen nicht mehr als eines Beraubten von einem Nackten." (Win- ^{Win-} er, Comp. p. 54) From this minimizing of original sin it follows almost self- ^{self-} evidently that the Catholic Church cannot teach a salvation alone by grace. ^{grace.} We note in this connection the words of Luther: "Je mehr du die Suende ver- ^{ver-} glimpfen und gering machen wirst, je mehr wird auch die Gnade gering und klein ^{klein} werden." (St. L. I, 174)

Natural man, therefore, inspite of original sin is still in possession ^{-sion} of his free will, since his natural powers, especially reason and will, have ^{have} not been lost, but only weakened. Nor can it be claimed that Bellarmin's views are not the doctrine of the Church. The Council of Trent calls the fall ^{fall} of Adam a change "for the worse" (Sess. V). Speaking of the inability of the ^{the} Jews to be saved by the letter of the Law, it continue Sess. VI, Chapt. II: "Although free will, attenuated as it was in its powers, and bent down, ^{by} was by no means extinguished in them." In the Catholic ^{Encyclopedia} Encyclopedia, with the Im- ^{Im-} primatur of John M. Farley, Archbishop of New York, we read: "free will, bent ^{bent} towards the earth and weakened by concupiscence, is yet filled with love ^{of} of good and horror of evil" (VI, 691). "We maintain against early Protestantism ^{-ism} and Jansenism the capacity of mere nature in regard to both religious know- ^{know-} ledge and moral action" (p. 693). "In a general manner, the possibility of the ^{the} observance of the easier natural precepts without the aid of natural or super- ^{super-} natural grace may be asserted, but not the possibility of the observance ^{of} of the more difficult commandments and prohibitions of the natural law" (p. 694). ^{(p. 694).} Similarly, speaking of the gratuity of grace, the same author attributes pos- ^{pos-} itive spiritual powers to natural man when he says " a mere negative prepar- ^{arat-} ation or mere negative dispositions, which consist only in natural removal ^{of} of

obstacles, are in all probability not essentially opposed to gratuity," (698)
 or again, "To the one who prepares himself negatively and places no obstacle
 to the ever-ready influence of grace, God in general is more inclined to of-
 fer His grace than to another who wallows in the mire of sin and thus neglects
 to accomplish what lies in his power." Well has Dr. Aner of Berlin said:
 "Das Tridentinum hat den Pelagianismus und Semipelagianismus der Spaetscholas-
 tik negando abgetan, allein positiv das Hinterpfoertchen fuer die menschliche
 Mitwirkung offen gehalten; charakteristisch ist der Zusatz: tametsi in eis
 (Adams Nachkommen) liberum arbitrium minime extinctum esset, viribus licet
 attenuatum et inclinatum."*

Consequently it is evident that the Catholic Church teaches that man can
 prepare himself for grace by virtue of the powers of which he has not been
 deprived by the fall of Adam. He can prepare himself for grace by his own nat-
 ural capacity. In the Canons and Decrees of the Council of Trent (Sess. VI
 Chapt. V) we read: "The Synod furthermore declares that in adults, the begin-
 ning of the said Justification is to be derived from the prevenient grace of
 God through Jesus Christ that is to say, from His vocation, whereby without
 any merits existing on their parts, they are called; that so they, who by
 sins were alienated from God, may be disposed through His quickening and ass-
 isting grace to convert themselves to their own justification, by freely ass-
 enting to and cooperating with that said grace."

This preparation for grace, according to Chapter VI of the same Sess-
 ion, consists in the following stages: "Excited and assisted by divine grace
 conceiving faith by hearing, they are freely moved towards God, believing
 those things to be true which God has revealed and promised, - and this es-
 pecially, that God justifies the impious by His grace through the redemption
 that is in Christ Jesus; and when understanding themselves to be sinners,

* "Die Religion in Geschichte und Gegenwart" Band II, 1261.

they, by turning themselves, from the fear of divine justice whereby they are profitably agitated, to consider the mercy of God, are raised unto ^{con} hope, confiding that God will be propitious to them for Christ's sake; and they ^{begin} begin to love Him as the fountain of all justice; and are therefore moved ^{against} against sins by a certain hatred and detestation, to wit, by that penitence which must be performed before baptism; lastly when they purpose to receive ^{baptism,} baptism to begin a new life, and to keep the commandments of God. Concerning ^{dis} this disposition (preparation) it is written: He that cometh to God must believe ^{that} that He is, and is a rewarder to them that seek Him." That is the preparation, the series of preparatory stages, through which, according to Roman ^{doctrine,} doctrine, man must go, in order to make himself a fit subject for the first grace - which we shall now consider.

THE CATHOLIC CONCEPTION OF SAVING GRACE.

According to Catholic doctrine, saving grace consists of two ^{distinct} distinct divisions; actual, or first grace, and sanctifying or second grace. We shall first discuss the former.

In order to understand actual or first grace, it must be born in ^{mind} mind that actual grace is operative only before justification. It is intended to excite the faculties of the soul and to encourage them to merit the ^{second} second grace namely sanctifying grace which is the grace of justification. "We may ^{define} define actual grace", says the Encyclopedia (690) "as a supernatural help ^{for} of God for salutary acts granted in consideration of the merits of Christ. It is ^{dest-} destined only for actions which have a necessary relation to man's eternal ^{sal-} salvation." "Actual grace thus becomes a special causal principle which ^{communic-} communicates to impotent nature moral, and especially physical powers." "Grace must be bought into operation as healing grace (gratia sanans, medicinalis); ^{free} free will, bent towards the earth and weakened by concupiscence, is yet ^{filled} filled with love of good and horror of evil." "Triumph over the obstacles to ^{sal-} sal-

vation demands in itself a grace which is natural only in substance, but supernatural in mode." "The communication of the physical power to the ^{soul} soul admits, theologically, of only one interpretation, namely that grace ^{raises} raises the faculties of the soul (intellect and will) above their natural ^{constitut-} constitution into a supernatural sphere of being, and thus renders them ^{- and} capable of substantially supernatural operations." "Actual grace, therefore, considered under this aspect, bears the name of 'elevating grace' (gratia elevans).

