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“HOW OLD IS MAN?”

The antiquity of man is discussed in an article recently contributed by Theodore Roosevelt to the *National Geographic Magazine*.¹⁾ The article purports to give a brief summary of that which has been ascertained by anthropological science in answer to the question, “How old is man?” and by reason of the distinguished name of its author has received wide attention. Mr. Roosevelt intends to trace the prehistory of man, “the history of his development from an apelike creature struggling with his fellow-brutes.” He refers to a past geologic age, when “man was slowly developing from the half-human to the wholly human,” “from a strong and cunning brute into a man having dominion over all brutes, and kinship with worlds lying outside and beyond our own,” and intends to summarize “all that has been discovered and soundly determined” since Darwin wrote his *Descent of Man*. Mr. Roosevelt refers with undisguised disdain to those who once “disbelieved in the antiquity of man,” and his article leaves no doubt in the reader’s mind that in the opinion of Mr. Roosevelt this disbelief in the evolutionistic thesis concerning the origin and ancestry of man has been amply proven unfounded by the facts. His assertions are made with a calm emphasis, which cannot fail to impress the unsophisticated reader. We are invited to consider “man as he was up to the end of paleolithic times.” “The records show that man has lived in France for at least 100,000 years.”

The illustrations which accompany the article add to the

1) February, 1916: “How Old Is Man?”

FOUR CONFESSIONS OF THE ANCIENT WALLENSIAN CHURCH.

A. D. 1100, 1120, 1176, 1542.

Compiled from Geo. Faber's *History and Theology of the Wallensian Church* (London, 1838), by REV. FRANZ L. BRAUN, German Lutheran pastor emeritus and late French Lutheran Mission pastor among the Vaudois at Chicago.

I. CONFESSION OF LOMBERS, NEAR ALBI, FRANCE.

At the Council of Lombers, near Albi, County of Albige, Provence, South France, 1176, where the Albigenses were accused of Manicheism, a doctrine already condemned by an ecumenical council, the defendants confessed as follows:—

“Hear ye, good men, our faith which we confess; for we now confess it through love for you and for your sakes.”

Then the president of the council, Bishop Gerard of Albi, answered: “You speak, it seems, not for the love of God, but for the sake of the people.”

Whereupon they confessed as follows:—

“We believe in one God, three and one: The Father and the Son and the Holy Ghost.

“Also we believe that the Son of God took our flesh upon Him; was baptized in Jordan, fasted in the wilderness; preached our salvation; suffered and died and was buried; descended into hell; rose again on the third day; ascended into heaven; sent, on the day of Pentecost, the Spirit, the Paraclete; and will come again, in the day of Judgment, to judge the quick and the dead, when all will rise again.

“We acknowledge likewise that what we believe with the heart we must confess with the mouth.

“We believe that he who eateth not the body of Christ is not in a state of salvation; and that the body of Christ is not duly consecrated, save in the Church and by a priest, whether that priest be good or bad; and that the consecration is performed not more effectually by a good priest than by an evil one.

“And we believe that a person is not in a state of salvation unless he has been baptized; and that infants through Baptism are placed in the state of salvation.

“We believe likewise that man and woman are in a state of salvation though they be carnally joined into marriage; and that every one receives penitence, both in mouth and in heart, from a priest; and that he ought to be baptized in the church.

“If anything more than these articles can be shown to us through the Gospels or the Epistles, we are prepared to believe and to confess it.” (Cf. *History and Theology of Ancient Vallenses and Albigenses*, by Geo. Stanley Faber, London, 1838, pp. 234. 235.)

In the year 1658, Sir Samuel Morland brought from Piedmont to England several manuscripts which purported to be works of the ancient Vaudois of the Cottian Alps. Those he deposited in the University library at Cambridge, whence most of them have disappeared.

Among them may be specially noticed, 1) a confession of faith, 2) a catechism, 3) a treatise about Antichrist, and 4) a poem denominated *The Noble Lesson*. Of these the confession of faith was composed after the Reformation, and also the catechism, and published 1618. — The treatise upon Antichrist may have been composed not later than 1160, and of *The Noble Lesson* (whose manuscript at the library at Cambridge was lost, while an older one, an undefiled copy, was found at the library at Geneva, Switzerland) no date is given, but judging from the language, its origin dates back at least to 1120.

II. THE TREATISE ON ANTICHRIST.

“Antichrist is the falsehood of eternal damnation, covered with the appearance of truth and righteousness of Christ and His spouse. The iniquity of such a system is with all his ministers, great and small; and inasmuch as they follow the law of our evil and blinded heart, such a congregation is called *Antichrist of Babylon, of the fourth beast, of the harlot, of the man of sin, who is the son of perdition.*

“His first work is that the service of latria, properly due to God alone, he perverts into that of Antichrist himself and to his doings; to the poor creature, rational or irrational, sensible or insensible; to man, for instance, male or female saints that departed this life; and to their images or carcasses or relics. His doings are the sacraments, especially that of the Eucharist, which he worships equally with God and Christ, prohibiting the adoration of God alone.

