

MODERN CHURCHES AND THE CHURCH

By

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"A Handbook of Historical Briefs"

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DEDICATION

To my only two living brothers, who have so faithfully encouraged me for almost a half century as a gospel preacher, writer, and debater; to all of our children, and their children; all of whom have obey the Lord when old enough to understand its value, AND to my wonderful companion

ALYCE

who has so loyally proved her devotion to both me and the Lord; as well as to all faithful gospel-preachers all over the world; and the greatest, grandest and most glorious of all institutions—the church, (especially Lyons and Majestic in Houston, Texas) I humbly, and gratefully inscribe this work with my prayers in the name of the Christ,

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PREFACE

"You shall know the truth, and the truth shall make you free" (John 8:32).

"If any man speak, let him speak as the oracles of God" (I Pet. 4:11).

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15).

Realizing there is so much misunderstanding and ignorance in the world concerning the Bible, the church of the Lord, and even the origin and teachings of the various denominations, I decided to place the following facts before an anxious public.

One may ask the average man or woman why he belongs to the denomination with which he affiliates, and although he is intelligent and perhaps has business training, he or she, no doubt will say he was brought up in that faith, or he married into it, or something more unreasonable if it is possible. He has no real conviction on this, the most important subject man could possibly entertain. Paul said he served the law of God from the mind, or intelligently (Rom. 7:25). Well, why not? It is an intelligent God who addressed the intelligence of the most intelligent of all his creation, and we are told that he who hath heard and learned are the ones who come unto him (John 6:45).

It is noticeable, I am sure, that the thoughts following in this book have been gathered from other sources, and the only thing claimed original by the author is the collecting and arranging of the thoughts. I have not tried to copy, but the historical part I learned from man, and the inspired truths came from the Bible; therefore I only assembled it and if it is a help to any living soul, I will appreciate that knowledge from you, and ask that you, as shall I, give God the glory.

The Scriptures used are quotations from the Authorized or King James Version of the Bible, because most homes have that version convenient.

Please remember different editions of the same book often have certain statements on a different page. I herein give correct quotations and correct page as cited, but I cannot always guarantee that you will find my quotation on the same page your book gives it.

Many of my questions following each lesson may appear too simple. For that reason I suggest that each teacher, knowing his students, ask his own questions, or leave off the ones that would not be of interest. However, it should be remembered that the majority of people, even among our own brethren and sisters, and I might add, many of our preachers have never studied the denominations enough to say they know these doctrines. Don't be afraid of the easy questions.

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Section One

CHAPTER I

PART I

- I. This church had one Book by which it was governed in every phase of its work. That Book is what is now called the Bible, which means in Greek, BOOK, and since it is inspired (II Tim. 3:15-17) it is pre-eminently THE BOOK, and so considered by the Christians in that day.
- II. This Book must be rightly divided (II Tim. 2:15). In dividing it we find sixty-six books covering many, many years, and a multitude of conditions are freely discussed therein. It discusses three dispensations or ages, but we must restrict ourselves somewhat because of time and space, therefore suffice it to be said that there are two great laws with which we have to do. And it is all the fulfillment of God's promises to His people.
- III. The Bible discussed the Patriarchal age which was before the flood, but it is briefly discussed. After the flood, God gave another law through Moses, which was in agreement with His promises to Abraham and his descendants. It is called "the LAW of Moses, which the Lord had commanded to Israel." (Neh. 8:1); "so they read in the book in the LAW of God" (Neh. 8:8). Thus we see the law of Moses was the same as the law of God, but it was given by Moses, John 1:17. And "whatsoever things were written aforetime were written for our learning" (Rom. 15:4) and is therefore accepted by all Christians of the New Testament church then and now.
- IV. Jesus was born under that law (Gal. 4:4) and kept it while He was on the earth (Matt. 5:17, 18; 23:1-3). However, while He was here in the flesh He was making a law, will or testament of His own, which was recorded for us by inspired men. It is called the law of the Spirit

of life (Rom. 8:1-4) or the law of grace and truth (John 1:17) or the perfect law of liberty (Jas. 1:25), to which not one thing could be added, or subtracted therefrom (Rev. 22:18, 19).

- V. When Jesus, although tempted in ALL points as we are, yet without sin, (Heb. 4:14-16) had fulfilled that law, it was nailed to His cross (Col. 2:14; Eph. 2:14-16) and thus made of two nations (Jew and Gentile, or all people) one, so that all could be Christians and of one family, the church, (I Tim. 3:15) and now we are all reconciled unto God in the ONE BODY (Eph. 2:16) which is the church (Eph. 1:18-23). We are governed by the will of our Lord which was of no effect until after its maker, Jesus was dead (Heb. 9:16, 17)

PART II

- I. THE CHURCH, or EKKLESIA, in Greek. EK in the Greek means "out of," and KALEO, "I call," so together they mean "a called out group." The church is composed of all who have answered the Lord's call, and when they come in obedience to Him, or answer His call (Matt. 11:28), He adds them to THE church (Acts 2:47); and that addition takes place when they fully answer that call, or pass the line of demarkation. Of course that was when one believed, trusted in the Lord and His word, repented of his sins, turned from them, acknowledged his faith in Christ, and was immersed into Christ (Rom. 6:3; Gal. 3:27) where salvation is found (II Tim. 2:10). Each one added thus was a member of the Lord's church.
- II. Since the faith of the church was based upon the truth presented under the last will and testament of our Lord, which took place AFTER his death; the full acceptance of his death, burial, and resurrection was equal to accepting the gospel which is the POWER of God to save (I Cor. 15:1-5; Rom. 1:16). The church could not have been established before His resurrection, else it was under the law of Moses, which law was done away (Col. 2:14). Neither could they have believed in the Christ as a buried, and

raised Son of God before He had actually experienced these events, and since these are at least a part of the gospel which is God's power to save, they could not have been saved as of now; but since the saved are added to the church as they are saved (Acts 2:47) there could not have been a church before the resurrection.

- III. But one goes through a form, likeness or picture of the gospel facts, THE DOCTRINE, to be saved (Rom. 6:16-18) and he IS THEN, at that time, made free from sin, but those who are free from sin—saved—are the ones who are added by the Lord to His church (Acts 2:47) and that convinces us that the people of that day, as of this day, were baptized INTO the BODY, which is the church (I Cor. 12:13). But baptism is an immersion in the name of the Father, Son and Holy Spirit (Matt. 28:19) and therefore in the name of the Lord Jesus (Acts 19:5; 2:38) for or UNTO the remission of their sins, and the reception of the promised gift of the Spirit (Acts 2:38). Since the church has always been composed of baptized persons, and there could be no such true baptism until after it was authorized by the proper authority, which was done after His resurrection, FIRST (Matt. 28:19) and practiced in Acts 2:38, hence the FIRST church, as we know the church today, started on that day.

PART III

III. ESTABLISHMENT OF THE NEW TESTAMENT CHURCH. What does the Bible say about it?

Is. 2:2, 3	Joel 2:28	Mark 9:1	First, Judas	Luke 25:46-9	Acts 1:6-9
Latter days.	Last days	Before all	died; last	Wait for power	Power to come
Jerusalem.	Acts 2:16	of them had	John died.	to start in	with Spirit on
		died.		Jerusalem.	Pentecost in
				Baptism author-	Jerusalem.
				ized, Matt. 28:19	



PENTECOST
JERUSALEM
PENTECOST
JERUSALEM

First
addition.
Acts 2:47

Col. 1:13
Added too.

Rev. 1:9, 10
John in it.
He had brothers
in it. John died.

Others added in it
the same way.

BAPTISM
BEGAN
ACTS 2:41

PART IV

- I. NAME. Jesus said it would be His church (Matt. 16:18); the apostles called it the church of the Lord, bought with His blood (Acts 20:28), or of the first born (Heb. 12:23), or churches of God (I Cor. 1:1, 2), or churches of Christ (Rom. 16:16).
- II. ANYTHING IN A NAME? Of course all acknowledge there is something in a name at times, even though they argue there is **not** anything in a name. If there is not, then I will call you a Beelzebub, or a devil, or a sinner. What would you do? To call a Baptist a Methodist, or vice versa, would cause him to rise up in defense of the name he wears, neither of which can be found in the Bible in connection with the New Testament Church. Why do you differ?
- III. God speaks through the prophets (Heb. 1:1), and through Isaiah He said, "thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. 62:2), yet I am told that the NEW NAME the Lord gave is NO MORE than any other name, since there is nothing in a name. But the same man said: "We are thine: thou never bearest rule over them; (WHY?) THEY WERE NOT CALLED BY THY NAME" (Isa. 63:19). Is there nothing in a name? "Neither is there SALVATION in ANY OTHER: for there is NONE OTHER NAME under heaven given among men, whereby we MUST be saved." (Acts 4:12).
- IV. These stubborn facts were earnestly contended for among God's New Testament church, then why should we not do so now, the same as they did? Even if there is nothing in a name, we know it isn't wrong to wear the same name the apostles wore. If there is something in a name we are still safe so far as the name goes. As a collective body, the church, it was called as cited above, by the divine name, and as individual followers of the Lord they spoke His name every time they spoke Christ-ian. His name is in that word, and they were called Christians, first at Antioch (Acts 11:26) and endorsed by both Peter

(I Peter 4:16) and by Paul (Acts 26:28) and thus we see that name is an inspired name. Why should we add something to it? (Rev. 22:18-19)

LESSON STUDY

1. How many books did the New Testament church have to guide them?
2. What Book did they use?
3. What should that Book be to us now?
4. Is it necessary to divide this in our studying it?
5. What are the main divisions of this book?
6. Who gave the people the law of Moses?
7. What is that same law at times called in the Bible?
8. How does the Old Testament affect us under this age?
9. Under what age was Jesus born?
10. Under what age did Jesus die?
11. What if we try to be justified by that same law now? Gal. 5:4.
12. Was Jesus tempted the same as people are now?
13. How did the change in the laws help mankind?
14. What nation was helped most by this change?
15. At what time, or after what, was the will of our Lord in effect?
16. What is the combining of all Christians called?
17. Who adds one to that institution? Do people join it?
18. Do we get into the church and into Christ at the same time?
19. Could we truly fellowship a church organized before the Lord's crucifixion?
20. When did this church begin to function?

21. What did they call this body in the New Testament?
22. Would we be justifiable in giving His body another, or a human name?
23. Did He bear rule over those who refused to wear His name in olden times?
24. How many times do we find the word "Christian" in the Bible?
25. How many times in the Old Testament?
26. Where were they first called Christians?
27. Did they have different brands of Christians in the New Testament church?
28. Should we have different names. sectarian names, for Christians now?

CHAPTER II

PART V

I. HOW SAVED. "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46) "Not every one saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH THE WILL of my Father which is in heaven." (Matt. 7:21) "Blessed are they that do his commandments, THAT THEY MAY HAVE right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14) "Hereby we do know that we KNOW HIM, IF WE KEEP HIS COMMANDMENTS. He that saith, I know him, and keepeth NOT HIS COMMANDMENTS, is a liar, and the truth is not in him." (I John 2:3, 4).

"WHEN the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them THAT KNOW NOT GOD, and THAT OBEY NOT THE GOSPEL OF our Lord Jesus Christ." (II Thess. 1:7, 8).

"And being made perfect, he became the author of eternal salvation UNTO ALL THEM THAT OBEY HIM." (Heb. 5:9).

"Whosoever shall DO the will of my Father which is in heaven, the same is MY BROTHER, and SISTER, and MOTHER." (Matt. 12:50).

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to WHOM YE OBEY; whether of sin unto death, or of OBEDIENCE unto righteousness? But God be thanked, that ye were the servants of sin, but ye have OBEYED from the heart that form of doctrine, which was delivered you. BEING THEN MADE FREE FROM SIN, ye became the servants of righteousness." (Rom. 6:16-18). THUS WE SEE THEY HAD TO OBEY TO BE SAVED!

II. COMMANDMENTS. "And this is his COMMANDMENT, that ye should BELIEVE on the name of his Son, Jesus Christ." (I John 3:23).

"Now COMMANDETH all men everywhere to REPENT." (Acts 17:30).

"And he commanded them to be BAPTIZED." (Acts 10:48).

Here are THREE specific COMMANDS mentioned for us to obey.

III. Taking them in their order, we see FAITH or BELIEF comes first, because "Faith cometh by hearing, and hearing by the word of God," (Rom. 10:17), and without FAITH it is IMPOSSIBLE to please God (Heb. 11:6.) If we REPENTED, before we had faith, which would be impossible, it would not be pleasing to God.

IV. It pleased God to save people through the preaching of the gospel (I Cor. 1:21), because the gospel is God's power by which He saves (Rom. 1:16), and Jesus told His friends to go preach, not feelings, imaginations or anything such as that, BUT the GOSPEL (Mark 16:15) and since faith in those days came by hearing the word, naturally then, when one became a believer in the Lord who died because of his sins, he grew sorry. Being in sorrow for Christ our Lord, it was a godly sorrow, which caused REPENTANCE. (2 Cor. 7:10).

REPENTANCE. "Except ye REPENT, ye shall all likewise perish." (Luke 13:3).

"REPENT ye, therefore, and be converted, THAT YOUR SINS MAY BE BLOTTED OUT." (Acts 3:19).

Repentance embraces a change of one's mind and life, (Matt. 21:28, 29). In torment a man believed his brothers could be saved if one preached to them and that they would REPENT. (Luke 16:27-30).

V. CONFESSION. But since we cannot see faith or repentance, only the fruits of it, and baptism was only for

those who believed and repented, they confessed their belief in entering into the body of Christ, the church of the New Testament. Jesus promised to acknowledge all who would confess Him before man. (Matt. 10:32, 33). "IF thou shalt CONFESS with thy mouth the Lord Jesus . . . with the mouth CONFESSION is made unto salvation." (Rom. 10:9, 10).

The Ethiopian officer confessed his faith in the Christ, upon which he was immediately baptized and went on his way rejoicing. (Acts 8:36-39).

VI. BAPTISM, which was also commanded, must be obeyed as all commands of God are to be obeyed. In the New Testament times, or the days of the apostles of our Lord, the ones baptized were never separated from the preacher until he was baptized, and that was always FOR (UNTO) the remission of sins. (Acts 16:30-34). If that was right for inspired men, surely it would be scriptural for us today. Jesus said the Believer who is BAPTIZED shall be SAVED. (Mark 16:16). Peter, under the direct influence of the Holy Spirit, which spoke through the apostles (Matt. 10:20) told the thousands of listeners to repent and be BAPTIZED FOR, or UNTO, TOWARD, the REMISSION of sins (Acts 2:38). Jesus also told Nicodemus that he MUST be born of water and the Spirit if he wished to enter the kingdom. (John 3:3-5).

We are taught the way to REJECT the all-wise counsel of the Almighty God our Father was by REFUSING TO BE BAPTIZED. (Luke 7:29, 30).

Paul, in order to be saved, had to "Arise and be BAPTIZED and WASH AWAY THY sins." (Acts 22:16). Peter said "BAPTISM doth also NOW SAVE US." (1 Pet. 3:21).

Salvation is IN Christ (2 Tim. 2:10) but there are ONLY TWO places where we are told in the Scriptures HOW TO GET INTO CHRIST where salvation is (Rom. 6:3;

Gal. 3:27). Both of these verses say we are **BAPTIZED INTO CHRIST**. To them **BAPTISM** was necessary.

VII. WHAT IS BAPTISM? It is a burial of a person in something, in our case, as we are thus studying, the element is water (Acts 8:36-39), (Rom. 6:4; Col. 2:12). But it is a baptism, immersion, of a **BELIEVER** (Mark 16:16; Acts 8:36-39). Men and women were baptized in the days of the apostles (Acts 8:12). In baptism they had their bodies washed in water. (Heb. 10:22; Acts 22:16). They were **BORN** of water, (John 3:5; Tit. 3:4, 5), but Jesus was the first **BORN** from the dead, (Col. 1:18). Of course when He was raised—brought forth from the dead—He was delivered, or brought forth which is a definition of birth, and in being baptized we go through a form of His burial and his resurrection, (Rom. 6:1-5); since then, His resurrection was called a birth, so would our baptism, naturally, be called a birth; but taking place in water it is a birth of water as Jesus taught. (John 3:5). When we go through that **FORM**, figure or picture, we are **MADE FREE FROM SIN**. (Rom. 6:16-18); or we then complete our **NEW BIRTH** in **OBEYING** our Lord. (John 3:5; Tit. 3:4, 5). Thus they were transferred from one state or condition to another to arise to walk in a new life (Rom. 6:1-5) as we are then, **AT THAT TIME** made free from sin, we are also translated from darkness to the kingdom of God's dear Son. (Col. 1:13; Acts 2:47). When they were **IN** Christ, they were in His body, but His body is His church (Eph. 1:18-23), and they are baptized **INTO HIS** body (I Cor. 12:13), at which time they are baptized **INTO** Christ (Rom. 6:3; Gal. 3:27), where **SALVATION IS**. (2 Tim. 2:10).

PART VI

I. DIRECTORS. The New Testament church had men to oversee and control the work here on earth, while its real **HEAD** and executive powers are located in heaven where Jesus received this power **WHEN** He was raised and sat down at the right hand of God, and was given to be "**THE HEAD** over all things to the church, which is his body."

(Eph. 1:20-23). On earth, and in the local congregation of the Lord's churches, the men who officiated or acted in their own capacity, as appointed or qualified, were called BISHOPS, DEACONS, EVANGELISTS. Other names by which the Bishops were called were Overseers, Elders, Pastors. The Deacons were also called servants, attendants, etc., while the evangelist is "A proclaimer of the gospel, or good news." He is a preacher. The real controlling power was in the bishops, elders, or as they were also called pastors; and there were always a plurality of them in each local congregation. (Acts 14:23). Elders, bishops, pastors were overseers, (Acts 20:28 and also verse 17). Deacons, servants, helpers were what the word indicates, active helpers. Evangelists were the preachers and teachers of the word at home and abroad. You may read about these servants of God, and their qualifications, their work, etc., in I Tim. 3:1-13; and I Tim. 6:4-12.

II. For further study read—ABOUT ELDERS—BISHOPS—I Tim. 5:17; I Pet. 5:2, 3; Heb. 13:17.

ABOUT DEACONS—HELPERS Acts 6:1-6; Phil 1:1, 2.

ABOUT EVANGELISTS—PREACHERS, Eph. 4:11; II Tim. 4:1-6; Acts 8:1-40; 21:8; Tit. 1:13; 2:1-5; I Tim. 1:1-3 and other places in Timothy and Titus.

LESSON STUDY

1. Does the Lord appreciate our calling on Him and refusing to do His will?
2. Who will enter through the gates into eternal life?
3. How do we know that we know God?
5. Who are the Lord's brother and sister?
6. Do we prove who is our master by whom we obey? Who is your master?
7. Tell me three things in this lesson that we are commanded to do.
8. Learn all three Scriptures and where they are found.

9. Which comes first, faith or repentance, both scripturally and naturally?
10. What produces repentance? II Cor. 7:10.
11. By what method did God choose to get the gospel to people?
12. What will become of one who refuses to repent?
13. In what two ways can we confess our Lord?
14. Upon what did the Lord erect His church?
15. Upon what was the Ethiopian officer baptized?
16. Is baptism commanded?
17. Are we supposed to obey all commands that apply to us?
18. What time of the day was the jailer and his family baptized?
19. Do you ever see people baptizing far in the night these days?
20. Do any denominations do baptizing any time of the night?
21. Did the New Testament preachers baptize immediately, day or night?
22. Is there a church that does the same today? What church is it?
23. For what are people baptized, Scripturally?
24. For what purpose do many denominations baptize?
25. How were they baptized in the New Testament church?
26. Who is supposed to direct the affairs of a local congregation?
27. Who are helpers in the church?
28. What is the work of an evangelist?
29. Tell some of the qualifications: elders, deacons and evangelists.
30. What church on earth today has these same workers?

CHAPTER III

PART VII

I. WORSHIP. In the New Testament church they met often to worship God. They also had a special day upon which they met for special worship. (John 20:19 and 26; Acts 20:7; I Cor. 16:1, 2). This was the day of the Lord's resurrection, the first day of the week (Mark 16:9); and the day upon which Pentecost fell, soon after the resurrection of our Lord, when they preached Jesus the first time as a resurrected Lord, and thousands were baptized into Him. (Acts 2:36-42).

II. ITEMS OF WORSHIP. Acts 2:42

They met on the FIRST day of the week to break bread—partake of the Lord's Supper. In that connection they had preaching, therefore an evangelist was present. (Acts 20:7). They contributed of their means as they had been prospered. (I Cor. 16:1, 2). In their services, they taught the doctrine, so had teaching. (Acts 2:42). They had prayers, (Acts 2:42), and they had singing in the church (Heb. 2:12). This constituted the worship of the New Testament church.

III. MORE ABOUT THIS WORK AND WORSHIP.

PREACHING or TEACHING. (Matt. 28:20; Mark 16:15). "They went every where preaching" or teaching people the gospel. Acts 8:1-12; "The Lord working with them, and CONFIRMING THE WORD with SIGNS following." Mark 16:20; Heb. 2:1-4.

These signs were "the signs of an APOSTLE." (II Cor. 12:12). Hence these signs were temporary. Only the apostles, and those upon whom they laid their hands could perform these miracles, (Acts 2:43; 6:1-6; 8:14-17.)

Naturally, this being true, the signs ceased, (I Cor.

13:8-10), when THAT which is perfect came, and that is the perfect law of liberty (James 1:25); which is so perfect that it furnishes us unto ALL good works (II Tim. 3:17), and we MUST not add to, or take from its contents. (Rev. 22:18, 19).

IV. PRAYING. Prayer to God is through Jesus the Christ (Col I:3; 3:17; Rom. 12:12). It must be in faith (James 1:6; 4:3).

God doesn't hear sinners to save them through their prayers. (John 9:31; Prov. 28:9; 15:8 and 29).

For what should we pray? Not for God to love us. (John 3:16). Not for the Holy Spirit, because Jesus prayed for that. (John 14:16, 17).

Not for grace, because that has already come to all. (Tit. 2:11). Not for faith, because that comes by hearing the word. (Rom. 10:17). Not for Salvation, because that comes by obedience. (Acts 11:14). So then we find that an acceptable prayer must be in faith, in the name of Jesus, according to THY WILL, and we are to ask not amiss.

V. BREAKING BREAD—LORD'S SUPPER. This was done each Lord's day, or FIRST day of the week. (Acts 20:7).

It was observed in the church at Troas (Acts 20:7).

It was observed in the church at Corinth. (I Cor. 11).

It was wrong to miss any assembly. (Heb. 10:23-31).

Each Christian was to examine self and partake of it worthily, discerning the Lord's body (I Cor. 11:28, 29). Discern means to think of an object separate from all others.

But it is for the Lord's subjects, in reality, since it was in His kingdom (Luke 22:29-30); and none were in the kingdom except those who had been born again (John 3:1-5), and some of them will finally be lost (Matt. 13:41).

They met at least twice in succession after Jesus was crucified, (John 20:19 and 26).

VI. CONTRIBUTION, as able, but not a certain sum demanded.

This is also to be done EACH Lord's day (I Cor. 16:1,2). Some modern versions, and the original Greek shows that it was each Lord's day in I Cor. 16:1, 2.

"It is more blessed to GIVE than to receive." (Acts 20:35). Some sold their homes and gave it all for the cause of Christ. (Acts 4:34-37).

Contribution, or giving, is called a GRACE by Paul (II Cor. 8:7). Some begged to give more, and had already given beyond their ability. (II Cor. 8:1-4).

VII. SINGING, or MUSIC IN THE NEW TESTAMENT CHURCH.

There is absolutely NO account of any kind of mechanical instrument of music ever being used in worship in the New Testament church. It was introduced into erroneous worship by the Roman Catholic Church.

"St. Vitalianus, Segni, introduced the use of ORGANS" A. D. 657 (*Catholic Belief*, Ver. Rev. J. Faa Di Bruna, D. D., p. 143.)

Therefore the church of the New Testament knew nothing about such music.

They SANG (1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12) in the church.

Part VIII

I. SUMMING UP. Since the church is married to the One who was raised from the dead (Rom. 7:1-4) it is the Lord's bride and should be one with Him. He purchased it (Acts 20:28), built it (Matt. 16:18), and is its head (Eph. 1:18-23). It should wear His name today as it did in New Testament times, if we speak as the oracles of God speak (1 Pet. 4:11). We should thus speak since the scripture furnishes a man unto every good work. (2 Pet. 1:3; 2 Tim. 3:15-17). Many err, not knowing

or using the Scriptures (Matt. 22:29). But the Lord adds people to His church (Acts 2:47), and we do not join any thing. Simply obey the Lord, by faith, repentance, confession and baptism, then we will be permitted to wear His name, and be a member of His house, family or church (1 Tim. 3:15).

- II. But Paul teaches that NONE is qualified to wear a religious name UNTIL baptized INTO the name which they wish to wear (1 Cor. 1:10-14).

Some said in the days of the New Testament church, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; LEST ANY SHOULD SAY THAT I HAD BAPTIZED IN MINE OWN NAME." (1 Cor. 1:12-15).

- III. In this Paul shows that if they were baptized in His name they could wear his name; the same applies to Cephas (Peter) Apollos, or Christ, BUT IF A PERSON HAS NOT BEEN BAPTIZED AT ALL, this logic leaves him without a religious name at all. Better be careful into what name or denomination you are baptized. Just be baptized into Christ and be a Christian.

- IV. Over the radio, station WFAA in Dallas, Texas, the "Texaco Star Reporter" answered the question as to when and where the church of Christ known today started, and he said in Jerusalem on Pentecost of A. D. 33; that they are "A body of believers in Christ that take the Bible as their ONLY rule of faith and practice."

- V. The Daily Oklahoman spoke of the same people and said, "Most rapidly growing religious group in the south." Dr. Jeff D. Ray, in Fort Worth, Texas, "Star Telegram" gave three reasons why the church of Christ today is growing faster than others. He said, "They, both preacher and people, do stick to the Bible; (2) They definitely believe something and know what they believe; (3) They

defend and boldly seek to propogate their views on every part of the ground."

"FACTS AND FIGURES." I have a clipping, with such a title, which gives an account of the baptisms reported in the one magazine for the year 1952 stating there were 641 coming out of the modern denominations to enter the church of Christ which worships today as they did in the New Testament times. Of the denominations mentioned, there are twelve, but only those who lost more than a hundred are here specified. They are the Roman Catholics with 128; Baptists with 195; and the Christian Church, or Disciples with 196. In the numbers were preachers as follows: one Nazarene preacher, one Anti-class preacher; two Pentecostal preachers; three Methodist preachers; four Catholic priests; five preachers from the Disciples Church; and seven preachers from the Baptist churches. All this was in the year 1952. No record of later years is available.

LESSON STUDY

1. What day did the New Testament church have special worship?
2. What are the items of worship? How many of them?
3. Learn each item of worship so you can tell others.
4. Upon what day of the week did our Lord arise?
5. Upon what day of the week did Pentecost fall, soon after Jesus was raised?
6. What day did the Israelites observe in Old Testament times?
7. How did the Lord confirm the word preached by the apostles?
8. Does He still perform such miracles among us?
9. Why was it necessary to have these miracles then and not now?
10. When did they cease?

11. Through who and to whom should we pray?
12. Will God save a sinner just by his praying for salvation?
13. For what should we pray?
14. What is an acceptable prayer?
15. Upon what day did the New Testament church meet to break bread?
16. What does breaking bread mean?
17. How often did they meet for worship on the first day of the week? Did they do it once a month?
18. How much should we give to the Lord?
19. Do you ever hear of people now begging some one to take more money?
20. Do you ever hear preachers asking for money for themselves?
21. Did the apostles do such begging?
22. What kind of music did the New Testament church have?
23. Who introduced instrumental music into the denominations?
24. Do most all denominations now follow the lead of the one who did that?
25. Who is qualified to wear a religious name?
26. Whose name should we wear? (The name into which we are baptized).
27. Did Paul want them to wear his or other men's names?
28. Whose name can a person wear who has never been baptized?
29. Today, what church is making such a rapid growth?
30. What are the three reasons for that rapid growth as given by Dr. Ray?
31. Are many preachers coming from denominations to the church of Christ?

Section Two

MODERN DENOMINATIONS

“Before party-passions arose in religion, from the instigation of the DEVIL, (My Caps) the churches were governed by a board of presbyters” or elders. (*Schaff-Herzog Ency.*, Vol. 1, p. 298).

CHAPTER IV

ADVENTISTS

Recognized in the RELIGIOUS BODIES of our Government Report are several kinds of Adventists, but the most prominent among them is what is called the Seventh-Day Adventists, therefore I shall take them up in this study, and at the same time, since they are all closely related, this in a measure, will apply to others as well as the Seventh-Day Adventists.

It would be impossible to give an account of the origin of this denomination without giving a brief history of William Miller, their founder. This man was said to have been an enthusiast, with a limited education, yet he pretended to interpret prophecy. He was born in Pittsfield, Mass., on February 15, 1781, and died at Low Hampton, N. Y., December 20, 1849. (*Schaff-Herzog*, VI. II. p. 1517).

After a thorough study of prophecy, Mr Miller decided that as a result of his computations, the Lord would come to earth and establish His throne in Jerusalem, between March 21, 1843 and March 21, 1844. When the Lord did not come in the spring of 1844, Mr. Miller published to the world his mistake; however, in the summer of 1844, Samuel Sheffield Snow, George Storrs, and other prominent leaders, began to preach that the second advent of Christ would occur on October 22, 1844. Great numbers of the Adventists accepted this view, but Mr. Miller kept silent on this date for quite some time. Finally, he acknowledged that if the Lord did not come at that time, he would suffer twice as much disappointment as he had experienced before.

The disappointments felt by the Adventists at the passing

of October 22, 1844, the date set by Mr. Snow for the second advent of Christ, resulted in confusion and in much discussion as to the accuracy of the calculation. In 1852, F. H. Berick, Jonathan Cummings, and many others, mostly young men who had recently joined the Adventist movement, began to teach that the Lord bestowed upon them the distinguished and high gift of understanding the times for the coming of Christ, which they claimed would be in the autumn of 1853 or in the spring of 1854. However, when 1854 passed without bringing the end of the age, the men who had led the movement admitted their mistake; and thus again and again they had to admit such mistakes.

Among these people there arose a small group in 1844, in Washington, N. H., who began to observe the seventh-day Sabbath as they found it enjoined in the fourth commandment of the Decalogue. Thus there came into existence the Seventh-Day Adventists, however, the name was not formally adopted until years later. Prominent among these people who pioneered the work were Joseph Bates, James White and his wife, Mrs. Ellen G. White, Hiram Edson, Fredrick Wheeler, and S. W. Rhodes. Mrs. White became quite well known for her supposedly to be inspired testimonials, gathered while she was in one of her trances, and believed to be inspired by many, if not all, Seventh-Day Adventists. (*Government Report for 1936*, Vol. II, p. 27).

WHAT ADVENTISTS TEACH

ON THE LAW. They claim there were two laws given on Mt. Sinai, one of which is still binding on us. This one contained the Decalogue, or ten commandments, and the Sabbath day is to be observed now by all Christians. (*Synopsis of Present Truth*, p. 255.)

WHAT THE BIBLE TEACHES

ON THE LAW

I. The one law is indiscriminately called the law of Moses and the law of God, Nehemiah 8.

a. "Bring the book of the LAW OF MOSES" (Neh. 8:1).

- b. "They found written in THE LAW which the Lord had commanded BY MOSES" (Neh. 8:14).
- c. "They read in the book in the LAW OF GOD" (Neh. 8:8).
- d. "He read in the book of the LAW OF GOD" (Neh. 8:18). (One law called by two names.)

II. The entire Pentateuch—the first five books of the Bible—was given by Moses (John 1:17), and each one is designated as THE LAW.

- a. Women are "commanded to be under obedience, AS ALSO SAITH THE LAW" Gen. 3:16 quoted in 1 Cor. 14:34, 35.
- b. Ex. 20:25 is referred to in Josh. 8:31 and says "as it is written in the book of THE LAW OF MOSES"
- c. Jesus was asked "which is the greatest commandment in THE LAW" (Matt. 22:36-39), and He quotes Lev. 19:18 as His answer.
- d. A quotation found in Ezra 6:18 referring to priests says "as it is written in the BOOK OF MOSES" a quotation from Num. 3:6.
- e. Deut. 24:16 is quoted in II Kings 14:6 as "which is written in the book of THE LAW OF MOSES."

Therefore, each of the FIVE books of Moses is called THE LAW.

III. "Remember ye THE LAW OF MOSES my servant, which I commanded unto him in HOREB for ALL ISRAEL" Mal. 4:4. Horeb is also called Sinai where the ten commandments were given by Moses, so "the LAW was given by Moses" John 1:17. It did not apply to the Gentiles as a people and was called handwriting of ordinances and Paul said "Blotting out the handwriting of ordinances. . . took it out of the way, nailing it to his cross;" so "let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the SABBATH DAYS" Col. 2:14-17.

IV. God speaks through His prophets, Heb. 1:1, so in speaking through Hosea He said: "I will also cause ALL her mirth to CEASE, HER FEAST DAYS, HER NEW MOONS, and her SABBATHS, and all her solemn feasts" (Hos. 2:11), and THEY DID cease.

V. When Jesus was crucified the LAW was nailed to His cross, Col. 2:14, and He was left in the darkened tomb on the Jewish Sabbath, but "When Jesus was risen early the FIRST DAY of the week" (Mark 16:9). He showed that He had conquered death, changed the day on which to worship, never again desiring the fate of the dark tomb, and ALL great transactions after that, happened on the FIRST DAY of the week, instead of the SEVENTH-SABBATH.

The Lord's church began to function on that day, the Holy Spirit which had been promised came that day, the first time Jesus was ever preached as a resurrected Son of God was on that day, the first baptism in the name of the Father, Son and Holy Ghost was on that day, and the first of the perfect law of liberty (Jas. 1:25), prepared by our Lord began to function that day, Acts 2. (Heb. 9:15-17).

After that the disciples met on the first day of the week for worship, John 20:19 and 26, twice in succession; and subsequently, they met on that day to break bread—have the Lord's Supper, Acts 20:7, contributed of their money, 1 Cor. 16:1, 2 and John was permitted to view the glories of the heaven on that day, Rev. 1:1-10; so if I had three guesses as to what day He would come back, all three would be the first day of the week.

VI. There is a vast difference between the two laws (Acts 13:39).

WHAT ADVENTISTS TEACH

ON MATERIALISM. That the body goes back to dust at death, and the spirit is only the breath we breathe, therefore, when one dies he is as if he had never existed—he is annihilated.

WHAT THE BIBLE TEACHES

I. "We are also His offspring. Forasmuch then as we are the offspring of God." Acts 17:28, 29.

"Shall we not much rather be in subjection unto the Father of spirits, and live?" Heb. 12:9. Being a part of God, that part will not die.

God "only hath immortality" 1 Tim. 6:16, that is He has nothing but immortality, and we have a physical body which dies when the spirit leaves, however, such is not said of the spirit, James 2:26.

II. "The spirit shall return unto God who gave it." Ecc. 12:7. The dying words of Stephen was "Lord Jesus receive my spirit." Acts 7:59.

III. Departed spirits are conscious. On the mount of transfiguration "Moses and Elias talked with them." Matt. 17:3. Both had been dead for years.

a. "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is NOT the God of the DEAD, BUT OF THE LIVING." Matt. 22:32.

b. John "SAW under the altar THE SOULS of them that were SLAIN for the word of God, and for the testimony which they held." Rev. 6:9-11. These all were what we call DEAD, yet they were alive, and knew it.

WHAT ADVENTISTS TEACH

They teach that Mrs. Ellen White's Testimonials are inspired like the Bible.

WHAT THE BIBLE TEACHES

I. Long ago the Lord had "given unto us ALL things that pertain unto life and godliness." 2 Peter 1:3.

II. "We, or an angel from heaven, preach any other gospel unto you. . . LET HIM BE ACCURSED." Gal. 1:8.

III. The New Testament "thoroughly furnishes unto ALL good works." II Timothy 3:15-17.

IV. We dare not add anything to or take anything from, lest we be lost, Rev. 22:18, 19.

V. CONCERNING THE WAR. "The system of slavery, which has ruined our nation," says Mrs. White, "is left to live and stir up another rebellion." Mrs. White said "it seems impossible to have the way conducted successfully." (*Mrs. White's Testimonials*, Jan. 4, 1862, p. 256.)

VI. Mrs. White also said, "It looks to me like an impossibility now for slavery to be done away." (*Ibid.*, p. 266.) Was it done away? Was she a false prophet? "The prophet that teacheth lies, HE IS THE TAIL" (Is. 9:15).

WHAT ADVENTISTS TEACH

CLOSED DOOR. "About the first visions she, Mrs. White, had were at my house in Poland where she said that God had told her in a vision that the DOOR OF MERCY HAD CLOSED, and that there was no more chance for the world." (John Meguire, Saco, Main, about 1844 as quoted from D. N. Canright's *Expose*, p. 143.)

ON SABBATH KEEPING. That God kept the Sabbath after creation and that it has been binding on mankind every since God kept it.

(Note — The Sabbath is the seventh day, Saturday, Ex. 20:10))

WHAT THE BIBLE TEACHES

I. The same Christian, or Gospel age, in which Mrs. White lived, and which began on the first Pentecost after the Lord was crucified is promised: "I am with you, EVEN TO THE END OF THE WORLD." Matt. 28:20.

I. Not given to fathers, Deut. 5:1-14.

II. Was a sign between God and Israel. Ex. 31:17.

III. Why the sabbath was given. Deut. 5:15.

IV. This Covenant was made when Israel was brought out of Egypt. I Kings 8:9-21.

LESSON STUDY

1. Were any of the Gentiles ever commanded to keep the Sabbath?
2. Was the Sabbath ever kept before Israel left Egypt?
3. Was Sabbath keeping a sign between God and Israel or between God and the Gentiles or both?
4. Why was the Sabbath given?
5. What does Paul say about one preaching something not already taught in the Bible?
6. What does Peter say about such? (2 Peter 1:3.) What does John say? (Rev. 22:18, 19.)
7. Is any one supposed to be able to tell just when the Lord is coming? (Mk. 13:32.)
8. What part of the Bible do we know as the law of Moses? What other name does it have?
9. What is the Pentateuch called in this study?
10. By whom was the law given and to whom did it apply?
11. Are we still under it, or has it been done away? If so, when?
12. When did the will of Jesus come into effect? Heb. 9:16, 17.
13. What day are we now to honor?
14. How do we know the sabbath law was repealed?
15. What special privileges do we have on the Lord's day that we do not have other days?
16. Do we now have a better law than those who lived under the law of Moses? Heb. 8:13.
17. Did God, through His prophets say the sabbath would be done away? Hos. 2:11.
18. What is the COVENANT? Did a new one take the place of the old? Jer. 31:31-34.