Perrone has said: "Actual grace is that unmerited interior ^{- tance} assistance which God, in virtue of the merits of Christ, confers upon fallen man in ^{ord-} order to strengthen, on the one hand, his infirmity resulting from sin ^{on} and, on the other, to render him capable, by elevation to the supernatural ^{of} order, of supernatural acts of the ~~soul~~, so that he may attain justification, and thus ^{thus} enter into everlasting life."

Considered under different aspects this first or actual grace is also ^{also} known as "the illuminating grace of the intellect" (gratia illuminationis, ^{is-} illustrationis), or "the strengthening grace of the will" (gratia inspiration ^{tion-} is), or preventing grace (gratia praeveniens) or, as it is called by ^{August-} Augustine, "inspiratio dilectionis, delectatio coelestis, cupiditas boni" and the like.

Free will, assisted by this first or actual grace (so called, ^{because.} because it is granted by God for the performance of salutary acts preparatory to justification) performs the seven salutary acts which merit the grace of justification. These seven preparatory steps, according to the Canons and Decrees of the Council of Trent (Session VI, Chapt. VI) are: 1. Faith, which ^{which} however, as we shall see later, is mere assent to the doctrines of the Church. 2. From this knowledge comes "the fear of divine justice whereby ^{men} men are profitably agitated to consider the mercy of God". 3. From this ^{Temp-} contemplation they are "raised unto hope, confiding that God will be propitious ^{to} to

them for Christ's sake." 4. Now "they begin to love Him as the fountain^{of} of all justice", and 5. they are filled with "a certain hatred and detestation^{tion} for sin", 6. whereupon they "purpose to receive baptism", and 7. resolve "to keep the commandments of God."

Let us pause to see what this means: unregenerate man, by virtue^{his} of his natural powers, assisted and excited by actual grace, can turn to God, hate^{late} sin, rely upon mercy, love God above all things, and resolve to keep the com-^{com-}mandments - all through an act of his own free will encouraged by the preven-^{preven-}ient, first grace of God. And still he is not justified, but "after a happy^{happy} termination of the process of justification", by means of these very seven^{seven} wholesome acts, he merits for himself as a "meritum de congruo" (for which^{which} there is no English equivalent) the second grace, which being infused into^{into} him sanctifies and purifies him and thereby justifies him before God.

In explanation of the term "meritum de congruo" or merit of congruity,^{-ity} we might say: man, encouraged by prevenient^{can} grace, does the best that he can towards earning the grace of justification; although the intrinsic value^{of} of his efforts does not actually merit the sanctifying grace of God, neverthe-^{the-}less God deems it fitting and proper that He reward these efforts with the^{the} gift of His second grace. Or, as we read in the Synodical Report of the Iowa^{Iowa} District, 1904, "Durch diese Handlung erwirbt er sich das 'meritum de con-^{con-}gruo', das gebuehrende Verdienst, wie die Roemischen es nennen, weil es naemlich Gott gebuehre, oder angemessen und anstaendig sei, dasz er solche Handlungen, die der Mensch aus seinen Kraeften thut, angemessen belohne."

We ask: what has become of the doctrine of Sola Gratia? What fractiona^{fractional} function does the grace (love) of God perform in the act of justification? If man by his works can earn (even meritum de congruo) the grace of God, surely grace ceases to be grace, and works in the last analysis are the de-^{de-}ciding factor, for has not their own Doctor of Grace, Augustine, said: "Non^{Non}

enim gratia Dei erit ullo modo, nisi gratuita fuerit omni modo", and has not ^{not} the Apostle Paul said: "If by grace, then is it no more of works: otherwise ^{will} grace is no more grace. But if it be of works, then is it no more of grace: otherwise work is no more work."

Luther writing on this Roman Catholic merit of congruity, says: "Droben ^{"Droben} ist mehr denn einmal gesagt, wie die frommen, heiligen Menschen, die in Gotte ^{Gottes} starker Gnad leben, wider ihr Fleisch mit groszer Muehe und Fahr streiten, und das Fleisch mit ganzer Natur wider die Gnad fichtet: ist's denn nicht ein groszer blinder Irrthum, dasz man lehren darf, der natuerlich frei Will ^{Will} mag sich wenden zu dem Geist; auszer der Gnaden die Gnade suchen und begehren ^{begehren} so er fast fleucht, ja wider sie wuethet, wenn sie gegenwertig ist? Welches ^{Welches} Vernunft entsetzt sich nicht dafuer, dasz Geist und Fleisch die groeszten zween Feind sein, und soll doch das Fleisch seinen Feind, den Geist, begehren ^{begehren} und suchen, so jedermann in ihm selbst fuehlet, wie alle Kraefte wider die ^{die} Gnade fechten, sie zu verjagen und vertilgen? Das waere eben, als wenn jemand ^{jemand} spraech: Ein wild, wuethend Thier mag niemand mit Banden zaehmen; aber wenn ^{wenn} es los ist, zaehmet sich's selbst und geht willig in die Bande. Drum sein ^{sein} solch Lehre nur zur Schmach und Abbruch goettlicher Gnaden und zur Staerke der Suenden und Mehrung des Teufels Reich erdacht. Die Schrift nennet den Menschen, er sei ganz Fleisch, I Mos. 6,8. So ist Fleisch auf das hoechst wider den Geist, Gal. 5,17. Noch temporn sie es unternander, dasz der frei Will, der eitel Fleisch ist, soll den Geist suchen." (Erl. Ausg. 24, S. 145) ¹⁴⁵

But now the second, or sanctifying grace. The relation between first and second grace is clearly drawn in the following sentence from Luthardt's ^{hardt's} Dogmatick (9th ed. p. 287) : "Durch sein Verhalten zur heilsanbietenden ^{grat} gratia praeveniens (first grace) erwirbt sich der Mensch ex merito de congruo, ^{-gruo,} und zum Lohn dafuer empfaengt er die gratia inhabitans (second grace), ⁱⁿ in Kraft deren er sich dann ex merito de condigno erwirbt, welches mit der Sel ^{Selig}

keit belohnt wird." By a proper use of prevenient grace man merits ^{second} the second grace which, infused into his soul, enables him to perform acts ^{ideally} intrinsically worthy of eternal life.

