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Copyist Note:

In the October, 1936 issue, Pastor O'Hair said the November edition would be a message on "ISMS AND SCHISMS" I assumed this pamphlet was sent out as the November 1936 issue of "BIBLE STUDY FOR BEREANS", hence I have given it that title.

TITLE OF PAMPHLET

ISMS AND SCHISMS

"When is a Christian Not a Christian"
"When is a church Not The CHURCH"
The Sects and Cults of Christendom
by J. C. O'HAIR

ISMS AND SCHISMS

INTRODUCTION BY J. C. O'HAIR

With all the sectarianism and confusion in Christendom, with the so-called Christian Religion torn asunder with division and strife, we may well ask what the end is to be. "Is Christ divided?" "That there should be no schism in the Body."

Every student of history knows something of the bitter controversy and the irreconcilable differences that have existed for centuries between Roman Catholics and Evangelical Christians. There is no hope for a peaceful settlement of this controversy. Evangelical Christians with Holy Spirit Scriptural convictions, cannot compromise with the Roman Catholics who claim to be the exclusive custodians and dispensers of the true Christian religion. The Roman Catholic's own special Bible (the Douay Translation) condemns their unscriptural papacy, priesthood, eucharist and ritualism. And surely no one is expecting the Roman Catholics to concede that they are the heretics and to seek reconciliation with the Protestants in an agreement to preach and practice Evangelical Christianity.

Presently we shall examine the creed, some of the doctrines and practices of the Roman Catholic Church in the light of the Holy Scriptures. But all spiritually-minded Christians know that the unpleasant division, defined as "Catholicism" and "Protestantism," must continue to the

end of the age, even though the Romanists, in plain disobedience to their own Scriptures, (II Corinthians 10:4), may again resort to carnal weapons and physical force in their endeavor to make converts of the Protestant heretics.

The “sectarianism” in Protestantism is pitiable and deplorable. There are several varieties of Baptists, several varieties of Disciples, several varieties of Presbyterians, Methodists, Episcopalians, Lutherans, and Reformed denominations. The Methodists are subdivided into the M. E. Methodists, the Free Methodists, the Methodist Protestants. The United Brethren, the Dunkard Brethren, the Plymouth Brethren (with more than a dozen divisions), the Congregationalists, the Nazarenes, the Moravians, the Pentecostals, the Mennonites, the Swedish Covenant and Free Churches, the Evangelicals. Then there are hundreds of so-called independent fundamental movements.

For many years Evangelical Christians have had an open enemy in “Unitarianism.” Now the Unitarians declare they are ready to withdraw from the battle, because they have succeeded in “Unitarianizing” many of the Baptists, the Methodists, the Episcopalians, the Presbyterians, and especially the Congregationalists. “Evangelical” agnostic theologians in the seminaries are turning out many other Christianized agnostics; young preachers who are called “Liberals,” or “Modernists.” Even the Free Thinkers’ Monthly of New York City has acknowledged that these Modernists in Evangelical pulpits are accomplishing far more for the cause of atheism than all of the atheistic societies of the land. Many of these so-called “Evangelical Liberals” are either secretly, or openly, propagating Russian Communism. Modernism is growing by leaps and bounds and, with the present sowing of infidelity, in the name of Christianity with Christian phraseology, with the pretense of the use of the Bible as a text-book, we surely must be asking: “What will the harvest be?” No more subtle enemy of true Bible Christianity has ever been on this earth than “Modernism,” which is not Christian but anti-Christian. A Christian infidel is an impossible paradox.

Not only are true Bible Christians in the conflict with “Ritualism” and “Modernism,” but also with “Fanaticism” of every kind. Satanic delusions abound and his agents carry on their nefarious religious traffic in the name of Christ and Christianity. One of the most definite Scriptural explanations is found in II Corinthians 11:13 to 15, which we quote

II CORINTHIANS 11:13 to 15

“For 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.”

Then we quote

II JOHN 7 to 11

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God, He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

For he who biddeth him God speed is partaker of his evil deeds.”

If we are willing to know the truth about Satan and his religious activities, in the name of Christ and Christianity, we shall know how to account for many of the Satanic cults which are flourishing in the land today.