“His second work is that he robs and deprives sinners of the merits of Christ, with the whole sufficiency of grace, and justification, and regeneration, and remission of sins, and sanctification, and confirmation, and spiritual nourishments, and imputes and attributes them to his own authority, or to a form of words, or to his own performance, or to the saints or their intercession, or to the fire of purgatory. Thus does he divide the people from Christ and lead them away to the things already mentioned, that so they may not seek the things of Christ or through Christ, but only the works of their own hands; and not through a living faith in God and Jesus Christ and the Holy Spirit, but through the will and the works of the Antichrist, agreeably to his preaching that man’s salvation depends upon his own deeds.

“His third work is that he attributes the regeneration of the Holy Spirit to a dead, outward faith, baptizing children in that faith, and teaching that, by the mere work of the outward consecration of baptism, regeneration may be procured.

“His fourth work is that he rests the whole religion of

the people upon his Mass; forbidding them to hear it, he deprives them of spiritual and sacramental manducation.

“His fifth work is that he does everything to be seen, and to glut his insatiable avarice.

“His sixth work is that he allows of manifest sins, without ecclesiastical censure.

“His seventh work is that he defends his unity not by the Holy Spirit, but by the secular power.

“His eighth work is that he hates, and persecutes, and searches after, and robs, and destroys the members of Christ.

“These things and many others are the cloak and vestment of Antichrist, by which he covers his lying wickedness, lest he should be rejected as a pagan. But there is no other cause of idolatry than a false opinion of grace, and truth, and authority, and invocation, and intercession, which this Antichrist has taken away from God, and which he has ascribed to ceremonies, and authorities, and a man’s own works, and saints, and purgatory.

“As for Antichrist himself, he has already, by God’s permission, long reigned in the Church.” (Cf. regarding the Treatise on Antichrist: G. Faber, *History and Theology of Ancient Vallenses and Albigenses*, 1838, pp. 379—385.)

III. NOBLE LESSON.

(Extract.)

“O brethren, hear a noble lesson!

“We ought always to watch and pray, for we see that the world is near to its end. We ought to strive to do good works since we see that the world approaches to its termination.

“A thousand and a hundred years have been entirely completed since it was written that we are in the last times.

“We ought to covet little; for we are at what remains. Daily we see the signs coming to their accomplishment in the increase of evil and in the decrease of good. These are the perils which the Scripture speaks of, which the Gospels have recounted, and which St. Paul mentions: that no man who lives can know the end. Therefore ought we more to fear,

since we are not certain whether death will overtake us to-day or to-morrow. But when the day of Judgment shall come, every one shall receive his entire payment, both those who have done ill, and those who have done well. For the Scripture saith, and we ought to believe it, that all men shall pass two ways, the good to glory, the wicked to torment. But if one shall not believe this dispartition, let him attend to Scripture from the end to the commencement. Since Adam was formed down to the present time, there may he find, if he will give his intention to it, that a few are saved in comparison with those that remain.

“Wherefore, whosoever wishes to do good works, he ought to begin with paying honor to God. He ought likewise to call upon His glorious Son, the dear Son of holy Mary, and also upon the Holy Ghost, who gives unto us a good way. These three, the Holy Trinity, being one God, ought to be invocated, full of power and all wisdom and all goodness.

“This we ought often to pray for and request, that He would give us fortitude to encounter the enemies, and that we may conquer them before our end, to wit, the world, the devil, and the flesh; and that He would give us wisdom, accompanied with goodness, so that we may know the way of truth, and keep pure the soul which God has given us, both the soul and the body in the way of charity.

“As we love the whole Trinity, so likewise ought we to love our neighbor, for God has commanded it: not only those who do good to us, but likewise those who do us evil. We ought, moreover, to have a firm hope in the celestial King, that, in the end, He will lodge us in His glorious hostelry.

“Now he who shall not do what is contained in this Lesson shall not enter into the holy house; though the saying be hard to be received by the caitiff race, who love gold and silver, who depreciate the promises of God, who neither keep His laws nor His commandments, and who suffer not good people to keep them, but rather hinder them according to their power.

“How did this evil enter among mankind? Because Adam sinned from the beginning by eating of the forbidden apple, and to others germinated the grain of the evil seed. He gained death to himself, and to others who followed him. Well may we say that this was an evil morsel. But Christ hath redeemed the good from this passion.