But what is the nature of the second grace? Let us first see the answer ^{answer} of the Catechismus Romanus: "Die Gnade ist aber, wie der Tridentiner Kirchen-^{Kirchen}rath unter Androhung der Strafe des Bannes allen zu glauben bestimmt hat, nicht allein das, wodurch die Vergebung der Sunden geschieht, sondern eine ^{soul} der Seele innehaftende goettliche Beschaffenheit und gleichsam eine Art von ^{von} Glanz und ein Licht, welches alle Flecken unserer Seele vertilgt und die Seelen selbst schoener und glaenzender macht (p. 167). Likewise in the ^{Canons} Canons and Decrees of the Council of Trent this grace is defined Sess. VI, ^{xi,} Can. xi, : "If any one saith that men are justified, either by sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion ^{the} of the grace and the charity which is poured forth in their hearts by the ^{Spirit} Holy Ghost, and is inherent in them ; or even that the grace, whereby we are justified, is only the favour of God; let him be anathema." So that this second ^{grace} grace by which man is finally justified is a quality inherent in man, by virtue ^{of} of which he merits his eternal salvation, and that not ex merito de congruo but ex merito de condigno, meaning that in view of the works performed in the state of grace, God is obliged to reward the Christian "for services rendered ^{ered."}

Just how prominent a part this second, or sanctifying grace plays in ⁱⁿ the Catholic system, and how it forms the groundwork for their vast and com- ^{com-} plicated legal system of meritorious works, may be seen from the following ^{ing} statements of the Encyclopedia (p. 697ff) "After the triumph over unbelief, ^{belief} the process of justification begins with faith and concludes only with the infusion of sanctifying grace and theological love." "The thoroughly ^{super-} natural sonship of God (filiatio adoptiva), which ultimately terminates the ^{the} process of justification, can be attained only through absolutely ^{-natur-} supernatu-

al acts, for the performance of which nature without grace is physically incapable." And especially, "Once the adult has finally reached the state of grace after a happy termination of the process of justification, the obligation devolves upon him of complying with many negative and positive duties in order to preserve sanctifying grace, persevere in virtue until the end, and gain heaven after a happy death." That this inherent grace is the grace which saves, we see from the statement: "Holiness and the sonship of God depend solely upon the possession of sanctifying grace, wherefore it is frequently called simply grace without any qualifying word to accompany it as, for instance, in the phrases, 'to live in grace' or 'to fall from grace'. Also: "By Sanctifying Grace man is entitled to a share in the paternal inheritance, which consists in the beatific vision." And again, as to the inner nature of this second grace, we read "Grace is a supernatural infused habit (habitus infusus)." "Sanctifying grace is a physical accident in the soul." It is "a quality strictly supernatural inherent in the soul as a habitus, by which we are made to participate in the divine nature."

That this doctrine of an inner quality (gratia infusa vel inhaerens) by which one can perform works deserving of salvation, must ultimately, if not immediately, lead to an utter confusion of the Scriptural conceptions of justification and sanctification is seen by the explicit words of the Canons and Decrees of the Council of Trent, Sess. VI, Chapt. VII: "This disposition or preparation, is followed by Justification itself, which is not remission of sins merely, but also the sanctification and renewal of the inward man, through the voluntary reception of grace, and of the gifts, whereby man of unjust becomes just, and of an enemy a friend, that so he may be an heir according to hope of life everlasting."

In perfect consonance with this decree, the Encyclopedia states (p. 70) "The Church teaches that Justification consists of an actual obliteration of

our sin and an interior sanctification. - Protestantism on the other hand, makes of the forgiveness of sin merely a concealment of it." "Where in the Bible the expressions 'covering up' and 'not imputing' sin occur, as for instance, in Psalm 31, 1 f, they must be interpreted in accordance with the Divine ⁱⁿ⁻perfections, for it is repugnant that God should declare any one free from sin to whom sin is still actually cleaving." Still worse: "The Catholic ^{idea}idea maintains that the formal cause of justification does not consist in any exterior imputation of the justice of Christ, but in a real, ^{ex-}interior sanctification effected by grace, which abounds in the soul and makes it ^{per-}permanently holy before God (Sess. VI Chapt. VII; Can. xi). Although the sinner ^{just-}is justified by the justice of Christ, inasmuch as the Redeemer has merited ^{him}for him the grace of justification (causa meritoria) nevertheless he is formally justified and made holy by his own personal justice and holiness (^{form-}causa formalis). To this idea of inherent holiness which theologians call sanctifying grace are we safely conducted by the Words of Holy Writ." Sess VI Can. x.

That Justification and Sanctification have lost their identity and ^{been}merged into one, we see from the following statements from the ^{source}same source (p. 704): "In the present process of justification, the remission of sin, both original and mortal, is linked to the infusion of sanctifying grace as a conditio sine qua non, and therefore a remission of sin without a simultaneous interior sanctification is theologically impossible." Again: "Inherent justice is not only the formal cause of justification but, as well, ^{as}the only formal cause (unica formalis causa)," Sess. VI, Chapt. VII. And: "The ^{nature}nature and operation of justification are determined by the infusion of sanctifying grace." So that, again, justification is sanctification. We are justified ^{to}to the extent that we are sanctified. We are declared just before God only in the measure in which we actually are just. Justification has ceased ^ato be a forensic act by which God for Christ's sake, imputes to sinful man the ^{right-}right

eousness of Christ, and calls the sinner righteous, and has become ^{physical} a physical act by which God infuses His sanctifying grace into the souls of ^{equip-} men equipping them to justify themselves and to complete their own salvation ^{Life} by a life of meritorious works, for "If any one saith that the good works of one that is justified are in such manner the gifts of God, as that they are not also the good merits of him that is justified; or, that the said justified, by the good works which he performs through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit increase ^{grace} of grace, eternal life, and the attainment of that eternal life, - let him be anathema." ^{anathema!}

Sess. VI, Can. xxxiii.