We are aware of the fact that the United States Constitution grants to every individual and organization the right to any interpretation of the Bible and any practice of religion, as long as no part of that Constitution is violated. For this all Christians should indeed be grateful.

Again, we are aware that some of the most moral, upright, cultured, benevolent, philanthropic, gentle, amiable people are found in all of these counterfeit Christian (?) movements. Perhaps most of them are sincere, and surely every true Christian should be one hundred percent sincere; but no one is as wrong as is the individual who is sincerely wrong. “There is a way that seemeth right unto a man, but the end thereof are the ways of death.” Proverbs 16:25.

In II Thessalonians 2:9 to 14. there is expressed the difference between the religious people who are sincerely wrong and those who are truly saved.

II THESSALONIANS 2:9 to 14

“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 received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”

The devil is so clever that he can cause religious people to continue in an unsaved state, rejecting the true gospel, even denying that there is a judgment after death, even denying that the Satan described in the Bible is anything more than a fictitious character. To them he is only a myth.

During the last forty years many converts have been added to the ranks of “Christian Science” and the other metaphysical, pantheistic, anti-Christian movements, such as “Unity,” “New Thought,” “Theosophy” and “Spiritism.” “Christian Science,” the religion of Mrs. Mary Baker Eddy, is a fast growing movement, carried on with great zeal by aggressive religious men and women. Presently we shall show that it is unscriptural, unspiritual, unchristian, if not altogether unscientific. How then account for its progress and prosperity? Read this verse of Scripture

II PETER 2:1 AND 2

“But there were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of.”

We quote also:

I TIMOTHY 4:7

“But refuse profane and old wives fables, and exercise thyself rather unto godliness.”

And:

I TIMOTHY 4:1

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith giving heed to seducing spirits, and doctrines of devils.”

The “Mormons (Latter Day Saints) have sent out from Utah and other states, hundreds of missionaries to propagate their “Joseph Smith corruption.” If you have talked with these missionaries, you have found them both subtle and sincere, both diligent and determined. They sow zealously, energetically, unceasingly, in hope. They have a goal to reach and labour on in spite of all handicaps, opposition and discouragement.

This is true also concerning “Jehovah’s Witnesses,” who are enthusiastically disseminating the errors of Judge Rutherford and Pastor Chas. T. Russell, working in great haste, because the time of Jehovah’s kingdom is very near at hand. We will use the Scriptures to prove presently that they are giving out religious poison for the soul. They claim to be using more than sixty radio stations each week in the propagation of their creed and doctrine. Pastor Russell’s books have been translated into many different languages. There are some splendid, sincere people among them. But doctrines are, first of all, to be tried by the Inspired Scriptures. No religious people, who claim to be Christians, should object to the search light of Divine truth.

What is true concerning the zeal of the Mormons and “Rutherfordites,” or “Russellites,” is equally true of the “Seventh Day Adventists.” They are busy with their false doctrines in both their oral and printed messages, working overtime to drag God’s redeemed ones under Israel’s Sabbath, and get them to accept the devil as sin-bearer. This truly is a false and pernicious doctrine. The Epistle to the Galatians is God’s answer to this hybrid Christian religion, which has some true Bible doctrine mixed with Mrs. White’s revelations. We shall look into this presently. But if Adventists really understood Galatians 3:19 they would throw their religion overboard. But alas! Satan keeps them under the yoke of bondage.

GALATIANS 3:19

“Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made and it was ordained by angels in the hand of a Mediator.”

Christ took the law out of the way when He died on the Cross. Colossians 2:11 to 17.

We shall try to go into the “Oxford Movement,” known as “Buchmanism,” also “Anglo Israelism,” one of the most nonsensical of all unscriptural perversions of the truth, also the religion of “Emmanuel Swedenborg,” “Christadelphianism” and a few others.

In all Evangelical sects there are many true Christians and it is both possible and probable that in all of the cults which we shall discuss there are some really saved people; saved, but untaught in the Word of God. Perhaps, many of us have observed how zealous religious people become after they have been taught in some Satanic delusion. As some one has truly said: “What Christians need, is more teach and less preach.” It is doubtful if any believers, well taught in the Word of God, in accordance with the Divine principle of II Timothy 2:15, “rightly dividing the Word of truth.” have ever been deceived into “Romanism,” “Adventism,” “Mormonism,” “Russellism,” “Pentecostalism,” “Anglo-Israelism,” “Christian Science,” “Spiritism,” “Buchmanism” or any such “isms.”