19. Upon what day of the week did Jesus come forth from the grave?
20. Name some other great transactions that took place on the first day of the week.
21. Who is the father of our spirits?
22. Does the Bible say anything about the body dying? Does it say the same of the spirit?
23. Is God the God of the living or of the dead? Wasn't Abraham dead then?
24. What Scripture could you use against the inspiration of Mrs. White's work?
25. Can you tell us of any of her mistakes, or false prophecies?
26. Do you believe that God closed the door of mercy years ago?
27. What can you say about her prediction concerning the end of war?
28. Under what age or dispensation did Mrs. Ellen G. White live?
29. Why do you think they adopted the name Seventh-Day Adventists?
30. Give us a general estimation of the Adventists, or what you think about them.

CHAPTER V

ASSEMBLY OF GOD CHURCH

“Following a great revival movement which swept around the world in 1906 and 1907, a considerable number of churches, missions or assemblies in the United States found a common interest in a distinctively evangelistic type of mission work. This was first purely independent and voluntary, but some association and mutual fellowship became recognized as valuable and necessary for the purpose of establishing doctrinal standards and providing effective methods of home and foreign missionary work.

“In the spring of the year 1914, a group of pastors of independent churches issued a call for all interested in Bible order, system, evangelism, and united doctrine to meet at Hot Springs, Arkansas. About 100 delegates came to this meeting. Some were former ministers of evangelical denominational churches and others were serving as pastors of churches, not having had previous denominational membership. An organization was agreed upon, based on the principles of voluntary unity and cooperation in religious efforts. The organization was first incorporated in Arkansas in October 1914, and then in Missouri in November 1916, under the name of ‘The General Council of the Assemblies of God.’ ” (*Government Report, 1936, Vol. 2, p. 71.*)

ASSEMBLIES OF GOD TEACH

Sinless perfection, as a result of the second work of grace.

WHAT THE BIBLE TEACHES

- I. The church of God at Corinth was said to be “them that are sanctified in Christ Jesus.” (1 Cor. 1:2.)
- II. This sanctified church was far from being sinless, or perfect. They had a man in that church who had taken his father’s wife away from him. (1 Cor. 5:1.)
- III. They were advised to make a thorough examination to see

if they were really in the faith, yet they were called a sanctified church. (2 Cor. 13:5.)

ASSEMBLIES OF GOD TEACH

The baptismal measure of the Holy Ghost.

WHAT THE BIBLE TEACHES

- I. Jesus would do the baptizing with the Holy Ghost, it being a promise and not a command. "He shall baptize you with the Holy Ghost." (Matt. 3:11.)
- II. "The Comforter, which IS THE HOLY GHOST, whom THE FATHER will send in my name, he shall teach you ALL things, and bring ALL things to your remembrance, whatsoever I have said unto you." (John 14:26.)
- III. "And, behold, I send the PROMISE OF MY FATHER UPON YOU: (the apostles), but tarry ye in the city of Jerusalem, until ye be endued with power from on High." (Luke 24:49.) He would come at a certain place—Jerusalem—at a certain time. Not just any time or place, or to just any body.

ASSEMBLIES OF GOD TEACH

As a result of the baptismal measure of the Holy Ghost, those who get it, can and will talk in unknown tongues, and heal the sick.

WHAT THE BIBLE TEACHES

- I. Some did talk languages they had never been taught. (Acts 2.)
- II. As we see above, the baptism of the Holy Spirit was a promise to the apostles, which came on Pentecost (Luke 24:49; Acts 2).
- III. "When the day of Pentecost was fully come, they (the apostles), were all with one accord in one place. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, (not an unknown tongue), as the Spirit gave them utterance. . . . Now when this (phenomena among the apostles), was noised abroad

(Heard out in the city, or outside the temple), the **MULTITUDE** came together, (proves the crowd was not there until they heard of a happening), and they were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born." (Acts 2:1-8.) They heard the apostles speak but each nation, some seventeen of them, heard in his "own language" or "own tongue," which proves when they spoke in a tongue; it was a language, dialect.

- IV. Jesus also stilled the storms, but these people don't even try such. (Lk. 8:22-24.)
- V. But all this would cease, "when that which is perfect is come." (1 Cor. 13:10.)
- VI. That which is perfect must be the "perfect law of liberty" or the New Testament. (James 1:25.) If it had referred to Jesus it would have said "When He who is perfect" instead of "when THAT which is perfect."

ASSEMBLIES OF GOD TEACH

Jesus will judge the world "in righteousness, while reigning on earth for a thousand years." (*Government Report*, Vol. II, p. 71.)

WHAT THE BIBLE TEACHES

- I. If the premillennial theory is true the Lord has no kingdom yet.
- II. "Who hath delivered us from the power of darkness, and hath translated us INTO THE KINGDOM OF HIS DEAR SON." (Col. 1:13.)
- III. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put

all things under him that God may be all in all.” (1 Cor. 15:24-28.)

Thus the kingdom is to be “delivered up” when Jesus comes—not set up.

- IV. Jesus told some that they would be living when the kingdom came. “There be some standing here, which shall not taste death, till they have seen the kingdom of God come with power.” (Mark 9:1.) They are all dead, so the kingdom did come. The kingdom will be given back to God at the end.
- V. If there is no kingdom now, there is no new birth now, because the birth “of water and of the Spirit places one in the kingdom.” (John 3:5.)
- VI. The kingdom is the church, because Jesus promised they would eat and drink at His table in His kingdom (Luke 22:29), which shows the table was left in His kingdom, but they observed it in the church; A. At Corinth (1 Cor. 11.) B. At Troas (Acts 20:7), therefore if no kingdom, no church.
- VII. “The house of God, which is the church of the living God.” (1 Tim. 3:15.) But the house is the family.
- VIII. If no family, then no children can be born, but the wedding has already taken place “that we should bring forth fruit unto God.” (Romans 7:1-4.) In other words, since we are married to another, children can be legitimately born into God’s family, thus become His children, See what a predicament we get into if we follow after the premillennialists?

LESSON STUDY

1. Does anybody know anything about A GREAT REVIVAL—WORLD WIDE—in 1906 and 1907?
2. Does the Bible say anything about HIS CHURCH originating in Hot Springs, Arkansas?
3. Wouldn’t you take the statement with reference to the

organization of 1914 meaning that there had never been such a Scriptural thing before?

4. Do you indorse the name "Assembly of God?" Where do we read of such?
5. How many baptisms of the Holy Spirit is recorded in the Bible?
6. Weren't these first at the beginning of the gospel to the Jews, (Acts 2), and second, at the beginning of the gospel to the Gentiles, (Acts 10)?
7. Do we have such unexplainable miracles today?
8. Is there such a thing as an UNKNOWN TONGUE?
9. What does TONGUE MEAN? (Language.)
10. Do people learn strange languages now without a study of them?
11. To whom did Jesus promise the Holy Ghost as a Comforter?
12. Could the other part of the world receive such powers?
13. What spoke THROUGH the APOSTLES?
14. How was the word preached and confirmed at that time? (They had no New Testament.)
15. Miracles and signs were given to whom? II Cor. 12:12.
16. THEN since miracles were designated to the apostles, can others do them?
17. About how many nations were represented on the day of Pentecost?
18. How many nations were represented among the apostles?
19. Did the apostles speak so all these nations could understand?
20. Would you call that an UNKNOWN TONGUE? Didn't some KNOW it?

21. Was such things to cease? When?
22. Are these the only group of Holiness who teach and practice UNKNOWN TONGUES?
23. Who are the others?
24. Are people saved the moment they believe?
25. How can you prove this?

CHAPTER VI

PRIMITIVE BAPTISTS

Since the Primitive Baptists were the first Baptists in America, followed by the Missionary Baptists then the Free-Will Baptists, we shall study them in that order. Of course there are later branches which may be studied, too. On some matters they all agree; on some, two or more agree.

The first regularly organized Baptist church was founded in 1607 in London by a Mr. Smyth who was a former clergyman of the church of England. (David Benedict, *History of Baptists*, p. 304.)

From some encyclopedias we learn that this man Smyth was considered a mighty good man, but how and when he became a Baptist is not known, they say; some think he was baptized in the River Don at midnight by Elder John Morton in 1606; others deny that, saying he baptized himself, and some of them say he sprinkled or poured water on himself and called it se-baptism. (*Schaff-Herzog Encyclopedia*, Vol. III, p. 2202.) But the same encyclopedia says the Baptists started in America in a similar manner when Ezekiel Holliman baptized Roger Williams, and Mr. Williams in turn baptized Mr. Holliman and several others. (*Schaff-Herzog Encyclopedia*, Vol. III, pp. 2531-2532.)

The Baptist Encyclopedia says that Roger Williams was publicly baptized—immersed—some time in the month of March, 1639; thus what is commonly regarded as the oldest Baptist church in America was founded at this time. (*Baptist Encyclopedia*, Vol. II, p. 1252.)

H. C. Vedder says it was some time about March of 1639 that Williams was baptized by Ezekiel Holliman who had been a member of his church in Salem. Afterwards Williams baptized ten others and this resulted in the formation of the first Baptist church in America. (H. C. Vedder, *Short History of the Baptists*, p. 291.)

Benedict says Holliman, a layman, was selected for the

purpose of doing the first baptizing. (Benedict's *History of Baptists*, pp. 441-442.) BUT the name Baptist was not at first adopted by them. In fact they preferred to call themselves Brethren, Disciples of Christ, Christians, Believers, etc. (A. H. Newman, *History of Baptist Churches in the United States*, p. 1, Introduction.) In 1644 the name Baptist was first claimed by these people who have claimed it ever since. (W. H. Whitsitt, *A Question in Baptist History*, p. 93.)

According to the *Government Report* the early American Baptists belonged to the Calvinistic or Particular branch. (*Government Report*, Vol. 2, p. 84.) They grew into areas of influence like that of the Philadelphia Association. It is stated in W. J. McGlothlin's *Baptist Confessions of Faith*, on page 299 that the first of the Philadelphia Baptist Confession of Faith appeared on September 25, 1742.

WHAT THESE BAPTISTS TEACH

They say a person is born dead in sin and cannot do one thing to rescue himself. If one is saved it is because God saved him before the foundation of the world. All others are lost eternally without a cause.

WHAT THE BIBLE TEACHES

- I. "The Lord is not slack concerning his promises. . . NOT WILLING THAT ANY SHOULD PERISH, but that ALL should come to repentance" (2 Pet. 3:9).
- II. God would "have all men to be saved." (1 Tim. 2:3, 4.)
- III. "He became the author of ETERNAL SALVATION unto ALL them THAT OBEY HIM." (Heb. 5:9.)
- IV. "Taking vengeance on them that KNOW not God, and that OBEY NOT THE GOSPEL of our Lord Jesus Christ." (2 Thess. 1:8.) "Hereby we do know that we KNOW HIM, IF WE KEEP HIS COMMANDMENTS. He that saith, I KNOW HIM, and keepeth NOT HIS COMMANDMENTS, IS A LIAR, and the truth is not in him." (1 John 2:3, 4.)
- V. With God "there is NO RESPECT of persons," (Col. 3:25.)

- VI. Therefore God does not ordain some to be saved and others to be lost.

WHAT THESE BAPTISTS TEACH

They teach that all the saints will be preserved and will persevere in grace unto heavenly glory, and NOT ONE of them will be finally lost. (*Government Report*, Vol. 2, p. 225.)

WHAT THE BIBLE TEACHES

- I. There are twenty-one books in the New Testament written to Christians, much of it is warnings; if there is absolutely no possible chance for a Christian to be lost why such a waste of divine pleas, and inspirational folly?
- II. Some "for a while BELIEVE, and in time of temptation FALL AWAY." (Luke 8:13.)
- III. "From that time MANY of his DISCIPLES WENT BACK, and WALKED NO MORE WITH HIM." (John 6:66.)
- IV. "Whosoever of you are justified by the law; YE ARE FALLEN FROM GRACE." (Gal. 5:4.)
- V. None in the kingdom except those who have been regenerated. (Jno. 3:3-5.)
- VI. But some of these regenerated ones will be cast out of the kingdom into the fire. (Matt. 13:41.)

WHAT THESE BAPTISTS BELIEVE

Footwashing as a church ordinance, and they decide how often to observe it.

WHAT THE BIBLE TEACHES

- I. Since the main passage used to prove this is a church ordinance, John 13, is telling what happened while Jesus was here among us, on earth; it is evident, according to Baptist views that there was no church at that time; hence foot-washing cannot be a church ordinance proved so by that passage.

- II. Baptists, all branches, believe a person **MUST** be immersed in the name of the Father, Son and Holy Spirit, as a believer in the death, burial and resurrection of Jesus in order to be a member of the church. When foot-washing was practiced in John 13, Jesus had **NOT** been crucified, much less buried and raised; therefore people could not believe that as a fact at that time, neither had anyone ever been authorized to immerse in the name of the Father, Son and Holy Spirit. Therefore there could not have been a church such as they claim to have today.
- III. Besides Jesus told them on that occasion "He that is washed needeth not save to wash his feet." (John 13:10.)
- IV. Instead of it being a church ordinance, it was a home duty, or an act of courtesy and friendship or love. Accept such widows into the care of the church as are "reported of for **GOOD WORKS** (Including): a. If she have brought up children (A home duty), b. If she have lodged strangers (A home duty), c. If she have **WASHED THE SAINT'S FEET** (Courtesy or relief), d. If she have relieved the afflicted (A charitable work), if she have diligently followed **EVERY GOOD WORK.**" (1 Tim. 5:10.)

WHAT THESE BAPTISTS TEACH

These churches are earnestly opposed to using an instrument of music of any kind in the church services. (*Government Report*, Vol. 2, p. 225.)

WHAT THE BIBLE TEACHES

- I. Since it is generally a well known fact that the Roman Catholics introduced instrumental music into public worship, these Baptists must be right on this.
- II. The music advocated after the church was organized, as taught in the New Testament is vocal music—**SINGING** 1 Cor. 14:15; Eph. 5:19; Col. 3:16 and "In the midst of **THE CHURCH WILL I SING** praises unto thee." (Heb. 2:12.)

LESSON STUDY

1. What branch of Baptists were first in America?
2. When and where did the first Baptist church known to have existed start?
3. Who started this first Baptist church?
4. From what denomination did Mr. Smyth come?
5. Was he ever baptized into a Baptist church?
6. What is known about that?
7. At what time and place did Baptists start in America?
8. Who was the starter in America?
9. Who immersed Roger Williams?
10. To what denomination did Benedict, Vedder, Newman, McGlothlin, and Whitsitt belong? (Baptists.)
11. Do Baptists now let "laymen"—that is, none-preachers baptize people?
12. What was the first preference for a church name?
13. When did they adopt the name Baptist?
14. Is a child born full of sin?
15. Does God want all to be saved?
16. To whom is the promise of salvation given? Heb. 5:9.
17. How does one KNOW God?
18. Is God a respecter of persons?
19. Does God hold his children and NOT let them sin and be lost?
20. If we are justified—or pretend to be, by the law, what will happen?
21. Do all Baptists teach and practice foot-washing as a church ordinance?

22. Which ones do and which ones do not teach and practice such a church ordinance?
23. Was the will of our Lord in force when he washed the disciples' feet?
24. When was the command to baptize in the name of Father, Son and Holy Spirit first given?
25. Can one be a member of the Baptist church without being baptized?
26. Was foot-washing ever used as a church ordinance, according to the Bible?
27. Do the Primitive Baptists use instrumental music in their services?
28. Do other branches of the Baptist family use it in their services?
29. What kind of music did the New Testament church use in its services?
30. Did you ever read of a Baptist church of any kind in the Bible?
31. What branch of Baptists say one cannot fall from grace? Which ones say you can fall?
32. Describe the difference between the three main branches of Baptists.

CHAPTER VII

MISSIONARY BAPTISTS

At the beginning of the study of Baptists' history their origin was given which includes all branches in a general way. Under Missionary, there are smaller branches, such as Fundamentalists, which was made prominent by J. Frank Norris of Fort Worth, Texas. Also the Association Baptists, or what is called the "church Party" B. M. A., N. A. B. A. etc. The letter "A" stands for Association, and they are split up into various small groups. These branches do act as though they are zealous in the doctrines they believe and teach, and if you ever hear of a Baptist debating these days, it will be one of these smaller groups and the Bible tells us to debate, Prov. 25:9. In 1926 a new denomination came out of the Southern Baptist Convention which called itself the American Baptist Association; however, there were no Conventions or Associations among Baptists until in the year 1650 when the Baptist churches began to form themselves into associations. (David Benedict, *History of Baptists*, p. 304 and *Gov. Report* 1936, Vol. 2, p. 85.)

WHAT THESE BAPTISTS TEACH

I. ORIGIN OF THE CHURCH. They are so disturbed on this point that the majority of the best scholars say it began to function on the first Pentecost after the crucifixion, in the city of Jerusalem. Of course that is right, but those who debate, almost to a man will deny that. At one time in 1894, at Corinth, Mississippi, J. N. Hall affirmed it started in the days of John the Baptist (*Freed's Notes on Debate*, p. 223), and J. R. Graves said that the kingdom which he set up in the days of John the Baptist was the church. (*Landmarkism: What Is It?*, p. 121.) Later they took the position that it was started when Jesus called His disciples and selected the twelve, but now as close as you can come getting them tied down on a place and date is that it was in Palestine (A

considerable country), while Jesus was on earth. (Several years time.)

WHAT DOES THE BIBLE TEACH

- I. "Upon this rock I will build my church; (That Rock was Christ, I Cor. 10:4), and the gates of hell (Hades), shall NOT PREVAIL against it," Matt. 16:18. (Against what? The establishing of His church.) In other words, He would die before it was established, but that entrance into hades would not prevent His coming back and His church would depend upon whether He came out of the grave or not. After His resurrection, His will became of force, Heb. 9:16, 17, and His church began to function, and souls were added to it, Acts 2:47.
- II. If that is not what He means when He said, "shall not prevail," the devil must have prevailed over it because he caused one part of the foundation (Judas), to destroy himself, that was one twelfth of the foundation. Another twelfth, Peter cursed, swore and denied the Lord; they killed its head and the other apostles were so discouraged that they even doubted the resurrection of the Lord. (Luke 24:1-11). DID SATAN PREVAIL TO THAT EXTENT?
- III. A. Christ died to redeem the Jews from the curse of the law, Gal. 3:13; Acts 13:39.
- B. Hence the Jews were under the curse of the law till Jesus died.
- C. They had to be redeemed from the law to receive adoption, Gal. 4:5.
- D. Therefore Jews could not be adopted into the Lord's family—the church, 1 Tim. 3:15—until after Jesus had died.
- E. Therefore no Jew was a member of that church till after the cross.

AGAIN, SEE A. Jesus died that Gentiles might get the blessings of Abraham, Gal. 3:14.

- B. Such blessings were salvation in Christ, Acts 3:25, 26; Gal. 3:16.
- C. Therefore no Gentile could get these blessings till Christ died.
- D. But the saved are added to the church, as saved, Acts 2:47.

THEREFORE: Since no Gentile could have full salvation until Christ died, and since one cannot be added to the church until, as he is being saved, Acts 2:47, therefore no Gentile could be saved or in the church until Christ died.

CONCLUSION: Since the church is the "one new man" or one body, Eph. 1:22, 23 in which Jew and Gentile are reconciled unto God, Eph. 2:16, and this was one of the purposes of this death, therefore such a church could not have existed as it is today until after the resurrection.

WHAT DO THESE BAPTISTS TEACH

Salvation comes at the time faith comes.

WHAT THE BIBLE TEACHES

- I. Why call him Lord "and do NOT the things which I say?" asked Jesus, Luke 6:46.
- II. Those who enter the kingdom of heaven are "the ones who do" the will of the Father, Matt. 7:21.
- III. "Hereby we do know that we KNOW him, IF WE KEEP HIS COMMANDMENTS." PLURAL, I John 2:3.
- IV. 1. WHAT TO DO:
 - A. BELIEVE. "So then faith cometh by hearing, and hearing by the word of God" Rom. 10:17; and "without faith it is impossible to please him" Heb. 11:6; therefore, one must have faith in order to be saved.
 - B. Will he be saved as soon as he believes without further acts? "Ye see then how that by works a man

is justified and NOT BY FAITH ONLY.” James 2:24.

- C. To be saved, one must have a working faith, Gal. 5:6.
 - D. WALK in the light, if you hope to be saved, I John 1:7.
 - C. Faith is only UNTO, toward the goal. “With the heart man believeth UNTO righteousness.” Rom. 10:10.
2. A. REPENT. “Repent ye therefore, and be converted, that your sins may be blotted out” Acts 3:19, OR
- B. “Repent, and be baptized. . . for (UNTO), remission of sins,” Acts 2:38.
 - C. “Except ye repent, ye shall all likewise perish.” Luke 13:3.
 - D. “Then hath God also to the Gentiles granted repentance UNTO life.” Acts 11:18.
3. A. CONFESS THE CHRIST. When Peter said “thou art the Christ, the Son of the living God.” (Matt. 16:16.) Christ said “upon THIS ROCK I will build my church.” (Matt. 16:18.) Therefore this fact is the foundation of the church.
- B. “And that ROCK was Christ.” 1 Cor. 10:4.
 - C. The New Testament is written to prove that Jesus is the Christ. Jno. 20:30, 31.
 - D. “Whosoever therefore shall confess me (NOT THEIR SINS), before men, him will I confess also before my Father which is in heaven.” Matt. 10:32.
 - E. “With the mouth confession is made UNTO (TOWARD), salvation.” Rom. 10:10.
4. A. BAPTISM. “He that believeth AND (Does something else), IS BAPTIZED SHALL BE SAVED.” Mark 16:16.

- B. "Repent, AND be baptized every one of you in the name of Jesus Christ FOR (UNTO) THE REMISSION OF SINS, AND ye SHALL receive the GIFT of the Holy Ghost." Acts 2:38.
- C. "Why tarriest thou? arise, AND (Do something else), be baptized and WASH AWAY THY SINS, calling on the name of the Lord." Acts 22:16.
- D. "Eight souls were saved by water. The like figure whereunto even baptism DOTH ALSO NOW SAVE US." 1 Pet. 3:21. In some way baptism has to do with saving the soul.
- E. Salvation IS IN Christ, 11 Tim. 2:10. ONLY ONE WAY TO GET INTO HIM. "So many of US as were baptized INTO Christ were baptized INTO his death." Rom. 6:3; Gal. 3:27.

WHAT THESE BAPTISTS TEACH

They say baptism is an immersion, but it is not essential to one's salvation, that it is only an entrance into the church—a church door.

WHAT THE BIBLE TEACHES

- I. Since one cannot be a Baptist without being immersed, if this immersion is a nonessential, then the Baptist church is a nonessential. In other words, the Baptist church is placed exactly where baptism is placed. You can't have one without the other.
- II. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.
 - a. Jesus was "the firstborn from the dead" Col. 1:18, when He was raised.
 - b. In being baptized "we are buried with him. . . that like as Christ was RAISED up from the dead. . . even so we also should walk in newness of life." Rom. 6:4.
 - c. If the Lord's resurrection is called a birth, and our

resurrection from water is LIKE IT, then our being raised is a BIRTH TOO.

d. It taking place in water instead of the earth; it is a birth of water.

III. Jesus said "He that believeth AND is baptized SHALL be saved." Mark 16:16.

IV. Repent AND be BAPTIZED for (UNTO) REMISSION OF SINS, Acts 2:38.

V. In some manner "BAPTISM DOTH ALSO NOW SAVE US." 1 Pet. 3:21.

VI. a. "All the promises of God in him are yea, and in him amen." II Cor. 1:20.

b. "In whom (Christ), we have redemption." Eph. 1:7.

c. "Obtain the salvation which is in Christ Jesus." II Tim. 2:10.

d. "As many of you AS HAVE BEEN BAPTIZED INTO Christ have put on Christ." Gal. 3:27. "So many of US as were baptized INTO Christ." Rom. 6:3.

e. Since redemption, all promises, and salvation is IN CHRIST, and the ONLY TWO places that tell how we get INTO HIM say we are baptized INTO HIM, how can we say baptism is a nonessential?

WHAT THESE BAPTISTS TEACH

They say there is nothing in a name; one is as good as another.

WHAT THE BIBLE TEACHES

I. "Neither is there SALVATION IN ANY OTHER; for there is NONE OTHER NAME under heaven given among men, WHEREBY WE MUST BE SAVED." Acts 4:12.

II. "We are thine: thou never bearest rule over them: (WHY?), they were NOT CALLED BY THY NAME" Isa. 63:19.

- III. **THEY** were married to God. "I am married unto you." Jer. 3:14; so they wore God's name—Isra-EL-its, and the word "EL" means God in Hebrew.
- IV. We are now "married to **ANOTHER**, even to **Him** who is raised from the dead." Rom. 7:1-4. Of course that is Christ Jesus. As a true bride she wears his name; his wife, his bride, his church. Ro. 16:16; Matt. 16:18; Acts 20:28.
- V. "All people will walk **EVERY ONE IN THE NAME OF HIS GOD**" Mic. 4:5, but some walk in the name of a day. Seventh-day people hence make that day their god; others walk in the name of a method (Methodists), and make that act their god; still others walk in a name that comes from water—making water their god, that is the Baptist name.

WHAT THESE BAPTISTS TEACH

They teach that it is utterly impossible for a Christian to be lost.

WHAT THE BIBLE TEACHES

- I. "Judas by transgression fell." Acts 1:25. Judas was selected by Jesus as an apostle, and with others was given supernatural power. II Cor. 12:12.
- II. Paul said he had to be careful lest he too might be cast off. "I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a cast away." 1 Cor. 9:27.
- III. "Wherefore let him that thinketh he standeth **TAKE HEED LEST HE FALL.**" 1 Cor. 10:12.
- IV. "Looking diligently (carefully), lest any man **FAIL** (Fall from R. V.), **OF THE GRACE OF GOD.**" Heb. 12:15.
- V. "Christ is become of no effect unto you, whosoever of you are justified **BY THE LAW** (John 1:17); **YE ARE FALLEN FROM GRACE.**" Gal. 5:4-5.

VI. Some CAN eat and drink DAMNATION to themselves, but none, say Baptists can eat at the table of the Lord except members of their church, and they baptize none into it except the redeemed; therefore some from the table eat and drink DAMNATION to themselves, 1 Cor. 11:29. CAN THEY FALL?

VII. None in the kingdom of the Lord except those who have been regenerated, John 3:3-5.

VIII. Some of these regenerated will be cast out of the kingdom into fire, Matt. 13:41.

WHAT THESE BAPTISTS TEACH ABOUT PREMILLENNIALISM

These smaller groups who believe the premillennial reign of Christ, teach that they will be the bride and none others will be, when He comes again. Dr. D. N. Jackson says that the Baptists are the ONLY people, as a church, who believe in and teach a complete system of salvation. (D. N. Jackson, *Ten Reasons for Being A Baptist*, No. 7, p. 24), (My caps.) Dr. Jackson also says that the bride of Christ will not be made up of all the saved, but she will be made up of all those who are saved and who have identified themselves in a real sense with the Lord's true church. (*Ibid.*, p. 30.)

WHAT THE BIBLE TEACHES

I. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that (in order that), ye SHOULD BE MARRIED TO ANOTHER, even to HIM WHO IS RAISED FROM THE DEAD, that (in order that), we should bring forth fruit unto God." (Rom. 7:4.) In order that children be legitimately born, otherwise, if no marriage, no legitimate children, hence no birth if no marriage.

II. Since they teach all who believe in Christ, or claim to be Christians will go to heaven, BUT ONLY THE BAPTISTS OF THEIR GROUP WILL COMPOSE THE BRIDE, and since ALL Christians wish to be a part of the bride to get all of heaven possible, this statement gives

heaven to those of this group of Baptists and hell to all others, even though they get to heaven. They don't get ALL of heaven.

- III. What makes the difference between Baptist Christians and other denominational Christians? All are Christians, they say. All will go to heaven, they say. But some of these Christians were not BAPTIZED BY A BAPTIST PREACHER, AFTER that particular BAPTIST GROUP had voted on them, and therefore because they missed this Baptist BAPTISM—didn't get Baptist WATER—they will not get all of heaven.
- IV. Since it takes Baptist baptism to make one a member of the Baptist church, and since ONLY members of the Baptist church will get ALL of heaven, then it takes BAPTISM TO GIVE ALL OF HEAVEN, therefore WATER SALVATION.
- V. The lesson given by Paul in Eph. 5, shows clearly that if there is a church today the marriage has taken place already, because the church is the bride. "That the Lord had a BRIDE WHILE HE WAS ON EARTH is set forth in John 3:29," Dr. Jackson contradicts the above statements in his book, "Ten Reasons for Being a Baptist," (p. 31.)

LESSON STUDY

1. What branch of Baptists was first in America?
2. Which group is the largest?
3. When and where did the first Baptist church originate, and under whom?
4. How and when was Mr. Smyth baptized into a Baptist church?
5. When and who started it in America?
6. Who baptized whom to start it here?
7. What was their first choice for a name?

8. When did they adopt the name Baptist?
9. When did the Philadelphia Confession of faith originate and where?
10. This was what the Primitive Baptists endorse. What is the Missionary Baptist creed? (New Hampshire or Standard Confession, or Church Manual.)
11. When do the Missionary Baptists say a man is saved and how?
12. What is your opinion of it?
13. Why were the twenty-one books from Romans to Jude, inclusive, written?
14. Why should we be warned, if there is no danger?
15. Which group or groups of Baptists practice foot-washing in church?
16. What do you think about foot-washing as a church ordinance?
17. Which group, or groups, are opposed to instrumental music in the church?
18. Where do these Baptists differ from the Primitive Baptists?
19. Is the administrator of importance when you are baptized?
20. When is one made free from sin?
21. When did the Missionary branch start?
22. When and by whom did the Fundamentalists start?
23. From what others, and at what time, did the A. B. A. start?
24. What have Baptists taught concerning the origin of the true church?
25. Could they, today, endorse such a church as they claim the first one was?

26. In what are we now reconciled unto God?
27. How do we know WHEN we know God?
28. What is the first step in being saved?
29. What is the second?
30. What is the third?
31. What is the last, by which we enter Christ?
32. What TWO Scriptures tell how to get INTO Christ?
33. What do we obtain IN Christ?
34. Did any preacher leave his convert before his baptism in the Bible? Where?
35. Do Baptists believe baptism is essential to salvation?
36. In what manner do they baptize, sprinkle, pour or immerse?
37. How can you prove that John 3:5 means water baptism?
38. Does the Bible say we believe INTO Christ?
39. Does it say we repent INTO Christ?
40. Does it say we confess INTO Christ?
41. Does it say we are baptized INTO Him?
42. Does the Bible say we are saved IN a name? What name?
43. What did Jehovah do about ruling over those who did not wear His name?
44. As a church to whom are we married? Then whose name should we, as a bride, wear?
45. Does a person prove his god by the name he wears? Scripture, please.
46. According to the Bible, who makes water their god?
47. Do Missionary Baptists say one who has been saved CANNOT ever be lost?
48. What is your opinion of these people? Why?

CHAPTER VIII

FREE WILL BAPTISTS

Benjamin Randall (1749-1808), organized the first Free-will Baptist church at New Durham, New Hampshire in 1780. In 1751, in North Carolina, under the preaching of Shubael Stearns a sect with similar tenets was organized and called "The Separate Baptists." (*Schaff-Herzog Encyclopedia*, Vol. I, p. 836.)

Mr. Randall was converted under the preaching of Whitefield, one of John Wesley's helpers in proclaiming the Methodist doctrines, and so naturally instead of this man and the Free-Will Baptists being Calvinistic like other Baptists, they are Arminian like Methodists. In 1779, he was called in question for holding to an unlimited atonement and the freedom of the will, and disfellowshipped by the Baptists, which resulted in the starting of the Free-Will Baptist denomination. They continued to call themselves Baptists, but the claim was repudiated by other Baptists who called them "Freewillers"—a designation which they themselves subsequently adopted, and still wear. (*Schaff-Herzog*, Vol. 1, p. 836.)

One of the influential factors in early Baptist history, especially in the Middle States, was a Welch church, organized in Wales in 1701, which emigrated the same year to Pennsylvania. Two years later it received a grant of land known as the "Welch Tract", where the colony prospered and was able to send a number of able ministers to various sections. One of these, Elder Paul Palmer, gathered a company in North Carolina and, in 1727, organized a church at Perquimans, in Chowan County. It seems that these Baptists made a connection with the General Baptists of England from whence they obtained assistance.

Under the labors of Elder Palmer and other ministers whom he ordained, additional churches were organized, which grew rapidly, considering the sparsely settled country. These organized what they called a "yearly meeting" something similar to what other Baptists call Associations or Conven-

tions. This was in 1752. The Free-Willists lost considerably within these years to the Calvinistic Baptists, but later they rallied, reorganized, and being reinforced by Free-Will Baptists from the north, especially from Maine, regained most of the lost ground.

As the movement from the union of the Free Baptists churches with the Northern Baptist Convention developed, some who did not care to join in that movement affiliated with the Free-Will Baptists. The membership of this denomination consists of those persons who have been received into the local churches upon evidence of a change of heart, profession of faith in the Lord Jesus Christ, immersion by a proper administrator, and acceptance of the church covenant. (*Government Report*, Vol. II, pp. 167-175.)

WHAT THESE BAPTISTS TEACH

Instead of being Calvinistic like Primitive and Missionary Baptists, these are what is called Arminians—that is they believe a person must do something to be saved, at least must believe; also can fall back into sin and be lost. Too, they are free enough that they commune with others. However, they do believe in foot washing like the Primitive Baptists. In common with the Missionary Baptists, they say a person is saved as soon as he believes, after he has already repented.

WHAT DOES THE BIBLE TEACH

- I. "Without faith it is impossible to please him." Heb. 11:6.
- II. If one repents without first believing, he does something that is displeasing to God; but genuine repentance brings joy in heaven, Luke 15:7, therefore one must believe **FIRST**, then, if saved as soon as he believes, he is saved without repentance and such are lost, Luke 13:3.
- III. "Ye have obeyed from the heart **THAT** form of doctrine which was delivered you. **BEING THEN** made free from sin, ye became the servants of righteousness." Rom. 6:17-18.

WHAT THESE BAPTISTS BELIEVE

All who are immersed by a proper administrator and the acceptance of the CHURCH COVENANT are members. (My Caps. *Government Report*, Vol. 2, p. 167.)

WHAT THE BIBLE TEACHES

- I. Who can decide who the proper administrator is?
- II. Paul, no doubt, was a proper administrator, but he refused to baptize, or was happy because he didn't immerse very many at Corinth, 1 Cor. 1:14-15.
- III. Nothing is said in the New Testament on the legality of the administrator, but there is much said on the design; so some were baptized over because they didn't understand what they should have about its purpose, Acts 19:1-5.

WHAT THESE BAPTISTS BELIEVE.

Just as most sectarian churches, they say one is saved the moment he believes, which follows repentance. Of course this shows that there is absolutely no reason for the existence of a Free-Will denomination, because others teach the very same thing.

WHAT DOES THE BIBLE TEACH

- I. There is ONE body, Eph. 4:4.
- II. The body is the church, Eph. 1:18-23.
- III. Therefore there is no earthly reason for having the Free-Will denomination.
- IV. What does the Bible say about a Free-Will Baptist denomination?

WHAT THESE BAPTISTS TEACH.

FAITH. "Saving faith is an assent of the mind." (*Treaties of Faith and Practice of the Freewill Baptists*, adopted by Co-operative General Association, Dec. 29, 1917, Pattonsburg, Missouri, chapter, 10. p. 24.)

WHAT THE BIBLE TEACHES.

- I. Faith comes by hearing the word of God, Rom. 10:17.
- II. Faith is obtained by reading the word of God, John 20:30, 31.
- III. Without faith it is impossible to please God, Heb. 11:6.
- IV. We are NOT saved by FAITH ONLY, James 2:24-26.
- V. He saves those with an ETERNAL SALVATION who OBEY HIM, Heb. 5:9.
- VI. He will take vengeance on those who do NOT OBEY the gospel, II Th. 1:7-9.

WHAT THESE BAPTISTS TEACH.

“All men are required to believe in Christ; and those who YIELD OBEDIENCE to this requirement become the children of God by faith.” (*Ibid*, p. 25.)

WHAT THE BIBLE TEACHES.

- I. It teaches that there should be complete harmony, and all speak the same thing, 1 Cor. 1:10.
- II. The above human creed, in the same article of faith contradicts some things. First the creed says one is saved BY FAITH, an act of the mind; next it says only the OBEDIENT will be saved, or become children of God.
- III. They say a man is saved at faith, and baptism is NOT necessary to one's salvation, still if he isn't baptized he will fall from grace due to his refusal, and be lost because he isn't baptized. ANOTHER one of their contradictions.

WHAT THESE BAPTISTS TEACH.

- I. As a church ordinance they practice foot-washing. (*Ibid*, chpt. 17. p. 32-34.)

WHAT THE BIBLE TEACHES.

- 1. John, 13, usually relied upon to prove foot-washing is a church ordinance, took place while Jesus was living, therefore before his will was of force, Heb. 9:16, 17.

- II. This would also prove it was before there was a church of Christ, since all church members are baptized in name of Father, Son and Holy Spirit, which was NOT authorized until after Jesus had died and arisen, Mt. 28:19.

LESSON STUDY

1. What is the adopted name for this denomination?
2. Do we read its name in the Bible?
3. Who started this denomination? Where? What year?
4. What difference is there between the Free-Will and Missionary Baptists?
5. What difference is there between the Free-Will and Primitive Baptists?
6. In what particular do they agree with Missionary? With Primitives?
7. Do other Baptists accept Free-Will's as Baptists?
8. What caused them to be a separate denomination?
9. Where did they get the name "Free-Wills?"
10. What church came over in a body, from what country and where located here?
11. Did they prosper in this country?
12. Who was their leader?
13. What Baptists in England helped these Baptists?
14. When did they organize their first "yearly meeting"?
15. When they were at a low ebb, where did some come from and saved them?
16. How does one get into this denomination?
17. Are these Calvinistic or Arminian Baptists?
18. If one repents before he believes, does it please God? Heb. 11:6.

19. Does genuine repentance cause joy in heaven? Luke 15:7.
20. When are we made free from sin? Rom. 6:17, 18.
21. What does the Bible say about being baptized by a proper administrator?
22. How could one decide when a man is a proper administrator?
23. For what reason was some baptized over, at Ephesus? Acts 19:1-5.
24. Is there a reason at all for the existence of this denomination?
25. How many churches does the Bible tell us about?
26. What do the Free-Will Baptists call a saving faith?
27. Are they consistent in their teachings in this respect?
28. Do they say a man can be saved without being baptized?
29. If he refuses to be baptized do they say he will fall from grace and be lost?
30. Then don't they teach baptism is essential to one's salvation?
31. Do they teach foot-washing as a church ordinance?
32. Was there a church, according to their creed, when Jesus washed feet? John 13.