We close this chapter on the Catholic conception of saving ^{with} grace with a characteristic quotation from Luther: "Wenn sie setzen, dasz wir ^{unser} durch unser Werk so viel koennen ⁿ aufahen, dasz wir Gnade erlangen und wenn dasselbige ^{-ige} gethan und so viel verdient ist, dasz wir ueber die erste Gnade (^{es} wie sie es nennen) das Himmelreich und ewige Seligkeit dazu verdienen, was man doch ^{ver} verdiene mit den anderen folgenden Werken? Denn ich will setzen, dasz ein Pabst habe seine Messe oder ander Werk in der Gnade gethan, und damit das ^{Himmel-} Himmelreich verdienet, als so ein koestlich Werk, das des ewigen Lebens werth ist, welches sie heissen meritum de condigno: was will er denn verdienen ^{den} mit den Werken und Messen, die er morgen und hernach thut in derselbigen Gnade? Da fahen sie an (weil sie nichts zu sagen wissen) und machen ^{acc-} essentielle und accidentale praemium und sprechen: Solche folgende Werke, die helfen, dasz man noch etwas dazu, als ein Geschenklein zur Zugabe, verdiene, das uns ^{gibt} Gott gibt ueber das ewige Leben. Ist das wahr, so hoere ich wohl, dasz die ^{Werk} ersten Werk die besten sind, die andern aber nicht so gut, sonst mueszten sie eben das verdienen; so doch gemeiniglich die folgenden Werk pflegen besser zu sein, weil sie nu wohl getrieben und geuebt sind. Weil denn die letzten Werk ^{das} nicht das Himmelreich verdienen, so muessen's die ersten auch nicht verdienen; ed-

oder sollen sie gleich sein, und ein jeglich Werk solchs kann verdienen, so
 mueszte Gott so manchen Himmel bauen, so manche gut Werk gethan wir, ^{wo} und wo
 wollt zuletzt unser Herr Gott so viel Himmel nehmen, ein jeglich gut Werk zu ^{Werk zu}
 bezahlen? Das sind doch scharfe Leut, die es alles so eben und genau ^{koennen} koennen
 abmessen. Aber was soll man sagen? Es ist eitel Luegen und Truegen, was sie ^{sie}
 fuergeben, denn es ist der keines wahr: zum ersten, dasz man mit eigenem Werk ^{Werk}
 Gnade erlange, viel weniger, so ein Mensch in Todsunden liegt; darnach ob-
 gleich der Mensch in Gnaden waere, durch die Werk (wie sie luegen), dasz solch ^{solch}
 Werk, in der Gnade geseehen, sollt so koestlich sein, dasz es des Himmelreich ^{-reich}
 wert sei. Denn da stehet Christus und sagt das Widerspiel mit duerren, hellen ^{hellen}
 Worten, Luc. 17: 'Wenn ihr alles gethan habt, was euch befohlen ist, so
 sprecht: Wir sind unnuetze Knechte'". (Erl. Ausg. 43 S. 360 ff).

But to sum up before proceeding to the next point: by virtue of the
 merit of congruity which consists of a proper use of prevenient grace, ^{man} man
 merits the infusion of the second grace which enables him so to live, so to ^{to}
 work, and so to walk, that heaven will be his condign reward.

THE CATHOLIC DOCTRINE CONCERNING THE MERIT OF CHRIST.

It may not be amiss, in order to demonstrate the purely philosophical ^{-ical}
 and rational methods employed by Catholic theologians in establishing the
 significance of the Atonement of Christ, to preface this section with a state ^{state}
 ment from the Encyclopedia (XIV, 585): "From a speculative standpoint, a
 thorough and comprehensive theory of satisfaction" - he is speaking of the ^{the}
 Vicarious Atonement - "remains still a pious desideratum, though promising ^{-ing}
 attempts have often been made from the days of Anselm down to the present ^{-ent}
 time. It will be necessary to blend into one noble whole the hidden elements ^{elements}
 of truth contained in the old patristic theory of ransom, the juridical con- ^{con-}
 ception of St. Anselm, and the ethical theory of the atonement."

But what is the Roman teaching on the merit of Christ? That the Tridentine fathers did not teach a free and full forgiveness of all sins ^{together} together with their punishments, by virtue of the merit of Christ we clearly ^{from} see from the words of Sess. XIV, Chapt. VIII: "The Holy Synod declares, that ^{it} it is wholly false, and alien from the Word of God, that the guilt is never ^{for} forgiven by the Lord, without the whole punishment also being herewith ^{pardoned} pardoned. That Christ has not made complete satisfaction for all sins, we see in the same chapter, which refers to satisfaction imposed by priests as "the ^{the} avenging and punishing of past sins", or "by making satisfaction, we are made confor- ^{confor-} mable to Jesus Christ", and again, "Christ in whom we live; in whom we merit; ^{merit;} in whom we satisfy."

Still more is the merit of Christ disparaged in the canons appended ^{to} to the article on the Sacrament of Penance. There we read: "If any one ^{that} saith the God always remits the whole punishment together with the guilt ----- let him be anathema." "If any one saith, that satisfaction for sins, as to ^{their} their temporal punishment, is nowise made to God, through the merits of Jesus Christ, by the punishments inflicted by Him, and patiently borne, or by those ^{those} enjoined by the priest, nor even by those voluntarily undertaken, as by fast- ^{fast-} ings, prayers, almsdeeds, or by other works of piety; and that, therefore the best penance is merely a new life; let him be anathema." And strongest ^{-est} of all: "If any one saith, that the satisfaction, by which penitents ^{redem} redeem their sins through Jesus Christ, are not a worship of God, but traditions ^{of} of men, which obscure the doctrine of grace, and the true worship of God, and ^{and} the benefit itself of the death of Christ; let him be anathema." Sess. XIV, ^{XIV} Can. xii, xiii, xiv.