It is recorded in Matthew 12:25 that a house divided against itself shall not stand. Also

THE HOUSE OF GOD

I TIMOTHY 3:15

“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.”

So far as the visible church, with its divisions, subdivisions, discord and heresies, is concerned, it is doomed to failure and judgment. But as to the true Church, the Body of Christ, every member of that House of God shall safely reach heaven and appear with Christ, in glory. God has only one Church on this earth; the Body of Christ, composed of sinners saved by grace.

One thing that every Christian should learn by the religious “Babylon” and chaos in Christendom, is, that this is surely the age of grace, described in Ephesians 3:1 to 3.

EPHESIANS 3:1 TO 3

“For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to youward: How that by revelation He made known unto me the mystery: (as I wrote afore In few words).”

EPHESIANS 2:8 TO 10

“For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works lest any man should boast. For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

EPHESIANS 3:8 TO 11

“Unto me who am less than the least of all saints, is this grace given. that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God. According to the eternal purpose which He purposed in Christ Jesus our Lord.”

THE BIBLE CHURCH

EPHESIANS 1:19 TO 22

“And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power. Which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places. Far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. 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 fulness of Him that filleth all in all.”

RELIGIOUS CONFUSION

If we should compare and contrast Roman Catholicism and Christian Science, we would learn, first, that each of these religious systems claims to give to mankind the one and only true interpretation of Bible Christianity. As to this claim, we shall go more into detail when we deal with these two religions. Then we would learn that these two systems have very little in

common; in fact, we would have to decide that, if either one of these two religions is Bible Christianity, the other one is anything but Bible Christianity. Now think of bewildered humanity as they stand on the side-lines and look on. Think of the many who are following religious leaders endeavoring to find their way to God and to heaven. Thousands are perplexed while many more thousands are deluded.

When we compare and contrast the theology of orthodox Presbyterians with the perverted, emasculated gospel of the Modernists in the Presbyterian denomination, when we compare the Bible Christ with the Jesus Whom these "Modernist" Presbyterians have invented for their infidel propaganda, we learn that Christian Presbyterians and Liberal Presbyterians are as far apart as the north pole and the equator, as to the interpretation of the Bible Christ and Bible Christianity. And to add to the confusion of their church-members they both operate under the same national organization and are subject to the same Presbyterian Synod or General Assembly.

We must admit that the whole situation is complex and the outlook impossible, so far as any human remedy is concerned.

"Jehovah's Witnesses," under the leadership of Judge Rutherford, with their slogan "millions now living will never die," have nothing good to say about Presbyterians, whether they be Orthodox or Modernist Presbyterians. They are all on the wrong religious track, in the judgment of the Judge and his disciples, who claim to be the 144,000 Israelites who are to occupy a big place in the millennium kingdom, soon to be established. The "Rutherfordites" preach another Jesus, another gospel, and corrupt the Word of God. This we shall show when we examine their vagaries in the light of Divine truth. And yet they are prospering without the interference of God or of Satan. This is truly the day of grace.

There are more than 200,000,000 Catholics in the world and surely God is not offering any resistance by direct judgment or interference, so far as their material prosperity is concerned. They are accumulating wealth by the millions. Satan does not hinder their success or retard their progress in any way. God's judgment is not visited upon them for their unscriptural, religious mixture, as He sent judgments during the years that the Holy Scriptures were given by inspiration. Why? Because this is the age, period, or dispensation, of grace. This does not mean that Roman Catholicism is not somewhat responsible for the religious and political chaos in Europe. Moreover, Satan surely gets busy with real opposition when a Catholic hears the gospel of the grace of God about which their priests are both ignorant and silent. There are no priests in the reign of grace. "There is but one Mediator between God and men, the Man Christ Jesus." I Timothy 2:5. "Call no man on earth your father." Matthew 23:9.