CHAPTER IX

ROMAN CATHOLICS

When our Lord walked upon the earth, there were none of our present day denominations, although there were some called Pharisees, Sadducees, Essenees, etc. Jesus passed all these by and said "Upon this Rock I will build my church" (Matt. 16:18), which is the first use of the word church in the Bible; then it was a promise. That was about a year before His crucifixion.

Like the human family at its beginning, they were pure, obedient and given the perfect law of liberty, James 1:25, but the church being composed of frail human beings, soon began to disregard the commands, and the promises. In fact, some like Diotrephes, III John 9, were striving for the preeminence, as some do yet, and that has always brought on a disturbing condition among the faithful of God. The first of this kind resulted in what we know today as the Catholic church.

Jesus died in order to establish His church—the spiritual body. Yes, He gave His physical body for His spiritual body—the church. In this body—church, we are reconciled unto God, Eph. 2:16. It is called the body, Eph. 1:18-23 and the same book says there is ONE body, Eph. 4:4. Truly, there was only one when Paul wrote this, but in our study we are about to see the first denominations, after the body of our Lord was purchased by His own blood; that is His spiritual body. From this first denomination came all other denominations either directly, or indirectly.

In his second letter to the church in Thessalonica, (Chapter 2), Paul warned the people that before the end of the world, there would be a departure from the truth. "That day shall not come, except there come a falling away FIRST, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." II Thess. 2:3-4. Then he

goes on to remind them that the tragedy was already at work, but "the Lord shall consume (him), with the spirit of his mouth, and shall destroy with the brightness of his coming; Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved." II Thess. 2:8-10.

Here is a rather accurate picture of Catholicism, but we have more from inspiration which pictures it even plainer. In 1 Timothy 4:1-3 Paul gives another graphic picture of this same matter, which leaves no doubt as to what denomination he has in mind. In this passage he tells us it is the Spirit speaking in positive terms and said "some will depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats." etc. All can see whom this pictures—the Roman Catholic.

When Paul met the elders of the church at Ephesus, he told them that some of the church that Jesus had bought with His own blood would be "speaking perverse things, to draw away disciples after them" Acts 20:28-30, and that is exactly what happened and brought the Roman Catholic church into existence, by a clamor for preeminence.

All know that the Catholics claim that Peter was the first Pope, and now we quote: "Bishops, being the successors of the apostles, are placed by the Holy Spirit to govern the Church of God, and to be superior to their presbyters (priests) . . . when some began to think that those whom they had baptized belonged to them, and not to Christ, it was decreed in the whole world that one of the presbyters elected to the office should be placed over the rest. . . so let the bishops know that they are higher in rank than the presbyters." (*Schaff-Herzog Encyclopedia*, Vol. I, p. 298.) But in the same book, same page, it says "The apostle clearly teaches that presbyters are the same persons as the bishops: . . . And before party-passions arose in religion, from the instigation of

the devil, the churches were governed by a board of presbyters," and elder is also the same person as is pastor. There were a plurality of elders in the church of the Lord, too. (Acts 14:23.)

WHAT CATHOLICS TEACH

They claim Jesus established His church upon Peter as the rock, based on Matt. 16:18, hence Peter was the foundation supporting the church.

WHAT THE BIBLE TEACHES

- I. Paul said "That spiritual Rock that followed them: and that Rock was Christ." I Cor. 10:4.
- II. At the time Peter confessed his faith in the man Jesus as the Son of God, it was not yet established that He was the Lord and Christ. "He was declared to be the Son of God with power, . . . BY THE RESURRECTION from the dead." Rom. 1:4.
- III. If Peter were the rock as a foundation, he didn't seem to know it, as he referred to Jesus as the "chief corner stone." I Pet. 2:9.
- IV. "Christ both died and rose, and revived, THAT HE MIGHT BE LORD both of the dead and living." Rom. 14:9.

WHAT CATHOLICS TEACH

They teach the supremacy of the Pope and say he is Christ's Vicar. (*The Faith of Our Fathers*, by James Cardinal Gibbons, p. 118).

WHAT THE BIBLE TEACHES

- I. "For there is ONE God, and ONE mediator between God and man, the man Christ Jesus." I Tim. 2:5.
- II. Instead of Peter acting as a modern Priest or Pope, he said, "ALL of you be SUBJECT ONE TO ANOTHER, and be clothed with humility for God resisteth the PROUD." I Pet. 5:5.
- III. The Bible says nothing about a successor for Peter, but

Paul said he withstood Peter face to face "because he was to BLAME." Gal. 2:11.

WHAT CATHOLICS TEACH

That the Pope is the head of the church. (*Faith of our Fathers*, p. 129.)

WHAT THE BIBLE TEACHES

- I. Of Jesus, Paul said, "And hath put ALL things under his feet, and gave HIM TO BE THE HEAD OVER ALL THINGS TO THE CHURCH." Eph. 1:23.
- II. Christ "is BEFORE ALL THINGS, and by him ALL THINGS CONSIST, and HE IS THE HEAD of the Body, THE CHURCH." Col. 1:17, 18.
- III. Peter exclaimed himself as only a man. "Stand up; I myself also am a man." Acts 10:26.
- IV. No Pope would do such a thing; instead he permits men to bow down to him.

WHAT CATHOLICS TEACH

That their preachers, and pope should be called father.

WHAT THE BIBLE TEACHES

- I. "God is no respecter of persons." Acts 10:34.
- II. If one should not marry, all should refrain from it, and that would stop legitimate births of children, hence stop the human race.
- III. If Peter was a Pope, or Priest of the modern kind, he broke his rule or custom, or demand, because he had a wife. "When Jesus was come into Peter's house, he saw his WIFE'S MOTHER laid, and sick of a fever." Matt. 8:14.
- IV. Paul said some would be "Speaking lies in hypocrisy; . . . Forbidding to marry, and commanding to abstain from meats." 1 Tim. 4:2, 3.
- V. "MARRIAGE IS HONORABLE IN ALL." Heb. 13:4.
Who denies it?

VI. "Call no man your father upon the earth." Matt. 23:9.

WHAT CATHOLICS TEACH

Mary is to be an advocate, being God's mother.

WHAT THE BIBLE TEACHES

- I. None worshipped, or prayed, through her, while she lived.
- II. Mary had the same nature that other women have. Luke 2:22.
- III. Mary recognized Jesus as her Saviour. "His mother said unto the servants, Whatsoever he saith unto you, DO IT." John 2:5.

WHAT CATHOLICS TEACH

"Like two sacred rivers flowing from paradise, the Bible and divine Tradition contain the word of God, . . . OF THE TWO, TRADITION is to US MORE CLEAR AND SAFE." (MY CAPS. *Catholic Belief*, Very Rev. J. Faa Di Bruno, D. D., p. 33.)

WHAT THE BIBLE TEACHES

- I. Jesus asked some "Why do ye also TRANSGRESS the commandments of God by your TRADITION?" calling them "Ye hypocrites". . . In VAIN do they worship me, teaching for doctrines THE COMMANDMENTS OF MEN." Matt. 15:3-9.
- II. Peter, your Pope, as you claim, said "Vain conversation received by TRADITION." I Pet. 1:18.
- III. Paul thrived on TRADITION before he was converted to Christianity "being more zealous of the TRADITIONS of our fathers." Gal. 1:4.
- IV. "We, or an angel from heaven, preach any OTHER gospel. . . . LET HIM BE ACCURSED." Gal. 1:8.

WHAT CATHOLICS TEACH

They teach that there are SEVEN SACRAMENTS.

WHAT THE BIBLE TEACHES

Not one of the seven mentioned by them is called a SACRAMENT.

WHAT CATHOLICS TEACH

About music, they changed God's vocal music and placed also mechanical instruments into their worship. (See under "WHAT THE BIBLE TEACHES" on this subject, part, IV. c.)

WHAT THE BIBLE TEACHES

- I. "Woe to those that are at ease in Zion. . . that chant to the sound of the VIOL, and invent to themselves INSTRUMENTS OF MUSIC, like David." Amos 6:1-5.
- II. During the history of the church of our Lord, as recorded in the Bible, there is not a hint of a mechanical musical instrument used in it.
- III. Paul said;
 - a. "I WILL SING with the spirit." I Cor. 14:15.
 - b. "SINGING and making melody in your heart to the Lord." Eph. 5:19.
 - c. "SINGING with grace in your hearts to the Lord." Col. 3:16.
 - d. "IN THE MIDST OF THE CHURCH WILL I SING praises unto thee." Heb. 2:12.
- IV. WHAT SCHOLARS SAY ON THE SUBJECT.

- a. "St. Vitalianus, Segni, introduced the use of ORGANS." A. D. 657. (*Catholic Belief*, Very Rev. J. Faa Di Bruno, D. D. p. 143.)
- b. "Pope Vitalian is related to have FIRST introduced ORGANS into some of the churches of Western Europe, about 670." (*American Encyclopedia*, Vol. 12, p. 688.)
- c. "The ORGAN is said to have been FIRST introduced into CHURCH MUSIC by Pope Vitalian I in 666." (*Chambers Encyclopedia*, Vol. 7, p. 112.) These two from Nichol's Small Encyclopedia:
 1. John Calvin, great Reformer and among those

who had most to do with starting the Presbyterian church said: "Musical instruments in celebrating the praise of God would be no more suitable than the burning of incense. . . The Papists therefore, have foolishly borrowed this. . . . Men who are fond of outward pomp may delight in that noise; but the simplicity which God recommends. . . is far more pleasing to him." (Commenting on Psalms 33.)

2. John Wesley another great Reformer and founder of the Methodist church said he had no objection to it "if it was neither seen nor heard in the church." (Letters to America.)
- V. Thus we see such music in the church was never endorsed by inspiration, but today is endorsed by most every modern denomination.

LESSON STUDY

1. Does the Bible say a word about a Catholic church?
2. From whence came the Catholic denomination?
3. Did Jesus endorse the denominations of His day?
4. On what day, and under whose influence was the first church started?
5. What was the result of the disobedience of Adam and Eve?
6. How many true churches are there? What is the spiritual body of Christ?
7. What was the first denomination of our day?
8. Did the inspired apostles see the Catholic church in its workings before they died?
9. Did they endorse it, or warn against it?
10. Is there a man on earth today who is claimed to be a god? WHO?

11. What will the Lord do with him, with the spirit of his mouth?
12. Who is he compared to, in his coming?
13. Do you know of a church (denomination), that forbids any one to marry? Which one?
14. In the New Testament church were Bishops above Presbyters?
15. In what church did one elder rule, or did it have a plurality of elders?
16. Upon what did they build the church of Christ?
17. Who were the priests in the New Testament church?
18. Was Peter ever to blame after the church was functioning as a church?
19. Was Peter superior to Paul, or other apostles?
20. Do Catholics believe the Pope is infallable? DO YOU?
21. How many mediators do we have between us and God? How many do Catholics claim?
22. Who is the head of the Catholic church?
23. Who is the head of the church of the Lord? When was He made head of it?
24. Did Peter act like a Pope at the house of Cornelius?
25. Should we call any man FATHER? Do some call Priests Father? Are Catholic priests married?
26. Should any be forbidden to marry, according to the New Testament? Who?
27. Did Mary leave the impression that she, or her son, should be worshipped?
28. Is the word SACRAMENT found in the Bible? How many sacraments do Catholics have?
29. Who placed instrumental music in the church? When did this start?

31. What does the Bible say about instrumental music in worship?
32. What do Catholics say about tradition? Do they make it equal to the Bible?
33. Does the Bible agree with that? What does it say for or against tradition?

CHAPTER X

CHURCH OF THE BRETHREN (CONSERVATIVE DUNKERS)

“Among the various communities which arose toward the close of the seventeenth century for the purpose of emphasizing the inner life of the Christian above creed and dogma, ritual and form, and ceremony and church polity, one of the most influential, though not widely known, was that of the Pietists of Germany. They did not arise as protestants against Catholicism, but rather as protestants against what they considered the barrenness of Protestantism itself. With no purpose of organizing a sect, they created no violent upheaval, but started a healthy wave of spiritual action within the state churches already organized.

“Among their leaders were Philip Jacob Spener and August Herman Francke, who together organized and supervised the mission, industrial, and orphan school at Halle. They gave a great impulse to the critical study of the Bible, struck a plane of moderation in theology, revived an interest in church history, and left a lasting testimony in at least one organization, the Church of the Brethren.

“Among the students at the Halle School was Ernst Christoph Hochmann, who, after varying experiences of expulsion, arrest, ascetic life, and confinement in Castle Detmold, retired to Schwarzenau, where he came into intimate association with Alexander Mack, with whom he went on various preaching tours. In 1708, at Schwarzenau, eight of these Pietists went from the house of Alexander Mack, to the River Eder. One of them, chosen by lot, led Alexander Mack into the water and immersed him three times in the name of the Father, and of the Son, of the Holy Ghost. Then Alexander Mack baptized the other seven and these eight, probably the first to receive trine immersion in the history of the Protestant Church, organized a new congregation which became the basis of the Taufer, Tunkers or Dunkers, Dompelaars, German Baptist Brethren, or Church of the Breth-

ren, as they have been variously called, as a separate church.

“The members of the new organization waived the question of apostolic succession, subscribed to no written creed, differed from other Pietists in that they were not averse to church organization, did not abandon the ordinances which Christianity, as a whole, held to be necessary for salvation, and in general gave evidence that they were men of intelligence and steadfastness. Gradually they worked out their doctrine, polity, and practice, following in many respects the same general line as the Quakers, Mennonites and similar bodies, though they had no association with them, and are to be held as entirely distinct.

“The church in Schwarzenau grew, and other congregations were organized in the Palatinate, at Marienborn, Crefeld, and Epstein in Switzerland, and in West Friesland; all suffered at the hands of the state churches of Germany, Holland, and Switzerland, the hardships which have been the usual lot of independents and separatists. It was from Crefeld that the first Brethren, under the leadership of Peter Becker, sailed for America, landing in Philadelphia on September 15th. The fate of the Brethren who did not come is not known. In all probability the greater number migrated, and thus the nucleus of the church was removed from European to American soil.

“After the Brethren came to America the details of the organization were developed and individual congregations increased in number—first in the immediate vicinity of Philadelphia; then in New Jersey, southern Pennsylvania, northern Maryland, Virginia, and the Carolinas; then reached westward over the old Braddock road, immediately after the Revolution, to western Pennsylvania, and from the Carolinas into Kentucky, they were among the first to enter the Ohio and Mississippi valleys, and from 1790 to 1825 the great central plain rapidly populated by Brethren.

“The Brethren of colonial times (then known generally as Dunkers), were for the most part German or Dutch farmers, although they engaged in some other occupations, particularly

weaving. They retained their own language, and this created a prejudice against them on the part of their English neighbors, who looked upon them as illiterate, although the Saur presses of Germantown, Pa., were famous in American colonial days. One private library contained over 400 different imprints of these presses, and their output of papers, almanacs, Bibles, and religious and secular work gives evidence not only of a flourishing business, but of a literary appreciation. This would seem to call for the organization of schools, but, aside from the interest of certain members in the founding of Germantown Academy, there is no early school history to record." (*Government Report*, 1936, Vol. II, pp. 275-276.)

WHAT THE BRETHREN BELIEVE

Plain attire, excluding jewelry for adornment, is advocated.

WHAT THE BIBLE TEACHES

- I. "How much better is it to get wisdom than gold." (Prov. 16:16.)
- II. "Beware of the scribes, which love to go in long clothing," etc. Mark 12:38. Of course there are many self-righteous preachers who call themselves REVEREND or FATHER, who like to be made conspicuous in finery. ALL such are condemned. All should be "adorned in MODEST APPAREL." (I Tim. 2:9.) In this we see two extremes, and Christians should engage in neither.

WHAT THE BRETHREN TEACH

Sisters are expected to be "veiled" during prayer, and especially at communion service.

WHAT THE BIBLE TEACHES

- I. No where does the New Testament say a woman should wear a veil, at any time.
- II. Sisters are told to be in subjection to their own husbands and to let her adorning NOT be the outward adorning, but let it be the hidden man of the heart, with a meek and quiet spirit, because in that modest life she may win her husband to the Lord. (I Pet. 2:1-4.)

- III. Nothing is said in the New Testament about what she should wear at the table of the Lord. But at all times she, as a Christian should be modest in her apparel and her deportment. (I Tim. 2:9, 10.)
- IV. "In early Bible history I am unable to find any reference to the head-dress of the people." (C. R. Nichol, *God's Woman*, p. 55.)

WHAT THE BRETHREN TEACH

In connection with the Communion they wash each other's feet.

WHAT THE BIBLE TEACHES

- I. According to their own statement with reference to these things, they must have it patterned after what they interpret John 13, to teach.
- II. John 13 was before the Lord had purchased His church with His own blood. (Acts 20:28.)
- III. Foot washing was never used as a church ordinance in the Lord's church.
- IV. This was only a home duty, and an act of respect, and hospitality. A widow supported by the church was supposed to be one who washed the saints' feet, among other home duties (I Tim. 5:10); if she had lived hospitable and deserving.

WHAT THE BRETHREN TEACH

Baptism is by trine forward immersion.

WHAT THE BIBLE TEACHES

- I. "One Lord, one faith, ONE BAPTISM." (Eph. 4:5.)
- II. "Buried with him in baptism, wherein also ye are risen with him." Col. 2:12.
- III. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4.)

- IV. In each case, you see only ONE BURIAL—immersion. ONE resurrection. Jesus was buried BUT ONE TIME and was RAISED BUT ONE TIME, “EVEN SO WE ALSO.”
- V. Baptism is called a birth of water, John 3:5, and a baby is born ONLY ONE TIME.
- VI. There is not one iota of proof that Jesus or other cases in the New Testament were dipped more than once.
- VII. Since Jesus and God are one in complete harmony in all things, why should one think of doing each act in a separate name as these people do?

LESSON STUDY

1. What year did this denomination have its beginning?
2. Who baptized whom, at their first baptismal service?
3. What is Pietism? “A movement in the Lutheran church which arose as a reaction of the living, practical faith against an orthodoxy which too often contented itself with the dead, theoretical correctness of its creed.” (*Shaff-Herzog Encyclopedia*, Vol. III, p. 1840.)
4. Were these people called Pietists?
5. Did they protect against Catholicism as such?
6. Against what did they protest?
7. Did they start out to organize another denomination?
8. Who were among their leaders?
9. Where did they start their first work?
10. What did Alexander Mack have to do with this movement?
11. Who and what kind of a man was his main helper?
12. What kind of troubles had Hochmann been in before this?
13. How many were at the first trine baptismal service?
14. In what river were they baptized?

15. How many names have they had?
16. By what are they best known today?
17. Did they prove themselves to be men of intelligence?
18. Did most people at that time think ordinances were necessary to salvation?
19. Did these people also seem to believe that?
20. Did they have a human creed? (They claim they did not, but it is said that "Gradually they worked out their doctrine, polity, and practice" which indicates they did have a human creed.)
21. Did these people suffer at the hands of state churches?
22. Where did they spread from Schwarzenau?
23. Who led them to America?
24. When and where did they land in America?
25. Where did they spread from Philadelphia?
26. From the Carolinas where did they go?
27. Where were they settling from 1790 to 1825?
28. What name did they go by during colonial days in America?
29. What was their main occupation at that time?
30. Did they retain their own language? How did that affect them?
31. Did they do much about schools and colleges?
32. What do they teach regarding dress?
33. What does the Bible say is worth more than gold?
34. What does the Bible teach us about extreme dress, either gaudy or plain?
35. What did they expect of their women, especially at the communion service?

36. Does the Bible indicate such a thing?
37. How can a woman gain the salvation of her own husband?
38. When should a Christian lady be modest?
39. What did they do in connection with the communion?
40. Is foot washing a church ordinance? Why do you say so?
41. Had Jesus purchased the church with His blood when He washed the disciples' feet? (John 13.)
42. Among other matters, what was a widow supposed to do if supported by the church?
43. Do these people sprinkle or pour water on a person for baptism?
44. How did they baptize? Describe it in detail.
45. What does the Bible say about the number of dippings, or immersions?
46. How many times is ONE baby born into this world?
47. Isn't baptism called a birth? Then how many times should one be immersed?

CHAPTER XI

CHURCH OF CHRIST, SCIENTISTS

“Christian Science is the religion founded by Mary Baker Eddy, and represented by the Church of Christ, Scientist. The Christian Science denomination was founded by Mrs. Eddy at Boston in 1879, following her discovery of this religion at Lynn, Mass., in 1866, and her issuing of its textbook, *Science of Health with Key to the Scriptures* in 1875. For many years prior to 1866 Mrs. Eddy observed and studied mental causes and effects. Profoundly religious, she was disposed to attribute causation to God and to regard Him as divine Mind. In that year, she recovered almost instantly from a severe injury after reading an account of healing in the Gospel according to Matthew. The discovery of what she named Christian Science ensued from this incident. As she had said, ‘I knew the principles of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelations, reason, and demonstration.’ (*Science and Health*, p. 109.) As her discovery developed in her thought, Mrs. Eddy demonstrated its importance to mankind by many cases of healing and by teaching which equipped students for successful practice. In due course, a distinct church became necessary to facilitate cooperation and unity between Christian Scientists, to present Christian Science to all people, and to maintain the purity of its teaching and practice. Accordingly, she and her followers organized the Church of Christ Scientist, ‘to commemorate the words and works of our Master’ and to ‘reinstate primitive Christianity and its lost element of healing.’ (*Church Manual*, p.17.) Mrs. Eddy passed away in 1910. Until then, she had initiated every step in the progress of Christian Science. . . . the board always had functioned under her supervision The period since 1910 has been the most fruitful and prosperous in the history of Christian Science.” (*Report from Our Government*, Vol. II, p. 397.)

WHAT CHRISTIAN SCIENTISTS TEACH

They teach that Mrs. Mary Baker Eddy is the head of the church. (See above report).

WHAT THE BIBLE TEACHES

I. Jesus is the only ruler.

“Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in His time He shall shew, who is the blessed and ONLY POTENTATE, the King of kings and Lord of Lords.” (I Tim. 6:14, 15.)

II. Jesus is the head of the church. “Which He wrought in Christ, WHEN HE raised Him from the dead. . . and hath put all things under his feet, and gave *him* to be THE HEAD over ALL THINGS TO THE CHURCH, which is his body, the fullness of him that filleth all in all.” (Eph. 1:20-23.)

WHAT CHRISTIAN SCIENTISTS TEACH

They teach that this church originated in Boston, Mass., U. S. A. (See above report).

WHAT THE BIBLE TEACHES

I. The Bible teaches Jerusalem would be its starting place.

- a. “Out of Zion shall GO FORTH THE LAW, and the WORD OF THE LORD FROM JERUSALEM.” (Isa. 2:3.)
- b. “Repentance and remission of sins should be preached in his name among all nations, BEGINNING AT JERUSALEM.” (Luke 24:47.)
- c. In Jerusalem, on the next Pentecostal day after the resurrection, Peter preached the death, burial and resurrection to thousands of listeners, and told them, as believers, “REPENT and be baptized. . . FOR THE REMISSION OF SINS.” (Acts 2, especially verse 38.)

WHAT CHRISTIAN SCIENTISTS TEACH

Their Religion is a mixture of Science and religion. (Report above.)

WHAT THE BIBLE TEACHES

- I. Daniel was a man "skillful in all wisdom, and cunning in knowledge, and understanding science" (Dan. 1:4), but he never made any special reference to its power of religion or healing in any way.
- II. Paul referred to SCIENCE one time. "O Timothy, keep that which is committed to thy trust, (THE INSPIRED WORD), AVOIDING profane and vain babblings, AND OPPOSITIONS of SCIENCE (Then he adds), FALSELY SO CALLED which some PROFESSING HAVE ERRED concerning the FAITH." (I Tim. 6:20, 21.)
- III. That seems to be a rather accurate picture of the modern Christian Science religion, which I fear is neither science nor religion, of an acceptable kind.

WHAT CHRISTIAN SCIENTISTS TEACH

ON NAME. Church of Christ, Scientists. (See above report.)

WHAT THE BIBLE TEACHES

I. ON NAME

- a. Jesus referred to it as MY CHURCH. "Upon this rock I will build MY CHURCH" (Matt. 16:18), which can only mean it belonged to him. It is HIS—CHRIST'S.
- b. He BOUGHT it with his own BLOOD. Speaking of this church, Paul said "which he hath purchased with his own blood" (Acts 20:28), thus we know it is His—Christ's.

So the INSPIRED New Testament writers said: "THE CHURCHES OF CHRIST SALUTE YOU." (Rom. 16:16.)

WHAT CHRISTIAN SCIENTISTS TEACH

When started? In 1879. (See above report as written by them.)

WHAT THE BIBLE TEACHES

I. When the true church had its beginning.

- a. After Jesus said he would build HIS church, Matt. 16:18, and the Hadean world would not prevent it, (Same Scripture). Which simply means the building of the church would not be hindered by His death, but when raised and thus declared, or made known as the Son of God, (Rom. 1:4), His church would be established. According to dates given in the Authorized Bible, it was A. D. 33.

WHAT CHRISTIAN SCIENTISTS TEACH

Man-made book, Science and Healing, used as a guide, Text Book, (*Ibid.*)

WHAT DOES THE BIBLE TEACH

The inspired Scriptures were all they used in the New Testament church.

- a. "All Scripture is given by inspiration of God, . . . thoroughly furnishing unto ALL good works." (2 Tim. 3:16, 17.)
- b. "Jesus our Lord, according to his divine power hath given unto us ALL THINGS that pertain unto life and godliness." (2 Pet. 1:2, 3.)
- c. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. 22:18.) Such claims as the above are so dangerous!

WHAT CHRISTIAN SCIENTISTS TEACH

As a reformer, Mrs. Eddy "reinstated primitive Christianity AND ITS LOST ELEMENT OF HEALING." (See above report by their own men.)

WHAT THE BIBLE TEACHES**I. The Sick NEED a physician.**

- a. "Whole need NOT a physician, BUT they that are SICK." (Matt. 9:12.)
- b. Jesus healed many, it is true, but he said we could do even a greater work. "The works that I do shall he do also; and GREATER works than these shall he do." (John 14:12.) What is greater than healing the sick, restoring sight to the blind, or raising the physically dead? Offering the balm for the soul, opening the eyes of the spiritually blind, and raising a man from the watery grave to walk in a new life, (Rom. 6:1-5), is so much greater; as much greater as the soul is greater than the physical body, hence a greater work, can the true Christian do than Jesus did "because I go to my Father." (*bid.*) Hence could not be here to do that work.
- c. Healing of the body is not to be compared to the healing of the soul. That shows the difference between a mixture of science and religion and the true genuine religion mentioned by James. (James 1:26, 27.)
- d. Why can't they stop a storm if they can perform other miracles? (Lk. 8:22-24.)
- e. Jesus said we can do things He didn't do. (John 14:12.)
- f. Special miracles were performed by specially, divinely prepared men (2 Cor. 12:12; Heb. 2:1-4; Mark 16:20.)

LESSON STUDY

1. Where do you read about Mrs. Eddy in the Bible? Was she inspired?
2. Is her church a religion or a science?
3. Who founded this religion? What do you think about it?
4. Do you consider Mrs. Eddy's statements sound in these matters?

5. What became of all who lived and died before her discovery?
6. Did it thrive as well, or better, after her death?
7. Does that indicate that she was inspired?
8. How did she help humanity any way?
9. Who named her church?
10. Who claimed to be its head?
11. Since it has done better since her death was her death a God's blessing?
12. Who is the head of the true church? Give proof.
13. Who died for the true church?
14. Who is the Saviour of the true church? (Eph. 5:23.)
15. Does the Bible mention science? If so what does it say?
16. Should we use such books as *Science and Health* as a guide?
17. What does Jesus mean by His statement in John 14:12?
18. Which does He stress as being of greater importance, physical or spiritual?
19. Do the sick need a physician?
20. Can you name an inspired writer who was a physician? (Col. 4:14.)
21. Who said some need a physician?
22. Did the Lord make His way plain? (Isa. 35:8.)
23. To what class of people are miracles ascribed? (2 Cor. 12:12.)
24. Are any of the inspired apostles now living?
25. When were these supernatural things to cease? (1 Cor. 13:8, 9.)
26. What is that which is perfect? (James 1:25.)

27. What thoroughly furnishes us unto ALL good works?
28. Why record miracles to cause us to believe, if they are still with us? (John 20:30, 31.)
29. Give, in your own words, what you think of this science-religion.

CHAPTER XII

CHURCH OF GOD

(Three Denominations in This Group)

There are several denominations who claim to be "The Church of God" and it is difficult to decide just which one should be represented in this essay. For that reason we take three, which from available information, seem to be best known. We shall take each separate in our study because they differ.

THE MISSOURI GROUP

Not because we consider these of more importance or nearer the word of God do we place them first, but simply because according to our information they are older. In this country soon after the landing of the Pilgrims, the Church of God (seventh day), was organized in separate church organizations. They came from London, England in 1620, at which time there were known to be seven local churches in London. It is claimed that in the year 1664 Stephen Mumford settled at Newport, R. I., recently from England, and in 1671 a church of this order was organized there. A church was organized at Piscataway, N. J. in the year 1705; and according to a letter from Samuel Hubbard, one of the charter members of the Newport, R. I. church, there was another church organized that year at Noodles Island, now East Boston, Mass. In 1861 a general conference convened at Battle Creek, Mich., and voted to change the name, adopting the name Seventh-Day Adventist church, as argued by Mrs. E. G. White, who was practical head of the Adventist church in those days.

The two denominations being so closely agreed, some went in with the Seventh-Day Adventists, but others refused to give up what they considered a "Scriptural name" while the other was not. They moved their headquarters from Battle Creek, Mich., to Marion, Iowa where they settled for a few years; then moved to Stanberry, Missouri where they still

retain their headquarters. (*Government Report*, Vol. II, pp. 423-425, 1936.)

WHAT THE CHURCH OF GOD TEACHES

They teach that the Church of God is THE Scriptural name.

WHAT THE BIBLE TEACHES

- I. God and Christ are one in a sense. (I John 5:7.)
- II. Since Jesus said He would build "MY CHURCH" (Matt. 16:18), couldn't we, with as much Scriptural authority, call it the church of Christ? (Rom. 16:16.)

WHAT THE CHURCH OF GOD TEACHES

TO BE SAVED: Must repent and be converted. In another place they say one is immersed FOR the remission of sins. (Pretty close to Bible teaching here.)

WHAT THE BIBLE TEACHES

Since I see from one of their small books, put out by their official publication house, of Stanberry, Mo., that each individual must believe on the Lord Jesus Christ, I take it for granted that they teach each one must believe, repent and be converted; or be immersed for the remission of sins. If that is true, it is the BIBLE. If they say repentance precedes faith, it is impossible to please God that way. (Heb. 11:6.)

WHAT THE CHURCH OF GOD TEACHES

Sinless perfection for the human family.

WHAT THE BIBLE TEACHES

- I. Rather than discourage any person, I shall first show that Paul said he was NOT perfect, but was striving to live better constantly. (Phil. 3:12-14.)
- II. The Corinthian church was sanctified (1 Cor. 1:1, 2.), but they were far from being sinless: they were DIVIDED (1 Cor. 1:10, 11), and division is carnal (1 Cor. 3:1), and carnality is sinful.
- III. If we say we have no sin, we are deceived and make God a liar. (I John 1:8-10.)

WHAT THE CHURCH OF GOD TEACHES

Old law of clean and unclean flesh is still binding on us.

WHAT THE BIBLE TEACHES

- I. It says Jesus was born under the law (Gal. 4:4), which came by Moses, (John 1:17), and it was observed while He lived, (Matt. 23:1-3); but it was taken away at His death and thus He destroyed the enmity between the Jew and the Gentile, so that all now are reconciled UNTO God in the one body, (Col. 2:14-17; Eph. 2:14-16), and His law could not be of force until after He had died. (Heb. 9:16-17.)
- II. Peter was instructed to not call such common or unclean, (Acts 10:28), and Paul said all such should be received with thanksgiving. (1 Tim. 4:1-5.)
- III. There is a vast difference between the two laws. (Acts 13:39.)

WHAT THESE PEOPLE TEACH

That people should keep the old Jewish Sabbath day.

WHAT THE BIBLE TEACHES

- I. That the body of Jesus was actually in the darkened tomb on the Jewish sabbath.
- II. That He was raised from the dead very early on the first day of the week. (Mark 16:9.)
- III. After that great transaction, the day of worship was changed.
 - a. The holy Spirit injected life and action into the body—the church—on the first day of the week. (Acts 2:1-8; James 2:26.)
 - b. Jesus was first preached as Lord and Christ on that day. (Acts 2.)
 - c. The first baptism in the name of the Father, the Son, and the Holy Ghost (Spirit), was on that day. (Acts 2:41; Matt. 28:18-20.)

- d. After that, the disciples met for the Lord's Supper on that day. (Acts 20:7.)
- e. After the resurrection, it is recorded that the disciples met at least twice in succession on the first day of week. (John 20:19, 26.)

LESSON STUDY

(The Missouri Group)

1. Why do we study three different denominations under this one name?
2. Why do we call these the Missouri group?
3. Which group took this name first?
4. Where did this group come from to America?
5. In what year did they come to America? What month?
6. With what man did they come to America?
7. What year did they reach New Jersey?
8. In what place in New Jersey did they organize a church?
9. Was there any connection between these of New Jersey and those of Rhode Island?
10. Was there any connection with those of New England and with others in England?
11. Was there any connection between those people and the Seventh-Day Adventists?
12. What day do these people observe as a religious day?
13. Where did they first establish headquarters in America?
14. From Michigan where did they move?
15. Where do they have their present day headquarters?
16. What do they consider the one NAME?
17. Of what relation is God and Christ according to 1 John 5:7?

18. To please God which **MUST** come first, faith or repentance?
19. Was Paul perfect?
20. Are we better than he was?
21. Explain 1 John 1:8-10.
22. Are we still to make a difference in what flesh we eat?
23. Under what law was Jesus born?
24. Under what law did He die?
25. Who gave this law?
26. Are we supposed to keep the Jewish Sabbath now?
27. Upon what day was Jesus raised?
28. Will the Jews, as a nation, ever be regathered into Palestine?
29. Was the land promise God made with Abraham ever fulfilled?
30. Give the scripture for question number 29.

CHAPTER XIII

CHURCH OF GOD

THE INDIANA GROUP

The name Church of God is used by a number of small religious groups in the United States, and this fact makes for confusion. This particular group sometimes attempts to differentiate itself from the others using this name by inserting the name of its headquarters (Anderson, Ind.), but it regards such insertion as no part of the name. At Anderson, Ind., are the offices of the general boards, its college and seminary, its publishing plant, and other promotional organizations. The group uses the name Church of God, which it holds as the Scriptural designation of the church, not in a denominational or exclusive sense, but in an inclusive sense, as the name of the church to which all true Christians belong, and that a recognition of this fact would be a big step forward in the direction of Christian unity, and the name Church of God would then be applied to all Christians in all the world.

From the beginning this group has regarded itself as a movement within the church rather than another denomination or church among churches, working, as it holds, for the restoration of the New Testament standard of faith and life, particularly in the matter of church or Christian unity. The movement began about 1880 when D. S. Warner, of the Church of God, Winebrennerian movement, began to work in Indiana, Ohio, Michigan, Illinois, and other Midwestern States, and soon found others in various sections of the United States who were possessed of like beliefs and ideals. They believed that the church was too much restricted by human organizations and ecclesiasticism and demanded that the church be more directly under the rule of God. The movement was strongly evangelistic and spread rapidly in many states. Considerable emphasis was put upon the doctrine of holiness, and in this the church held many things in common with the various holiness movements of that period, though in other

respects differing from them. (*Government Report*, Vol. II, p. 415, 1936.)

WHAT THE CHURCH OF GOD TEACHES

- I. In common with most protestants, they accept the Bible as an inspired book, that there are three in the Godhead, and the Holy Ghost has its indwelling measure as well as its miraculous measure today.

WHAT THE BIBLE TEACHES

- I. The Bible teaches that the baptism of the Holy Ghost was a promise to the apostles. Commands are to be obeyed, but promises are to be enjoyed.
- II. "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." (Matt. 3:11.)
- III. "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until YE be endued with POWER from on high." (Luke 24:48.)

WHAT THE CHURCH OF GOD TEACHES

They also believe people should live above sin.

WHAT THE BIBLE TEACHES

- I. "FOLLOW peace with ALL men, and HOLINESS, without which NO MAN shall see the Lord." (Heb. 12:14.) That is, we must strive to be as perfect as possible. Unless we do we shall not see the Lord, but don't be discouraged if you fail, because Paul said "Not as though I had already attained, either were ALREADY PERFECT: but I follow after. . . ." (Phil. 3:12.) He was striving.
- II. Again Paul said he was "IN HOPE OF ETERNAL LIFE." (Tit. 1:2.)
- III. John said ETERNAL LIFE WAS STILL A PROMISE TO HIM. (1 John 2:25.)

WHAT THE CHURCH OF GOD TEACHES

At variance with many others, these people say the kingdom is here and that it is now working.

WHAT THE BIBLE TEACHES

- I. John was in the kingdom and had brethren in it when he lived. (Rev. 1:9.)
- II. Paul said some had already been "delivered from the power of darkness, and HATH translated us INTO the kingdom of his dear son." (Col. 1:13.)
- III. Jesus will reign until there is no more death. "For he must reign, till he hath put ALL enemies under his feet. The last enemy that shall be destroyed is DEATH." (1 Cor. 15:25, 26.)

WHAT THE CHURCH OF GOD TEACHES

Forgiveness of sins on the basis of the atonement of Christ and by repentance and faith on the part of the person.

WHAT THE BIBLE TEACHES

- I. Without FAITH it is impossible to please God. (Heb. 11:6.) One can't repent before believing, or if one did such it does NOT please God.
- II. NOT ONE place in the Bible does it say repentance and faith puts one IN CHRIST. But salvation is IN CHRIST, (2 Tim. 2:10), therefore faith and repentance are not enough to save. They are both necessary, but it takes more. ONE MUST get IN Christ where salvation is, but only TWO places in the Bible tells us JUST HOW WE GET INTO HIM, and they both say we are baptized INTO HIM. (Rom. 6:3; Gal. 3:27.) Both have reference to water baptism.
- III. One MUST WALK in the light, if saved by the blood. (1 Jno. 1:7.)

WHAT THE CHURCH OF GOD TEACHES

"Generally, they practice baptism by immersion, the Lord's Supper and feet washing." (*Government Report*, Vol. II, p. 415.)