The Scriptural scope of the merit of Christ has been narrowed. Perhaps ^{Perhaps} the clearest statement from a Catholic pen on the role which Christ ^{plays} plays in the article of justification is again given us in the Encyclopedia (VI, 7⁰⁴)

"The Catholic idea maintains that the formal cause of justification does not consist in any exterior imputation of the justice of Christ, but in a real, interior sanctification effected by grace, which abounds in the soul and makes it permanently holy before God. Although the sinner is justified by the justice of Christ, inasmuch as the Redeemer has merited for him the grace of justification (causa meritoria), nevertheless he is formally justified and made holy by his own personal justice and holiness (causa formalis).

Christ's merit consists in this, that He has earned for us "the grace of justification" which is sanctifying grace, and by virtue of this grace we work out our own salvation. He has earned (causa meritoria) for us the power and privilege of completing our own salvation. He has not died and made satisfaction for all sins, but only for original sin, not for sins committed after baptism (penance was instituted for those), but only for sins committed before Baptism, and not for the punishment of all sins but only for their guilt. The merit of Christ's Atonement is not imputed to the sinner as a garb of perfect righteousness, but on the basis of His merit and as a result of it, righteousness is poured into the soul of man, who has made proper use of prevenient grace; and by means of this inherent, active righteousness man is justified.

Comparing the Scriptural teaching of the imputation of the objective merit of Christ, to the Roman doctrine of infused and inherent merit, Luther says in classical words: "Darum ist dies eine hohe Predigt und himmlische Weisheit, dasz wir glauben: unsere Gerechtigkeit, Heil und Trost stehe ausser uns, dasz wir vor Gott seien gerecht, angenehm, heilig und weise und ist doch in uns eitel Suende, Ungerechtigkeit und Thorheit. In meinem Gewissen ist eitel Fuehlen und Gedachtnisz der Suende und Schrecken des Todes, und ich soll doch anderswohin sehen und glauben, dasz keine Suende und Tod da sei - Christus im Glauben ergriffen und im Herzen wohnen ist unsere Gerechtigkeit."

To sum up, again, Christ's merit consists in this that by gaining ^{the} the victory over the powers of darkness and canceling original sin, He has merit-^{merit-} ed for man the grace which equips him to work out his own salvation.

THE CATHOLIC CONCEPTION OF JUSTIFYING FAITH.

The Catholic Church, also teaches a justification by faith. ^{inter-}Very inter-^{-ified} esting is their interpretation of Paul's two favorite expressions "justified ^{root,} by faith" and "freely". In the Canons and Decrees of the Council of Trent, Sess. VI. Chapt. VIII, we read: "And whereas the Apostle saith, that ^{is} man is justified by faith and freely, those words are to be understood in that sense that - - - faith is the beginning of human salvation, the foundation, and the root of all Justification; without which it is impossible to please ^{please} God: but we are therefore said to be justified freely because that none ^{of} of those things which precede Justification - whether faith or works - ^{merit} merit the grace itself of Justification." So that faith must necessarily ^{precede} precede justification, and is only the "beginning", the "root," and the "foundation" ^{-ation} of it.

Just why faith has been given such a minor function in the Roman ^{doc-} doctrine of justification, we see, when we consider the Catholic conception ^{of} of "justifying faith". The Encyclopedia tells us (VI, 701): "A real mental ^{act} act of faith, consisting of a firm belief in all revealed truths makes up the faith of justification and the 'the beginning, foundation, and source' ^{of} of Justification." "The Minimum expressly necessary for Justification is ^{containing} contained in the two dogmas: the existence of God, and the doctrine of eternal ^{re-} reward (Heb. 11,6)". "An ordinary Catholic must expressly know and believe the most important dogmas and the truths of the moral law, for instance, ^{the} the Apostles' Creed, the Decalogue, the six precepts of the Church, the ^{Seven} Seven Sacraments, and the Our Father." "But according to St. Paul we can only be ^{be}

certain of the necessity of the first two dogmas", i.e. belief in the ^{exist-} existence of God and an eternal reward. Believe that, and God will ^{you!} justify you! Believe that, and God will infuse His grace into your soul! Believe that, ^{and} and that "faith" will be the "beginning, foundation, and source" of ^{justifi} your justification.

To this day the Roman Catholic Church clings to the Augustinian ^{view of} view of justification by faith. "Whenever faith justified^s", says the Encyclopedia (VI, 702), "it is not faith alone, but faith made operative and replenished ^{-shed} by Charity, "fides, quae per caritatem operatur". Besides faith " ^{hope,} fear, hope, love, contrition, and good resolutions" are necessary for the reception of sanctifying grace. "Faith alone does not justify. On the other hand, ^{of} faith informed by charity (fides formata) has the power of justification."

In reality the Roman Catholic "faith" of today is no different ^{that} from the held by Clement of Rome in the year 100. For to Clement, faith meant no ^{more} more than (as Seeberg has it) "das Fuerwahrhalten der Lonverheiszung Gottes" - a belief in an eternal reward. Faith, today, as it has been in the Catholic Church for centuries, is, at its best, a subscription to the doctrines ^{the} of the Church. It is still a belief in the existence of God and the promise of ^{an} an eternal reward. And at its worst - the Encyclopedia again gives us ^{- ample} example of that: "Faith is the beginning of salvation, because no one can be ^{convert-} converted to God unless he recognize Him as his supernatural end and aim, just ^{as a} as a mariner without an objective and without a compass wanders ^{over} aimlessly over the sea at the mercy of wind and wave." (VI, 703).

To this diluted conception of faith, as an intellectual assent to the ^{the} teachings of the Church, Luther again makes a fitting reply: "Es ist der Glaub nicht ein gering Ding, wie ihn der Pabst verachtet, sondern ist ein herzlich Vertrauen zu Gott durch Christum, desz Leiden und Sterben dir ^{ange-} angehoren und dein eigen sein solle. Sonst hat der Teufel und Pabst auch einen ^{einigen} einen

Glauben, aber es ist nur fides historica; sondern der warhaftige Glaube zweifelt nicht, er ergibt sich mit seinem Herzen gar drauf, dass der Sohn Gottes fuer ihn sei in den Tod gegeben und die Suende hinweggenommen, den Tod erwuerget, und nicht allein das Boese hinweggenommen, sondern das ewige Leben, Gerechtigkeit, Seligkeit, und Herrlichkeit, ja, was Gott selbst ist uns wiedergegeben und uns durch den Sohn zu seinen Kindern gemacht." (Erl. Ausg. 47, S. 12 f.)