“Now we find in the Lesson that Adam misbelieved God, his Creator. And we may see likewise that those now become still worse who abandon God the Father Almighty, and who believe in idols to their own destruction.” —

“Then God sent the angel to a noble virgin of the lineage of the King, sweetly saluting her; for she was separated unto the law. Afterwards he went on to say unto her: ‘Fear not, Mary, for the Holy Ghost shall be in thy companionship, and thou shalt bear a son whom thou shalt call Jesus; He shall deliver His people wherein they have offended.’ Nine months the glorious virgin had Him in her womb, but that she might not be reprehended, she was espoused to Joseph. Pure was Our Lady, and Joseph also. But this we ought to believe, for the Gospel has said it, that they put the Child in the manger when He was born, and enveloped Him in rags, and poorly lodged Him. Here may repent the covetous and the avaricious, who will never cease to amass riches.

“Many miracles were done when the Lord was born, for God sent the angels to announce it to the shepherds; and in the East appeared a star to the three men; glory also was given unto God in heaven, and on earth peace unto the good.

“Afterward the Little One suffered persecution; but the Child grew in grace and in age and in divine wisdom, wherein He was instructed.

“He called the twelve apostles. Rightly are they so named; and He would change the law which He had before given. Yet He changed it not that it might be abandoned, but He renewed it that it might be better kept. He received baptism to give salvation, and He said to the apostles that they should baptize all nations, for they began the renovation.

The ancient Law well forbade fornication and adultery; but the new Law forbids to look and to lust. The ancient Law annulled matrimony, and permitted a bill of divorce should be given; but the new Law forbids to take her that is put away, and says that they should not be parted whom God has joined. The ancient Law cursed the womb which bears not fruit; the new Law counsels to keep virginity. The ancient Law forbade only perjury; the new Law says: Swear not at all, and let thy speech be only yea and no. The old Law commanded to fight against enemies and to render evil for evil; but the new Law says: Avenge not thyself, but leave vengeance to the holy King, and let those live in peace who do unto thee injury, and thou shalt find pardon from the heavenly King. The old Law said: Thou shalt love thy friends, and thou shalt hate thy enemies; but the new Law says: Thou shalt do so not any more, but love your enemies, and do good to them that injure you, and pray for them that persecute you and for them that seek an occasion against you, that you may be the children of your Father which is in heaven. The old Law commanded to punish malefactors; but the new Law says: Pardon all mankind, and thou shalt find pardon from the Father Almighty; for if thou pardonest not, thou shalt not find salvation. None ought to kill or to hate any person, nor ought we to scoff at the simple and the poor, nor to hold as vile the stranger who comes from another country; for in this world we are all pilgrims. Thus ought all we who are brethren to serve God. This is the new Law which Jesus Christ has said that we ought to keep.

“The apostles were so strong in the fear of the Lord, as also both the men and the women that were with them, that for these things they ceased not either their doings or their sayings; for many of them were determined to have Jesus Christ. Great were the torments according to what is written, only because they showed the way of Jesus Christ. But as for those that persecuted them, it was not so much for them to hold to the bad, because they had not the faith of our Lord

Jesus Christ, like those who take now occasion, and who persecute so much, who ought to be Christians, but whose semblance is evil. Yet in this they ought to be reprehended, because they persecute and imprison the good; for in no lesson it is found that the saints persecuted or imprisoned any one. Now after the apostles were certain teachers, they showed the way of Jesus Christ, the Savior. And these are found even to the present time, but they are manifest to only a few people. These people wish to show the way to Jesus Christ, but they are so persecuted that they can do but little. So many are false Christians blended with error, and more than all the other those who are their pastors. For they persecute and hate those who are better than themselves, and let those live quietly who are false deceivers. But by this we know that they are not good pastors, because they love not the flock, save for their fleeces. Yet the Scripture says, and we may see it, that, if a person loves those that are good, he will wish to love God and fear Jesus Christ, and that he will neither curse, nor swear, nor lie, nor commit adultery, nor kill or defraud his neighbor, nor revenge himself upon his enemies. Nevertheless, they say that such a person is a *Vaudes* and is worthy of punishment; and they find occasion, through lies and deceit, to take from him that which he has gotten by his just labor. But he who is thus persecuted strengthens himself greatly through the fear of the Lord; for the kingdom of heaven shall be given to him at the end of the world. Then shall he have great glory in the place of such dishonor.