WHAT THE BIBLE TEACHES

I. ABOUT BAPTISM:

- A. The Bible shows there is only one way to baptize, and

that there is "One Lord, one faith, ONE BAPTISM." (Eph. 4:5.)

- B. "Buried with him in baptism." (Col. 2:12.)
- C. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4.)
- D. One MUST OBEY A FORM to be saved (Rom. 6:16-18). One goes through a form of his burial and resurrection in immersion. (Rom. 6:1-5; Col. 2:12.)

II. ABOUT FOOT WASHING:

- A. As a church ordinance, the foot washing mentioned in John 13 was practiced under the law, given by Moses, John 1:17. Since Jesus was born under that law, Gal. 4:4, He kept it during His life, Matt. 5:17, 18, and then it was taken away at His crucifixion, Col. 2:14; Eph. 2:14-16; and His will was not of effect until after He had died, Heb. 9:16, 17.
- B. The church was not even yet promised when Jesus washed the disciple's feet in John 13. Later He said, "Upon this rock I WILL BUILD MY church." (Matt. 16:18.)
- C. His promised church was established and began to function when it as a body (Col. 1:18), received the injection of the Spirit, on Pentecost (Acts 2:1-5 and 16, 17), because the body without the Spirit is dead, James 2:26.
- D. Foot washing was then practiced as a home duty, or matter of courtesy. A widow was to be supported by the church IF she was a deserving woman:
 - 1. "Well reported of for good works:"
 - 2. "If she have brought up children." (A home duty.)
 - 3. "IF she have WASHED the saints' feet." (I

Tim. 5:9, 10.) (All of these are HOME DUT-
IES.)

E. Remember there is a vast difference between the Old
and New law. (Acts 13:39.)

LESSON STUDY

(Indiana Group)

1. How do these designate themselves from others of the same name?
2. What do they hope the religious world will eventually do as to a name?
3. When did they begin to function?
4. Who started them?
5. From what religious body did they spring?
6. Do these people also believe sinless perfection?
7. Are promises to be obeyed?
8. Is the baptism of the Holy Ghost a promise?
9. Is water baptism a command or promise?
10. Who did the work of Holy Spirit baptism?
11. Are Christians supposed to live as near like Jesus as possible?
12. Do we have eternal life in fact or in promise while living?
13. Is the Lord's kingdom actually under Jesus' control now?
14. When did it begin?
15. When will Jesus give up His reign as king?
16. Which comes first, faith or repentance?
17. What actually puts one INTO Christ?
18. Where is salvation located?
19. What would you think is meant by "Generally" they do a certain way?

20. HOW IS ONE ACTUALLY BAPTIZED?

21. Are there other ways also practiced?

22. When was the New Testament church established and began to function?

23. Was the foot washing of John 13 after there was a church at work?

24. Then could that foot washing be considered a church ordinance?

25. Was the will of Jesus of effect at the time He washed His disciples' feet?

26. What do you know about the foot washing found in 1 Tim. 5:9, 10?

27. Tell about this foot washing.

CHAPTER XIV

CHURCH OF GOD

TENNESSEE GROUP

“The denomination known as the church of God had its origin in the conviction of a number of people, in different denominations in Tennessee, that existing bodies with which they were acquainted were not strictly in accord with their view of Scriptures, and in the belief that their wishes for a body conforming to their own views must be satisfied. The first organization was founded in August 1886 in Monroe County Tennessee, under the name ‘Christian Union.’ In 1902 there was a reorganization under the name ‘Holiness Church,’ and in January, 1907, a third meeting at Union Grove, Bradley County, Tennessee, adopted the name ‘Church of God,’ with a membership of 150, representing five local churches in North Carolina, Georgia, and Tennessee. From that time the body has grown until it is represented in forty-five states and has churches in eleven foreign countries. The international headquarters in 1936 were in Cleveland, Tennessee.” (*Government Report*, Vol. 2, pp. 406-407, 1936.)

WHAT THE CHURCH OF GOD TEACHES

They teach holiness, or entire sanctification; sinless perfection.

WHAT THE BIBLE TEACHES

- I. “If they sin against thee, (For there is no man that sinneth not).” (1 Kings 8:46.)
- II. “For there is not a just man on earth, that doeth good, and sinneth not.” (Ecc. 7:20.)
- III. “If we say that we have NO SIN, we deceive ourselves, and the truth is not in us. IF WE CONFESS OUR SINS, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.” (1 John 1:8-10.)

WHAT THE CHURCH OF GOD TEACHES

You may have the baptismal measure of the Holy Spirit, if you desire.

WHAT THE BIBLE TEACHES

- I. "There is NO respect of person with God." (Rom. 2:11.)
- II. Since Jesus did this baptizing, when it was done, as John the Immerser said: "He shall baptize you with the Holy Ghost." Matt. 3:11, if he doesn't baptize us all He is a respecter of person. It ended.
- III. These never try to still a storm. Who knows why? (Lk. 8:22-24.)

WHAT THE CHURCH OF GOD TEACHES

After a person becomes sinless, he can then talk unknown tongues, and heal the sick.

WHAT THE BIBLE TEACHES

- I. Such things are the signs of an apostle, "Truly the signs of an apostle were wrought among you in all patience, IN SIGNS, and WONDERS, and mighty deeds." (2 Cor. 12:12.)
- II. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; (Who was His special class who heard Him? The apostles, of course.) God also bearing THEM witness, (Bearing who witness? Those who heard him who were especially taught—the apostles), both with SIGNS and WONDERS, and with DIVERSE MIRACLES, and GIFTS of the HOLY GHOST, ACCORDING TO HIS OWN WILL." (Heb. 2:3, 4.) He thus gave it to whomsoever He WILLED. He promised it to the apostles, so that was His WILL. We know that by the following.
- III. Jesus met His apostles in Galilee. After his resurrection, the angel told the two women to tell them he would see

them in Galilee and on the road he met them in person and confirmed that promise. "Then the ELEVEN disciples (Apostles), went away into Galilee, into a mountain where Jesus had appointed them." (Matt. 28:11.) There He gave the great commission, and Mark says after they were told to go and preach the gospel to every creature, "they went forth, (Who? The apostles) and preaching every where, the Lord working with them (The apostles) and CONFIRMING the word WITH SIGNS FOLLOWING." (Mark 16:20.)

- IV. Since the apostles are all gone now, the WONDERS, and SIGNS of an apostle are also gone. "Prophecies, they SHALL FAIL; Whether there be TONGUES, they SHALL CEASE; whether there be knowledge (Supernatural knowledge), IT SHALL VANISH AWAY. For we know in part, and we prophecy in part. But when that which is PERFECT is come, (Not HE WHO IS PERFECT—Christ—but an inanimate something—A THAT—the PERFECT LAW OF LIBERTY, the New Testament, James 1:25), then THAT which is in part SHALL BE DONE AWAY." (1 Cor. 13:8-10.) What did he say was in part?

WHAT THE CHURCH OF GOD TEACHES—Tennessee Group

"The pastor of the local church is the CHIEF RULER." (My Caps.) (*Government Report*, Vol. II, p 407.)

WHAT THE BIBLE TEACHES

- I. The word "pastor" is found only ONE time in the New Testament, Eph. 4:11, and there it refers to one who is also called 'bishop' or 'elder.'
- II. Since the PASTOR of the New Testament church, was not alone, or one man, but a plurality of men, known also as elders or bishops, there is no such thing as MODERN PASTORS taught in the Bible, (Acts 14:23; 20:17; 1 Tim. 3:1, 2; Eph. 4:11; Phil. 1:1), that is of one man being the chief ruler over a local church.

LESSON STUDY**(Tennessee Group)**

1. Do these seem to be more like what we know as Holy Rollers?
2. Under what circumstances did this denomination start?
3. In what state did they start?
4. In what year did they begin?
5. What did they call it in 1902?
6. By 1907 what did they decide about a name?
7. Where is their headquarters now?
8. Where is the headquarters of the Lord's church?
9. Do these people also teach sinless perfection?
10. Is any man without sin?
11. What are we if we make such a false claim?
12. Do we have baptism of the Holy Ghost now?
13. Is that baptism a command or a promise?
14. Who controls divine promises, man or God?
15. If we are not baptized with this promise, then are we to blame?
16. Is God a respecter of persons?
17. Are ALL baptized thus?
18. Can people now talk a language they have never been taught?
19. Could the apostles talk languages they had never been taught?
20. What were the miracles signs of?
21. If others than the apostles could do those different miracles would they be signs of apostles?

22. Wasn't the promise fulfilled when the signs followed as in Mark 16:20?
23. When did such miraculous gifts cease?
24. Is one saved by merely believing? (James 2:24.)
25. Why were the jailor and his family baptized in the night?
26. MUST WE DO something in order to be saved?
27. For what is water baptism?
28. Is ONE man to rule a local church?
29. Did the New Testament church have more than one bishop at each church?
30. Should we have more than one bishop at each church?

CHAPTER XV

CONGREGATIONALIST

People were so divided religiously in England that there was much disturbance manifested. Such sentiments could hardly be tolerated, especially after the Act of Uniformity, passed in 1559, the year after the accession of Queen Elizabeth to the throne, and church after church which differed was broken up. About that time two men lost their lives—were hanged—and their books were burned because they didn't agree with the state of Catholicism. In 1593 three others, Barrowe, Greenwood, and Penry, paid for their treasonable sentiments with their lives. It was deplorable in those days.

In 1604 (the first year of the reign of James I), the man whose influence is chiefly due the development of Separateism into Congregationalism came to a little congregation already organized at Scrooby. This was John Robinson, who was ordained in the Church of England, but had made somewhat of a change. For him exile was inevitable, and together with a number of friends and followers, he went first to Amsterdam and then to Leyden. Here they met with a friendly reception, but, after a few years, decided to remove to America, where they could practice their religion unmolested and at the same time live and rear their children as Englishmen. After many delays and discouragements, the first band of Pilgrim Separatists, 102 persons, under the leadership of Brewster, Bradford, and Winslow, landed at Plymouth, Mass., in 1620, and founded there the first Congregational Church upon American soil, Robinson remaining in Leyden.

They were followed after a few years by the Puritans of Massachusetts Bay. In England the difference between these two religious bodies was accentuated, but as neighbors in this new country they looked for agreements and the essential elements of both Separateism and Puritanism were combined in Congregationalism. This, indeed, was not accomplished at once because the modern conception of religious liberty was not yet realized. Little by little, however, the two unit-

ed, and it is significant that the strongest influence of such union appears to have been that of two laymen, Governor Endicott, of Salem, and Dr. Fuller, of Plymouth.

By 1640, in that section the Congregationalist church became practically a state religion, and church influence was everywhere supreme, although it did not find expression in ecclesiastical courts.

The withdrawal of the Massachusetts charter in 1684 replaced Congregationalism by Episcopacy, but a new charter in 1691 restored the former conditions to a considerable degree. The old ecclesiastical tests once established, however, were not renewed, and, while Congregationalism was still dominant, it was not supreme..

With the beginning of the eighteenth century other forms of church life developed in New England. Episcopalians, Baptists, and Quakers protested against being taxed for the support of Congregational Churches, and little by little there ceased to be a state church. There were quite a number of Presbyterian churches also in New England in that day, and the two, Presbyterians and Congregationalists cooperated to some extent. But it is quite natural that this intermingling of the two denominations should result in more or less confusion, and, in some cases, in friction. In order to avoid this a "Plan of Union" was adopted by the Presbyterian General Assembly and by the Connecticut Association, in 1801, and it was accepted later by other associations. While the plan was, in its inception, eminently fair to both parties, and worked out advantageously for each along certain lines, one result was the practical elimination of Presbyterianism from New England and of Congregationalism from the new communities to the west, except as various Congregational settlements were established, as in the Western Reserve, in Ohio.

Under the fostering care of such men as H. M. Dexter and A. H. Quint, the development of a denominational life went on, and the next step was the calling of a National Council in Boston in 1865, whose principle work was the drawing up a statement as to "the system of truths which is commonly

known among us as Calvinism." In 1913 in a council at Kansas City, Mo., they set forth what is known as a Congregational Platform, including a preamble and statements of faith. (*Government Report*, 1936, Vol. II, pp. 519-522.)

WHAT CONGREGATIONALISTS TEACH

They accept Calvinism, which means one is first saved, then he obeys.

WHAT THE BIBLE TEACHES

- I. He is the author of eternal salvation to those who obey him. (Heb. 5:9.)
- II. Not those who call on the name of the Lord, but those who do the will of God are to be saved. (Matt. 7:21).

WHAT CONGREGATIONALISTS TEACH

They have a man made Confession of their doctrines.

WHAT THE BIBLE TEACHES

- I. God gave ALL things that pertain to life and godliness, long ago. (2 Pet. 1:3.)
- II. If we preach ANY thing not preached previously by inspired men, we are to be accursed. (Gal. 1:8, 9.)
- III. The Scriptures furnish us unto ALL GOOD WORKS. (2 Tim. 3:15-17.)
- IV. Americans refuse to accept such creeds (Bibles), as THE KORAN, THE VEDAS, AND THE TRIPITAKA, so why should you ask others to take your words?

WHAT CONGREGATIONALISTS TEACH

They are very much like other denominations and believe faith alone saves.

WHAT THE BIBLE TEACHES

- I. Without faith it is impossible to please God. (Heb. 11:6.)
- II. You see how that by WORKS a man is justified and NOT by FAITH ONLY. (James 2:24.)

- III. He will take vengeance on those who DO NOT OBEY the gospel. (2 Thess. 1:8, 9.)
- IV. We MUST OBEY what He commands, regardless (Heb. 5:9.)
- V. He commands us to believe. (John 3:23.)
- VI. He commands us to repent. (Acts 17:30.)
- VII. He commanded them to be baptized. (Acts 10:48.)
- VIII. Therefore we MUST OBEY ALL THESE COMMANDS (1 John 2:3, 4.)
- IX. Blood saves ONLY those who WALK in the light. (1 John 1:7.)

WHAT CONGREGATIONALISTS TEACH

Sprinkling and pouring water are as safe as immersion for baptism.

WHAT THE BIBLE TEACHES

- I. It takes MUCH WATER to baptize. (John 3:23.)
- II. To have Scriptural baptism you MUST GO TO WATER. (Acts 8:36-39.)
- III. Men and women were the ones baptized in the days of the apostles. (Acts 8:12.)
- IV. Even the word in Greek can mean ONLY IMMERSION or DIPPING.

WHAT CONGREGATIONALISTS TEACH

Nothing very definite that is different from other sects.

WHAT THE BIBLE TEACHES

- I. Christians are a PECULIAR, or DIFFERENT people from all others. (I Pet. 2:9.)
- II. The people of Athens saw the gospel was DIFFERENT AND said these are STRANGE things, and wanted to know more about it. (Acts 17:20.)

WHAT CONGREGATIONALISTS TEACH

They baptize babies.

WHAT THE BIBLE TEACHES

- I. "They baptized, both men and women." (Acts 8:12), NOT A BABY.
- II. "Go ye therefore, and TEACH all nations, baptizing them." (Matt. 28:18.) THE TAUGHT (Jno. 6:45).
- III. Babies can not be taught the principles of Christianity, so no baptism. "All the people that HEARD HIM, and the Publicans, justified God, being BAPTIZED." (Luke 7:29.) Babies can't hear such teaching.
- IV. "He that BELIEVETH and is BAPTIZED SHALL BE SAVED." (Mark 16:16.) BELIEVERS are to be baptized.
- V. The jailor (Acts 16:30-34), was baptized. NO BABIES MENTIONED AT THAT TIME.
- VI. SAUL OF TARSUS, a full-grown man (Acts 22:16), was baptized. NO BABIES MENTIONED THERE EITHER.
- VII. A WOMAN, Lydia, was also baptized but no baby mentioned here. (Acts 16:14, 15.)
- VIII. Crispus, a man and ruler of the synagogue, was baptized. (Acts 18:8; 1 Cor. 1:14.)
- IX. Not one baby mentioned as having been baptized in the Book of inspiration.

WHAT THE CONGREGATIONALISTS TEACH

All are born in sin "inclined to evil and that continually." (Their creed.)

WHAT THE BIBLE TEACHES

- I. The child does not bear the sin of its father. (Ezek. 18:20.)
- II. We are the offspring of God, therefore we are like Him. (Acts 17:28, 29.)

III. Jesus said of such is the kingdom. (Mark 10:14.)

IV. If they are sinful, then the kingdom is sinful.

V. If one is born in sin the first or natural birth, when he is born again, the second time, he does the same thing again, hence he is still sinful. (John 3:3-5.)

LESSON STUDY

1. Do you read anything in the Bible about a Congregational Church?
2. Is there anything in a name? (Acts 4:12; Isa. 63:19.)
3. What does their name denote? (Just another denomination, but governed by the congregation.)
4. From what country did they come to America?
5. What year did Queen Elizabeth ascend the throne in England?
6. What law was passed the year after her ascension to the throne?
7. What did the "Act of Uniformity" do for some denominations?
8. Can you name any who died because of these conditions in that day?
9. What developed into Congregationalism about 1604?
10. Who was chiefly responsible for this?
11. What kind of a preacher was he?
12. Was he exiled for his religious belief?
13. Where did he go when he left Scrooby?
14. Where did his church go next?
15. Where did they land in America? What year was it?
16. How many people came in the first group?
17. What two religious thoughts formed Congregationalism in New England?

18. Did they, at that time, enjoy religious liberty as we have it now?
19. In 1640 what church was practically a state church in New England?
20. About the beginning of the eighteenth century what developed among them?
21. How were churches and preachers supported in that part at that time?
22. Who objected to supporting the Congregationalists and why?
23. What denominations tried to cooperate under those conditions?
24. Was there perfect peace among them?
25. Which seemed to prosper most, Presbyterians or Congregationalists?
26. What two men are mentioned and called foster fathers?
27. When did the National Council meet in Boston?
28. What was the chief work of that noted council?
29. What was established in the council at Kansas City, Mo.? What year was that?
30. What is the main thought in Calvinism? Do Congregationalists believe it?
31. Do Congregationalists have a man made creed?
32. Do you believe the Bible is sufficient without such creeds?
33. What names do you find here as foreign books on foreign religion?
34. What do Congregationalists say one must do to be saved?
35. What does the Bible say about salvation by faith only?
36. Must we obey all commands that apply to us?
37. Does the Bible teach sprinkling or pouring for baptism? Give your argument.

38. If one denomination is JUST LIKE others, does it have any right to exist?
39. What do you think about baptizing babies? Do these people teach it?
40. Where does the Bible speak of one baby baptism?
41. Tell of some who were baptized, as mentioned in the Bible. Any babies?
42. Are babies born little sinners?
43. What kind of subjects compose heaven?
44. What do you think about the Congregational denomination?

CHAPTER XVI

DISCIPLES

The Disciples, or Christian Church were at one time true to the faith; but like so many denominations, could not be satisfied with a thus saith the Lord, and wanting to be like other nations about, departed from the faith in many particulars. So now, according to the Government Report, they claim.

“The Disciples of Christ trace their origin to a movement in the early part of the nineteenth century, when a number of leaders arose who pledged for the Bible alone, without human addition in the form of creeds and formulas. . . In 1807 Rev. Thomas Campbell, a minister of the Secession branch of the Presbyterian Church in Ireland, came to the United States, was received cordially, and found employment in Western Pennsylvania. Finding that, in the generally destitute condition of that region, a number of families belonging to other presbyteries had not for a long time enjoyed the communion service, he invited them to attend his service. For this he was censured by the presbytery, but upon his appeal to the Associate Synod of North America, on account of informalities in the proceedings of the presbytery, he was released from censure. In the presentation of his case, however, he emphasized very strongly the evils of sectarianism, and as it became increasingly evident that his views differed from that of the presbytery, he formally withdrew from the synod. In 1809 his son, Alexander Campbell, with the rest of the family, joined him and an organization called the Christian Association of Washington, Pa., was formed. From this association was issued a ‘declaration and address,’ which became historic.” (*Government Report*, Vol. II, p. 540.) Then, in the same book, the writer of this report goes on to connect this movement with other human projects, such as that of Barton W. Stone, especially, and thus he, possibly gave too much praise to its origin with mankind. In fact he speaks of “The growth of the new organization was very rapid, especially in the Middle West, throughout Ohio, Indiana, Illi-

nois, Tennessee, and Missouri it gathered numerous congregations, though there were evidently strong objections to any such organizations, even for fellowship, as would appear to involve ecclesiastical organization. This manifested itself in various ways, especially in opposition to the use of societies for carrying on missionary work. The use of instrumental music in the churches also occasioned dissatisfaction.

During the Civil War the movement suffered from the general disorganization of the section in which it had gained its strength, and the death of Alexander Campbell in 1866 was no doubt a severe blow. From the effect of these discouragements, however, it soon recovered, and the period since that war has been one of rapid expansion." (*Ibid.*, p. 541.)

WHAT THE DISCIPLES TEACH

A hundred years ago, or more they preached many truths as we read in the inspired Book, but for reasons best known to them, I would say much has been added for which there is no Scripture. Among such matters I would mention the use of the word "REVEREND" applied to men. (See above article where he says "Rev. Thomas Campbell.")

WHAT THE BIBLE TEACHES

- I. "He sent redemption to his people: he hath commanded his covenant for ever: HOLY AND REVEREND IS HIS NAME." (Psalms 111:9.) That being the only reference in the Bible that has the word 'reverend' and it applying to Jehovah himself, it is not Scriptural to apply it to poor weak mankind.
- II. Since Jesus himself said some "love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, RABBI, RABBI. BUT be not ye called RABBI: for one is your Master, even Christ; and ALL YE ARE BRETHREN. AND call no man your FATHER upon the earth: for ONE is your FATHER, which is in heaven." (Matt. 23:6-9.) This should show all men that the one "who is in heaven" is the ONLY one to be revered, or worshipped. It is not Scriptural to call men REVEREND.

III. Years ago most Protestants objected to giving preachers a prominent distinction such as Reverend or Doctor. "The term REVEREND, now in such common use among our people and all other parties, was generally very offensive to Baptists of the old school" (David Benedict, *Fifty Years Among Baptists*, p. 208.) "They regarded the assumption of the title of 'Doctor of Divinity' as 'blasphemy'." (D. B. Ray, *Baptist Church Succession*, p. 426.)

WHAT THE DISCIPLES TEACH

They teach that a person should believe the gospel, repent of their sins, confess their Saviour as the Son of God and be immersed, all of which is true to the Bible, but they, at least some of them, will accept people who have never been immersed, or else they have been immersed after they *say* they were saved. Thus we see they are inconsistent in their practice here.

WHAT THE BIBLE TEACHES

I. We must obey the commands applicable to us.

- a. We are commanded to believe. "And this is his commandment, that we should believe on the name of his Son Jesus Christ." (1 John 3:23.)
- b. We are commanded to repent. "And the times of this ignorance God winked at; but now commandeth all men every where to repent." (Acts 17:30.)
- c. We are commanded to be baptized. "And he commanded them to be baptized in the name of the Lord." (Acts 10:48.)

II. Thus we see each of these are commands, and "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9.) "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:7-9.)

III. So we cannot afford to preach any thing but the plain word of God, in as simple a way as possible in order that sinners might understand, believe, repent and be baptized—immersed—"UNTO the remission of sin" (Acts 2:38), and they thus have obeyed the commands, and are thus saved. At one time, the Christian Church, or Disciples, stood for such teachings, and of course they were on the right side; but now they are so weak, people hardly know where to place them, and they are getting weaker year by year. Let's hope they will not be too much like the Pharisees "who say, and DO NOT." (Matt. 23:3.)

WHAT THE DISCIPLES TEACH

OPEN CHURCH MEMBERSHIP. That is true with some, especially the U.C.M.S. group, but some others have been slower to accept these changes. Many individuals are coming back to the original stand, where they can speak where the Bible speaks and be silent where it is silent. (1 Pet. 4:11.)

WHAT THE BIBLE TEACHES

ON CHURCH ORGANIZATION. "There was evidently a strong objection to any such organization, even for fellowship, as would appear to involve ecclesiastical organization" as we see from the above report.

- a. "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, LET HIM BE ACCURSED." (Gal. 1:8.)
- b. "Unto him be glory IN THE CHURCH by Christ Jesus throughout ALL ages, world without end." (Eph. 3:21.) (No society, synod, or association.)
- c. "Be not moved away from the hope of the gospel, which ye have heard, and which was PREACHED TO EVERY CREATURE which is under heaven." (Col. 1:23.)
- d. Without any aid, made by man, but with persevering zeal, the few apostles and evangelists took it to all the world, in a short time.

WHAT THE DISCIPLES TEACH ABOUT MUSIC IN THE CHURCH.

- a. "The **FIRST ORGAN** that was ever introduced into a church of the Disciples was in the 'Olive Street Church, St. Louis, Missouri,' in 1869. **IT DIVIDED THE CHURCH.** Whereupon a committee was appointed to settle the matter. That committee was composed of Isaac Errett, Robert Graham, Alexander Proctor, and J. K. Rogers. The committee decided to remove the **ORGAN** and restore peace, **WHICH WAS DONE.**" (Stark-Warlick Debate, p. 51.) (My Caps, J. P. W.)
- b. The **ORGAN** was **FIRST** introduced into a denomination, who claimed to have power to change at will—as Catholics claim for the Pope.
- c. "Pope Vitalion is related to have **FIRST** introduced **ORGANS** into some of the churches of Western Europe, about 670." (*Americanna Ency.* V. 12., p. 688.)
- d. "The **ORGAN** is said to have been **FIRST** introduced into church music by **POPE Vitalion I**, in 666." (*Chambers Ency.*, Vol. 7, p. 112.)
- e. Since the Disciples claim "Rev." Campbell as their founder, I guess they should be reminded that he said an **ORGAN** in services to the spiritually minded Christian sounds like a cow bell in a concert.
- f. It was reported in one small magazine "Facts and Figures" for one year, 1952, that 196, including five preachers came back to where all stood before the division in 1869. Many are returning to the truth as taught in God's word for which we are thankful.

WHAT THE BIBLE TEACHES

ABOUT MUSIC. In the part of the New Testament covering the age and workings of the church, we here cite you:

- I. "What is it then? I will pray with the spirit, and I will pray with the understanding also; I will **SING** with the

spirit, and I will SING with the understanding also.”
(1 Cor. 14:15.)

- II. “Speaking to yourselves in psalms and hymns and spiritual songs, SINGING and making melody in your HEART to the Lord.” (Eph. 5:19.)
- III. “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalm and hymns and spiritual songs, SINGING with grace in your HEARTS to the Lord.” (Col. 3:16.)
- IV. “I will declare thy name unto my brethren, IN THE MIDST OF THE CHURCH WILL I SING praise unto thee.” (Heb. 2:12.)

LESSON STUDY

1. Whom did the Disciples follow in departing after the ORGAN?
2. What would you think is the real cause of their departure?
3. To whom do they give honor for their existence?
4. In what year was that?
5. In what country did it happen, Palestine or where?
6. Is it right to call a man “Reverend”?
7. When did Alexander Campbell come to America?
8. Who else do they connect their origin with?
9. Can man originate a church?
10. Did any at first object to an organization other than the church?
11. Did the apostles have anything as an aid such as Missionary Societies?
12. Did any object in that early day to instruments of music in the churches?
13. When did Alexander Campbell die?

14. When did the real division come which resulted in the Disciples' church?
15. Do you read any thing about a Disciple's church in the New Testament?
16. What year was the organ introduced in a denomination?
17. What denomination was that?
18. Who placed it in that denomination?
19. Do you know of any DENOMINATION today who object to instrumental music?
20. What do the above scholars say about calling men Rev. or Doctor of Divinity?
21. Are all the Disciples church extreme on their teachings and practice?
22. Tell some of the Lord's commands to a sinner.
23. Is one command of more importance than another?
24. Must we obey all commands?
25. What does the letters U. C. M. S. mean? (United Christian Missionary Society.)
26. Can the Disciples's church speak where the Bible speaks and be silent where it is silent and still teach what they do?
27. How many and what are the names of the Societies recorded in the Bible?
28. If we preach something they did not preach by inspiration what will happen?
29. Through what institution should we give glory?
30. Since the apostles had no other organization did they succeed? (Col. 1:25.)
31. When and where was the FIRST organ put in a Christian or Disciples of Christ church?

32. How was peace restored on that occasion?
33. Have the erring members and preachers been returning to the truth?
34. What kind of MUSIC do we KNOW they had in the New Testament church?

CHAPTER XVII

EPISCOPALIANS

This protestant denomination did not, at first, expect to protest, but a quarrel between the Pope of Rome and the King of England resulted in what is known as the "Church of England," and known in America as the Episcopalian church.

"The rupture from Rome in England was not, in the first instance, the product of the protest of religious principles against ecclesiastical abuse, . . . it was a political necessity to which Henry VIII resorted in order to accomplish and to justify his divorce from Catherine, and marriage with Anne Boleyn. In 1531 Henry arraigned the clergy of a violation of praemunire for being accomplices with Cardinal Wolsey, who had exercised legatine functions without the royal consent. The two convocations compounded by the payment of 118,000 lbs. But the king, not satisfied with this evidence of a submissive temper, demanded that he should be recognized as 'chief protector, the only supreme lord and head of the Church and clergy in England.' . . . on the Pope's command, that he take back Catherine, Henry secured the passage of the Act of Supremacy, by which the English sovereign became, without limitation, 'the only supreme head in earth of the Church of England, . . . The Church of England was thus severed from the papal communion, and constituted an independent body. It was not long before the king made a bold use of his new authority by abolishing the monastic establishments, and confiscating their wealth, amounting to 38,000,000 lbs. (1536-39.) But a thorough doctrinal reformation was not among the purposes of Henry." (*Schaff-Herzog Encyclopedia*, Vol. I, p. 726.)

"Henry VIII, casting off the yoke of the Pope of Rome, became himself the Pope of England." They are now governed by their thirty-nine Articles of Faith, and the Prayer Book. Thus we see that this man made denomination did not desire to be excommunicated from its mother, the Roman Catholic church, but preeminence and dictatorship craved by both the king of

England and the Pope of Rome could not agree, so the King made himself a denomination known as the Episcopalian denomination in the United States; but it is still the State church of England, hence, in that country it is called the Church of England.

WHAT THE EPISCOPALIANS TEACH

Whether they still do, or not, at first it taught that the Sovereign of England was its head and lord on earth.

WHAT THE BIBLE TEACHES

- I. There is ONE LORD, one faith, one baptism." (Eph. 4:5.)
- II. "To us there is BUT one God, the Father, of whom are all things, and we in him; AND ONE LORD JESUS CHRIST, by whom are all things, and we by him." (1 Cor. 8:6.)
- III. "But speaking the truth in love, may grow up into him in all things, which is THE HEAD, EVEN CHRIST." (Eph. 4:15.)
- IV. "Which he wrought in CHRIST, WHEN HE RAISED HIM FROM THE DEAD, and sat him at his own right hand in the heavenly places. . . . to BE THE HEAD OVER ALL THINGS to the CHURCH." (Eph. 1:20, 22.)

EPISCOPALIANS TEACH

Live by the thirty-nine Articles of their Religion, and their Common Prayer Book.

THE BIBLE TEACHES

- I. LORD'S BOOK IS SUFFICIENT. "ALL Scripture is given BY INSPIRATION of God, . . . THOROUGHLY FURNISHING unto ALL good works." (II Tim. 3:16.)
- II. "According as his divine power hath given unto us ALL THINGS that pertain to LIFE and GODLINESS." (II Pet. 1:3.)
- III. "If any MAN shall add unto THESE THINGS, God shall add unto him the plagues that are written in this book: AND if any MAN shall TAKE AWAY from the words of the book if this prophecy, God shall TAKE

AWAY HIS PART out of the book of life. . .” (Rev. 22:18, 19.)

EPISCOPALIANS TEACH

Water Salvation. If WATER is all a person receives in obedience for his salvation, then it is bound to be water salvation. That’s all a baby receives. An infant is too young to be taught to believe, or repent, and can’t confess his desires; but IF IT DOES get water poured on it, for baptism, water is all it gets, therefore water salvation in the name of the Father, Son and Holy Spirit; that is ALL it gets, hence WATER SALVATION.

THE BIBLE TEACHES

I. INFANTS DO NOT SIN.

1. “For where no law is, there is NO TRANSGRESSION.” (Rom. 4:15.)
2. “For SIN is the transgression of the law.” (I John 3:4.)
3. Since there is NO LAW applicable to the irresponsible, infants or idiots, therefore there is NO SIN BY THEM.

II. JESUS SAID HEAVEN IS MADE OF SUCH AS INFANTS.

1. “Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.” (Mark 10:14.)
2. “Except ye be converted, and become AS LITTLE CHILDREN, ye SHALL NOT enter into the kingdom of heaven.” (Matt. 18:3.)

III. WE ARE THE OFFSPRING OF GOD.

1. “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” (Acts 17:29.)
2. “Shall we not much rather be in subjection unto the Father of spirits, and LIVE?” (Heb. 12:9.)

IV. "HE that BELIEVETH and is BAPTIZED shall be saved." (Mark 16:16.)

1. "They were BAPTIZED, both MEN and WOMEN." (Acts 8:12.)

2. The eunuch was baptized when he proved he was a believer.

"Here is WATER; what doth hinder me to be baptized? . . . If thou BELIEVEST, . . . thou mayest. . . I BELIEVE that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they WENT DOWN BOTH INTO THE WATER, both Philip and the eunuch; and he baptized HIM. . . and HE WENT on his way REJOICING." (Acts 8:36-39.) NO BABIES ANY WHERE.

EPISCOPALIANS TEACH

Affusion instead of baptism.

THE BIBLE TEACHES

I. MUCH WATER FOR BAPTISM.

1. "John also was baptizing in Aenon near to Salim, BECAUSE there was MUCH water there." (John 3:23.)
Affusion does not require MUCH WATER.

II. THEY WENT TO WATER.

1. Philip preached unto him Jesus "And as they went on their way, they CAME UNTO a certain WATER" and the eunuch was baptized. (Acts 8:36.)

III. THEY WERE BURIED IN BAPTISM.

1. "Buried with him IN BAPTISM." (Col. 2:12.)
2. "Therefore we are BURIED with him by BAPTISM." (Rom. 6:4.) That isn't affusion at all. Nothing like it taught in the Bible.

LESSON STUDY

1. Where do we read in the Bible about an Episcopalian church?

2. Who originated the Episcopalian denomination? Why was it started?
3. Did it differ from the Roman Catholic when first started? Does it now?
4. What is this same denomination called in England?
5. What king was this?
6. Who was his wife? Whom did he want instead of his wife? Did he get her?
7. Who made this king head over that denomination? Could one do that rightly?
8. How much wealth did this head of a new denomination confiscate?
9. Was this king known as a Pope? Over what country was he pope?
10. By what is this denomination governed today?
11. Was it the desire of the Episcopalians to be separated from the Catholics?
12. Whom do Episcopalians say is head of their denomination on earth?
13. Who is the real head of the true church? When was he made head over it?
14. How many Lords do we have? How many heads of the true church do we have?
15. Is it Scriptural for any man, or group of men, to write a book by which we are to be saved?
16. What is this denominational book called? How many articles of faith are in it?
17. Has inspiration given us ALL that is necessary for us?
18. What will become of a person who adds or takes from inspiration?

19. What practice shows that one teaches WATER SALVATION? (Infant sprinkling.)
20. How does this act prove such a thing?
21. Is the infant sinful at birth? Who says it is? (Almost ALL sects.)
22. Who is the father of our spirits?
23. Who on earth is like those who compose heaven?
24. Who is to be baptized? How is one baptized?
25. What denomination is almost like the Episcopalians?

CHAPTER XVIII

EVANGELICAL

The Evangelical church seems to be akin to both the Lutheran and the Methodist churches, at least in some points they are very similar. In our *Government Report* of 1936 (Vol. II, p. 627), we read: "In doctrine the Evangelical Church is Arminian, and its articles of faith correspond very closely to those of the Methodist Episcopal Church."

The Evangelical and Reformed Church was established on June 26, 1934, at Cleveland, Ohio. It was rather a uniting of two older churches the first of which was called the Reformed Church in the United States and dates back to October 15, 1725, when the first communion was celebrated at Falkner Swamp about forty miles north of Philadelphia, Pa. Prior to that date, however, scattered congregations existed in eastern Pennsylvania and even as far south as Virginia. But there was no organization to hold the widely scattered congregations together. In September 1747, Michael Schlatter, who had been sent to America by the Synod of South and North Holland, organized the COETUS in Philadelphia. This is a Latin term and means practically the same as the word Synod. It was, however, subject to the Synod in Holland and made regular reports to that body, from which it also received periodical aid. In 1793 the Coetus declared its independence from Holland and recognized itself under the name of The Synod of the German Reformed Church. (Like other denominations these people are divided among themselves into at least three denominations.)

There is an Evangelical and Reformed Church, Evangelical Church, and Evangelical Congregational Church. All of these are reported in the *Government Report*. It seems that the Reformed Church is older, but the great religious awakening which took place in the United States at the close of the eighteenth century caused many to feel the effect of the new spirit and a number of leaders arose through whose influence various types of religious life developed, eventuating in different church organizations. Among them was Jacob Albright,

who was born in Pottstown, Pa., in 1759 and who died in 1808. Being baptized in infancy and confirmed in the Lutheran communion, he was later converted under the influence of a Reformed Church preacher; but coming into connection with the Methodist, he declared his adherence to them and was licensed to exhort. Albright who had begun to preach in 1796, felt called upon to devote himself to German people.

It was not until 1803 that an ecclesiastical organization was effected at a general assembly held in eastern Pennsylvania, when Mr. Albright was set apart as a minister of the gospel and ordained as an elder. His training in the Methodist Episcopal Church influenced him in organizing the new movement with many characteristic Methodist features, such as the circuit system and the itinerancy, were adopted. The first field of operations included the counties of Bucks, Berks, and Northampton and extended into portions of Northumberland and Centre counties. The first annual conference was held in Lebanon County Pennsylvania in November 1807. Albright was elected bishop, and articles of faith and the book of discipline were adopted, but a full form of church government was not devised for some years. The first general conference convened at Buffalo Valley, Union County, Pa., in October, 1816, at which time the denomination took the name Evangelical Association. (*Government Report*, Vol. 2, pp. 614-627.)

“Evangelical Association, an ecclesiastical body which in all essential particular follows the doctrine and polity of the Methodist Episcopal Church. Its founder, Jacob Albright, was a man of limited education, but earnest piety. Originally a Lutheran, he connected himself with the Methodist Church, and began to preach in 1796.” (*Schaff-Herzog Encyclopedia*, Vol. I, p. 776.)

WHAT THE EVANGELICAL CHURCH TEACHES

They endorse a discipline and articles of faith similar to the Methodist.