To sum up the Catholic doctrine of Gratia Infusa: man, with his free will - weakened as it is, but not extinguished - by a proper use of actual grace, merits, by a meritum de congruo, the second or sanctifying grace. This Sanctifying grace, also called the grace of justification, being infused into his soul, enables him to perform works which merit, by a meritum de condigno, heaven and eternal salvation.

III

The Doctrine in the Light of Scripture.

It lies in the very nature of this third chapter that numerous ^{referen-} referen-
ces to, and repetitions of the second chapter will be necessary. Scriptural
refutations of various individual Catholic teachings have occasionally ^{-tural} been
anticipated in the course of the thesis. It shall therefore be the aim ^{been} of
this last chapter, after the entire picture of the Roman system of ^{of} grace has
been presented, to subject it, in its completeness, to the searching ^{has} rays of
Scripture.

Before proceeding to the doctrine in its operation and application,
let us become clear on definitions. Do Catholics mean what Scripture ^{means} means
when they work with Scripture's terms?

First, the meaning of saving grace.

The Catholic conception: In the Canons and Decrees of the Council of
Trent, Sess. VI, Canon xi, we read: "If any one saith that - the grace ^{of} where-
by we are justified is only the favour of God, let him be anathema." In the
Encyclopedia (VI, 706) we are told that the grace whereby we are saved is
"a physical accident in the soul," "a quality strictly supernatural, inher-
ent in the soul as a habitus, by which we are made to participate in the
divine nature". And in the Catechismus Romanus, we are told, "Die Gnade ist
aber - nicht allein das, wodurch die Vergebung der Suenden geschieht, ^{sondern} sondern
eine der Seele innehaftende goettliche Beschaffenheit." (p. 167). So that
grace, saving grace, is not an objective quality in the loving Father-^{heart} heart
of God, but an "inherent quality", "a physical accident," a meritorious ^{habit} habit
in the heart of man.

The Scriptural conception: the word grace (*χάρις*), when used in ^{Script-} Scrip-

ture as the causal principle of man's salvation, denotes, solely and ^{alone,} alone, the love and mercy (gnaedige Gesinnung) which God harbors toward the ^{sinner} sinner for Christ's sake, and by virtue of which He freely forgives him all his ^{his} sins. Space prohibits an exhaustive treatment of the numerous passages of Scripture in which the word *Xarıs* occurs, but whenever the Holy Spirit uses ^{uses} this term as the ground and source of man's salvation, He is speaking of the ^{the} objective quality of love in the heart of God and never of an inherent ^{qual} quality in the soul of man.

In support of this we read: I Tim. 1,2; II Tim. 1,2; Rom. 1,7; I Cor. 1,3; Acts 20,24; Rom. 11,6; Rom. 5, 20; Eph. 2,1-8; Rom. 3, 24, where ^{grace} grace cannot mean a quality of the human soul, but evidently denotes a disposition ^{-tion} of God towards man, a divine love made possible by Jesus Christ. Paul is ^{eager} eager to preach the Gospel, and this Gospel of his (naming it after its chief ^{con-} content) he calls the "Gospel of the grace of God" (Acts 20,24) - Surely not a ^{not a} gospel of an inner quality of man. He greets the various congregations "grace ^{grace} be unto you and peace from God our Father" using both grace and peace as attitudes of God toward man; "grace and peace" in the Catholic system would ^{would} constitute an awkward greeting, indeed. And then to show that the ^{which} grace which saves is the objective grace and love of God, Paul, having told the Romans in the third and fourth chapters of his letter to them that they are saved alone by grace through faith, continues in the eleventh chapter "and if by grace then is it no more of works: otherwise grace is no more grace." Grace ^{Grace} and works are mutually exclusive. Let us note: speaking of saving grace, Paul ^{Paul} opposes grace to works, a contrast which would be inconceivable if saving grace were an inherent capacity for good works. And so also in I Timothy 1,9, when Paul writes that God "hath saved us not according to our works, ^{but} but according to His own purpose and grace" and again in Ephesians 2,8: "By ^{grace} grace are ye saved through faith; and that not of yourselves; it is the gift of ^{of}

God: not of works, lest any man should boast" - from these passages it is clear that when Scripture speaks of the cause which moves God to call and save the sinner, it uses the word grace in the sense of God's love through Christ, God's objective love and mercy, favor Dei (anathematized Sess VI, Canon xi), for whenever Scripture uses the word grace as the cause of justification and eternal salvation it uses it in contradistinction and opposition to works. Grace excludes merit. Grace excludes works. Saving grace, therefore, cannot produce saving works, and cannot be interpreted as a "capacity for saving works."

That the word grace is sometimes used in Scripture to denote a quality in man, given by God to His believers, dare not be denied. When, for instance Paul writes to the Romans (15,15): "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles", we can readily see that the grace here mentioned is not the favor Dei, or objective mercy of God, but is a special gift given to the Apostle by God. But does this militate against what has been said before? Not in the least. Paul was not saved by being an apostle. He was not saved by this grace. This grace which was infused (we may use the expression correctly) into him was not the grace which saved him. This grace was not favor Dei propter Christum, not saving grace, but gratia inhaerens or gratia infusa.

This sharp distinction between grace (favor Dei) and gifts of grace (gratia infusa), is of the utmost importance in the article of justification and final salvation. On this one point Christianity and heathendom divide. As soon as grace in the sense of inherent grace or Gratia Infusa is made the cause or cooperative cause of justification and salvation, Christianity has ceased to be a religion of grace. In reality such teachers, under the guise

of "grace", are teaching a justification and salvation on the basis of the Law and human works; and the Scriptural doctrine of sola gratia, of salvation by grace through faith, has been definitely discarded. For has not Paul said, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace?"

