

Besides this and other regulations concerning Bible reading in general, we have several acts of the Popes directed explicitly against the Bible societies. Perhaps the most notable of these are contained in the Encyclical *Ubi Primum* of Leo XII, dated 5 May, 1824, and Pius IX's Encyclical *Qui Pluribus*, of 9 November, 1846. Pius VIII in 1829 and Gregory XVI in 1844, spoke to similar effect. It may be well to give the most striking words on the subject from Leo XII and Pius IX. To quote the former (*loc. cit.*):

"You are aware, venerable brothers, that a certain Bible society is impudently spreading throughout the world, which, despising the traditions of the holy Fathers and the decree of the Council of Trent, is endeavoring to translate, or rather to pervert the Scriptures into the vernacular of all nations. . . . It is to be feared that by false interpretation, the gospel of Christ will become the gospel of men, or still worse, the gospel of the devil."

The Pope then urges the bishops to admonish their flocks that owing to human temerity, more harm than good may come from indiscriminate Bible reading.

Pius IX says (*loc. cit.*): "These crafty Bible societies, which renew the ancient guile of heretics, cease not to thrust their Bibles upon all men, even the unlearned,—their Bibles, which have been translated against the laws of the church, and often contain false explanations of the text. Thus, the divine traditions, the teaching of the Fathers, and the authority of the Catholic Church are rejected, and every one in his own way interprets the words of the Lord, and distorts their meaning, thereby falling into miserable errors."—*The Catholic Encyclopedia*, Vol. III, art. "Bible Societies," p. 545.

**Bible, GREEK CHURCH ON.**—III. Everything necessary to salvation is stated in the Holy Scriptures with such clearness, that every one, reading it with a sincere desire to be enlightened, can understand it.—*Russia: or, Miscellaneous Observations on the Past and Present State of That Country and Its Inhabitants*, Robert Pinkerton, D. D., pp. 42, 43; chap. 3, section on "Comparison of the Differences in the Doctrines of Faith Betwixt the Eastern and Western Churches," by Philaret, Metropolitan of Moscow. London: Seely & Sons, 1833.

**Bible, THE FRENCH CONFESSION OF FAITH (A. D. 1559) ON.**—Art. V. We believe that the Word contained in these books has proceeded from God. . . . It is not lawful for men, nor even for angels, to add to it, to take away from it, or to change it. Whence it follows that no authority, whether of antiquity, or custom, or numbers, or human wisdom, or judgments, or proclamations, or edicts, or decrees, or councils, or visions, or miracles, should be opposed to these Holy Scriptures.—*The Creeds of the Evangelical Protestant Churches*, Philip Schaff, p. 362. London: Hodder and Stoughton, 1877.

**Bible, THE BELGIC CONFESSION (A. D. 1561) ON.**—Art. VII. We believe that these Holy Scriptures fully contain the will of God, and that whatsoever man ought to believe unto salvation, is sufficiently taught therein.—*Id.*, pp. 387, 388.

**Bible, THE WESTMINSTER CONFESSION OF FAITH (1647) ON.**—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.—*Id.*, p. 603.

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.—*Id.*, p. 605.

**Bible, THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND ON.**—VI. Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.—*Id.*, p. 489.

XX. It is not lawful for the church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another.—*Id.*, p. 500.

**Bible, THE NEW HAMPSHIRE BAPTIST CONFESSION (A. D. 1833) ON.**—We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

[This confession was drawn up by the Rev. John Newton Brown, D. D., of New Hampshire (b. 1803, d. 1868), about 1833, and has been adopted by the New Hampshire Convention and widely accepted by Baptists, especially in the Northern and Western States, as a clear and concise statement of their faith, in harmony with the doctrines of older confessions, but expressed in milder form. The text is taken from the "Baptist Church Manual," published by the American Baptist Publication Society, Philadelphia.]—*Id.*, p. 742.

**Bible, CONFESSION OF THE FREEWILL BAPTISTS (A. D. 1834, 1868) ON THE HOLY SCRIPTURES.**—These are the Old and New Testaments; they were written by holy men, inspired by the Holy Spirit, and contain God's revealed will to man. They are a sufficient and infallible guide in religious faith and practice.

[This confession was adopted and issued by the General Conference of the Freewill Baptists of America in 1834, revised in 1848, and again in 1865, and 1868. The text is taken from the "Treatise on the Faith and Practice of the Freewill Baptists," written under the direction of the General Conference, Dover, N. H.]—*Id.*, p. 749.

**Bible, METHODIST ARTICLES OF RELIGION (1784) ON.**—V. The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. . . .

VI. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.—*Id.*, p. 808.