WHAT THE BIBLE TEACHES

I. ONLY ONE book is offered by inspiration, and that is the Bible.

- II. If any one, even an angel, offers any thing else he is to be accursed. (Gal. 1:8, 9.)
- III. Peter said in the long ago that God had already given ALL that pertains to life and godliness. (2 Pet. 1:3.)
- IV. If we add to or take from what is inspired, we are in danger. (Rev. 22:18, 19.)
- V. Thus we see it is unscriptural to use disciplines, etc.

WHAT THE EVANGELICAL CHURCH TEACHES

They teach that a person is saved by faith only.

WHAT THE BIBLE TEACHES

- I. Justified by WORKS and NOT BY FAITH ONLY. (James 2:24.)
- II. If saved by faith only, devils would be saved, because they believe. (James 2:19.)
- III. If saved by faith only, devil's children would also be saved. (John 8:31-44.)
- IV. Some who refused to confess Jesus, whom He said He would also refuse to confess in heaven (Matt. 10:32, 33), although they did believe in Him. They will be saved without the Lord's acknowledgement. (John 12:42, 43), (According to the teachings of the Evangelical church.)

WHAT THE EVANGELICAL CHURCH TEACHES

Sprinkling water on a person and call it baptism.

WHAT THE BIBLE TEACHES

- I. Even the Greek word is not one time translated 'sprinkle.'
- II. The Greek word translated 'sprinkle' is '*raino*' or '*rain-tizo*' (*Thayer* p. 561.)
- III. Thayer says it means: 'to sprinkle; blood of sprinkling,' etc.
- IV. *Raino* or *rantizo* or *rantismos* is never applied to water only and called baptism.

- V. There is NOT ONE recognized translation of the Bible that translates baptism as sprinkling.
- VI. "Buried with him in baptism." (Rom. 6:4; Col. 2:12.)
- VII. It requires MUCH water to do New Testament baptism. (John 3:23.)
- VIII. It required a going to water for New Testament baptism. (Acts 8:36, 39.)
- IX. It required a going DOWN INTO water for Scriptural baptism. (Acts 8:36.)
- X. When Jesus was baptized He CAME UP OUT OF WATER. (Matt. 3:15-17.)

WHAT THE EVANGELICAL CHURCH TEACHES

They baptize (or sprinkle) babies.

WHAT THE BIBLE TEACHES

- I. Little children are already safe.
- II. Where there is no law, there is no transgression. (Rom. 4:15.)
- III. All know there is NOT a law applicable to babies.
- IV. Therefore there are no transgressions by them. (I John 3:4.)
- V. But transgression is sin; since no sin by babies, they are SAFE.
- VI. Due to these and other facts, a baby does not need to be baptized.
- VII. Encyclopedias show that sprinkling for baptism was started about 1311.

WHAT THE EVANGELICAL CHURCH TEACHES

Sinless perfection is advocated.

WHAT THE BIBLE TEACHES

- I. Follow after peace with all men and holiness without which no man shall see God. (Heb. 12:14.)

- II. From this Scripture we know it is our duty to live as near perfect as possible.
- III. Not as though I had already attained, or yet perfect, says Paul in his letter to the Philippians. (Phil. 3:12-14.)
- IV. This Scripture shows that we should never be discouraged if we do sin.
- V. All have sinned and come short of the glory of God. (Rom. 3:23.)
- VI. In fact Jesus is the only one who ever passed through this life without sin. (Heb. 4:14-16.)
- VII. Therefore we should come to Him for help and forgiveness. (Heb. 4:14-16.)
- VIII. If we could live without sin, we also would deserve adoration and worship.
- IX. But if we say we do not sin, we are deceived and sin against God. (I John 1:8-10.)

LESSON STUDY

- 1. Where does the Bible mention an Evangelical Church?
- 2. Would you be willing to die in a church not mentioned in the Bible?
- 3. What church do we read about in God's word?
- 4. What does DENOMINATION mean? (It is akin to division.)
- 5. Is division among God's children right or wrong?
- 6. To what two other denominations is this denomination akin?
- 7. When was this denomination established? Where did it start?
- 8. How many branches of this denomination do we know about?
- 9. Who organized the first coetus in America? What year was it organized?

10. What is a coetus?
11. Who were the overseers of these people for some time?
12. Who oversees the New Testament church? (Acts 20:28.)
13. What are the three names of the three branches of these people?
14. What is here claimed took place near the close of the eighteenth century?
15. What effect did this have on starting other denominations?
16. Is denominationalism God's will?
17. Then did God appreciate the effect of this so called awakening?
18. Who was the first leader and organizer of this branch of Evangelistics?
19. Was he a well educated man?
20. From what denomination did he come?
21. When and where was he born?
22. Was he an adult when he was baptized?
23. What kind of baptism do you think he received?
24. To what people did he devote his work?
25. When was Mr. Albright ordained as a preacher or elder?
26. What denomination ahead of him influenced him in his new work?
27. Where did they work first as missionaries?
28. When and where was their first annual conference?
29. When and where was their first general conference?
30. Do these people have a man made creed? What is it called?
31. Does the Bible uphold a man made creed?

32. What will be done with those who preach or teach another word?
33. Is it perfectly safe to use man made creeds?
34. Do these people believe we MUST obey to be saved, or do they believe we are saved at faith?
35. What does James 2:24 say about that?
36. If saved by faith only, who would be saved?
37. Will Jesus confess in heaven those who refuse to confess Him here?
38. Did any believers ever refuse to confess Him before men?
39. Do these people immerse for baptism?
40. Do they say they baptize babies?
41. Is the word baptize one time translated sprinkle?
42. What is the Greek word for sprinkle? What is the Greek word for baptism?
43. Does the Bible say 'sprinkled with Him in baptism'?
44. If not, what does it say?
45. Does it require much water to sprinkle? Does it require much water to be baptized?
46. Do we go to, or bring water to sprinkle? Which do we do if immersed?
47. What did Jesus do; go down into, or bring water to Him?
48. Does the Bible teach baby baptism? Where?
49. When did sprinkling for baptism originate?
50. Are babies sinful? Do they need baptism?
51. Do these people teach sinless perfection?
52. Who was the only perfect man?

CHAPTER XIX

FRIENDS (QUAKERS)

“The rival claims of the adherents of the different ecclesiastical forms and creeds, and the discussions as to the respective rights of pastors and people caused thoughtful men of the country to become utterly dissatisfied with church and state, and, indeed, almost every existing institution.

It was in the midst of this period, in 1624, that George Fox was born, in Fenny Drayton, Leicestershire. . . . Fox soon gathered around him a band of preachers who, with himself, spread their doctrines far and wide in Great Britain, and later extended their missionary efforts in Ireland, the Continent of Europe, the West Indies, and North America, in which countries, particularly America, they gained many adherents. It does not seem to have been their intention to establish a new branch of the church, but, almost before they knew it, an organization was developed.

At first they called themselves ‘Children of Truth’ or ‘Children of Light,’ also ‘Friends of Truth,’ and finally the name that was given them was the ‘Religious Society of Friends,’ to which was frequently added ‘Commonly called Quakers.’ This last name was applied to them by a justice in response to an address, in which George Fox called on him to ‘tremble at the word of the Lord.’ . . . The first recorded visit of any Quaker to America was that of two women, Ann Austin and Mary Fisher, who arrived in Massachusetts from Barbados in 1656. . . . The culmination of their influence was reached in Pennsylvania, under the charter given to William Penn in return for a debt due by the Crown of his father, Admiral Penn. . . . The Relation of the Friends to the Indians was one of cordial interest, following the position taken not only by William Penn, but also by George Fox.

The early part of the nineteenth century was marked by divisions on doctrinal points, resulting in separations more or less serious. The most important of these was that popularly

known as the 'Hicksite' in 1827-28. This was followed by the 'Wilburite' in 1845 and the 'Primitive' a little later. . . . their poet, John Greenleaf Whittier, did perhaps as much as any one to make current the Quaker conception of Christianity." (*Government Report*, Vol. II, pp. 705-707.)

WHAT FRIENDS TEACH

They believe what they call "Light Within," or "Inner Light," which is demonstrated by a sudden advancement on any matter under consideration. Often one is supposed to preach, but he sits and waits for the "Light Within" to move him. After this wait he springs up talking or preaching. This is just one of the doctrinal peculiarities.

WHAT THE BIBLE TEACHES

I. THE LAW OF THE SPIRIT.

1. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2.) This is a contrast of the Old and the New Covenant, wherein the New is called "the law of the Spirit."

II. WE ARE TO STUDY THE WORD WHICH IS THE LAW OF THE SPIRIT.

1. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.)
2. We need to study to prepare instead of waiting for an "Inner Light" or waiting for the Spirit to move.
3. "Ye do err, not knowing the Scriptures, nor the power of God." (Matt. 22:29.)
4. We will be judged by the words. "He that rejecteth me, and receiveth not my word, HATH ONE THAT JUDGETH HIM; THE WORD that I have spoken, the same shall judge him in the last day." (John 12:48.)
5. But the New Testament is so closely connected with

the Holy Spirit that it is even called "the Spirit." "Who also hath made us able ministers of the New Testament; not of the letter, BUT OF THE SPIRIT." (2 Cor. 3:6.) So the Bible teaches, that we should study the Bible instead of waiting for an "inner light." Rom. 7:25.

III. We are now under the Lord's will which began AFTER his resurrection (Acts 13:39; Heb. 9:15-17.)

FRIENDS TEACH

III. "THE ABSENCE OF ALL OUTWARD ORDINANCES." (*Gov. Report.*)

1. That includes baptism.
2. It also includes the Lord's Supper.

WHAT THE BIBLE TEACHES

I. TO RESIST THE ORDINANCES INVITED SPIRITUAL DEATH.

1. "Whosoever therefore RESISTETH THE POWER (even national or state power), resisteth the ORDINANCE OF GOD: AND they that resist SHALL receive to themselves DAMNATION." (Rom. 13:2.)
2. If you call baptism an ordinance, the above inspired Scriptures show that you CANNOT afford to resist baptism.
3. Jesus says it is the BAPTIZED BELIEVER who will be saved. "He that believeth and is baptized SHALL BE SAVED." (Mark 16:16.)
4. Peter said baptism SAVES. "Eight souls were saved by water. The like figure whereunto even BAPTISM DOTH ALSO NOW SAVE US." (1 Pet. 3:20, 21.)
5. To refuse to be baptized is to reject the all wise counsel of God. "The Pharisees and lawyers rejected the counsel of God against themselves, (HOW!), BEING NOT BAPTIZED OF HIM." (Luke 7:30.)

6. The only way we are told how to get INTO Christ is by baptism. "Know ye not, that so many of US as were BAPTIZED INTO Jesus Christ were baptized into his death." (Rom. 6:3.)

"For as many of you as have BEEN BAPTIZED INTO Christ, have put on Christ." (Gal. 3:27.) These are the only two places that tell how to get INTO Christ, and both say we are BAPTIZED INTO HIM; but since the Quaker-Friends do not baptize it naturally follows that they are NOT IN CHRIST. Are you going to be saved OUT of Him?

7. Saved by the blood of Jesus IF we WALK in the light. (I Jno. 1:7.)

LORD'S SUPPER

II. This is another command, or example the Friends say is not to be.

1. If it is an ordinance, we have already seen that we should observe the ordinances or suffer the consequence. (Rom. 13:2.)
2. Jesus instituted the Lord's Supper, and said His blood was shed FOR, or UNTO the remission of their sins; Matt. 26:28 as he "took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: AND THEY ALL DRANK OF IT." (Mark 14:22, 23.)
3. Paul said it was done to show forth the Lord's death. To prove that the Christians as a church did partake of the Lord's Supper, I call your attention to what Paul said: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME." (I Cor. 11:26.) Since He has not come I know we should be doing this as we were taught, "TILL HE COMES."
4. They met for the specific purpose of partaking of the Lord's Supper.

In his condemnatory remarks Paul said "When ye come together therefore into one place, this is not to eat the Lord's Supper. For (because), in eating every one taketh before other his own supper: and one is hungry, and another is drunken." (I Cor. 11:20, 21.) "Upon the first day of the week, **WHEN THE DISCIPLES CAME TOGETHER TO BREAK BREAD.**" (Acts 20:7.)

5. To do it for any purpose other than that designed is sinful. "He that eateth and drinketh unworthily, eateth and drinketh **DAMNATION** to himself, (HOW?), **NOT DISCERNING THE LORD'S BODY.**" (I Cor. 11:29.) It is unscriptural to do it in the wrong way and it is unscriptural to **NOT DO IT IN THE RIGHT WAY.**

WHAT FRIENDS TEACH

"The society of Friends includes monthly, quarterly, and yearly meetings." (*Government Report*, Vol. II, p. 707.)

WHAT THE BIBLE TEACHES

1. They had **ONE BODY**, (Eph. 4:4), which is **THE CHURCH**, (Eph. 1:20-23), and not a hint about any such a society at any time, much less meeting at a stated time, "monthly, quarterly or yearly." **WHERE DID YOU PEOPLE GET THAT?**
2. That Church met once a week, and had the communion. **". . . CAME TOGETHER TO BREAK BREAD.**" (Acts 20:7), and the same Scripture said it was on **THE FIRST DAY OF THE WEEK.**
3. It is the manner of some to neglect the assembly, but we should not. "Let us consider one another to provoke unto love and unto good works: **NOT** forsaking the **ASSEMBLING** of ourselves together, **AS THE MANNER OF SOME IS.**" (Heb. 10:24, 25.) It is the manner of the Friends Society "to neglect it and it is condemned in the next few verses of the same Scripture, which one should read.

LESSON STUDY

1. Who was the founder of what is known as the Society of Friends?
2. Did he start out to make a new denomination?
3. Were they settled on a name to begin with?
4. Name some of the titles by which they were variously called?
5. How did the name Quaker come about?
6. Who were the first Quakers to set foot on American soil? What year?
7. What was the greatest help the Friends ever received?
8. Who was the man who helped them at that time?
9. Give me the names of the divisions among them.
10. What great poet was a Quaker, or belonged to the Society of Friends?
11. What do the Friends believe about a sudden appeal in their religion?
12. What is the law of the Spirit?
13. Should we study the word of God?
14. If we do not study, what then?
15. By what will we be judged in the final day?
16. What do Friends think about baptism? Do they practice it? What kind?
17. Does the fact to call a thing an ordinance excuse them from obeying it?
18. Did Jesus say the believer who is NOT baptized shall be saved?
19. What did Peter say about baptism saving a person?
20. Can we reject being baptized and still be in harmony with God's counsel?

21. How does one get INTO Christ?
22. What do Friends teach by way of partaking of the Lord's Supper?
23. Who instituted the Lord's Supper?
24. How long is this supper to continue?
25. For what did some meet and on what day did they meet in the church?
26. How can one eat and drink DAMNATION to himself?
27. What kind of meetings do Quakers or Friends have?
28. What kind of a society did the church in the New Testament have?
29. Did some neglect the assembly in Bible times? Was it a sin?
30. Do you think the Friends position harmonized with the New Testament?
31. Do you read any thing about such a church, with such a name in the Bible?

CHAPTER XX

JEHOVAHS WITNESSES (RUSSELLITES)

This peculiar denomination had its origin with Charles Taz Russell, in Pittsburgh, Pa., where its founder was born February 16, 1852. His death occurred at Pampa, Texas on November 1, 1916 at the age of 64. Pastor Russell as he was generally and best known, gave more prestige to the denomination he originated, than its subsequent leaders, Judge (?) Rutherford, or the present head, N. H. Knorr. It seems to be weakening all the time and has definitely gone under-ground, in that you never know who is the writer of any article.

That was not true during the life of Russell himself, for he put out a series of books, known as *Millennial Dawn*, or *Studies in the Scriptures*, and all knew he was the man who produced them. He also believed it to the extent that he was willing to defend it in debate. In February 1908, in the city of Cincinnati, Ohio Pastor Russell engaged one of my friends and brother, L. S. White, who then lived in Dallas, Texas in a week long debate. But be it said to their good judgment and sense, they have been very careful about having others with my brethren.

At the funeral services of their beloved Pastor Russell, who died in 1916, J. R. Rutherford delivered the funeral oration, and proved himself to be quite apt, with such complimentary remarks as: "Our dear brother sleeps not in death but was instantly changed from the human to the divine nature and is now forever with the Lord."

Of course this man was rewarded by being placed in the limelight which had been occupied by Pastor Russell. But, like others, instead of being like angels, as they styled themselves, Rutherford also died. Thus it was again the "little flock" who was disturbed as to who would be the "Queen bee," but eventually they settled on Mr. Knorr, who is now president of the company.

Russell began his erroneous preaching about 1872, when he organized a group and it was called "Russellites," and that name stuck with them for years, finally it was changed to Jehovah's Witnesses, which is a misnomer.

One must see and know before he can be a real witness. Not one of these people, who live now, or ever did live, know God in a personal way, because "Ye have neither heard his voice at any time, NOR SEEN HIS SHAPE." (John 5:37.) For this reason I say you have misapplied the name, because no man is an eye witness of the great Jehovah.

These people have a paper, published in Brooklyn, N. Y., where they have their headquarters. The paper is called "The Watchtower."

WHAT THESE WITNESSES BELIEVE

That their works are inspired. "No doubt they (Scriptures) have for centuries served the divine purpose of concealing truth UNTIL THE DUE TIME for it to be understood; and even then, FROM ALL EXCEPT THE SPECIAL CLASS of consecrated ones FOR WHOM IT WAS INTENDED." (My Caps.) Russell's *Studies in the Scriptures*, Vol. II, p. 142.) Of course they are the special class.

WHAT THE BIBLE TEACHES

- I. "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35.)
- II. If they can understand it, so can others. We are told to "Search the Scriptures." (John 5:39.)

WHAT THESE WITNESSES TEACH

They prophesied, often, that CATHOLIC POWER WOULD END: "At the exact 'time appointed,' 1799, the end of the 1260 days, the power of the Man of Sin, the great oppressor of the church, was broken and his dominion was taken away." (*Ibid.*, Vol. III, p. 122.) Has it?

LORD'S ADVENT: "Of all the prophecies. . . none more striking and convincing than this one. . . . The date of our

Lord's second advent, . . . we have already shown to be A. D. 1874." (*Ibid.*, Vol. IV, p. 211.) Rutherford missed this date also "The time of the Lord's second presence dates from 1874." (*Harp of God*, p. 236.)

"Our Lord, the appointed King, is now present, since October, 1874, A. D. . . . and the formal inauguration of his kingly office dates from April, 1878, A. D. . . (the gathering of 'his elect'), is now in progres. . . . 'the bride,' was set up in 1878." (*Studies in the Scriptures*, Vol. VII, p. 621-622.) "We hold that it is a most reasonable inference, and one in perfect harmony with all the Lord's plan, that in the spring of 1876 all the holy apostles and other 'overcomers' of the Gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master." (*Ibid.*, Vol. III, p. 234.)

This is also what they call the millinum, but "the time of trouble or 'day of wrath' which began October 1874." (*Ibid.*, Vol. VI, p. 605.)

Thus we see the glorious days of the Millinnium will be full of TROUBLE. Of course my declaration is based upon the condition IF these people be right in their prophetical investigations, which they are NOT. GENTILES RULE CEASED 1914. It teaches ". . . the end of the times of the Gentiles, i. e., the full end of their lease of dominion, will be reached in A. D. 1914." (*Ibid.*, Vol. II, p. 76.) So the millennium will be a troublesome time, in spite of the fact the Lord is here as king, sitting on His throne, with ALL His apostles about him, the door having been closed to sinners, so they can't bother. "The general 'call' (the favor of the Gospel age), ceased with October A. D. 1881. . . This favor. . . which we have seen ceased, totally and forever, in October, 1881." (*Studies in the Scriptures*, Vol. III, pp. 217-218.) "Sometime before the end of A. D. 1914, the last member of the divinely recognized church of Christ. . . will be glorified with the Head." (*Ibid.*, Vol. II, p. 77.) "The Christ is composed of Jesus, the great and mighty Head, and 144,000 members." (*Harp of God*, p. 87.)

WHAT THE BIBLE TEACHES

- I. "Whether there be prophecies, **THEY SHALL FAIL.**" Cease. (I Cor. 13:8.)
- II. "Of that day and that hour knoweth no man, not the angels which are in heaven, **NEITHER THE SON**, but the Father." (Mark 13:32.) Only God and the Russellites, **KNOW** the date of the Lord's second advent. (According to their teachings.)
- III. To try to palm off the belief that the Lord and His apostles were all raised years ago, is so absurd that it could not be considered serious enough to be a religious idea.
- IV. They are likened to some of old where we read, "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, **BY PROMISING** him life." (Ezek. 13:22.)
- V. With regards to the **SHUT DOOR** to keep people out at **THIS TIME** read: "He that is true, he that hath the keys of David, he that **OPENETH**, and **NO MAN SHUTTETH**, **AND NO MAN OPENETH.**" (Rev. 3:7.) He is with them teaching the way of salvation "even unto the end of the world." (Matt. 28:20.) Your mother Adventists taught the same thing.

WHAT THESE WITNESSES TEACH

THEIR WRITINGS ARE INSPIRED. "The Scripture Studies" are practically the Bible itself. . . Furthermore, not only do we find that people cannot see the Divine plan in studying the Bible by itself, but we see, also, that if any one lays the 'Scripture Studies' aside, even after he has used them, after he has become familiar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood the Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had read merely the '**SCRIPTURE STUDIES**' with their refer-

ences, and had not read a page of the Bible, as such, he would be in the light at the end of two years, because he would have the light of the Scriptures." ("Watchtower," Sept. 15, 1910, p. 298.)

WHAT THE BIBLE TEACHES

- I. "All Scripture is given by inspiration of God, . . . that the man of God may be perfect, thoroughly furnished unto ALL GOOD WORKS." (I Tim. 3:16, 17.)
- II. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. 22:18.)
- III. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)
- IV. All things pertaining to life and godliness were given long before Russell, Rutherford, or Knorr. (2 Pet. 1:3.)
- V. No man, therefore, can add to the inspired Book without being condemned for it.

WHAT THESE WITNESSES TEACH

- I. "DEATH MEANS NONEXISTENCE." (Rutherford, *Reconciliation*, p. 296.)
- II. "When a man dies, he is as dead as a dead dog." (Rutherford, *Deliverance*, p. 324.)
- III. DEATH IS ANNIHILATION. "If they could not expiate their guilt before death, they certainly could not do it when dead—when not in existence." (*Studies in the Scripture*, Vol. I, p. 154.)
- IV. BODY OF JESUS NEVER RESURRECTED. "It was necessary, . . . that the man Christ Jesus should never live again, should remain dead, . . . for the MAN Jesus is dead, forever dead." (*Ibid.*, Vol. V, p. 454.)
- V. BODY MIRACULOUSLY REMOVED. "Somewhere Jehovah miraculously preserved that body." (Rutherford, *Deliverance*, p. 170.)

- VI. "Our Lord's body was, however, supernaturally removed from the tomb; . . . whether it was dissolved into gasses or whether it is still preserved. . . no one knows." (*Studies in the Scriptures*, Vol. II, p. 129.) "The man Jesus is dead, forever dead. . . ." (Russell, *Study in the Scriptures*, Vol. V, p. 454.) "As a man, he forever remains dead." (Rutherford, *Creation*, p. 196.)

WHAT THE BIBLE TEACHES

- I. To kill does not annihilate the soul; man cannot do that (Matt. 10:28.)
- II. "This man because he continueth ever, hath an unchangeable priesthood." (Heb. 7:24.)
- III. "At the sepulchre angels asked why seek ye the living among the dead? He is not here, but is risen." (Luke 24:6.)
- IV. "And there they found not the body of the Lord Jesus." (Lk. 24:3.)
- V. "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)
- VI. JESUS SAID: "I am the God of Abraham, and the God of Isaac, and the God of Jacob. GOD IS NOT THE GOD OF THE DEAD, BUT OF THE LIVING." (Matt. 22:32.)

THESE WITNESSES TEACH

THE SECOND CHANCE THEORY. "The 'ransom for all' given by 'the man Christ Jesus. . . . does guarantee to every man ANOTHER OPPORTUNITY OR TRIAL FOR LIFE EVERLASTING.'" (*Studies in the Scriptures*, Vol. I, p. 150.)

WHAT THE BIBLE TEACHES

- I. "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2.)
- II. "He that believeth and is baptized SHALL BE SAVED." (Mark 16:16.)

- III. The rich man who lifted up his eyes being in torment wasn't offered another chance, neither would they send Lazarus back to the world to give his brothers in the flesh a **SECOND CHANCE**. Luke 16.
- IV. "Whither I go, ye **CANNOT** come. . . for if ye believe not that I am he, ye shall die in your sins." (John 8:21-24). **NO OTHER CHANCE AS YOU CAN SEE**.
- V. Some who had been dead for years were seen on the mount with the Lord. (Matt. 17:3.)

WHAT THESE WITNESSES TEACH

ON EARTH SOME WILL NEVER DIE. "Prophet Isaiah describing this period: (**THE MILLENIUM**), 'The sinner a hundred years old shall be accursed (Cut off);' though dying at that age he would be but a child; because by even outward obedience to the reasonable and just arrangements of the kingdom, he might live at least to the end of the Millennium. Isa. 65:20; Acts 3:23." (*Ibid.*, Vol. VII, p. 643.)

WHAT THE BIBLE TEACHES

- I. **MAN HAS DEATH APPOINTMENT TO MEET.** "It is appointed unto men once to **DIE**, but after this the judgment." (Heb. 9:27.)
- II. "That which befalleth the sons of men befalleth beasts; **EVEN ONE THING BEFALLETH THEM**: as the **ONE DIETH**, so dieth the other. . . All are of the dust, and all turn to dust again." (Ecc. 3:19-21.)

WHAT THE WITNESSES TEACH

PART OF OUR BIBLE NOT INSPIRED. "Mark 16:9-20 is spurious. These verses are admitted by all scholars to be an interpolation. They are not found in any of the early Greek MSS., and are certainly not genuine." (*Ibid.*, Vol. VI, p. 649.)

WHAT THE BIBLE TEACHES

- I. "**ALL** Scripture is given by **INSPIRATION OF GOD**." (2 Tim. 3:16.)

- II. "The text of the New Testament is derived from three sources—Greek Manuscripts, ancient Translations, and Quotations of the Fathers and other ancient writers." (*A Companion to the Greek Testament and English Versions*, Philip Schaff, p. 85.)
- III. We only have THREE Greek MSS (Manuscripts), and each of them was discovered in the fourth century. They are called Vaticanus, Sinaiticus, and Washington. But we do have statements from Fathers (Soon following the apostles), and Versions—Translations from the second and third centuries.
- IV. Irenaeus, Papias, and Justin Martyr, each from the second century used Mark 16:9-20 as though it were inspired, before the MSS we now have.
- V. We also have five versions of the second century, each of which has Mark 16:9-20 as inspired. Hyppolytus and Celsus, writers of the third century, both make reference to the passage as being a part of the Scriptures.
- VI. In the fourth century, ONE of the three MSS have the whole of Mark as we have it in our Bibles; that is the Washington MSS. THREE translations came out in that century with it, and SEVEN Fathers used it as inspired Scripture, and was never disputed by any real scholar in any century following.
- VII. "The ancient and honorable, he is the head; and the prophet that teacheth lies, HE IS THE TAIL." (Isa. 9:15.) WHERE IS THE TAIL IN THIS MATTER? So, "Beware of FALSE prophets." (Matt. 7:15.)

WHAT THESE WITNESSES TEACH

Apparently, they are against the civil government which protects them. They refuse to recognize the stars and stripes, the American flag, and thus they have caused people to believe that they are not loyal citizens.

WHAT THE BIBLE TEACHES

- I. "Let every soul be subject unto the higher powers, . . . whosoever therefore resisteth the power, resisteth the ordinance

of God: and they that resist shall receive to themselves damnation. For rulers are NOT A TERROR." (Rom. 13:1-3.)

- II. "Submit yourselves to every ordinance of men for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent for the punishment of evildoers, and for the praise of them that do well." (I Pet. 2:13, 14.)

WHAT THESE WITNESSES BELIEVE

Because, under the Old Testament, and a different law to which is applicable to us, Heb. 7:12, 13, they were taught "flesh with the life thereof, which is the blood thereof, shall ye not eat," Genesis 9:4 et al, they refuse blood transfusion to save a life. QUOTE: "Chicago.—A 9-day-old baby boy died in Chicago early Thursday after his parents, members of Jehovah's Witnesses, refused to authorize blood transfusions which doctors said would save the infant's life." (International News. Published in the "Houston Texas Daily Chronicle," January 14, 1954.) I have eighteen or twenty more articles clipped from newspapers where they have had trouble with civil authorities for various causes, for draft evasion, neglecting their families, causing disturbances, etc. One man took a knife and cut off his physical hand in order to be true to this faith.

WHAT THE BIBLE TEACHES

- I. Peter said "I have never eaten any thing that is common or unclean." And the voice spake unto him again the second time, What God hath cleansed, that call not thou common." (Acts 10:14, 15.)
- II. Paul said some would be forbidding certain meats saying further "God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be REFUSED." (I Tim. 4:3, 4.)
- III. No place in the Bible are we told not to use blood transfusions.

WHAT THESE WITNESSES TEACH

CONTRADICT THEMSELVES: "It was impossible for a human mind to look down through the corridors of the ages and foretell what was in the future." (*Millions Now Living Will Never Die*, p. 8.) But most of their theories are based on prophecies. Even in the same book (pp. 89, 97, and 98), tells us about "the Jubilee Cycle is to begin in 1925, and the early phase of the kingdom shall be recognized"; also it said Abraham will return to the earth in human perfection. Isaac and Jacob will also be raised that year, and some will return from old age to their youth.

Some years back these people put out a small booklet called "Christendom or Christianity" and on page 27 of the booklet Matt. 24:14 is quoted thus "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; AND THEN SHALL THE END COME." But the "Watchtower" (Feb. 1, 1952, p. 88), the same passage is used in another sense thus "this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, AND THEN THE ACCOMPLISHED END WILL COME." This change suits them better. These quotations are from their new translation of the Bible called *The New World Translation*. From one of Rutherford's books, *Reconciliation*, p. 218, it says "His life blood flowed out fully met the requirements and produced the ransom." Also "Neither was it necessary that our Lord's person should be wounded and his blood literally shed," (*Studies in the Scriptures*, Vol. 5, p. 443.)

In 1950, these people put out a translation of their own called *The New World Translation of the Christian Greek Scriptures*, in which they have a "Foreword" reaching to page twenty-seven inclusive, most of which is devoted to trying to prove that Jehovah is the DIVINE name, and of course they find the word witness occasionally, hence a church name, all arranged and proved but not by the Scriptures. In this "Foreword" I read: "The endeavor of the New World Translation Committee has been to avoid this snare of religious traditionalism. This very effort accounts for distinguishing this differently as a translation of the 'Christian Greek Scriptures'."

(p. 6.) But if there was ever a translation that tried to portray a distinct sectarian doctrine, this is that ONE translation. For instance in the above quotation, in trying to show that we should not use Christ or Christian, but Jehovah, they speak of the New Testament as "Christian Greek Scriptures."

Again, it is stated: "The Greek text that we have used as the basis of OUR (My Caps), New World Translation is the widely accepted Wescott and Hort text (1881), . . . Where we have varied from the reading of the Westcott and Hort text, OUR FOOTNOTES SHOW THE BASIS FOR OUR PREFERRED READING." (My Caps), (Page 8.) In other words, Westcott and Hort is used WHEN IT SUITS OUR FANCY. They are correct when they say: "No uninspired translator or committee of translators can claim any direct command from the Most High God to engage in translating the divine Word into another language" and I ask then, why did you attempt to do it? Why didn't you stay with Wilson's *Emphatic Diaglot* as you had for some time. Is it because a religious body, who gives away so much religious literature, has this book COPYRIGHTED"? (Flyleaf.)

"Mr. Knorr released the NEW WORLD TRANSLATION OF THE CHRISTIAN GREEK SCRIPTURES on Wednesday afternoon, August 2 (At one of their GREAT Conventions in New York City, 1950), and described a number of its features. And before the Assembly closed on the following Sunday 85,850 copies of this NEW WORLD TRANSLATION had been placed with the conventioners, and now our factory has passed printing 250,000 copies of it." ("The Watchtower," February 15, 1951.)

LESSON STUDY

1. Where did the Lord promise to start His church? (Luke 24:46-49.)
2. Where do the Jehovah's Witnesses say they started? Who started it?
3. Who followed Russell as head of that institution?
4. Who is its present head?

5. Who wrote what is known as *Millennial Dawn* or *Studies in the Scripture*?
6. Do they tell who is the author of their books in these days?
7. How do they compare their original writings with inspired writings?
8. Who delivered the funeral oration for "Pastor" Russell?
9. In what year did this occur?
10. What is their acknowledged official publication?
11. Is it true to the Bible?
12. What was the first name used by these people?
13. In what year did they begin?
14. How can a person become a real WITNESS?
15. Have any of these people ever SEEN God?
16. Is any of their writings, from Russell to the present time, by inspiration?
17. Is God a respecter of person?
18. Then why are not all able to write by inspiration?
19. Is this a body of people who rely heavily upon prophecies?
20. Have they prophesied considerably themselves?
21. Have they failed in any of these prophetic statements? Tell about some of these.
22. Did the Catholic power fail in 1799, as they said it would?
23. Did the Lord actually come to earth in person, in 1874? Did they say He would?
24. In what month of 1874 did they say the Lord would come?
25. If He had come, as promised, would we have known it? (Rev. 1:7.)
26. Do you think the apostles and others were raised in the spring of 1878?

27. What proof do you have for it, if it is true
28. Has God ever closed the door of salvation to any people?
29. When do they say He did it?
30. According to these people what does it take to complete the Christ?
31. Does even the Son of God know just when the end is to come? See Mark 13:32.
32. What did Ezekiel say about false prophets? (Ezek. 13:22.)
33. Can we learn the way of life by the Scriptures alone?
34. What do these people say about that?
35. Did Russell think people would drift back if they left off the *Studies in the Scriptures*? (Russell's publications.)
36. But if they left off the Bible and stayed with the Scripture Study, what would happen?
37. What does the Bible teach on that subject?
38. To these people, what does death really mean?
39. Do they say we are dead as a dead dog?
40. Then when Jesus died for us was He as dead as a dead dog?
41. Is Jesus dead now?
42. Did Paul say He was dead forever, or continues for ever? (Heb. 7:24.)
43. Is God a God of the dead?
44. Is He the God of some who died years ago? (Matt. 22:32.)
45. Are we to be given a second chance for our salvation, even after we die?
46. Will all die? (Heb. 9:27.)
47. Do these people teach differently?
48. Is all our Bible inspired?

49. What do you think in that respect of Mark 16?
50. What do these people, and some few others beside infidels, say about this?
51. Is it sinful to salute the flag of our country?
52. Do these people do it?
53. Are we to be subject to the country which gives us protection?
54. What do these people say about blood transfusions?
55. What do you think about it?
56. Why do you think these people put out a new translation, and copyright it?
57. What is it called?
58. What translation did they use before this one in 1950?
59. Does it contradict their teachings? (Heb. 7:24.)
60. Do you think this is a money-making scheme?
61. Did Russell say the blood of Jesus was necessary?
62. Did Rutherford teach it differently?
63. Is that a contradiction?
64. Did inspired men of God contradict each other?
65. Are these men inspired?

CHAPTER XXI

JEWS

“A worshipper of God who follows the Mosaic law and ritual. . . . Under the monarchy as Israelites, and during foreign domination as Jews. The modern representatives of this stock call themselves HEBREWS in race and language, and ISRAELITES in religion but JEWS in both senses.” (Funk and Wagnall, *New Standard Unabridged Dictionary*, Vol. I, p. 1319.)

God promised to make of Abraham a great nation (Gen. 12:2, 3), also in the same Scripture God promised “in thee shall all families of the earth be blessed.” Then He again made a promise to him that He would give to him a great body of land. (Gen. 15:18-21.) In making these promises come to pass, a great nation was developed which has been variously called Jews, Hebrews, and Israelites. You may choose your own name for them, but any time either is referred to in this study, it refers to the same people until we might call Christians Israelites in and under the New Testament Scriptures. (Rom. 9:6-8.)

The Israelitish religion, or the religion to which the Jews held, is much older than Christianity. But Christianity took the place of the Jewish religion. The belief in life after death, seems to have been universal even thousands of years before Jesus died and was raised. Job asked the question: “If a man die shall he live again?” (Job 14:14.) It was not known, but nature makes men look for a happy hereafter. This thought is taught in Hebrew Religion by W. O. E. Oesterley and Theodore H. Robinson, *Hebrew Religion*, p. 18ff.

Abraham was divinely called from Ur to become the progenitor of the chosen people through whom God will reveal Himself in His word and in Christ. To this end a nation is required. This was the first great call recorded in the Bible with a religious significance attached. But before that and following Noah, Shem was selected as the new head of the Messianic line. It is the beginning of a new order of things. In Genesis only

the line of Shem is given, because of its purpose, that was all that was necessary. Abraham came of that line, but there were other races in that day, and just how long they dwelt together we have no way of knowing. It was, doubtless an extended period. It belongs to what is called the Pre-historic Age. But the very brief sketch that is given is consistent with the Biblical purposes which is not historical but redemptive, and to this end the historical is subordinate.

The call of Abraham was the beginning of a new great order in Messianic developments. The line has run through individuals from Seth to Shem, covering many centuries. It is now to take a national form and Abraham is selected as the head of the Messianic nation. Now we see the line expanded from individuals to the national and in passing through the latter individuals must, of necessity, be selected until the actual line is narrowed down to the family.

In Abraham we have pre-eminently the man of faith. It is by faith we appropriate all the benefits of divine grace. (These facts are taken from helps in *The New Analytical Bible*, John A. Dickson Publishing Co., Chicago, p. 25 and p. 62.)

But deprived of their political power and national autonomy, the Jews concentrated their whole spiritual life upon the study of the law, and produced the Talmud. As long as the Temple stood, Judaism still preserved much of its Mosaic cast, although leavened by Pharisee-ism. But the transition from Mosaism to Talmudism opened a chasm between Jews and Christians, which made an impartial examination of Christianity on the part of the Jews impossible. (This information is from Schaff-Herzog's *Encyclopedia*, Vol. II, p. 1180.)

There were Jews in America in a very early day. In New York, then New Amsterdam, there were Jews in 1654, and in the fall of that year a company of Jewish refugees arrived from Brazil, who settled in the colony. Although the Dutch authorities of New Amsterdam favored the Calvinist church, and did not permit persons of other faiths to hold public assemblies, the Jews established their worship upon arrival in the town, the population of which then numbered only about 800 people. In

July of 1655, they applied to the authorities for a plot for a cemetery. With the granting of this application, in 1656, the Congregation Sheerith Israel (Remnant of Israel) the first Jewish congregation in North America, entered upon its career as an institution. Its first minister was one named Saul Brown (originally Moreno, Spanish for Brown), who came to the congregation from New Port, R. I., and he officiated in the synagogue regularly. He died in the year 1682, at which time the congregation was occupying a rented building on Mill Street, now Williams Street. (*Government Report*, Vol. II, p. 763.)