Since this third chapter is an examination of the doctrine in the light of Scripture, the writer is purposely refraining from quoting dogmatical works. He urges, however, that in this connection the reader consult the Synodical Report of the Iowa District, 1904, and especially Pieper's Dogmatics II, pp. 2- 17, for quotations from Baier, Chemnitz, Luther, Huelsemann, and the Lutheran Confessions.

Summary: saving grace, in the Catholic sense, is an inherent meritorious quality in man. In the Biblical sense, saving grace is the love which God has toward sinners through the mediating work of Christ.

Secondly, Justification by Faith.

The Catholic Conception: "The Catholic idea maintains that the formal cause of justification does not consist in any exterior imputation of the justice of Christ, but in a real interior sanctification effected by grace, which abounds in the soul and makes it permanently holy before God. Although the sinner is justified by the justice of Christ, inasmuch as the Redeemer has merited for him the grace of justification (causa meritoria) nevertheless he is formally justified and made holy by his own personal justice and holiness (causa formalis). Encyclopedia VI, 704. Sess. VI, Chapt. VII; Chapt. VIII, Can. xi. So much for justification. As to the Catholic conception of faith and its function: "faith is the beginning of human salvation." Sess. VI, Chapt. VIII. "A real mental act of faith, consisting in a firm belief in all revealed truths makes up the faith of justification." "The minimum ex-

pressly necessary for justification is contained in the two dogmas: the ex-^{ex-}istence of God, and the doctrine of eternal reward." Encyclopedia VI, 701.⁷⁰¹

The Scriptural Conception: When the jailer at Philippi, terror ^{strick}en, cries out: "Sirs, what must I do to be saved?", and Paul and Silas ^{ans-}wer: "Believe on the Lord Jesus Christ and thou shalt be saved", they ^{surely} surely did not mean: agree with the Church in its doctrine of the existence of a God and an eternal reward, and thou shalt be saved. When Paul said: "^{being} justified by faith we have peace with God" he did not mean: believing ^{that} that there is a god and that he is a rewarder of good, we therefore have ^{peace} peace with him. Justification must mean something different, and faith must ^{mean} mean something more.

A careful reading of the first four chapters of the Epistle to the Romans by the simplest of Christians will reveal the Pauline doctrine ^{of} of justification by faith in all its beauty and simplicity. Paul had said ⁱⁿ in the third chapter: "Therefore we conclude that a man is justified by ^{faith} faith without (*Xopis* : to the exclusion of) the deeds of the law." Now he ^{begins} begins the fourth chapter: "What shall we say then that Abraham our father, ^{as} as pertaining the flesh, hath found? For if Abraham were justified by works (ⁱⁿ in opposition to being justified by faith), he hath whereof to glory; but ^{not} not before God. For what saith the Scripture? Abraham believed God, and it ^{was} was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt, (against *meritum de congruo* and *meritum de condigno*). But to him that worketh not, but believeth on him ^{justifi-} that ^{also} justifieth the ungodly, his faith is counted for righteousness. Even as David also described the blessedness of the man, unto whom God ^{-ness} imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, ^{and} and whose sins are covered. Blessed is the man to whom the Lord will ^{impute} not impute sin."

To attempt to shed additional light on this passage would be as use-^{use-}less as holding a candle to the sun.

But referring to such passages as the one just quoted, the Encyclop-^{clap-}edia has this to say: "Where in the Bible the expressions 'covering up' and^{and} 'not imputing' sin occur, as for instance in Ps. 32 (quoted above) they must be interpreted" - not in accordance with the Gospel, but - "in accord-^{accord}ance with the Divine perfections, for it is repugnant that God should de-^{de-}clare any one free from sin to whom sin is still actually clearing."^{VI,} (VI, 703) And by what process of exegesis does Catholic theology evade the Scrip-^{scrip-}tural doctrine of imputation? Answer: "This theory (of imputation) must be^{be} rejected as not being in accordance with reason." Encycl. VI, 704.

From the fourth chapter of Romans, quoted above, we see that^{faith} faith, not works constitutes the righteousness of the Christian, the righte-^{-ness}ousness that is valid before God. But now we ask: faith in what? Faith in the^{Gospel} Gospel Faith in the "Lamb of God which taketh away the sins of the world."^{Confid-} Confidence in the promise that "the blood of Jesus Christ, God's Son,^{cleanseth} cleanseth us from all sin." Faith and trust in Him who was "wounded for our^{-gress-} transgressions, and bruised for our iniquities", who was "delivered for our^{offenses,} offenses, and was raised again for our justification", who "blotted out the handwrit-^{-writ}ing of ordinances that was against us, and took it out of the way, nailing^{-ing} it to his cross." So that, justification in the Biblical sense means^{simply} simply the forgiveness of sins: the non-imputation of iniquity and the imputation^{-ation} of the righteousness of Christ.

Summary: in the Catholic system, justification by faith means sanctifi-^{sanctifi-}cation by grace, conditioned upon intellectual assent to the doctrines of^{of the} Church. According to Scripture, justification by faith means forgiveness of^{of} sins, life and salvation through belief in the Sunday School truth^{Jesus} Jesus died for my sins!

With these terms defined, we shall now trace the entire Catholic ^{pro} program of salvation, and parallel with the individual dogmas of the church ^{we} shall adduce Scripture to test and try the truth of each.

First, as to man in his natural state before conversion: "We maintain" ^{-tain"} says the Encyclopedia, VI, P. 693, "against early Protestantism and Jansen- ^{Jansen-}ism the capacity of mere nature in regard to both religious knowledge and ^{and} moral action." "In a general manner, the possibility of the observance of the ^{the} easier natural precepts without the aid of natural or supernatural ^{may} grace may be asserted." These assertions are in harmony with Session V of the ^{Canons} Canons and Decrees of the Council of Trent. To this Scripture replies: "They are ^{all} al gone aside, they are altogether become filthy; there is none that doeth good ^{good.} no, not one." Ps. 14,3. "The imagination of man's heart is evil from his youth." Gen. 8,21. "And you hath he quickened, who were dead in trespasses ^{-l} and sins."