“But in this is greatly manifested their malice, that these who will curse, and lie, and swear, and put out money to usury, and kill, and commit adultery, and revenge themselves upon those who do evil to them, are said and reckoned to be good and loyal men. Yet let such a person take heed that he may be not deceived at the end, when his mortal malady comes, when death seizes upon him, and when he is scarcely able to speak. Then he calls for a priest and wishes to confess himself. But, according to the Scripture, he has delayed too long; for

it commands and says, that thou shouldest confess while in sound mind, and not wait to the last. The priest demands if he has any sins. Two or three words he answers, and he has soon finished. The priest tells him that he cannot be forgiven if he does not restore all that he has taken from another, and well examine his sins. When he hears this, he has great trouble, and he thinks within himself, if he shall restore it entirely, what will remain to his children, and what will the world say? Then he commands his children to examine their faults, and gives money to the priest that he himself may receive absolution. Though he has extorted from another one hundred pounds or perhaps two, yet the priest will pardon him for a hundred pence, sometimes for less, when he can get no more. And he tells him a long story, and promises him pardon; for he will say Mass both for him and his forefathers. Thus grants he pardon to them, whether they be just or felonious, and he puts his hands upon their heads. But when he leaves them, he occasions a grand festival; for he makes them to understand that they have been very well absolved. Yet ill are they confessed who are thus faulty; and they will certainly be deceived by such an absolution, and he who makes them believe it sins mortally. For I dare to say, and it will be found very true, that all the popes, from Sylvester down to the present one, and all the cardinals, and all the bishops, and all the abbots, even all such put together, have no power to absolve or to pardon a single creature in regard to a single mortal sin, inasmuch as God alone pardons, and no other can do it.

“But those who are pastors ought to do this. They ought to preach to the people, and pray with them, and often feed them with divine doctrine, and chastise sinners, giving unto them discipline. That is to say, they ought to admonish them to repentance, so that they should confess their sins without fail, that they should repent in this present life, that they should fast and give alms and pray fervently; for by these things the soul finds salvation.

“Wherefore we Christians, unworthy of the name of Christians, who have sinned, and who have abandoned the Law of Jesus Christ (for we have neither fear nor faith nor charity), ought to confess our sins without delay, amending ourselves with weeping and penitence in respect to the offenses which we have done through three mortal sins, namely, the lust of eyes, the lust of flesh, and the pride of life, through which we have done ill. This way we must keep. If we will love and follow Christ, we must have spiritual poverty of heart, and love chastity, and serve God humbly so we may follow the way of Jesus, and so we may overcome our enemies.

“We have only to imitate Jesus Christ, and to do His pleasure, and to keep firmly that which He has commanded, and to be well advised when Antichrist shall come that we may give no credence either to his things or to his sayings. But according to Scripture there are many antichrists, for all who are contrary to Christ are antichrists.

“Many signs and great wonders shall be, from this time forward, to the day of Judgment. The heaven and the earth shall burn, and all the living shall die. Then all shall rise again to life everlasting. Every building shall be laid prostrate, and there shall be the Last Judgment, when God shall separate His people, according as it is written. Then shall He say to the wicked: ‘Depart from Me, ye accursed, into the infernal fire, which shall have no end.’ There shall they be straitened by their grievous conditions, namely, by a multitude of pains and by sharp torment and by irreversible damnation.

“From this may God deliver us, if it be His pleasure; and may He give us to hear that which He will say to His people without delay, when He shall say: ‘Come unto Me, ye blessed of My Father, and possess the kingdom which is prepared for you from the beginning of the world.’ In that place you shall have delight and riches and honor.

“May it please the Lord, who formed the world, that we may be of the numbers of His elect, to stand in his courts. Thanks unto God! Amen.” (Cf. G. Faber, *l. c.*, pp. 399—416.)

The "Treatise on Antichrist" (1160) and the "Noble Lesson" (1120) are confessions of the original Waldenses in the Cottian Alps, and the Confession of Lombers (1176) of the Cathares, or Albigenses, in France, descendants of the Alpine Waldenses, proper and unmixed.

The traveling agents of Peter Waldus at Lyons, 1160 (better known as Poor Men, Beggars, Begharden in Holland, Picards in Germany and Bohemia), who had twice applied to the pope for the privilege to preach, and who called their converts 'Waldensians' after their lord, Peter Waldus, were at the time of the Council at Lombers still in favor of the papal Church, but the Cathares (Albigenses), or descendants of the original Alpine Waldensians, the defendants, were banned even before 1154. Those were they who confessed before the council.

Even the Catholic bishop of Turin, Claude Seyssel, about 1500, admits: "They" (the Waldensians) "lead a purer life than other Christians except by compulsion; they swear not, and they rarely take the name of God in vain. They fulfil their promises with all good faith, and are living for the most part in poverty; they protest that they alone preserve the apostolical life and doctrines. On this account they assert that the power of the Church resides with themselves, as being the innocent and true disciples of Christ, for whose faith and religion to live in poverty and to suffer persecution from us they esteem honorable and glorious." (Cf. Faber, *l. c.*, p. 432.)

(To be concluded.)