WHAT THE JEWS TEACH

They have what is known as the Talmud. This is a book similar to man made creeds.

WHAT THE BIBLE TEACHES

- I. The Scriptures are given by inspiration. (2 Tim. 3:15-17.)
- II. The Bible says not a word about a Talmud, therefore it is an addition.
- III. It is adding to, and the plagues of this book will be added because of it. (Rev. 22:18.)
- IV. To add to the law of Moses was wrong, "Ye shall not add unto the word which I command you." (Deut. 4:2.)
- V. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:6.)

WHAT THE JEWS TEACH

There is **ONLY ONE GOD**; the Messiah has not yet come.

WHAT THE BIBLE TEACHES

- I. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14.) **THIS WAS DEFINITELY FULFILLED.**
- II. "Behold, a virgin. . . shall bring forth a son, and they shall call his name Emmanuel." (Matt. 1:23, as quoted by an angel.)
- III. "He made his grave with the wicked, and with the rich in

his death.” (Isaiah 53:9.) This prophecy was completely fulfilled.

- IV. “When the even was come, there came a rich man of Arimathea, named Joseph, . . . and begged the body of Jesus . . . and laid it in his own new tomb.” (Matt. 27:57-60). He was crucified between two thieves. (Luke 23:33.)
- V. One cannot honor God without honoring the Son. (John 5:21-23.)
- VI. Jews thus reject their own prophets and Jesus calls such fools (Lk. 24:25, 26).

WHAT THE JEWS TEACH

Give their life before surrendering to the teachings that are not acceptable to Jewish traditions.

WHAT THE BIBLE TEACHES

- I. You shall know the truth and the truth shall make you free. (John 8:32.)
- II. But “whosoever EXALTETH himself shall be abased.” (Luke 14:11.)
- III. They exalt themselves equal to the ONLY one who lived sinless. (Heb. 4:15, 16.)
- IV. “Ye do err, not knowing the Scriptures.” (Matt. 22:29.) Old Testament, too.
- V. A Jew called Saul fought against the Christ and regretted it. Acts, chapter nine.
- VI. The Old Testament Scriptures are full of prophecies of Jesus.

WHAT THE JEWS TEACH

There is no mediator between God and man.

WHAT THE BIBLE TEACHES

- I. “For there is ONE God, and ONE mediator between God and men, the man Christ Jesus.” (1 Tim. 2:5.)

- II. "He (Christ) is the mediator of a better covenant, which was established upon better promises. For if that **FIRST** covenant had been faultless, then should no place have been sought for the second." (Heb. 8:6, 7.)
- III. "Wherefore then serveth the law? It was added because of transgressions, **TILL THE SEED** should come to whom the promise was made." (Gal. 3:19.)

WHAT THE JEWS TEACH

They teach that they are a special selected people for God.

WHAT THE BIBLE TEACHES

- I. "There is no difference between the Jew and Greek." (Rom. 10:12.)
- II. "We are all baptized **INTO** one body, whether we are Jew or Gentile." (1 Cor. 12:13.)
- III. "There is neither Jew nor Greek. . . for ye are **ALL** one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:28, 29.)
- IV. "He is our peace who hath made **BOTH** (Jew and Gentile) one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make **IN HIMSELF OF TWAIN (TWO) ONE NEW MAN**, so making peace; and that he might reconcile **BOTH** (Jew and Gentile) unto God in one body by the cross." (Eph. 2:14-16.)
- V. The **BODY** is the church, therefore all are now reconciled unto God in the one church to which the Lord adds such as should be saved. (Eph. 1:18-23; Acts 2:47.)
- VI. "Then Peter opened his mouth, and said, **OF A TRUTH I PERCEIVE THAT GOD IS NO RESPECTOR OF PERSONS.**" Peter was a Jew. (Acts 10:34.)
- VII. This special law to Jews was to last till the seed came. (Gal. 3:19.)

VIII. The seed was Jesus the Christ. (Gal. 3:16.)

IX. God would "have ALL men to be saved." (1 Tim. 2:3, 4.)

WHAT JEWS TEACH

Pray direct to God, without Jesus Christ being mentioned.

WHAT THE BIBLE TEACHES

I. Many Modernists pray and never mention our mediator. IT'S WRONG.

II. What a blessing to be permitted to pray and have prayers answered.

III. While Jesus was here he taught his disciples how to pray and not one time was his name or authority mentioned in that prayer, which is generally called the Lord's prayer. (Matt. 6:9-13.)

IV. But Jesus was born under the law. (Gal. 4:4.)

V. Jesus also lived under that law, and he kept it perfectly. (Matt. 5:17, 18; 8:4; 23:1-3.) He also taught his disciples to keep that law.

VI. Those under the law did not have Jesus as a mediator, hence prayed direct to God, as Jesus taught them.

VII. Grace and truth came by Jesus Christ. (John 1:17.)

VIII. We are under grace which appeared to all men. (Tit. 2:11, 12.)

IX. The law of grace, being the Lord's will, was not in force till after his death, and resurrection. (Heb. 9:16, 17.)

X. The law under which they lived and worshipped was given by Moses. (Jno. 1:17.)

XI. Under grace we are taught to pray through Jesus as our mediators. (Col. 3:17.)

XII. Give thanks to God through the name of Jesus Christ (Eph. 5:20.)

XIII. Paul, a Jew, said "I thank my God through Jesus Christ." (Rom. 1:8.)

WHAT THE JEWS TEACH

The New Testament is a fake and not to be observed or believed.

WHAT THE BIBLE TEACHES

- I. So many Old Testament Scriptures are tied with the New Testament.
- II. Joel 2:28 is said by Peter to have been fulfilled, at least in part, on the first Pentecost after Jesus was crucified. (Acts 2:16-17.)
- III. Zech. 12:10 is also fulfilled on the same Pentecost. (Acts 2:36-38.)
- IV. The word of the Lord would go forth from Zion or Jerusalem, (Isa. 2:2, 3) after His resurrection Jesus confirmed that truth, (Luke 24:46-49.) On the day of Pentecost just mentioned it did come to pass. (Acts 2.)
- V. Jeremiah 31:31-34 was a quotation concerning the great change that would come and it is quoted almost verbatim in Hebrews 8:7-13.
- VI. The New Testament brings salvation that could not be enjoyed under the Old. (Acts 13:39.)

WHAT THE JEWS TEACH

That the Jews are still to receive the land promise, and return to Palestine.

WHAT THE BIBLE TEACHES

- I. God did promise Abraham and his descendants a large tract of land.
- II. God fulfilled His agreement. "The Lord gave Israel ALL the land which he swore to give unto their fathers; and they did possess it, and dwelt therein . . . There failed not ought of any good thing which the Lord had spoken unto the house of Israel; ALL CAME TO PASS." (Josh. 21:43-45.)

- III. This land was given on conditions. (Deut. 30:16-18.)
- IV. If they didn't meet these conditions they would be cast out; and they did not meet the conditions (I Kings 9:7; Jer. 31:32.)
- V. So Amos saw "The end is come upon my people of Israel." (Amos 8:2.)
- VI. Moses had said they would "become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." (Deut. 28:37.)
- VII. The kingdom of Christ, into which men are translated (Col. 1:13) is spiritual, not material or national.
- VIII. "Now it is neither Jew nor Greek, and if ye be IN CHRIST, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:28-29.)
- IX. And it is not "Israel after the flesh" any more. (1 Cor. 10:18.)
- X. "So ALL Israel SHALL BE SAVED"—that is ALL who are real Christians (Rom. 11:26), and Israel is no more a national, material, or physical affair, but those who are Christians have inherited the promises of obedience and it is not inherited by a blood line under this new and spiritual law.

LESSON STUDY

1. What is the definition of these people? (Funk and Wagnal.)
2. Under what were these people called Hebrews?
3. Under what were they called Israelites?
4. Under what were they called Jews?
5. To whom did God make the promise of a great nation?
6. In the same promise who would be so wonderfully blessed?
7. What did He say about giving Abraham land?
8. Are Christians called Israel ever in the New Testament?
9. Is the Jews' religion older than Christianity?

10. What made the Jews' religion older than Christianity?
11. Which do we have today, Jewish religion or Christianity?
12. Have the modern Jews given up their religious ways for Christianity?
13. Did people think there was a future life, even before Jesus came to the earth?
14. What did Job say about it? Who answered Job's question and how long was that after Jesus arose?
15. What was the first great religious call recorded in the Bible?
16. Was this call the beginning of something? What?
17. Who was selected to be head of this great nation?
18. What was Abraham called, in connection with his faith? (Father of the faithful.)
19. When were the Jews first known to be in North America? Where were they settled? In what year was this?
20. Where did a group of Jews come from to New Amsterdam in the fall of 1654?
21. Did the Calvinistic churches give the Jews a warm welcome?
22. What did the Jews do about that? Did they give up and stop?
23. What was the population of New York at that time?
24. When was their first congregation established in New York?
25. What was that church called? What did its name mean? Who was its first preacher?
26. Do these people have a creed book? What is it called?
27. Is it right to add something to God's work? Did the Old Testament condemn adding to?
28. Do Jews believe in THE Christ, or in A Christ?
29. Was Isa. 7:14 fulfilled? Where and when was it fulfilled?

30. Was Isa. 53:9 fulfilled and if so, when and where was it fulfilled?
31. Are the Jews strict believers in their religion? What would they do before giving up what they believed?
32. Are the Jews to receive the promised land or did they receive it?
33. Was it ever promised to them?
34. If they received it, please prove it by the Scriptures.
35. Was the promise made conditionally?
36. Did the people ever break the conditions? Did they break the contract?
37. Who saw their end?
38. What things would be said of them when they were divided?
39. Is Israel still national? If not, what is Israel today? Will all Israel be saved?
40. What does it mean, "And so all Israel shall be saved"? Does that mean all Jews will be saved?
41. Are the nations separated now?
42. What made the difference? Where are we saved?

CHAPTER XXII

LATTER-DAY SAINTS

(MORMONS)

What is known as "The Church of Jesus Christ of Latter-Day Saints," but perhaps better known generally as Mormons, was founded by Joseph Smith, a native of Vermont in 1830, at Fayette, Seneca County, New York with six members, on April 6, 1830. About ten years previously, when Joseph Smith was fourteen years of age he had become deeply interested in the question of the salvation of his soul and in the true church of Christ and he was particularly disturbed by the variety of denominations and the varied interpretations put upon certain passages of Scripture by the different sects. While in the woods near his father's home, he said that he had a vision of great light and that two glorious personages appeared before him commanding him to join none of the religious sects, because the Lord was about to restore the gospel that had not been represented in its fullness by any of the churches existing at that time.

Three and one half years later, he received another vision in which he was instructed as to the second coming of Christ and his own relation to the coming dispensation. He was also directed by an angel to the place where were to be found the plates from which the Book of Mormon was translated, and he was instructed to visit the place on the corresponding date each year. He was not permitted, however, to receive the plates until September 22, 1827 which was the first anniversary after he had passed his twenty-first birthday, but when he received them he translated the records dictating the translation to Oliver Cowdery and others who wrote it down. This work was completed in the summer of 1829 and was put in the hands of the printer in August. Prior to this, on the fifteenth day of May of 1829, Joseph Smith and Oliver Cowdery stated that an angel, who was John the Baptist, appeared to them and at that time conferred upon them the priesthood of Aaron and instructed them to baptize each other by immersion. Later on, they declared, three glorious beings, Peter, James, and John conferred upon them the Melchizedek Priesthood and also gave them the

keys of the apostleship. This was followed on April of 1830 by the organization of the Fayette, New York church, and the declaring of the restoration of the ancient Gospel with all its gifts and its powers.

Numerous churches were organized in different states, and in 1831, headquarters were established at Kirtland, Ohio. In various places they organized their followers into churches, and in many places they were met with dissension from neighborhoods where these churches were organized. In the winter of 1838-39 they were expelled from the state of Missouri. They settled at Nauvoo, Hancock County, Illinois, which had developed rapidly and at one time was the largest city in the state of Illinois. However, in a few years the people of the surrounding counties became quite hostile, and Joseph Smith and his brother Hyrum were killed at Carthage, Illinois by a mob on the 27th of June in 1844. Joseph Smith was shot to death in a jail.

A period of confusion followed after the death of Joseph Smith. Until December of 1847, the Council of Twelve presided over the church. When at Winter Quarters, near Omaha, Nebraska, the president of the Council, Brigham Young, was chosen as President of the church. The main body of Smith's followers emigrated west and finally settled in Utah where they are still located. Their Mormon Temple, built in Utah, is a vast structure to behold. (*Government Report*, Vol. II, pp. 801-8012.)

It is true that the Latter-day Saints have divided and subdivided until at this time there are at least three branches, each claiming to be the original, and each claiming books of inspiration besides the Bible.

The Reorganized branch, with headquarters at Independence, Missouri, who cling to The Inspired Translation by Joseph Smith, THEIR Doctrine and Covenant and THEIR Book of Mormon. This branch claims to have always rejected polygamy and the name Mormon.

The branch that imported themselves to Salt Lake City also have three books they claim is inspired, viz., The Pearl of

Great Price, **THEIR** Doctrine and Covenant and **THEIR** Book of Mormon. This branch differs slightly from the other branch that resides in Independence.

The Reorganized branch does not have Joe Smith's inspired revelation on plural marriage such as is found in the branch at Salt Lake City, Utah.

Too, there is a smaller branch known as Kedrickites who have set up their headquarters near the Reorganized group in Independence, Missouri.

WHAT THE MORMONS BELIEVE

They believe that Joseph Smith, as well as others, were inspired apostles or prophets.

WHAT THE BIBLE TEACHES

- I. Not one word is in the Bible about Joseph Smith being inspired at all.
- II. "False Christs and false prophets shall arise, and shall show signs and wonders, to seduce, if it were possible, even the elect." (Mark 13:22.) (Maybe Joseph Smith was a prophet. I shall show that he was false.)
- III. "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (2 Cor. 11:13-15.)
- IV. Such have been tried "which say they are apostles, and are not, and hast found them liars." (Rev. 2:2.) Is he referring to Mormon apostles?
- V. God gave us a complete book by inspiration. (2 Tim. 3:15-17.)
- VI. If anyone, even an angel, preach anything else, he is accursed. (Gal. 1:8, 9.)
- VII. To add the book of Mormon is to be condemned. (Rev. 22:18, 19.)

WHAT THE MORMONS TEACH

That the book of Mormon is the word of God.

WHAT THE BIBLE TEACHES

- I. The Bible and truth always harmonize. The book of Mormon does not harmonize with truth, or itself.
- II. John says "AND I KNEW HIM NOT." (John 1:31.)
The Mormon translation says: "And I KNEW HIM." Is that a contradiction?
 - b. "For there is no power but of God." (Rom. 13:1.)
The Mormon Translation says: "There is no power in the church of God."
 - c. "If he were on earth, he should not be a priest." (Heb. 8:4.) The Mormon Translation says: "While he was on the earth, he offered for a sacrifice his own life for the sins of the people."
- III. The Book of Mormon contradicts itself.
 - A. "And I know that the record which I make is true." (1 Nephi 1:3.) WATCH: 'I do not write any thing upon plates save it be that I THINK IT BE SACRED. And now, IF I DO ERR, even did they err of old; . . . because of the WEAKNESS which is IN ME, according to the flesh, I would excuse myself.' (1 Nephi 19:6.)
 - B. "Condemn me not because of my imperfection. . . And now behold, we have written. . . which are called among us 'Reformed Egyptian,' being handed down and altered by us according to our manner of speech . . . if we could have written in Hebrew, behold, ye would have had no imperfection in our record." (Mormon 9:31-33.) Thus we show by their own phraseology that it is acknowledged to be imperfect. The Bible doesn't do so.
 - C. According to the dates as given by the book, B. C. 122, Alma baptized king Limhi and all his people "and as many as he did baptize did belong to the church of

God," and Alma "established churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church. . . every church having their priests." (Mosiah 25:17-21.) Now isn't that contradictory? The first time we find the word church in inspiration was in A. D. 32, and then it was a promise, (Matt. 16:18) yet Joseph Smith has several of them called the church of God, and the church of Christ, more than a hundred years before Jesus came to the earth. Yes, Jesus said false Christs and false apostles would arise.

WHAT MORMONS BELIEVE

They believe the three men's testimony, always given as proof in their works and especially when eight others are attached, is positive proof of the inspiration of their works.

WHAT THE BIBLE TEACHES

- I. "There is NOT a just man on earth, THAT DOETH GOOD, and SINNETH NOT." (Ecc. 7:20.)
- II. The THREE main witnesses are: Oliver Cowdery, David Whitmer and Martin Harris. What did they do?
 - A. According to a published statement (*True Origin of Polygamy*, pp. 49-54) in Mr. Shook's book, Oliver Cowdery of Norton, Ohio, in 1839 denounced Mormonism in general and Joseph Smith in particular. He said the voice who claimed to be John the Baptist was strikingly like Rigdon, who was one of their men, but that the Lord actually revealed himself to him, Cowdery later, and commanded him to leave the Mormon church and to denounce the wickedness of Joseph Smith, etc.
 - B. David Whitmer left the church within a few years saying that he left the church in 1838 and that ALL THE EIGHT WITNESSES OF THE BOOK OF MORMON who were living, LEFT THE CHURCH WITH THEIR FAMILIES (all, that is, except the Smiths.) He also tells about a band of murderers that Joseph

Smith was supposed to have organized, with which others agree. (Shook, *Origin of Polygamy*, p. 41.) Notice that includes all of the eleven witnesses.

C. Martin Harris also left the church and denounced it in both England and in America. (*Ibid.*, p. 44.)

III. Long before Joseph Smith was born Peter said: "According to HIS divine power HATH (past tense) given unto us ALL THINGS THAT PERTAIN unto life and godliness." (2 Pet. 1:3.)

IV. If an angel preached anything else than what he has learned, he was accursed. (Gal. 1:8, 9.)

WHAT MORMONS TEACH

The succession of inspired apostles, and spiritual gifts.

WHAT THE BIBLE TEACHES

I. Those who claim to be apostles, were tried "and hast found them liars." (Rev. 2:2.)

II. The Lord alone selected His apostles, who had to be eye witnesses of the Lord "from the baptism of John." (Acts 1:25.) Saul of Tarsus both saw and spoke with the Lord. (Acts 9:6; 22:16.) "Last of all he (Jesus) was seen of me also, as of one born out of due time." (1 Cor. 15:8.) Joseph Smith or any of his followers have never seen Jesus.

III. The supernatural gifts were to be done away "WHEN that which is PERFECT is come." (1 Cor. 13:10.) That Scripture which is "PERFECT, thoroughly furnished unto ALL good works." (2 Tim. 3:16, 17); THE "PERFECT law of liberty." (Jas. 1:25.)

IV. "If he that cometh PREACHING ANOTHER Jesus, whom WE have NOT preached, or if ye receive ANOTHER spirit, which ye have NOT received (already) or another gospel, which ye have not accepted, ye might well bear with him." (2 Cor. 11:4.) "Let him be accursed." (Gal. 1:8.)

WHAT MORMONS TEACH

POLYGAMY. They have taught and practiced polygamy until the Government stopped it, but is still practiced under

darkness by some. NOTICE: "Mrs. Vera Black of Short Creek, Utah, tearfully hugs daughter, Elsie, 11, AFTER state welfare authorities TOOK CHARGE of her eight children WHEN SHE REFUSED TO SIGN A DOCUMENT REQUIRING HER NOT TO TEACH THEM POLYGAMY." (My Caps). (Houston, Texas "Chronicle," Sunday, January 15, 1956 edition, Sec. F., p. 5.) This appeared under the lady's picture with three of her daughters, one of whom was older than the eleven year old.

WHAT THE BIBLE TEACHES

- I. God made ONE WOMAN, Eve, for ONE MAN, Adam.
- II. God has tolerated matters He did not endorse. "I gave thee a king in mine anger, and took him away in my wrath." (Hos. 13:11.) His people had kings against His will; so with wives. Not one time do we read where God endorsed such a thing.
- III. The New Testament teaches "Shall be joined unto his wife, AND THESE TWO (Not these ten or twelve), shall be one flesh." (Eph. 5:31.)

LESSON STUDY

1. Who was the founder of this religious body of people?
2. In what year did it start? Where was it founded?
3. How many members did it have when organized?
4. Did Joseph Smith claim to have visions and special calls by the Spirit?
5. At what age did he start seeing visions? Does the average fourteen year old understand very much about such?
6. What was Joseph told at that time?
7. When was his next vision and what did it pertain to?
8. What did the angel tell him to do at that time?
9. What did he eventually find? When was it he found these plates?
10. How old was Joseph now?

11. Who translated these plates? Who witnessed them as being true?
12. What did these witnesses finally say about them and Joseph Smith?
13. Who were ordained to the Aaronic priesthood and baptized each other?
14. Who were later ordained to a higher priesthood? These two worked together?
15. Soon after that, what was organized on April 6, 1830?
16. Where was their first headquarters?
17. From what state were they expelled in the winter of 1838-39?
18. Then where did they establish headquarters?
19. Where did Joseph Smith die, and by what means?
20. Who was elected to be their president after the death of Joseph Smith?
21. What do you think about Joseph Smith being an inspired man of God?
22. What does the Bible say about false prophets, etc.?
23. Where do we find these Scriptures?
24. Do you have any proof that the book of Mormon is a book of God?
25. Does the Mormon book harmonize with the word of God, or even with itself?
26. Show how the book of Mormon contradicts the Bible as well as itself.
27. What did the three chief witnesses finally say about this church? The eleven?
28. What does the Bible say about such teaching?
29. Is there anything in the Bible about a succession of apostles?
30. Tell some conditions required to be an apostle of the Lord?
31. What is that which is perfect to take the place of miracles?
32. What do you believe about Mormons practicing polygamy?

CHAPTER XXIII

LUTHERANS

No doubt this is the oldest protestant denomination in existence, it having originated with Martin Luther and with whose personal history it is absolutely necessary to know in order to better understand the origin of the denomination.

Martin Luther was born to Mr. Hans and Mrs. Margaret Luther, consecrated Catholics, in the village of Eisleben, Germany, November 10, 1483. He was always a studious person, but it was "in his twentieth year that he found a complete copy of the Bible in the Erfurt University library." It was a wonder that he found one at all, that being what is called the "dark age" period, when people were not expected nor permitted to read the Bible. Like most people, he had utmost regards for that Book, and became so attached to it that he decided to give himself wholly to its work. This was spurred into action, it seems, when he was near a tree during a storm when lightning struck the tree and knocked Luther to the ground and he exclaimed: "Help! beloved St. Anna! (She was a saint worshipped by miners at that time.) I will be a monk." He soon entered a monastery, surprising his nearest friends. One time behind those closed doors, where he expected to spend his days on earth, he claimed he saw so much sin that he was soon disgusted and quit.

It is generally said that the Lutheran church dates its beginning from the eve of All Saints Day, October 31, 1517, when Martin Luther nailed his celebrated ninety-five theses on the Castly Church in Wittenberg, in protest against the sale of indulgences as carried on by the Roman Catholic Church under Tetzel. At the time Luther had not thought of quitting the Catholic Church but was bent on stopping what he considered a dangerous trend; saying that people in that way were given a perfect right to do any evil deeds and money would save them from its punishment.

Various trials were held and debates were entered, Luther still claiming to be a Catholic, but the Pope finally took it up.

Luther was given a chance to retract, or renounce the hurtful things he had said, but he was a strong man of convictions and refused to do what was demanded of him. May 25, 1521 the ban was pronounced against him in its severest form and Luther could do nothing more than start his own worship, which is akin to Catholicism. (*Schaff-Herzog*, Vol. II pp. 1363-1372; *Government Report*, Vol. II, pp. 849-854.)

WHAT LUTHERANS TEACH

They endorse the Catholic Creeds known as Apostles Creed, Nicene Creed, and the Athanasian, besides these Luther endorsed one called Augsburg Confession. You may read this creed in Schaff-Herzog's Encyclopedia as well as other books of that nature.

WHAT THE BIBLE TEACHES

It tells us about ONLY ONE BOOK by which we are to live and be judged.

- I. "The words that I speak unto you, they are spirit, and they are life." (Jno. 6:63.)
- II. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto ALL GOOD WORKS." (2 Tim. 3:16, 17.)
- III. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)
- IV. "Ye do err, not knowing the Scriptures, nor the power of God." (Matt. 22:29.)
- V. "Holy men of God spoke as they were moved by the Holy Ghost." (2 Peter 1:21.)
- VI. "For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10:20.)
- VII. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if

any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18, 19.)

VIII. "The words that I have spoken, the same shall judge him in the last day." (John 12:48.)

WHAT LUTHERANS TEACH

"Different branches of the Christian Church draw different conclusions from the word of God" and as a rule this is based upon John 15:1-6.

WHAT THE BIBLE TEACHES

I. "And gave him to be head over all things to the church, which is his body." (Eph. 1:22, 23.)

II. "That he might reconcile both (Jew and Gentile) unto God in ONE BODY by the cross, having slain the enmity thereby." (Eph. 2:16.)

III. "There is ONE BODY." (Eph. 4:4.) "Now are they many members, yet BUT ONE BODY." (1 Cor. 12:20.)

IV. John 15:1-6 does not have reference to a single denomination or all of them combined. In that, Jesus simply tells them that God is the owner of the vineyard, Jesus is the main vine, and those who are IN Him are the branches. That is, the people who have entered INTO HIM, are the branches. To see how one enters Christ, you can only find two places that tell how. Read them in Rom. 6:3; Gal. 3:27. "If a MAN abide not in me, he is cast forth as a branch (Not a church is cast forth, but a MAN) and is withered; and men gather them, and cast them into the fire, and they are burned" in torment as individuals. (John 15:6.)

V. "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13.) He planted ONLY ONE CHURCH, and Jesus said "upon this rock I will build MY CHURCH." (Matt. 16:18.)

WHAT LUTHERANS TEACH

“Justification by faith alone in Jesus Christ is held to be the central doctrine of the word of God according to which all other doctrines are determined and developed.” (*Government Report of Denominations*, Vol. 2, p. 853.)

WHAT THE BIBLE TEACHES

- I. “Ye see then how that by works a man is **JUSTIFIED**, AND NOT BY FAITH ONLY.” (James 2:24.)
- II. If faith alone will save, then devils are saved: “The devils also believe,” (James 2:19.)
- III. Some who refuse to confess will be saved: “among the chief rulers also many **BELIEVED** on (EIS) him; but because of the Pharisees they **DID NOT CONFESS HIM**, lest they should be put out of the synagogue: for they **LOVED THE PRAISE OF MEN MORE** than the **PRAISE OF GOD**.” (John 12:42, 43.) Were they saved?
- IV. “Whosoever therefore shall **CONFESS** me before men, him will I **CONFESS** also before my Father which is in heaven. But whosoever shall deny me (Not **CONFESS** me) before men, him will I **DENY** before my father which is in heaven.” (Matt. 10:32, 33.) Some believers refuse to **CONFESS** therefore they are left out.
- V. There is no place in the Bible that says we are saved by faith alone.
- VI. **MUST** have a working or obedient faith to be saved. (Gal. 5:6.)
- VII. **MUST** have a **WALKING** faith for the blood of Jesus to save. (1 Jno. 1:7.)

WHAT LUTHERANS BELIEVE

“Old Testament expressions indicate pouring and what is called sprinkling as quite as likely, to say the least, as immersion. For those and other reasons the Lutheran church baptizes by sprinkling or affusion.”

WHAT THE BIBLE TEACHES

- I. "John also was baptizing in Aenone near to Salim, BECAUSE there was much water there." (John 3:23.) Sprinkling do'esn't require much water.
- II. "And Jesus, when HE WAS BAPTIZED, WENT UP straightway out of the water." (Matt. 3:16.)
- III. "And they went DOWN both INTO the WATER, both Philip and the eunuch and he baptized him. And when THEY were COME UP OUT OF THE WATER." (Acts 8:38, 39.)
- IV. "Therefore we are BURIED with him by baptism into death: that like as Christ was RAISED UP from the dead by the glory of the Father, EVEN SO WE ALSO shall walk in newness of life." (Rom. 6:4.)
- V. "BURIED with him in baptism, wherein also we are RISEN with him through the faith of the operation of God, who hath RAISED him from the dead." (Col. 2:12.)
- VI. There is not a translation of the Bible known to me that translates the word BAPTIZO—SPRINKLE or POUR. But it is called a washing of the body, Heb. 10:22; birth of water, John 3:5; etc., which could not be represented by affusion.

WHAT LUTHERANS TEACH

"Baptism of infants, which is the rule among Lutherans, is held to have regenerating power through which faith is begotten." (*Government Report*, Vol. II, p. 853.)

WHAT THE BIBLE TEACHES

- I. "We are the offspring of God" (Acts 17:29), therefore like God, and sinless at birth.
- II. Heaven is composed of such as infants, "Suffer the little children to come unto me, and forbid them not; for of SUCH IS THE KINGDOM OF GOD." (Mark 10:14.)
- III. The child does not bear the sin of its father, Ezek. 18:20.
- IV. Not one infant mentioned as being baptized in the New Testament.

- V. "They were baptized, (WHO?) both MEN and WOMEN."
(No infants), (Acts 8:12.)
- VI. "He that BELIEVETH and is BAPTIZED SHALL BE
SAVED." (Mark 16:16.)

WHAT LUTHERANS BELIEVE

"Lutherans believe in the real presence of the body and blood of the Lord Jesus Christ in the Lord's Supper. . . It is firmly believed that the real body and blood of the Lord Jesus Christ are sacramentally and supernaturally received by those who partake of the communion." (*Government Report*, Vol. II, p. 853.)

WHAT THE BIBLE TEACHES

- I. "This do in remembrance of me" (1 Cor. 11:24), shows that it is a reminder.
- II. As Jesus stood, in the flesh and blood, He introduced the supper and said, "This is my body which is given for you: this do in REMEMBRANCE OF ME." (Luke 22:19.)
- III. When Jesus was referred to as a Lion, was He a real animal? When called a door, was he a piece of timber? When called a vine, was He just a sprig?

WHAT LUTHERANS TEACH

They observe days, weeks and times, similar to the Catholics. Lent and Easter.

WHAT THE BIBLE TEACHES

- I. From whence came the period called Lent? "As she (Catholic Church) has FULL POWER to institute Holy days, so she has also a right to suppress them again, to transfer them, or to limit them to certain places, when time and circumstances requires it." (My Caps). (*Deharber's Catholic Catechism*, p. 215.)
- II. Days and fasts were observed under the law of Moses, but God speaks through His prophets, Heb. 1:1, and through Hosea he said: "I will also cause ALL her mirth to CEASE, and her FEAST DAYS. her NEW MOONS. and her sab-

baths, and ALL her solemn FEASTS." (Hos. 2:11.) That would include all of Lent and Easter which came from the Catholics.

- III. Paul said: "Let no man therefore judge you in meat, or in drink, or in respect of an HOLY DAY, or of the NEW MOON, or of the Sabbath days: Which are a shadow of things to come." (Col. 2:16, 17.)
- IV. Since Jesus was raised from the dead on the FIRST DAY of the week, Mark 16:9, that is the ONLY DAY given special significance in His book to us.
- V. Now, in the apostolic age, they met for worship on that day. "And upon the FIRST DAY of the week, WHEN the disciples came together TO BREAK BREAD." (Acts 20:7.)
- VI. Therefore such days as Sabbath, Easter, Christmas, and such seasons as New moon, Lent, etc., are NOT SCRIPTURAL.

LESSON STUDY

1. Did Luther endorse the name Lutheran for a church name? (ANSWER: "I pray you leave my name alone and not to call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for any one.") (*Life of Luther*, Michelet, p. 262).
2. Which is the oldest protestant denomination existing today?
3. In what church was Martin Luther reared?
4. How old was he when he first saw a Bible?
5. When did this denomination start?
7. Do they still endorse any of the Catholic work? (Lent, Good Friday, Easter, etc.)?
6. When was he excommunicated from the Catholic Church?
8. How many man made creeds do they endorse? Name them.
9. Where did these creeds come from?
10. How many man made creeds do we read about in the Bible? Is it right to accept them?

11. Give some reasons why we should not accept man made creeds or disciplines.
12. For what is the Bible profitable?
13. By what will we be judged?
14. How many denominations are endorsed by inspiration?
15. Do Lutherans endorse more than one? Are they right in that endorsement?
16. What is the spiritual body also called?
17. How many spiritual bodies do we read about in the Bible?
18. Where are we all reconciled unto God?
19. Does John 15:6 have reference to different denominations? Give reason.
20. How do we get INTO Christ?
21. What will become of the plants not planted by the divine power?
22. What do the Lutherans teach with reference to faith and salvation?
23. What does the Bible teach on the same subject?
24. Do they contradict each other?
25. Can both be right when they contradict, one the other?
26. Which should we all accept?
27. What do Lutherans teach about what is called the "mode" of baptism?
28. What does the Bible teach along that same line?
29. Do Lutherans baptize babies?
30. Does the Bible teach that we should baptize babies?
31. Are babies born sinners?
32. In whose image are we, and who is our father?
33. Is the bread and fruit of the vine the real body and blood of Jesus?
34. What do Lutherans say about that?
35. Now what do you think about Lutherans, as a church? Right or Wrong?

CHAPTER XXIV

MENNONITES

Those who founded the body to which the present Mennonite bodies trace their origin came out from the Roman Catholic Church. The first congregation of the church now known as Mennonite was organized in January 1525 at Zurich, Switzerland, by Conrad Grebel, Felix Matz, George Blaurock, and others. Grebel and his friends had been ardent coworkers with Ulrich Zwingli, but withdrew from his leadership in 1523. Zwingli's program called for the introduction of certain reforms in the existing Roman Catholic State Church. Grebel and his friends did not recognize infant baptism as Scriptural. Hence they baptized again those who had been baptized in their infancy. For this reason they were called Anabaptists (Re-Baptizers.) In 1534 the first Anabaptist congregations were organized in Holland by Obbe Philips. Two years later Obbe baptized Menno Simons, a converted Catholic priest. Menno soon became the most prominent leader of the "Obbenites," as the followers of Obbe Philips were called in Holland and in North Germany.

The name "Mennonite" dates from 1550, but would scarcely be recognized in Holland, where the usual name is "Doopers," the Dutch equivalent for the English "Baptist." It was to some of the Flemish Mennonites, who, upon the invitation of King Henry VIII, settled in England and became pioneers of the great weaving industry of that country, to whom the Baptists of England were largely indebted for their organization as a religious body.

In this age of the world there was so much prejudice and persecution that the Mennonites suffered greatly. Holland became the first country to throw such principles overboard and grant religious freedom. After the founder of the Dutch Republic, William of Orange, had embraced the Reformed faith he ordered the cessation of persecution there in 1577.

When William Penn acquired Pennsylvania from the English Crown, he offered a home to all who were persecuted for

their faith. In Switzerland, Germany and other places the Mennonites were severely persecuted, so numbers of them took advantage of Penn's offer and came to America. The Mennonite pioneers in America were thirteen families from Crefeld, Germany who came on the ship *Concord*, in 1683, and settled at Germantown, now a part of Philadelphia.

However, most of the Pennsylvania Dutch Mennonites are of Swiss descent. As their number increased during the first third of the eighteenth century, the Mennonites spread northward and westward from Germantown into Lancaster, Bucks, Berks, Montgomery, and other counties in Pennsylvania, and southward to Virginia, and from these original settlements they have since spread to western Pennsylvania, Ohio, Indiana, Illinois, and farther west, and to Canada. (*Government Report*, 1936, Vol. II, pp. 1002, 1003.)

Menno Simons, from whom it appears these people got their name, was born at Witmarsum, a village in Friesland, 1492; and died at Oldeslohe, in Holstein, January 13th, 1559. In 1515 or 1516 Menno was ordained a priest, appointed vicar or subpastor at Pingjam, near Witmarsum. He entertained, even at that time, grave doubts with respect to the dogma of transubstantiation; but for a time he tried to drive them away as temptations of the devil. He finally sought refuge with the Bible, which he had hitherto shunned as a dangerous seducer; and the effect of his study was, that he very soon acquired the fame of being an evangelical preacher. In 1531 he was removed as pastor to Witmarsum.

In that year the burning at the stake of Sicks Freerks, for holding Anabaptist views, made a great sensation, and led Menno into investigations which resulted in the firm conviction that neither the New Testament nor the writings of Luther, Butzer, and Bullinger, gave sufficient evidence of the validity of infant baptism. Many were led by his preaching to leave the Roman Catholic Church; nevertheless, in 1535 a swarm of fanatic Anabaptists forceably took possession of the monastery Bloemkamp, and a bloody encounter followed with the Frisian governor, in which most of the enthusiasts, and among them Menno's own brother, were killed. January 12, 1536, Menno

resigned his office, left the Roman Catholic Church, and began to preach secretly to the brethren who gathered around him, though not so secretly that the Inquisition did not notice it.

In August 1536, delegates from various Anabaptists congregations assembled at Bockhold in Westphalia. All parties present agreed with respect to the questions of infant baptism, the Lord's Supper, etc. Later a price was placed on the head of Menno, who settled at Emden, in 1543, whither he had been invited by John A. Lasco in order to hold a public debate on the various Anabaptist views. Sixteen years later he died at Oldeslohe in Holstein. (Schaff-Herzog, *Encyclopedia*, Vol. II, pp. 1470-1471.)

WHAT MENNONITES TEACH

Eighteen articles of faith which are called "A Declaration of the Chief Articles of our Common Christian Faith." (*Government Report*, 1936, Vol. II, p. 1003.)

WHAT THE BIBLE TEACHES

- I. All things pertaining to life and godliness were given years before there was a Mennonite Church. (2 Pet. 1:3.)
- II. If we add to or take from we will be lost. (Rev. 22:18, 19.)
- III. Ye do err not knowing the Scriptures. (Matt. 22:29.)
- IV. If anything other than the true gospel is preached you will be lost. (Gal. 1:8, 9.)
- V. Under such conditions why risk having something besides inspired work?

WHAT MENNONITES TEACH

- I. Sinners must first hear, then believe, and then repent which is equal to conversion. (Daniel Kauffman, *Manual of Bible Doctrine*, Mennonite Publishing Co., Elkhart, Ind., 1898, p. 42.)
- II. "Faith, love, and obedience are INSEPARABLY connected." (*Ibid.* p. 58.) Jailor's faith was manifest in his obedience. (Acts 16:31-34, *Ibid.*, p. 59.)