As to free will and conversion: Session VI, Chapter I of the ^{Canons} Canons and Decrees of the Council of Trent says "Free will, attenuated as it was ^{was} in its powers, and bend ^t down was by no means extinguished." Chapter V teaches ^{teaches} a cooperation in conversion. "To the one who prepares himself negatively", ^{-ly"} says the Encyclopedia, "and places no obstacle to the ever-ready influence ^{-ence} of grace, God in general is more inclined to offer His grace than to another ^{another} who wallows in the mire of sin and thus neglects to accomplish what lies in ⁱⁿ his power." (VI, p. 698). To this Scripture replies: "There is no difference ^{ence.} all have sinned, and come short of the glory of God." Rom. 3,22. "The nat- ^{-nat-} ural man receiveth not the things of the Spirit of God: for they are fool- ^{fool-} ishness unto him: neither can he know them, because they are spiritually di- ^{-ly dis-} cerned." I Cor. 2,14. "No man can say that Jesus is the Lord, but by the Holy Spirit." I Cor. 12,3. "Turn Thou me, and I shall be turned; for Thou ^{art} art the Lord, my God." Jer. 31, 18.

As to justification and sanctification: according to the Catholic ^{sys-}tem man is sanctified in order that he might be justified. According to ^{the} Scriptural conception, man is justified in order that he might be ^{ified.} sanctified. According to Roman doctrine man is justified by the grace of God ^{-ed in} infused into, and inherent in his soul, justified by the works performed in ^{state} this state of grace. According to Scripture, man is justified by grace as an objective ^{-tive} quality in the heart of God, justified through faith in the merits ^{Jesus} of Jesus Christ. Rom. 3,28; Rom. 4, 1-8; Acts, 16, 31.

As to the merit of good works: In the ^{Council} Canons and Decrees of the Council of Trent, Session VI, Chapter XVI, we are told that "life eternal ^{be} is to be proposed to those working well unto the end, - and - we must believe ^{that} that nothing further is wanting to the justified, to prevent their being ^{account-} accounted to have, by those very works which have been done in God, fully ^{satis} satisfied the divine law according to the state of this life, and to ^{truly} have truly merited eternal life." In the thirty second canon appended to this ^{Session} Session they anathematize every one who denies that good works "truly merit the attainment of eternal life."

The best Scriptural refutation of this doctrine is the New ^{-ment.} Testament. It is only a fundamental misconception of the Biblical doctrine of ^{justifi-} justification, such as taught by the doctrine of infused grace, that could hold out heaven as a reward for works performed; for the entire Pauline ^{-sent-} presentation of justification by faith is a polemic against the merit of works. Is ^{Is} it necessary to quote the text of such passages as Rom. 3,28; 4, 1-8; 11,6; Gal. 5,4; Eph. 2,8 to show that with Paul, works were entirely ^{-ed} relegated from the doctrine of justification? Good works can not save, since ^{the} only the saved can perform good works. Good works can not merit heaven, for ^{he} only he to whom heaven has been given can perform them. "Without me ye can ^{noth-} do nothing", says Christ: until we have been grafted into Christ (and that ^{means} means

saved) we can do nothing worthy of God's approval. Not even Christ's ^{discip-} disciples could lay claim to any merit, for to them He says: "When ye shall ^{have} done all those things which are commanded you, say: we are unprofitable ^{ser-} servants."

As to the certainty of grace and certainty of salvation: as we ^{teach} teach with regard to saving grace, so will we teach with regard to the certainty ^{ty} of salvation. If the grace which saves is the objective love of the ^{father} father-heart of God - something exterior from the soul of man - salvation is ^{assur-} assured. If the grace which saves is a quality in the heart of man, no ^{can} one can ever be sure of his own salvation. One of the three chief characteristics ^{-tics} of saving grace, according to the Encyclopedia (VI, 708) is its ^{-tainty."} "uncertainty." Pope Gregory the Great, when asked by a pious lady of the court concerning the state of her soul, answered that "only after her death could she ^{have} have any certain knowledge as to the forgiveness of her sins." (VI, 708). ^{of} All of this agrees with the ^{VI,} Canons and Decrees of the Council of Trent, Sess. VI, Chapt. IX: "No one can know with a certainty of faith, which can not be ^{sub} subject to error, that he has obtained the grace of God." But the Encyclopedia ^{-pedia} hastens to the aid of the distressed soul with the generous and comforting ^{-ing} consolation that "nevertheless any excessive anxiety and disturbance may ^{be} be allayed by the subjective conviction that we are probably in the state ^{of} of grace." (VI, 708).

Such is the assurance of those whose only hope for life to come ^{lies in} lies in the execution of the grace which is within them. How different does that sound from the triumphant ^t doxology of one who has anchored his hope, ⁱⁿ not in a quality which lies within him, but in the objective love of a gracious ^{God} God. "If God be for us, who can be against us? He that spared not His own ^{but} Son, but delivered Him up for us all, how shall He not with Him also freely ^{us} give us all things? Who shall lay any thing to the charge of God's elect? It is ^{God} God

that justifieth. Who is he that condemneth? It is Christ that died, ^{rath-} yea rather that is risen again, who is even at the right hand of God, who also ^{mak-} maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, ^{or} or peril, or sword? Nay, in all these things we are more than conquerors ^{through} through Him that loved us. For I am persuaded, that neither death, nor life, nor ^{an-} angels, nor principalities, nor powers, nor things present, nor things ^{come,} to come nor height, nor depth, nor any other creature, shall be able to ^{us} separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8, 31-39. ^{-39.}

A consistent Catholic, then, inasmuch as his hope is not based solely and alone upon the objective assurance that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and inasmuch as his hope for eternal life is based partly, at least, upon his own attainments and accomplishments, is doomed not only to uncertainty of grace and salvation, but is also destined to fall under the condemnation of St. Paul: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

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