- III. "Faith and WORKS are INSEPARABLY connected."
(*Ibid.*, p. 64.)
- IV. Therefore, these people either contradict themselves, else they believe baptism, which they say is man's work, (*Ibid.*, p. 112), is a part of saving obedience.

WHAT THE BIBLE TEACHES

- I. Faith is first, because without faith one cannot please God.
(Heb. 11:6.)
- II. Repentance being produced by Godly sorrow follows. (2 Cor. 7:10.)
- III. But a person does not have his state or condition **changed**, which is a part of conversion, until he is transferred from one place to another.
- IV. Baptism is the ONE translating act in the act of conversion, (Rom. 6:3) because it transfers a person from one state to another (Gal. 3:27).
- V. Baptism being a work, many say, and inseparably connected with faith, therefore it saves. (I Pet. 3:21.)

WHAT MENNONITES TEACH

Lord's Supper is to be observed twice a year in most of their churches.

WHAT THE BIBLE TEACHES

- I. Remember the Sabbath day, to keep it holy (Ex. 20:8), meant **EVERY** Sabbath.
- II. Meet on the first day of the week to have the Lord's Supper, (Acts 20:7), wouldn't that also mean the **FIRST DAY OF EVERY WEEK**? If not, why not?
- III. The apostles were assembled on the first day of the week. (John 20:19.)
- IV. They were assembled again the next Sunday. (John 20:26.)
- V. In the New Testament church they assembled on the first day of the week to have the Lord's Supper. (Acts 20:7.)

- VI. Therefore it is proper and right to believe they did that each Lord's day.
- VII. If it were scriptural for them to have the Supper each Lord's day, of course it is scriptural for us to have it each Lord's day, too.

WHAT MENNONITES TEACH

They always wash feet immediately after the Lord's supper, I am told.

WHAT THE BIBLE TEACHES

- I. The Lord promised to build His own church. (Matt. 16:18.)
- II. But His will was not of force until after He was dead. (Heb. 9:16, 17.)
- III. The Scripture relied on most to prove foot washing as a church ordinance is John 13.
- IV. John 13 was an incident during the life of our Lord, as we all know.
- V. Therefore, this incident was before His will was of force, and before His church was established.

WHAT THE MENNONITES TEACH

They say of Mark 16:16, "the concluding clause refutes what the introductory one is employed to support." (*Manual of Bible Doctrine*, p. 110.)

WHAT THE BIBLE TEACHES

- I. All Scripture is given by inspiration, and that includes Mark 16:16. (2 Tim. 3:16.)
- II. If it is inspired, it does not contradict itself.
- III. Unless it contradicted itself, it could not be said one part "refutes" another part.
- IV. This statement only helps unbelievers to be more firm against the truth.
- V. "Ye do err, not knowing the scriptures." (Matt. 22:29.)

WHAT MENNONITES TEACH

“Pouring has the especial distinction of being the only mode mentioned in the New Testament that is called baptism.” (Manual, p. 50.)

WHAT THE BIBLE TEACHES

- I. Not one place in the New Testament does it call the act of pouring water, and water only, on a person as baptism.
- II. EKCHEO is the Greek word translated pour in the New Testament.
- III. Not one time is *ekcheo* applied to a baptismal act in the New Testament.
- IV. This Greek word is used with reference to pouring out of the Spirit, as promised by Joel. (Acts 2:17.)
- V. But the Holy Spirit on that day “filled all the house.” Acts 2:2.
- VI. Water is often poured out (EKCHEO) into a baptism until it is deep enough to baptize a person, which means being BURIED in the water. (Col. 2:12; Rom. 6:4.)
- VII. People do not go down INTO water to pour it on a person, but to be baptized; both Philip and the eunuch went down into the water. (Acts 8.)
- VIII. If attempting to imitate the Holy Spirit on Pentecost, then one should use a funnel because “they were all FILLED with the Holy Spirit.” (Acts 2:4.)
- IX. When Jesus was baptized He and John both went down into the water. (Matt. 3:15-17.)
- X. Every place we read about a baptism in the New Testament, the Greek word is BAPTIZO, which Thayer says, (as do others), means immerse.

WHAT MENNONITES TEACH

“Water baptism is the work of man.” (*Manual of Bible Doctrine*, p. 50.)

WHAT THE BIBLE TEACHES

- I. Not one place does the Bible call baptism a work.
- II. If baptism is a work, it is a work for man who is to do the baptizing because the man being baptized has hands folded and does nothing.
- III. Jesus said, "This is the **WORK** of God (What is a work?) that ye believe on him whom he hath sent." (John 6:29.) Then belief is called a work.
- IV. "God saw their **WORKS**, that they turned from their evil ways." (Jonah 3:10.)
- V. Jesus refers to this act at Ninevah and called it repentance, (Matt. 12:41), therefore repentance and faith both are called **WORKS**. **NO SCRIPTURE CALLS BAPTISM A WORK**. The man being baptized is passive. **ARE WORKS CONDEMNED?**

WHAT MENNONITES TEACH

TWO BAPTISMS: "Human part of this ordinance is water baptism, the divine part is the baptism of the Spirit." (*Manual of Bible Doctrine*, p. 104.)

WHAT THE BIBLE TEACHES

- I. "One Lord, one faith, **ONE BAPTISM**." (Eph. 4:5.)
- II. The **ONE BAPTISM** is the work of water and Spirit, (John 3:5.) Two elements **BUT ONE BAPTISM**. Two parents to produce one birth, and baptism is a birth.
- III. Besides their same book says that the great commission is water baptism, saying those who try to make it Spirit baptism "forget that this command was given to men, and that men **CANNOT BAPTIZE WITH THE SPIRIT**." (*Manual*, p. 109.)
- IV. Therefore "by (the authority of) **ONE Spirit** we are **ALL BAPTIZED INTO ONE BODY**." (1 Cor. 12:13), and the body is the church. (Col. 1:24.)
- V. I know that baptism which inducts us **INTO** the body—

church, is water baptism because this same Mennonite book says "by the application of WATER BAPTISM we are BAPTIZED INTO the visible body of THE CHURCH." (p. 106.)

WHAT MENNONITES TEACH

WATER BAPTISM IS NOT ESSENTIAL. "Water baptism is not conversion, or any part of it." (*Ibid.*, p. 50.)

WHAT THE BIBLE TEACHES

- I. "Repent ye therefore, and be CONVERTED, that (IN ORDER THAT), your sins may be blotted out." (Acts 3:19.)
- II. "Repent, and be BAPTIZED. . . . for the REMISSION OF SINS." (Acts 2:38), or "that your sins may be blotted out." THESE ARE PARALLEL PASSAGES. In one of these passages, the word is CONVERT, in the other it is BAPTIZE, thus we see that to be baptized is to be converted, or to be completely converted you are baptized.
- III. Why should people try so hard to change the word of inspiration?
- IV. Jesus said the saved believer is the believer who is baptized. (Mark 16:16.)
- V. Jesus said that one must be born again to enter the kingdom, (John 3:5), and this is recognized as referring to water baptism in connection with the Spirit. "Nine tenths of the Christian family, living and dead, have applied those words of Jesus to baptism." (Wm. Cathcart, author of the *Baptist Encyclopedia*, "Baptist Doctrines," p. 85.)
- VI. Salvation is found IN Christ. (2 Tim. 2:10.) Promises are IN HIM. (2 Cor. 1:20); BUT WE ARE BAPTIZED INTO HIM. (Rom. 6:3; Gal. 3:27.)
- VII. The above mentioned scriptures are the ONLY places in the Bible that tell EXACTLY how we get INTO Christ where all blessings and promises are.
- VIII. On TWO occasions Jesus said WE MUST BE BAPTIZED.

- a. Before His death, He said "EXCEPT a man be BORN of WATER and of the Spirit, he CANNOT enter into the kingdom." (John 3:5).
- b. After His death, He said to Saul, "go into the city, and it shall be told thee what thou MUST DO." (Acts 9:6.)
- c. "Arise, and be baptized, and WASH AWAY THY SINS," (Acts 22:16), was what Saul of Tarsus was told to do. Jesus said he MUST DO what he was told to do.

IX. "Repent, and be baptized every one of you in the name of Jesus Christ FOR (UNTO), THE REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) This passage is too plain to be disputed. UNTO means TOWARD.

- X. "Baptism doth also NOW SAVE US." (I Pet. 3:21.)
 "BAPTISM doth also NOT SAVE US." (Mortal man.)

WHICH IS RIGHT?

LESSON STUDY

1. Does the Bible say a word about a Mennonite Church? Where?
2. From what great and powerful denomination did this denomination come from?
3. In what country and at what date did this body have its beginning?
4. Who were the starters of this church?
5. Why did they pull off from Zwingli and start this one?
6. Do these people now believe in infant baptism?
7. What are people called who baptize some people over again?
8. At what time and by whom was the first organized body called Anabaptists?
9. How did Menno Simon become connected with them?

10. What were Philip's followers called?
11. In what year did the name Mennonite have its beginning?
12. What were the same people called in Holland, and what did that name mean?
13. From what people did the Baptists start in England?
14. What was the first old country to have religious freedom?
15. Who, and when, was persecution stopped?
16. What induced Mennonites to come to America? What man was responsible for it?
17. How many families first came, and from where did they come to America?
18. What year did these come over and what was their settlement called?
19. From this first settlement where have they now spread?
20. From whom did the name Mennonite come?
21. What kind of a priest was he?
22. What did he first think of the Bible? Did he ever get over that thought?
23. Who was burned at the stake in 1535?
24. What decision did Menno Simon come to from this study of the Bible?
25. Was he still a Catholic? Was he drawing people to or driving them away from the Roman Catholic Church at this time?
26. Tell about the bloody conflict that arose.
27. Did the people of that day have religious debates?
28. Do the Mennonites have a man made creed? How many articles does it have?
29. What does the Bible say about such things?
3. What do these people consider conversion? According to them what do you do to be converted?

31. Are they consistent in their teachings?
32. What really comes first, according to the Bible, faith or repentance?
33. What translates from one state to another?
34. How often do the Mennonites take the Lord's Supper?
35. How often did they take it in the New Testament church?
36. Do Mennonites believe in foot washing as a church ordinance?
37. What do you think about foot washing? Was it practiced in the church?
38. Do they contradict the Bible, for instance, on Mark 16:16?
39. What "mode" do these people use in baptizing with water?
40. What is the Greek word for POUR? Does it ever mean baptize?
41. If we use water exactly as the Lord used the Spirit on Pentecost, what do we need?
42. Does it appear that John and Philip poured water on for baptism?
43. Is belief called a work? Is repentance called a work? Is baptism called a work?
44. How many baptisms does the Bible uphold? How many do these people have?
45. How do you explain 1 Cor. 12:13?
46. What puts one IN the Lord and in His body?
47. Is water baptism essential to salvation?
48. What is equal to conversion?
49. Did Jesus tell us we MUST be baptized on TWO occasions?
50. Was this before or after the cross?
51. What does the word UNTO mean?
52. Which of the two sentences in the last paragraph is correct? Which have you done?

CHAPTER XXV

METHODISTS

This large and popular denomination originated in England in the Oxford University in 1729 when Charles and John Wesley and a number of others began to meet for religious exercises. (*United States Religious Report*, Vol. 2, p. 1082.) About 1735 the Wesleys came to America to convert others; it was in America that John Wesley once said, "I went to America to convert others, and was not converted myself." (*Schaff-Herzog Encyclopedia*, Vol. II, p. 1485.)

In the beginning the Methodist organizations were called "Societies" and the General Rules, so called, were drawn up by Wesley for the guidance of the members. Wesley, almost exclusively, had the management of the Methodist movement in his hands. In 1784 he took a step which formally put him out of the pale of the church of England—the Episcopal Church in America—and in the same year he was called upon to send ministers to America. After requesting the Bishop of London to ordain several of his lay-preachers, John Wesley took matters into his own hands when he received the Bishop's refusal. He himself ordained two such preachers, Dr. Coke, his able co-worker, as Superintendent. Afterwards he ordained others. John Wesley died in 1791. (*Schaff-Herzog Encyclopedia*, Vol. II, pp. 1485-1486.)

It seems that England furnished America with some of the fruits of the Wesleys in that a party of these German refugees left their Irish homes in 1760 to seek their fortune in America. On August 10 of that year they arrived in New York. Included in the number of refugees that came to America that year were Philip Embury, a class leader and local preacher, and Barbara Heck, the wife of Paul Heck. Philip Embury appeared to have lost some of his zeal on coming to America; however, upon the earnest entreaty of Barbara Heck in 1766, he began to preach in his own house to such as could be induced to go there for the religious services. In February of 1767, Captain Thomas Webb of the British Army appeared among the worshippers at

the Embury home where he presented his credentials as a local preacher. From that time forward he became an active agent in the establishment of Methodism in America. (*Ibid.*, Vol. II, p. 1489.)

WHAT METHODISTS BELIEVE

They have what is called the Methodist Discipline, which gives rules and regulations, as well as their articles of faith. Being of course, man made.

WHAT THE BIBLE TEACHES

- I. There is only one book given by inspiration of God. (2 Tim. 3:16, 17.)
- II. "According to His divine power hath given unto US ALL THINGS that PERTAIN UNTO LIFE AND GODLINESS." (2 Pet. 1:3.)
- III. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)
- IV. The Bible is an all sufficient Book.
- V. Nothing can be added to it nor taken from it. (Rev. 22:18, 19.)

WHAT METHODISTS TEACH

In this man-made Discipline, the ninth article, they say that the doctrine of justification by faith only is a most wholesome doctrine and is very full of comfort.

WHAT THE BIBLE TEACHES

- I. "Ye see then how that by works a man is justified, and NOT BY FAITH ONLY." (James 2:24.)
- II. If it takes faith alone in every person, infants and idiots will all be lost, because none of this class can have faith.
- III. The devil's children believed, surely they were not saved. (John 8:31-44.) "Then said Jesus to those Jews which BELIEVED ON HIM. (The conversation between Jesus and the believing Jews runs through verse 44 which reads)

. . . . Ye are of YOUR FATHER THE DEVIL, and the lust of your father ye will do''. Does faith alone save? Were these saved?

IV. One MUST do the will of God to be saved. (Matt. 7:21; 12:50.)

V. One is FREED from sin WHEN he obeys a form of doctrine. (Rom. 6:16-18.)

WHAT METHODISTS TEACH

That the Methodist church is ONE of the many branches of the Lord's church.

WHAT THE BIBLE TEACHES

I. "There is ONE BODY," Eph. 4:4 and "the church, which is his body." (Eph. 1:22, 23.)

II. It says NOT one word about a Methodist church. Therefore you could not say it endorses it.

III. The Methodist church is the offspring of the Episcopalian church, and the Episcopalian church is the offspring of the Catholic church. Are these Protestant churches against their mother and grand-mother?

WHAT METHODISTS TEACH

There is nothing in a name. Christians can wear any name.

WHAT THE BIBLE TEACHES

I. "We are thine: thou never bearest rule over them; THEY WERE NOT CALLED BY THY NAME." (Isa. 63:19.)

II. "All people will walk every one in the name of HIS GOD. and we will walk in the NAME OF THE LORD OUR GOD for ever and ever." (Micah 4:5.)

III. Do the above Scriptures teach that there is something IN A NAME?

IV. Christ is the GROOM and the church is the BRIDE, as is generally conceded. Whose name should the wife wear?

V. Jesus said He would BUILD HIS OWN CHURCH, Matt.

16:18, therefore IT IS HIS and should be so considered by us as it was by the inspired men.

- VI. "Neither is there SALVATION IN ANY OTHER: for there is NONE OTHER NAME UNDER HEAVEN given among men, WHEREBY WE MUST BE SAVED." (Acts 4:12.)

WHAT METHODISTS TEACH

They make no difference between the Old and New Testament. One is to be obeyed as much as the other with the Methodists.

WHAT THE BIBLE TEACHES

- I. "The LAW was given by Moses, but GRACE and TRUTH came by Jesus Christ." (John 1:17.)
- II. "What the LAW COULD NOT DO, in that it was WEAK through the flesh, God sending His own SON in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the LAW might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:3, 4).
- III. We are now "justified from ALL things, from which YE COULD NOT BE JUSTIFIED BY THE LAW OF MOSES." (Acts 13:39.)
- IV. "Christ hath REDEEMED US from the curse of the LAW, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: (AND) That the blessing of Abraham might come to the Gentiles through Jesus Christ; that we (Gentiles) might receive the promise of the Spirit through (THE) faith." (Gal. 3:13, 14.) If Jesus had not been crucified the Jews would have perished, and the Gentiles would never have inherited eternal life, as promised to Abraham through Christ. (Gal. 3:16.)

WHAT METHODISTS TEACH

That baptism is not essential to salvation.

WHAT THE BIBLE TEACHES

- I. That baptism is a command. "And he commanded them to be baptized in the name of the Lord." (Acts 10:48.)
- II. "Hereby we do know that we KNOW him, IF WE KEEP HIS COMMANDMENTS. He that saith, I know him, and keepeth NOT HIS COMMANDMENTS, is a LIAR, and the truth is not in him." (1 John 2:3, 4.)
- III. "He became the author of ETERNAL SALVATION unto ALL them that OBEY him." (Heb. 5:9.)
- IV. When Jesus comes in flaming fire "taking VENGEANCE ON them THAT KNOW NOT GOD, and that OBEY NOT THE GOSPEL of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:8, 9.)
- V. "The Pharisees and the lawyers REJECTED THE COUNSEL OF GOD against themselves, BEING NOT BAPTIZED OF HIM." (Luke 7:30.)
- VI. "ALL spiritual blessings in heavenly places IN CHRIST." (Eph. 1:3.)
 "ALL the promises of God in him are yea, and IN HIM AMEN." (2 Cor. 1:20.)
 "IN HIM we have REDEMPTION through his blood." (Eph. 1:7.) "SALVATION WHICH IS IN CHRIST." (2 Tim. 2:10.) "So many of us AS WERE BAPTIZED INTO Jesus Christ were baptized into death" (Rom. 6:3 and Gal. 3:27.) Are we saved OUT of Christ? Baptism is the ONLY DESIGNATED WAY OF ENTERING INTO HIM. THE BIBLE TELLS US HOW TO GET INTO CHRIST WHERE ALL THESE BLESSINGS ARE.

WHAT METHODISTS TEACH

For a baby to be saved, he must be baptized. John Wesley taught this.

WHAT THE BIBLE TEACHES

- I. Since water baptism, sprinkling—is all the infant gets they are wrong because we must

- A. Believe Heb. 11:6—a thing an infant cannot do.
- B. Must repent, Luke 13:3—another thing an infant cannot do.
- C. Must submit to baptism, 1 Pet. 3:21—and that the infant CANNOT DO.

WHAT METHODISTS TEACH

BAPTISM. In the case of adult converts, a choice of sprinkling, pouring, or immersion is given; however, as to the mode, sprinkling is preferred. (*Gov. Report*, Vol. II, p. 1099.)

WHAT THE BIBLE TEACHES

The word baptize is not an English word, but what is called an anglicized word. That simply means it is a foreign word with an English ending. In this case, it is a Greek word, which in its original, is NEVER translated SPRINKLE or POUR.

- I. "Buried with him in baptism." (Col. 2:12.)
- II. "Therefore we are buried with him by baptism into death." (Rom. 6:4.)
- III. "Our bodies washed in pure water." (Heb. 10:22.)
- IV. "Arise, and be baptized, and WASH AWAY thy sins." (Acts 22:16.)
- V. "Be BORN OF WATER and of the Spirit" John 3:5; and a parallel passage "according to his mercy he saved us, BY THE WASHING OF REGENERATION, and renewing of the Holy Ghost." (Tit. 3:5.) Both these passages are freely admitted to refer to water baptism.

WHAT METHODISTS TEACH

That people should not be accepted into full fellowship in the church until at least six months probation.

WHAT THE BIBLE TEACHES

- I. None ever joined the church of the Lord.
- II. "The Lord added to the church daily such as should be saved." (Acts 2:47.)

- III. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son." (Col. 1:13.)
- IV. Baptism inducts one into a denomination. Baptism also inducts one into the true church.
- V. "For by one Spirit (by the authority of one Spirit) are we ALL BAPTIZED INTO ONE BODY." (1 Cor. 12:13.)
- VI. "He is the head of the BODY, THE CHURCH." (Col. 1:18.)
- VII. "That he might reconcile both unto God in ONE BODY by the cross." (Eph. 2:16.)
- VIII. The preacher and candidate never separated until baptized in apostolic times. Acts 8:36-39. "He took them THE SAME HOUR of the NIGHT, and washed their stripes; AND WAS BAPTIZED." (Acts 16:33.) NO PROBATION IN THE BIBLE.

LESSON STUDY

1. Who is the acknowledged head and starter of the Methodist church?
2. Where did it originate?
3. Where did the true church originate?
4. When did Wesley first bring it to America? Into what state?
5. From what church did it spring? From what church did the Episcopalians spring?
6. Was Wesley converted when he came to America to convert others?
7. When did Wesley get out of the Episcopalian or church of England?
8. What was the cause of his leaving the church of England? Do you believe or disbelieve it?
9. Do the Methodists have a man-made creed? What is it called?
10. Does the Bible teach that other books are necessary to guide us?

11. Does inspired Scripture give us ALL that is necessary for us?
12. If a man or an angel preach something not having been preached by the apostles, what will become of them?
13. What does the ninth article of the Methodist Discipline teach?
14. What does the Bible say about faith only? Where do we find it?
15. If faith only saves, as Methodists teach, who will be saved?
16. How many churches do the Methodists teach that there are?
17. How many does the Bible teach that there are?
18. What do Methodists say with reference to a religious name?
19. Does God bear rule over those who refuse to wear His name?
20. Whose name does the wife wear? Is the church called a bride? Where?
21. Is there salvation in any old name?
22. Is there a difference between the two covenants or laws? Explain this difference.
23. Was the law which was given by Moses weak in any way?
24. What was done to redeem us from the curse of the law? Who did it help?
25. Do Methodists teach baptism is essential to anybody's salvation?
26. Is baptism a command?
27. How do we KNOW when we KNOW GOD?
28. How did some reject the counsel of the All Wise God?
29. How do we get INTO Christ? Where do we find this proof?
30. Is there a translation that translates baptize, as being sprinkle or pour?
31. What does the King James Version teach that baptism is?
32. How do we get INTO a denomination? How do we get INTO THE TRUE CHURCH?
33. Did the preacher and sinner ever separate without the baptism of the penitent believer? If so where is proof.

CHAPTER XXVI

NAZARENES

William Howard Hoople, a business man in New York City, founded a mission in Brooklyn, in January of 1894, which, on the following May, was organized as an independent church with a membership of thirty-two which was called the "Utica Avenue Pentecostal Tabernacle." Others soon sprang up in various sections of the eastern states. Several independent churches, in the meantime, had been organized for the same purpose in New England.

A number of persons, under the leadership of Rev. Phineas F. Bressee, D. D., and Rev. J. P. Widney, LL. D., formed the First Church of the Nazarene, at Los Angeles, California, in October of 1895, with one hundred and thirty five charter members. Statements of belief were adopted, and such general rules as seemed proper and needful for their immediate guidance were agreed upon, leaving to the future the making of provisions as the work and its conditions might necessitate. The result of this organization led to a number of churches springing up which reached as far east as Chicago.

As the two bodies grew to know about each other, they felt that they should unite; and, after consultation by delegates from one body to the other, the following basis of union was prepared and adopted by both sides. (The first union assembly was held in Chicago in October of 1907.)

BASIS OF UNION

It was agreed that the name of the united body should be "The Pentecostal Church of the Nazarene" and it was agreed that the two churches are one in doctrine which is considered essential to salvation, especially the doctrines of justification by faith and entire sanctification subsequently to justification. (*Manual-Church of the Nazarene*, 1928, pp. 13-16.)

In the Government Report we read that it was near the close of the nineteenth century that a movement for the spread and the conservation of Scriptural holiness in organized church

form developed almost simultaneously in different parts of the United States. This movement was similar to that of the one in the previous century historically known as the Wesleyan revival. A number of brethren in Providence, R. I., on May 12, 1886, who were interested in promoting the Wesleyan doctrine and experience of entire sanctification, organized and held weekly religious services, first in private homes, but, after a short time, they rented a store on Oxford street to hold their services. (*Gov. Report*, Vol. 11, p. 458.)

WHAT THE NAZARENES TEACH

Sinless perfection for those who receive the second blessing.

WHAT THE BIBLE TEACHES

I. SANCTIFICATION IS NOT SINLESS PERFECTION ALWAYS.

1. "Unto the church of God which is at Corinth, to them that are SANCTIFIED in Christ Jesus." (1 Cor. 1:2.)
2. But the Corinthian church, although SANCTIFIED were CARNAL, "And I, brethren, could not speak unto you as unto spiritual, but as unto CARNAL." (1 Cor. 3:1.)
3. THEY WERE INCESTUOUS. "There is fornication among you . . . that one should have his father's wife." (1 Cor. 5:1.)
4. THEY CORRUPTED THE COMMUNION. "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken." (1 Cor. 11:20-21.)
5. Didn't know if they were in the faith. "Examine yourselves, whether ye be in the faith; prove your own selves." (2 Cor. 13:5.)
6. "There is not a just man ON EARTH, that doeth good and SINNETH NOT." (Ecc. 7:20.)
7. "If they sin against thee, (for there is NO MAN THAT SINNETH NOT.)" (1 Kings 8:46.)

8. "If we say that we have NO SIN, WE DECEIVE OURSELVES, and the truth IS NOT IN US. If we CONFESS OUR SINS, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we HAVE NOT SINNED, we make him a liar, AND HIS WORD IS NOT IN US." (I John 1:8-10.)

NAZARENES TEACH

The baptismal measure of the Holy Spirit to believers.

WHAT THE BIBLE TEACHES

1. While it is true that all who obey the Lord receive the gift of the Holy Spirit when baptized with water (Acts 2:38), yet none receive it today in its baptismal measure.
2. JOHN BAPTIZED IN WATER; JESUS WOULD BAPTIZE IN THE HOLY GHOST "I indeed baptize you with water unto repentance: but HE that cometh after me is mightier than I, whose shoes I am not worthy to bear; HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, and with fire." (Matt. 3:11.)
3. THE BAPTISM OF THE HOLY GHOST WAS A PROMISE TO THE APOSTLES. "Behold, I send the PROMISE of my Father unto YOU." (Luke 24:49), as He gave the great commission to His apostles in Galilee.

NAZARENES TEACH

WHAT IS CALLED DIVINE PHYSICAL HEALING. SOME ADVOCATE PHYSICIANS, WHILE SOME OTHERS OF THIS GROUP CONDEMN THE USE OF A PHYSICIAN FOR its members.

WHAT THE BIBLE TEACHES

1. JESUS TEACHES THE SICK NEED A PHYSICIAN AND said unto them, "They that be WHOLE (WELL) need NOT a physician, BUT THEY THAT ARE SICK." (DO) (Matt. 9:12.)

2. ONE OF THE WRITERS OF INSPIRATION WAS A DOCTOR. "Luke, the BELOVED PHYSICIAN." (Col. 4:14.)
3. If they can perform miracles, why don't they try stopping a storm? Jesus did. (Lk. 8:22-24.)

NAZARENES TEACH

Infants should be sprinkled with water; also practice sprinkling or pouring water on believers in the name of the Father, Son and Holy Spirit, and call it baptism.

THE BIBLE TEACHES

1. MEN AND WOMEN.
"They were BAPTIZED, both MEN AND WOMEN."
(Acts 8:12.) No babies.
2. JESUS SAID BAPTIZE THE BELIEVER.
"He that BELIEVETH and is baptized shall be saved,"
(Mark 16:16.)
3. THEY WERE IMMersed.
"Therefore we are BURIED with him BY BAPTISM INTO DEATH." (Rom. 6:4.)
4. BROUGHT FORTH FROM WATER.
"Except a MAN be BORN of WATER and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

NAZARENES TEACH

All that is necessary to become a Christian is to repent and believe.

THE BIBLE TEACHES

- I. FAITH COMES BY HEARING THE WORD.
"So then FAITH cometh by HEARING, and hearing by the WORD OF GOD." (Rom. 10:17.)
2. REPENTANCE FOLLOWS A GODLY SORROW.
"For GODLY SORROW worketh REPENTANCE TO SALVATION." (2 Cor. 7:10.)
3. One cannot have a penitent heart before believing in the one to whom they repent, therefore faith or belief comes before

repentance. Otherwise it would not please God, because without faith it is impossible to please him. (Heb. 11:6.)

4. ONE IS NOT JUSTIFIED BY FAITH ONLY.

“Ye see then how that by WORKS a man is JUSTIFIED, AND NOT BY FAITH ONLY.” (James 2:24.) The faith that AVAILS SOMETHING is a “faith which WORKETH BY LOVE.” (Gal. 5:6.)

5. FAITH IS A WORK.

“This is the WORK of God, THAT YE BELIEVE ON HIM whom he has sent.” (John 6:29.)

LESSON STUDY

1. What other religious groups believe in a sinless life?
2. Do all believe in entire perfection or what we call sanctification?
3. What special group are we studying in this lesson?
4. What do they call themselves?
5. About when did they begin to function as a church? Where?
6. Who is their founder?
7. When did another group start in California?
8. Did the two unite? Who started this second group?
9. When and where was this unity consummated?
10. What is their creed or rules of doctrine called? (Church Manual.)
11. Does the word sanctify always mean sinless perfection? Why not?
12. Was the church in Corinth sanctified?
13. Did the church in Corinth have any faults?
14. Enumerate the faults herein mentioned. Find other faults if there are any.
15. Does the Bible tell us about any sinless man? (Heb. 4:12-14.) Any other?

16. What are we, and what do we make God, if we claim to be sinless?
17. Do the Nazarenes believe in the baptism of the Holy Ghost to us today?
18. Do you believe such?
19. Do Christians have the Holy Ghost today?
20. Who baptizes with the Holy Ghost or Holy Spirit? (They are the same.)
21. Can man do a promise of God?
22. Do the Nazarenes believe in what we call divine healing?
23. Will they have a physician?
24. What did Jesus say about a physician?
25. Who was a physician mentioned as a writer in the New Testament?
26. How many books (and what were they), did this physician write in the Bible?
27. Do the Nazarenes believe in the unknown tongue in this day?
28. In what name do they baptize? How do they baptize? Whom do they baptize?
29. Which comes first, faith or repentance? Give reason why you say so.
30. Are we saved as soon as we believe?
31. Do we have to do a work, or obey? Is faith said to be a work?

CHAPTER XXVII

PENTECOSTALS

“The Pentecostal Church, Inc., traces its beginning to New Years Eve, 1899. In Topeka, Kansas, a band of earnest hungry-hearted Christian people, being hungry for more of God, called a fast that lasted twenty-one days. During this time they prayed earnestly for a great outpouring of the Holy Spirit, which to their joyful surprise came at midnight on New Years Eve, 1899. Mighty manifestations were witnessed in the meeting soon after midnight, and people were heard speaking in other languages as the Holy Spirit gave utterance in the same manner as the 120 received it on the Day of Pentecost, when the multitudes came together and they were understood to speak in the different languages of the earth . . .”

“Ministers and evangelists came from every section of the United States and missionaries returned from the foreign field to learn more about this strange doctrine. Many who came received a like experience of the group in Topeka, and returned to their field of labor preaching that Jesus Christ is the same yesterday, today, and forever. . . . But in the year 1914 a conference was called at Hot Springs, Ark., during which a General Council of the Assemblies of God was formed. Later because of what many believed to be new revelation of doctrine this group was divided and two or three other smaller groups soon formed, among them being what is known as The Pentecostal Church, Inc., was formed, composed of white brethren only.” (*Gov. Report*, Vol. II, pp. 1334, 1335.)

“During the last twenty-one days of the nineteenth century a band of earnest, hungry-hearted ministers and Christian workers in Bethel Bible College, Topeka, Kansas, called a fast, praying earnestly for a great outpouring of the Holy Spirit, which, to their joyful surprise, came upon them in the early hours of the morning, on January 1, 1900. . . In the year 1914 came the revelation on the name of the Lord Jesus Christ. The pivotal doctrines of the absolute deity of Jesus Christ and baptism in his name became tenets of faith. God marvelously confirmed our message as the Gospel was preached in its fulness. The power which was hidden in the name of Jesus began to be

revealed. Literally thousands were rebaptized into the name of Jesus Christ, and multitudes received the baptism of the Holy Spirit while in the water.

“Great numbers were healed of incurable diseases; demons were cast out as in the days of the apostles. In many cities where this message had gone, the report of the Samaritan revival was duplicated. (Acts 8:12.)

“During the early half of this century various groups were organized. Among them two of the major bodies known as the Pentecostal Assemblies of Jesus Christ, Inc., and the Pentecostal Church, Inc., became so closely associated in doctrine and fellowship that in 1944 steps were taken to unite the two bodies into one organization known as the United Pentecostal Church To this end we now pledge our prayers, our faith, our life, and love, our earthly means of support, and our times, in the fear of God and for his glory alone. UNITED PENTECOSTAL CHURCH.” (*Pentecostal Church Manual*, pp. 8-10, Foreword.)

WHAT PENTECOSTALS BELIEVE

These people like many others believe the Holy Spirit baptizes today.

WHAT THE BIBLE TEACHES

- I. “The Comforter, which is the HOLY GHOST, whom the FATHER will send in MY NAME, he shall teach YOU all things, and bring all things to YOUR remembrance, whatsoever I have said unto you.” (John 14:26.)

This statement from Jesus addressing a promise to “YOU” and to “YOUR REMEMBRANCE” is simply to the apostles, because it is a conversation which took place, or started at the supper. (John 13.)

- II. Judas had departed this life and his place in the apostleship was vacated. “His bishoprick let another take.” (Acts 1:20), so Matthias was selected to take Judas’ place as an apostle “and he was numbered with the ELEVEN APOSTLES.” (Acts 1:26.) Then he tells us what happened when “THEY (Whom was he talking about?—the apostles) were all with one accord in one place.” The Holy Spirit came with a great noise “and it sat upon each of

them. And they were all filled with the Holy Ghost . . . when this was noised abroad (Others hadn't known a thing about this until now), the multitude came together, and were confounded (didn't understand), because every man heard them speak in his own language" and they were all Galileans. This power came to the apostles only (Acts 2:1-8.)

- III. On the same day of Pentecost we learn that others were to receive a GIFT of the Spirit, when they repented and were baptized for, or UNTO the remission of their sins (Acts 2:38); BUT ONLY THE APOSTLES COULD PERFORM THE WONDERS AND SIGNS. That same day "fear came upon EVERY SOUL: and many WONDERS and SIGNS were done by (Whom?) THE APOSTLES" (Acts 2:43.) Thousands were believers, APOSTLES did SIGNS.
- IV. There are different measures of the Holy Spirit. "God giveth NOT the Spirit by MEASURE unto him," his Son; (John 3:34) indicates we receive the Spirit by measure, else he would not have said that JESUS had the Spirit without measure. He was the only one who received the Spirit in that measure. The Apostles received the Spirit in the baptismal measure. The apostles, through the laying on of their hands, could impart a special measure as in the case of Timothy "thou stir up the gift of God, which is IN THEE BY THE PUTTING ON OF MY HANDS." (2 Tim. 1:6).
- V. This miraculous measure was to cease, and did so. (1 Cor. 13:8-10.)

PENTECOSTALS TEACH

The Holy Ghost enables them to heal incurable diseases, etc.

WHAT THE BIBLE TEACHES

- I. Jesus said "They that be whole need NOT a physician, BUT THEY THAT ARE SICK" do. (Matt. 9:12.)
- II. He stilled the storms, but men cannot, and do not even claim to do such today. "As they sailed He fell asleep: and

there came down A STORM of WIND on the lake; and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. THEN HE AROSE, and rebuked the WIND AND THE RAGING OF THE WATER: AND THEY CEASED and there was a calm." (Luke 8:23, 24.) He also says other supernatural things such as talking other languages would "cease". (1 Cor. 13:8-10.)

- III. All healing is divine, just as all food we eat is given us from on high. "Every good gift and every perfect gift is from above." (James 1:17.) So, God gave us every herb, root, bark, etc. which go into the making of medicine for the healing of the body. Man has only discovered and combined them; and God gave him the intelligence to do that. To God goes all praise, yet the people of Bible times used means. James said call for "THE ELDERS OF THE CHURCH" a thing Pentecostals do not have. If they claim their preachers are their elders, then some of their elders are women, and for an elder to be a Bible elder, he MUST BE "THE HUSBAND OF ONE WIFE." (1 Tim. 3:2.) But James also says let these elders "pray over him, ANOINTING HIM WITH OIL in the name of the Lord." (Jas. 5:14.) We have elders, they do not.
- IV. When we neglect the blessings God has provided for us, we disregard His wishes, because He does all things for our good if we "LOVE GOD". (Rom. 8:28.)
- V. "USE A LITTLE WINE (Health giving substance of that day), for thy STOMACH'S SAKE and thine OFT INFIRMITIES." (Sickness) (1 Tim. 5:23.)
- VI. If they can heal the most faithful member they have, and do it instantly like the Lord and His apostles did, then they can RAISE every dead body in the cemetery, something they have never done.
- VII. "Many other SIGNS truly did Jesus in the presence of his disciples, which are not written in this book: BUT THESE ARE WRITTEN (In order), THAT YE MIGHT BELIEVE THAT JESUS IS THE CHRIST, the Son of God; and that believing ye might have life through his

name.” (John 20:30, 31.) This shows definitely that miracles proved the Sonship of Jesus. They have been recorded IN ORDER that we might believe. This passage alone proves they have ceased, and were recorded for people in other ages to prove that Jesus was the Christ. If we could do it now, we wouldn’t need the words of inspiration.

VIII. “Truly the SIGNS of AN APOSTLE were wrought among you in all patience (HOW?) in SIGNS, and WONDERS, and MIGHTY DEEDS.” (2 Cor. 12:12.) Since there are no apostles living on earth, and none on whom they laid hands, there is not a human on earth who can do such signs and wonders.

WHAT PENTECOSTALS BELIEVE

That Jesus is the ONLY person in the Godhead, and that is a family name.

WHAT THE BIBLE TEACHES

- I. God and Christ are ONE in a way, as a man and his wife are one, or Christians are all one. A man “shall be joined unto his wife, AND THEY TWO SHALL BE ONE FLESH.” (Eph. 5:31.) But they are different persons.
- II. “Holy Father, keep through thine own name those whom thou hast given me, that they may BE ONE, AS WE ARE.” (John 17:11.) “AS WE ARE” so are Christians. “For ye are all ONE in Christ Jesus.” (Gal. 3:28.)
- III. “I and my FATHER are ONE.” (John 10:30), just as all Christians are ONE.
- IV. Jesus has gone to “heaven itself, now to appear IN THE PRESENCE OF GOD for us.” (Heb. 9:24.) Why did he have to go away to be with himself?
- V. Stephen saw “Jesus STANDING ON THE RIGHT HAND OF GOD.” (Acts 7:55.) Can a person stand on his own right hand, or right side?
- VI. When Jesus was baptized, THREE persons are mentioned in that connection. “Jesus, when he was baptized, (That is one person), went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the SPIRIT

(That is another one), of God descending like a dove, and lighting upon him: And lo a voice from heaven (Whose voice? That is the third one), saying, (Someone talked from heaven and Jesus was on earth, and the Spirit on its way here.) This is my beloved Son, in whom I am well pleased." (Matt. 3:16, 17.)

VII. God knew something Jesus did not, which is impossible if **ONLY ONE**. "Of that day and that hour knoweth no man, no, not the angels which are in heaven, **NEITHER THE SON**, but the Father." (Mark 13:32.)

VIII. Honor the Father **AND** the Son (Jno. 5:21-23), proves there are two personalities, and that we cannot honor one without honoring the other.

WHAT PENTECOSTALS BELIEVE

That baptism is in the name of Jesus, which is the family name, and we are not to be baptized in the name of the Father, Son and Holy Spirit (Matt. 28:18-20.)

WHAT THE BIBLE TEACHES

- I. "Go ye therefore, and teach all nations, **BAPTIZING** them in the name of the Father, **AND** of the Son, **AND** of the Holy Ghost." (Matt. 28:19.)
- II. There are **THREE** named in the above, if we do that, then we have it in the name of Jesus, as these people desire.
- III. John the Immerser, did not baptize in the name of Father, Son and Holy Spirit because during his life, such had not been authorized. After it was authorized, it must have been necessary. (Matt. 28:19.)
- IV. When this was authorized and was first practiced, Acts 2 was when the will of our Lord came in force. "Where a testament is, there **MUST** also of necessity be the death of the testator. For a testament is of force **AFTER MEN ARE DEAD**: Otherwise it is of no strength at all **WHILE** the testator liveth." (Heb. 9:16, 17.)
- V. If it is the name **JESUS** that must be observed as claimed, based on Matt. 1:21 "She shall bring forth a son, and thou shalt call his name **JESUS**: for he shall save his people

from their sins" then what shall we do with Matt. 1:23 "Shall bring forth a son, and they SHALL call his NAME EMMANUEL"?

- VI. "Who is a LIAR but he that DENIETH that Jesus is the Christ? HE IS ANTICHRIST, that denieth the Father AND the Son." (I John 2:22.) Here are TWO personalities mentioned, and to deny one there could not be the other, hence an "ANTICHRIST" or a "LIAR." I didn't say it, John did.
- VII. There is bound to be more than just Jesus, else heaven was without a ruler on the throne while Jesus was on earth.
- VIII. Such teaching destroys the power of heaven, by taking it all away when Jesus died. WHO RULED AT THAT TIME?

LESSON STUDY

1. Where did this sect originate? In what year?
2. Do you think they prayed in faith? (They were SURPRISED when answered.)
3. In answer to these prayers, they say "A great outpouring of the Holy Spirit" and it swept the country in 1900. Fourteen years later another Holy Spirit came and "the word of the Lord became a NEW BOOK." (See history.) Did they get TWO baptisms of the Holy Spirit as stated here?
4. If the first was sufficient, or was all powerful, why did it fail to give ALL?
5. Didn't Peter say LONG before that time that God had already given ALL?
6. Didn't Paul say also that if any one taught something NEW he was accursed?
7. Do you believe in such NEW REVELATIONS, like these, Mormons et al teach? Give Scriptures for or against this theory.
8. On the Pentecost previously mentioned, Peter spoke and seventeen nations understood him. Do you think the people now can do the same thing?

9. What do you think became of those baptized before the new revelation of 1914?
10. Can something that is INCURABLE be cured?
11. Do you know of any one today healing a paralytic with Polio or other causes?
12. Peter cured one afflicted from his birth, Acts 3. Can any do that now?
13. Do they ever stop a tornado?
14. Do they ever feed the hungry thousands on a few fish and bread?
15. Do you believe these people can do what they now claim to do?
16. Does the Bible teach that there is JUST ONE PERSON in the Godhead?
17. Is a man and his wife ONE? In what sense?
18. Are all Christians ONE? In what sense?
19. Were God and Christ ONE? In what sense?
20. If God and Christ are ONE ONLY, why did Jesus leave the earth to be with God? (Heb. 9:24.)
21. If Jesus and the Spirit are JUST ONE, why was it necessary for him to leave before the other could come to earth?
22. Can you see THREE personalities in the statement in Matt. 3:15-17?
23. How can ONE know a thing the OTHER does NOT if they be altogether ONE?
24. What does John say such people are, that say there is ONLY ONE?
25. Is it right to ignore the statement of Jesus in Matt. 28:19?
26. Doesn't a person baptize in the name of Jesus if he does it like Jesus said? (Matt. 28:19.)
27. Why didn't John baptize in the name of the Father, Son and Spirit?
28. Did Jesus permit other NEW REVELATIONS after the New Testament was closed?
29. What is to become of those who teach error?

CHAPTER XXVIII

PRESBYTERIANS

The Presbyterian Reformed churches that exist today throughout the entire world perpetuate those features, both doctrinal and governmental, of the Protestant Reformation of the fifteenth and sixteenth centuries. The doctrinal and ecclesiastical system that was developed in Geneva, and was modified somewhat in Holland and in France and transferred to Scotland, became solidified there largely under the influence of John Knox in 1560, and found a practical and logical presentation in the Westminster Assembly, in London, England, in the years 1645-49. The Presbyterian church in America trace their origin chiefly to Great Britain. (*Government Report*, Vol. 2, p. 1381.)

In the year 1560 the church of Scotland came into existence. It cannot be said that it was legally established in that year, because the formal ratification of Presbyterian church government in Scotland did not take place until 1592, when the celebrated act of the Scots Parliament was passed which has been generally known as the Magna Charta of the church of Scotland. (*Schaff-Herzog Encyclopedia*, Vol. 3, p. 1892.)

It has been said that Presbyterianism is deeply indebted to John Calvin. Its doctrines and principles that are contained in the Bible became buried beneath centuries of ignorance, tradition and superstition. John Calvin went beneath all this debris of centuries, resurrected the doctrines and principles of Presbyterianism, and organized the present day Presbyterian church. This happened about four hundred years ago. (Date March 7, 1944.) On July 10, 1509, John Calvin was born in Noyon (France) of Roman Catholic parents. The exact date of his conversion is not known, but he was converted from Roman Catholicism to Protestantism sometime in the year 1533. During the next three years of his life he lived in hiding under an assumed name. (*Presbyterians: Their History and Beliefs*, Walter L. Lingle, D. D., LL. D., John Knox Press, March 7, 1944, pp. 25, 26.)

In his church Calvin followed a very simple order of service. Emphasis was placed upon the reading of the Scriptures and upon prayer. There was congregational singing, which was NOT USUAL in the Roman Catholic Church. They sang from a French translation of the Psalms and THERE WERE NO MUSICAL INSTRUMENTS IN JOHN CALVIN'S CHURCH. (My Caps.) The sermon occupied the central place. In the Catholic church the altar was central. (*Ibid.*, p. 29.)

The Consistory placed great emphasis upon discipline and detailed rules for Christian living were drawn up. Records show that the people were disciplined for different offences including cursing and swearing, adultery, attempting to commit suicide, for playing cards on Sunday evenings, for spending their time in taverns, for arranging a marriage between a woman of seventy and a man of twenty-five, for betrothing a daughter of a Papist, for singing obscene songs, for wife-beating and etc. (*Ibid.*, p. 31.)

A great theological controversy at the University of Leyden about 1603, which continued for several years, revolved around what was called the "Five Points of Calvinism." A professor, whose theological name was James Arminius, protested against the high Calvinism of some of the other professors. The Five Points of Calvinism are: Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints. Walter Lingle defines these five points as follows: Total depravity means his spiritual nature is dead and he is totally unable to save himself; unconditional election means that God elected us out of His own good pleasure for reasons that have not been revealed to us; irresistible grace means His grace is irresistible; limited atonement means that the atonement of Christ on the cross was made only for the elect; and perseverance of the saints means we have been adopted into the family of God, that there is no power on earth or hell that can pluck us out of His hand. (*Ibid.*, pp. 41-42.)

WHAT PRESBYTERIANS TEACH

You see five of the main points above, which is also confirmed in "The Confession of Faith of the Presbyterian churches

of the United States," so we will take them as their foundation. Total depravity, or so dead one can't obey.

WHAT THE BIBLE TEACHES

- I. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father." (Ezek. 18:20.)
- II. God is the Father of our spirits. "Be in subjection unto the Father of spirits, and live." (Heb. 12:9.)
- III. Now is the time for the dead to hear the voice of the Lord. "The hour is coming and now is; when the dead shall hear the voice of the Son of God." (John 5:25.)

WHAT PRESBYTERIANS TEACH

People are elected before the foundation of the world wholly, unconditionally.

WHAT THE BIBLE TEACHES

- I. "Of a truth I perceive that God is NO RESPECTOR of persons." (Acts 10:34.)
- II. "The Lord is. . . not willing that any should perish, but that ALL should come to repentance." (2 Pet. 3:9.)
- III. "By the righteousness of one the free gift came upon ALL MEN unto justification of life." (Rom. 5:18.)
- IV. "God our Saviour; who will have ALL MEN to be saved." (1 Tim. 2:3, 4.)
- V. "The Father sent the Son to be the Saviour of the WORLD." (I John 4:14.)
- VI. "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a PREACHER? . . . But they have not ALL obeyed the gospel." (Rom. 10:14-16.)
- VII. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that KNOW NOT God, and that OBEY NOT THE GOSPEL of our Lord Jesus Christ." (2 Thess. 1:7, 8.)

- VIII. "Ye have O.B. `YED from the heart **THAT FORM OF DOCTRINE** (Discussed in the first four verses of this same chapter), which was delivered you. **BEING THEN** (at that time), made **FREE** from sin, ye became the servants of righteousness" (Rom. 6:17, 18.)
- IX. "He became the author of **ETERNAL SALVATION** unto **ALL THEM THAT OBEY HIM**" (Heb. 5:9).
- X. **MUST** have a **WORKING** faith to be saved (Gal. 5:6.)
- XI. "Obtain the **SALVATION** which is **IN** Christ Jesus." (2 Tim. 2:10.)
- XII. "As many of **US** as were **BAPTIZED INTO** Jesus Christ were **BAPTIZED INTO** his death." (Rom. 6:3; Gal. 3:27.) (These two scriptures are the **ONLY** places that tell how one gets **INTO** Christ where salvation is.)

WHAT PRESBYTERIANS TEACH

One cannot help yielding to God's free grace, and be saved.

WHAT THE BIBLE TEACHES

- I. IF the above teachings are true, then it is universal salvation: "For the **GRACE** of God that bringeth **SALVATION** hath appeared to **ALL MEN**." (Tit. 2:11.)
- II. If you can't resist it, you will be saved whether you want to or not.

WHAT PRESBYTERIANS TEACH

Limited atonement. Walter L. Lingle says that John Calvin taught that the Atonement was **SUFFICIENT** for the salvation of **ALL**, but **EFFICIENT ONLY FOR THE ELECT**. (*Ibid*, p. 41.)

WHAT THE BIBLE TEACHES

- I. "My **GRACE** is sufficient for thee." (2 Cor. 12:9.)
- II. "God is able to make **ALL GRACE** abound toward you; that ye **ALWAYS** have **ALL SUFFICIENCY IN ALL THINGS**." (2 Cor. 9:8.)
- III. "When we were yet without strength, in due time Christ **DIED FOR THE UNGODLY**." (Rom. 5:6.)

- IV. "One DIED for ALL, then were ALL DEAD." (2 Cor. 5:14.)
- V. "IF we walk in the light, as he is in the light, we have fellowship one with another, AND the BLOOD of Jesus Christ his Son cleanseth us from ALL SIN." (1 John 1:7.)

WHAT PRESBYTERIANS TEACH

That one CANNOT fall from grace; that it is impossible.

WHAT THE BIBLE TEACHES

- I. Judas an apostle did fall. "Judas by transgression fell." (Acts 1:25.)
- II. You better watch lest you fall. "Looking diligently LEST ANY MAN FAIL OF (R. V. Fall from), THE GRACE OF GOD." (Heb. 12:15.)
- III. "Let him that thinketh he standeth TAKE HEED LEST HE FALL." (1 Cor. 10:12.)
- IV. "Christ is become of no effect unto you (WHO?) whosoever of you are justified BY THE LAW; YE ARE FALLEN FROM GRACE." (Gal. 5:4.)
- V. No one is in the Lord's kingdom except the regenerated ones, (Jno. 3:3-5.)
- VI. Some will be cast out of his kingdom, and be cast into the fire. (Matt. 13:41.)
- VII. Paul said that he could become a castaway. (1 Cor. 9:27.)
- VIII. Jesus promised eternal life "in the world to come." (Mk. 10:30.)
- IX. Paul labored "in hope of eternal life." (Tit. 1:2.)

WHAT PRESBYTERIANS TEACH

ON baptism they teach that dipping a person into the water is NOT necessary; but BAPTISM is rightly administered by pouring or sprinkling WATER upon the person. (*Presbyterian Confessions of Faith*, Chap. 30, p. 157.)

WHAT THE BIBLE TEACHES

- I. "Buried with him in baptism." (Rom. 6:4; Col. 2:12.)
- II. "Bodies washed in pure water." (Heb. 10:22.)
- III. "Born of WATER and the Spirit." (John 3:5.)
- IV. No standard translation of the Bible says "pour or sprinkle water upon a person" and calls it baptism. GREEK will not justify it.

WHAT PRESBYTERIANS TEACH

Presbyterians teach that not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized. (*Ibid.*, p. 157.)

WHAT THE BIBLE TEACHES

- I. NOT ONE INFANT IS MENTIONED AS BEING BAPTIZED IN THE NEW TESTAMENT CHURCH.
- II. "Immersion was the only mode of baptism that was used in the Apostolic Church. But when baptism no longer immediately followed conversion, when it was frequently deferred till death was near, immersion in such cases was impossible. When infant baptism became common the necessity for some relaxation of the rule became still more pressing. Sprinkling instead of immersion, became common, in cold latitudes but by no means universal." (*The Growth of the Church*, John Cunningham, Presbyterian, pp. 190-191, as found in *Shepherds Handbook on Baptism*, pp. 194-195.)

In the Council at Ravenna, in the year 1311, it was declared dipping or sprinkling indifferent. (*Rees Encyclopedia*, Article, "Baptism," Vol. III, Shepherd, p. 205.) In John Wesley's "Treatise on Baptism," he declared if infants are guilty of original sin, then they are proper subjects for baptism; seeing, in the ordinary way, they CAN NOT BE SAVED unless this be WASHED AWAY BY BAPTISM. (John Wesley, Founder of Methodists, in *Treaties on Baptism*, Doctrinal Tract, p. 251. Shepherd,

304.) Henry Ward Beecher said that there are a great many who ask if infant baptism is to be found in the Scripture. He would answer that he did not find it there. (Henry Ward Beecher, *Homiletic Monthly*, July, 1881, p. 566. *Shepherd*, p. 457.)

- III. "They were baptized, BOTH MEN AND WOMEN." (Acts 8:12.)
- IV. "He that BELIEVETH AND is baptized shall be saved." (Mark 16:16.)
- V. "REPENT, and be baptized. . . in the name of Jesus Christ FOR THE REMISSION OF SINS." (Acts 2:38.)
- VI. "Without FAITH it is IMPOSSIBLE to please him." (God) (Heb. 11:6.)
- VII. "Every man therefore that hath HEARD, and hath LEARNED of the Father, COMETH UNTO ME." (John 6:45.) Infants CANNOT comply with these requirements, therefore they are not considered in them. Safe any way.

LESSON STUDY

- 1. About what year did the Presbyterian church originate?
- 2. Who laid its foundation, and in what country?
- 3. After Calvin who was its main head?
- 4. In what country was it a state church?
- 5. In what year did the Scotland Parliament accept it?
- 6. Of what religion was Calvin's parents?
- 7. When did John Calvin leave the Catholics and become a Protestant?
- 8. Why did he hide and go under an assumed name for three years?
- 9. Was his church services unusual in any way?
- 10. Did he ever use an instrument of music in his church? Do they now?

11. Can you tell of some unusual things for which they were disciplined?
12. Who protested against Calvinism in Leyden University?
13. What were the "Five Points of Calvinism" as they called them?
14. Define each of these five points.
15. Did James Arminius believe these five points like Calvin did?
16. Does the Bible teach total depravity? Give proof.
17. Can the dead hear the Lord?
18. Are people elected to eternal life before they are born?
19. If they are, would that make God a respecter of persons? Is He such a respecter?
20. Does He wish the eternal death of anyone?
21. For how many did Jesus die?
22. What will be done to those who OBEY not the gospel?
23. Where do we come into salvation? How do we get INTO Christ?
24. Can one resist the grace of God? Give proof.
25. What was Paul told that was sufficient for him?
26. Did we do anything to cause or bring about our salvation? (Titus 3:4-5).
27. On what condition will the blood cleanse us from all sin?
28. Can a person who has been saved fall from this grace? Give proof.
29. What does one do in being baptized; is it sprinkling, pouring or immersion?
30. Does the Bible teach that infants should be baptized?
31. When did sprinkling start?
32. Who can come to God?

CHAPTER XXIX

THE SALVATION ARMY

The Salvation Army is a body of men and women, joined together after the fashion of an army, with a general, colonels, majors, captains, and lower officers, under whom are the privates, bent, as they claim, upon presenting the gospel in a manner to attract the attention of the lowest classes. Its organizer and leader was William Booth, by baptism a member of the Church of England, but by conversion a Wesleyan, and afterwards a minister of the Methodist New Connection. In this latter capacity he had great success; but in 1861 he withdrew from the regular ministry, and devoted himself to independent evangelistic work. In 1865 he came to the east of London, and there began the movement which resulted in the organization of the "Salvation Army" in 1876. The name comes from the methods adopted and the object aimed at. The army studiously avoids, as far as possible, religious phraseology, calling its places of meeting "Salvation Warehouses" and "Salvation Stores," puts its notices in military or startling terms, and deliberately adopts peculiar posters and window placards to announce its presence and work.

Its object is everywhere to make a sensation. The expenses of the army are borne by collections. Care is taken to have its pecuniary affairs as public as possible, and its expenses low. In doctrine it is broadly evangelical. It does not teach sinless perfection, but the possibility of "a heart from which the blood of Christ has cleansed away all unrighteousness." It does not seek to draw persons from existing churches, but it desires to make converts among the most abandoned classes, who lie outside of religious influences.

Much noise and confusion attend its operations, but these it considers necessary accompaniments. The members of the army wear a peculiar though plain uniform, parade the streets with martial drumming, banners and singing, and are obligated to go anywhere they may be sent, and exhibit courage bordering upon recklessness." (Schaff-Herzog, *Encyclopedia*, Vol. III, pp. 2099, 2100.)

William Booth had long felt a deep concern for that vast section of the population of British cities which was quite beyond the pale of existing church activities. It was in the year 1865 that a memorable excursion was made by him into the streets where the forgotten mass of mankind lived and resorted. What he there saw and heard moved him profoundly. He returned to his home and solemnly told his devoted wife, Catherine, that he had found his destiny. The recital of that experience stirred within her similar emotions and mutually they gave themselves to the service of seeking the lost.

Beginning with street meetings and then going to a tent it was found that many were amenable to this kind of effort and interest. Moral miracles were wrought as the gross darkness was penetrated.

At the inception there was no thought of creating a separate organization. It was expected that the work would be regarded as supplementary to, and associated with, the existing churches; however this proved to be impracticable. The nature of the work and the status of its clientele compelled distinctive organizations. The success and development of the mission was such that its aid was invoked for other parts of London and at large centers of population throughout Great Britain. These many mission stations were under the guidance of Rev. William Booth, who by common consent was made the "general superintendent." Expanding thus, the name had to be changed and "The Christian Mission" became descriptive.

Mr. Booth being a Methodist, it was perfectly natural that the government of this string of missions should take that form. It was in the year of 1878 that Mr. Booth noting the distinctive military methods which had gradually developed by the very force of circumstances that the following phrase was used: "The Christian Mission is a volunteer Army." Exception was taken to the qualifying word and William Booth took his pen, and, leaning over his secretary's shoulder, erased "volunteer" and wrote in "salvation." The mission which had become to a considerable extent an army in fact was henceforth to be so known in name. Its "missionaries" were to be "captains" and its general superintendent "general."

Under this impulse the organization crossed the seas and the United States was the first country outside the British Isles to be "invaded." By a similar process Canada, Australia, and other lands were occupied. Some 100 or more countries and colonies have now been "captured" by the army. (*Government Report of the United States*, 1936, Vol. II, p. 1562.)

WHAT THE SALVATION ARMY TEACHES

They advise people to live a holy consecrated life.

WHAT THE BIBLE TEACHES

- I. It is nice to advise people to live as near the Lord as they can. Peter does not advise, but commands us to be holy. (I Pet. 1:15.)
- II. Don't be discouraged and quit if you fail in some undertaking.
- III. Paul said he had not attained to perfection. (Phil. 3:12-14.)
- IV. However, he says unless we strive for it, we can not see the Lord. (Heb. 12:14.)
- V. There is no man that sinneth not. (I Kings 8:46; Ecc. 7:20.)
- VI. If we say we live without sin, we make a mistake. (1 John 1:8-10.)

WHAT THE SALVATION ARMY TEACHES

Jesus died for all and all may be saved conditionally.

WHAT THE BIBLE TEACHES

- I. The Lord is "not willing that any should perish" (2 Pet. 3:9.)
- II. God loved the WORLD enough to give His son to die for it (John 3:16.)
- III. God is no respecter of persons (Acts 10:34).
- IV. Since Jesus died for ALL we should now live for Him (2 Cor. 5:14, 15.)

- V. ALL must appear before the judgment to answer according to his works (2 Cor. 5:10.)

WHAT THE SALVATION ARMY TEACHES

Use all kinds of instruments of music in their worship services.

WHAT THE BIBLE TEACHES

- I. There is not one word in favor of a mechanical instrument of music in the worship of the New Testament church.
- II. In the New Testament the church sang. (1 Cor. 14:15; Eph. 5:19; Col. 3:16.)
- III. They were taught to "SING IN THE CHURCH." (Heb. 2:12.)
- IV. The Catholic Church was the first to introduce instrumental music into worship in this age.
- V. John Wesley, the founder of the Methodist Church, in which Mr. Booth confided and after which he patterned his army, objected to such music.
- VI. To be on the safe side, we should add nothing. (Rev. 22:18, 19.)

WHAT THE SALVATION ARMY TEACHES

They have a man made creed called "Articles of War."

WHAT THE BIBLE TEACHES

- I. Find some "articles of war" or man made creed the church at Antioch used.
- II. If the church at Corinth, Ephesus, or at Jerusalem had such instruments, I will use them also.
- III. If it should be considered adding to, we would be lost (Rev. 22:18, 19.)
- IV. Since the Lord left ALL that pertains to life and godliness, (2 Pet. 1:3), we should be therewith content (Heb. 13:5).
- V. The Scriptures only, are given by inspiration and there is nothing else given by inspiration (2 Timothy 3:16, 17.)

WHAT THE SALVATION ARMY TEACHES

On the ordinances they are perfectly neutral. They are neither for or against them.

WHAT THE BIBLE TEACHES

- I. The luke-warm will be spewed out of His mouth. (Rev. 3:16.) He doesn't want people to be neutral, but He wants them to take a position.
- II. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.)
- III. Jesus said "No man can serve two masters. . . Ye cannot serve God and mammon" (Matt. 6:24.) You must take a stand either for or against Him.
- IV. Remember "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13.)

WHAT THE SALVATION ARMY TEACHES

On baptism they are also neutral. You may take it or leave it, either "mode" is acceptable. It may be for the remission of sins or because of the remission of sins.

WHAT THE BIBLE TEACHES

- I. "One Lord, one faith, ONE BAPTISM" (Eph. 4:5.)
- II. "We are BURIED with him by baptism" (Rom. 6:4; Col. 2:12.)
- III. If one is buried, he is said to have been immersed. How can a religious body afford to be neutral on such a plain subject?
- IV. We are BORN OF WATER, in being baptized (John 3:5.)
- V. It is the WASHING OF REGENERATION (Tit. 3:4, 5.)
- VI. Our bodies are washed in being baptized (Heb. 10:22.)
- VII. This ONE BAPTISM can only be immersion in water.
- VIII. Baptism was never known to be but FOR the remission of sins (Acts 2:38.)

- IV. It puts one IN Christ (Rom. 6:3; Gal. 3:27.)
- X. This is the ONLY act, with the prerequisite, that actually places one IN Christ.
- XI. It washes away sins (Acts 22:16.)
- XII. It is for the remission, or getting rid of sins (Acts 2:38).
- XIII. People would have to have expert help to misunderstand this subject.
- XIV. How can a religious body be neutral on such an important subject?

LESSON STUDY

1. Do we read of a church called the Salvation Army in the Bible? Where?
2. Who was called Major among the inspired men?
3. If the Catholics are right and Peter had preeminence, should he be General Peter?
4. Do you consider it a good work to carry the gospel to the "lowest class"?
5. Who organized this army? In what year did he do this?
6. What was his wife's name? Did she help in this undertaking?
7. Into what church was he first converted?
8. Into what denomination was he baptized?
9. For what denomination did he preach until retiring?
10. What gave them the idea for this name?
11. What do they call their meeting places? What do others call theirs?
12. Are they a noisy sect? Do they use instrumental music in their services?
13. How do they take care of the expenses?
14. Does the Bible teach us to wear peculiar clothing?

15. Do these people have a form of dress peculiar to themselves?
16. What is it that they do about Christmas time that is so peculiar?
17. What year did Mr. Booth make his memorable excursion herein mentioned?
18. Into what desert, ocean or darkened kingdom was this excursion?
19. How did this excursion effect his life? What effect on his wife did this excursion have?
20. Did this work help the poor people? Did it help them physically or spiritually?
21. Did Mr. Booth really teach people what to do to be saved?
22. Did he start this work with a view to organizing a new denomination?
23. Who directed this work almost entirely for years? What was his title?
24. In what year did Mr. Booth begin to use the present church name?
25. What do these people believe about living a holy life?
26. Is it right to try to live holy?
27. Did Paul live perfect while on earth? Did any other man? Why?
28. Are these people Calvinistic or Arminian?
29. Is the Lord willing for any to perish?
30. What did God do for the world to show His love for it?
31. In view of that fact, how can we show that we love Him?
32. Is God a respecter of persons?
33. If He saved some and condemned others unconditionally, wouldn't He be partial?
34. Will all be finally judged?

35. What kind of music do these people use in their services?
36. What kind of music did the New Testament church have?
37. What denomination introduced mechanical instrumental music into worship?
38. Did John Wesley, the founder of the Methodist church, endorse the use of instruments of music in the worship?
39. Is that an addition to God's plan? Is it right to add to God's plan?
40. Do these people have a man-made creed? What do they call it?
41. Is it right to have such books?
42. Do all sectarian denominations have such books?
43. Which one of the New Testament churches had such a book?
44. Does the Salvation Army endorse or object to church ordinances?
45. How would you prove that it is wrong to be neutral on such matters?
46. What will become of plants that God did not plant?
47. Did God know or say anything about denominations?
48. Do these people baptize at all?
49. Do they sprinkle, pour or immerse in water?
50. How many baptisms does the New Testament advocate?
51. How is it performed?
52. Why were they baptized in New Testament times?
53. What puts one IN Christ? What Scripture tells us that?
54. How do so many people come to believe that baptism is not essential to salvation?
55. Is it right to be neutral on baptism? Is the Salvation Army right then in its attitude about baptism?

CHAPTER XXX

UNIVERSALISTS

A distinction should be made between Universalism and the Universalist denomination. Universalism, it is claimed, is thus as old as Christianity, because some believed in universal salvation centuries ago. It is also claimed that it was the supreme love and intentions of God to save all, therefore it is as old as Christianity. They say that it was the purpose of God through the grace revealed in our Lord Jesus Christ to save every member of the human race from sin. Members of this religious body in whom this thought has become predominant and who hold to the idea that there is a divine order and that it contemplates the final triumph of good over evil in human society, as a whole and in the history of each individual, are considered Universalists. In other words those who have organized themselves into a church that believe in universalism, so far as salvation for the human race is concerned, are Universalists. That explains the difference between the two words.

As a denomination it is of modern origin; is confined mostly to the American continent, and it embraces but a portion of those who hold the Universalist belief. It dates from the arrival of Rev. John Murray, of London, in Good Luck, N. J., in September 1770; although there were some preachers of the doctrine in the country before that time. Mr. Murray preached at various places in New York, Pennsylvania, and Massachusetts, and societies sprang up in all these states as a result of his ministry. His first regular settlement was at Gloucester, Mass., where a church was built in 1780, but afterwards removed to Boston.

The earliest movement for denominational organization was made at Oxford, Mass., in 1785, but accomplished little more than to emphasize the need and value of fellowship, although it approved the name selected by the Universalists of Gloucester for their church, "The Independent Christian Society, commonly called 'Universalists,' " and approved also the Charter of Compact as the form of organization for all societies. The second

convention, held at Philadelphia in 1790, drew up and published the first Universalist profession of faith, consisting of five articles, outlined a plan of church organization, and declared itself to be in favor of the congregational form of polity.

Another convention at Oxford, in 1793, subsequently developed into the Convention of the New England States, then into the Convention of New England and New York, and finally into the present organization, the General Convention. Among the young men at this second convention at Oxford was Hosea Ballou, who soon became the recognized leader of the movement, and for half a century was its most honored and influential exponent. During his ministry, extending from 1796 to 1852, the twenty or thirty churches increased to 500, distributed over New England, New York, Pennsylvania, Ohio, Indiana, and Illinois, although the greater part were found in New England. It was, however, the era of the propagation of the doctrine and of the controversies to which that gave rise, and little attention was paid to organization.

The same antagonistic tendencies are noticeable, in the history of the Universalist churches, that appear in others holding to the congregational principles; on the one hand, an impulse toward liberty, opposition to ecclesiastical tyranny, jealousy of freedom, and suspicion of authority; on the other hand appreciation of the value of centralized authority as against a crude, chaotic condition, and a realization that in order to efficiently carry out important ends in the denomination there must be some definite church organization with powers that are restricted, indeed, but still real.

About 1860 agitation began for a more coherent organization and a polity better correlated than the spontaneous congregationalism which had developed during the earlier period, and the result was that at the centennial convention in 1870 a plan of organization and a manual of administration were adopted under which the denomination has since been conducted. (*Government Report*, Vol. II, pp. 1656, 1657.)

“The Universalist denomination traces its origin directly to James Rely, a London preacher in the middle and latter part

of the eighteenth century, who wrote a book called **THE UNION**, and who had for his disciple John Murray. The General Convention, at its session in Winchester, New Hampshire, in 1803, adopted a Profession of Belief. This brief creed has been regarded as embracing the essential features of Universalism, in a phraseology sufficiently elastic to cover the most divergent views; and has been made the test of fellowship in churches and conventions." (Schaff-Herzog, *Encyclopedia*, Vol. III, p. 2429.)

WHAT UNIVERSALISTS TEACH

Of course, believing as they do, that all will eventually be saved, they say faith is not necessary to salvation.

WHAT THE BIBLE TEACHES

- I. Without **FAITH** it is impossible to please God (Heb. 11:6.)
- II. What is not of **FAITH** is sin (Rom. 14:23.)
- III. The wages of **SIN** is **DEATH** (Rom. 6:23.)
- IV. "Sin, when it is finished, bringeth forth **DEATH**" (James 1:15.)
- V. We know that is not physical **DEATH**, because all mankind dies.
- VI. To be saved by the blood of Jesus, one **MUST WALK** in the light (1 Jno. 1:7).

WHAT UNIVERSALISTS TEACH

The same reasoning shows that they say it is not necessary to repent, since **ALL** will eventually reach heaven.

WHAT THE BIBLE TEACHES

- I. "Except ye **REPENT** you shall all perish" (Luke 13:3; 13:5.)
- II. **REPENT** "that your **SINS** may be blotted out" (Acts 3:19.)
- III. The Lord is not willing that any should **PERISH**, "but that all come to **REPENTANCE**" (2 Pet. 3:9.)
- IV. **REPENT** and pray and perhaps you will be forgiven

(Acts 8:22), indicates without REPENTANCE you will not be FORGIVEN.

V. Die in SIN one SHALL NOT enter heaven (Gal. 5:21.)

VI. "Fools make a mock of SIN: but among the righteous there is favor." (Prov. 14:9).

WHAT THE UNIVERSALISTS TEACH

Like faith and repentance, if one does not have to do either of them these people would also say BAPTISM is not necessary to be saved. Of course, their reason is because ALL, whether good or bad, will eventually reach heaven.

WHAT THE BIBLE TEACHES

- I. Jesus said certain believers would be saved, and that is the BAPTIZED believer (Mark 16:16). Those who do NOT BELIEVE cannot be baptized; therefore, such will be LOST.
- II. Some rejected the council of the Almighty God by refusing to be baptized (Luke 7:29, 30).
- III. On TWO occasions, once before He died, and once after His resurrection, Jesus told some that they MUST BE BAPTIZED, to be saved; John 3:5 He said this to Nicodemus, and on the road to Damascus He told Saul of Tarsus that he would be told by a preacher what he MUST do. Paul was told to be BAPTIZED. (Acts 9:6; Acts 22:16.)
- IV. Is it possible that those who REJECT God's council and commands. too, will be saved, and go to heaven the same as those who listen and obey?

WHAT UNIVERSALISTS TEACH

THEY PRACTICE IMMERSION AND SPRINKLING if it is necessary. (*Government Report*, Vol. II, p. 1658.)

WHAT THE BIBLE TEACHES

- I. There is ONE baptism (Eph. 4:5).
- II. We are BURIED in being BAPTIZED (Col. 2:12; Rom. 6:4.)

- III. It is a BIRTH of WATER and the Spirit (John 3:5; Tit. 3:4, 5.)
- IV. The Greek word BAPTIZO cannot mean BOTH sprinkle and immerse.
- V. The Greek word for sprinkle is *raino* and for immerse it is *baptizo*.

WHAT THE UNIVERSALISTS TEACH

“Only general requirement for membership being assent to the general principles of faith and to the laws of the church.” (*Government Report*, Vol. II, p. 1650.)

WHAT THE BIBLE TEACHES

- I. The Bible is harmonious. It does not teach, in one place, to be baptized, and in another place to be sprinkled, and still in another place to leave off both.
- II. If the Bible taught that, we would all say it is not true.
- III. If statements that contradict themselves are not true, then this saying of the Universalists cannot be true. They contradict themselves.
- IV. That is false teaching, which is condemned, and a “proud look, a lying tongue” are among the things God hates (Prov. 6:16-18.)
- V. SIN is a reproach to any people (Prov. 14:34).

WHAT UNIVERSALISTS TEACH

One does NOT have to OBEY the teachings of God to be saved.

WHAT THE BIBLE TEACHES

- I. Unless you OBEY the gospel God will take vengeance on you (2 Thess. 1:8, 9.)
- II. He is the author of ETERNAL SALVATION to those who OBEY (Heb. 5:9).
- II. His friends are those who OBEY Him (John 15:14).
- IV. If we love Him, we will OBEY Him (John 14:15).

- V. His brothers are the ones who DO THE WILL of the Father (Matt. 12:50.)
- VI. One is freed from sin-**SAVED-WHEN**, at the time, he obeys that form (Rom. 6:18).
- VII. Must have a working faith to be saved (Gal. 5:6).
- VIII. Others will be lost forever (Rev. 21:8).
- IX. Are people going to heaven without loving God, without being a friend to Him, and without being His brother?

WHAT UNIVERSALISTS TEACH

There is no hell for people to go to.

WHAT THE BIBLE TEACHES

- I. Many will go the broad way that leads to destruction (Matt. 7:13.)
- II. At the judgment saints and sinners will be separated; sinners will go "INTO EVERLASTING PUNISHMENT" as the righteous go "INTO LIFE ETERNAL" (Matt. 25:46).
- III. The sinners will have their part "in the lake which BURNETH with FIRE and BRIMSTONE." (Rev. 21:8.)
- IV. Hell is mentioned as a place where the FIRE is never quenched, and the worm dies not. (Mark 9:44, 46, and 48.)
- V. Both soul and body can be destroyed in HELL (Matt. 10:28). People are invited to COME to him for REST (Matt. 11:28.)
- VI. The rich man went into a place of torment and begged for water to cool his tongue, and then wanted a sainted preacher to help his family. (Luke 16:19-31.)
- VII. Jesus said to the wicked and vile "How can ye escape the damnation of HELL" (Matt. 23:29-33).

LESSON STUDY

- 1. Who do the Universalists claim originated their teachings?
- 2. Where did this man start this theory?

3. Who was the first in America to preach it?
4. What is the difference between Universalism and Universalist churches?
5. How many souls do they expect to finally go to heaven?
6. Do these people claim to be Christians?
7. As a denomination is it modern or ancient?
8. Where do we find them most numerous? In what country and what part of that country are they most numerous?
9. When Mr. Murray came to America where did he settle?
10. Where did he preach after landing in America?
11. Where did this man finally make his permanent settlement?
12. When did they build their first church in America? Where was it?
13. Where did they move it next?
14. Where and when was their first organization, denominationally?
15. Did this accomplish very much for them?
16. When did they draw up and publish their first profession of faith?
17. Where did this take place?
18. Who was among the men at the second Oxford Convention who gained a reputation among them?
19. How long did he lead them? How many churches were established during his reign?
20. Did they debate what they believed in those days?
21. Did they think their debates helped them build up?
22. Are debates scriptural? (Prov. 25:9.)
23. When was their present manual of administration adopted?
24. Do these religious people think one **MUST** believe to go to heaven?

25. If they do not repent, will they be saved any way, according to their faith?
26. According to them if they refuse to obey the Lord and be baptized will they still be saved?
27. What does the Bible say about the ones who do not believe? John 3:18.
28. Does God want any to be lost in hell?
29. According to the Bible, if one dies in sin where will he go?
30. What kind of believers did Jesus say would be saved?
31. How did some reject the council of God?
32. What TWO men did Jesus tell they MUST BE baptized?
33. What is baptism according to the Universalists? What is it according to the Bible?
34. Do they harmonize their own teaching, according to the *Government Report*?
35. Does the truth always harmonize? Then what do you think of the Universalists?
36. Do Universalists think there is a burning hell? Do they think there is a hell of any kind?
37. Who is the Lord's friend? His brother? Will we go to heaven without love?
38. What does the Bible say about a burning hell?

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