Neither God nor Satan retards the spread of "Christian Science," "Modernism," "Russellism," "Mormonism," "Adventism," "Spiritism" and other such cults except as these deluded victims are delivered from their delusions by hearing God's message of grace and the Scriptural truth as to God's spiritual grace program. Some preacher said, one reason why he was sure that "Christian Science," "Mormonism," "Rutherfordism" and "Seventh Day Adventism" are not of God, is because they always have funds to carry on their work. He asked who ever heard of a true spiritual movement of God that had sufficient money to carry on a real Scriptural Evangelical program.

We know that a religious movement is not necessarily approved by God, not always Scriptural and spiritual, because of its rapid growth or material prosperity. "Many shall follow their pernicious ways." "Fear not little flock."

UNSCRIPTURAL OR UNDISPENSATIONAL

Now we shall distinguish between a religious movement that is unscriptural and one that propagates Bible doctrines that are undispensational. For instance, when a religious preacher insists that his followers should keep Saturday, the seventh day, as the sabbath, he could prove by the Bible that God gave such a commandment. But when those followers ask: "Preacher, where are the Levites to stone to death those who gather sticks on the Sabbath," the preacher would reply, "the Levites and stones are not for this age." Then the followers should reply, "neither is Israel's Sabbath," and quote:

COLOSSIANS 2:11 TO 18

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead. And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with Him, having forgiven you all trespasses: Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; And having spoiled principalities and powers, He made a shew of them openly triumphing over them in it. 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, but the Body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

Christ died and on the Sabbath He was buried. He became the end of the law for righteousness to every one that believeth. Romans 10:4 and 5.

Christians, "ye are not under the law." Romans 6:14. The Seventh Day Adventists are not altogether unscriptural in all their teaching: in some, they are. In some cases they are undispensational instead of unscriptural. They teach that which is not compatible with the message and dispensation of grace. Their messages frustrate the grace of God.

Another example of undispensational teaching, which has caused much "Fanaticism," and sometimes mental distraction and religious insanity among earnest sincere Christians, is the determined, but futile attempt on the part of religious healing preachers to recover for the Christian Church the program carried on by the apostles of the Lord Jesus, in obedience to His commission recorded in Matthew 10:7 to 9, which we quote:

MATTHEW 10:7 TO 9

"And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purse."

Not only did the Twelve proclaim this kingdom message and carry on this kingdom program of kingdom signs and miracles, but the Seventy were sent forth two by two without money for expenses, and empowered by Christ to cast out demons. Luke 10:1 to 18. The Seventy, as well as the Twelve, "went through the towns preaching the gospel, and healing everywhere." Luke 9:6. And all of these disciples were thus instructed by Christ: "Sell that ye have, and give alms." Luke 12:33. "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." Luke 12:22.

Public healing demonstrations are becoming more and more frequent. The healers fail at least nine times out of ten to produce their miraculous cure; but if even one out of twenty claims the healing, the news reaches the other unfortunate people who are suffering with physical afflictions and they flock to sit under the unsound teaching of the healing preacher, seeking relief. The preacher forgets to quote Matthew 8:16, "healed ALL that were sick," or Acts 5:16: "And they were healed EVERY ONE." They tell their victims that they are proving that Jesus Christ is the same yesterday, today and forever, by perpetuating or duplicating the miracles of Christ and His apostles. They seem to forget that that was the purpose in John's Gospel in presenting the seven great miracles of Jesus, recorded in that Divine Record, John 20:21. Seven is God's perfect number. The seven miracles recorded in John's Record are: "the turning the water into wine," "Christ walking on the water," "the healing of the nobleman's son," "the healing of the impotent man (37 years a cripple)," "the feeding of the 5000," "the healing of the man born blind," and "the raising of Lazarus four days dead." The present-day miracle-working preachers should duplicate all seven of the miracles to prove the Deity of Christ. Most assuredly, with their slogan: "Jesus Christ the same yesterday, today and forever," they should not insist that afflicted ones must first have their souls saved before they can receive miraculous bodily healing, for by reading the fifth and ninth chapters of John, we learn that the impotent man and the blind man did not receive soul salvation until after they had received bodily healing.

Once in a great while one of the more zealous healers makes an unsuccessful attempt to raise the dead, but he never tries to demonstrate his Divine power by walking on the water, or by feeding 5000 hungry people with a half pound of food. Raising the dead and cleansing the lepers are included in Matthew 10:7, with healing the sick. God has joined them together.

Some time ago a very zealous, sincere Christian man decided that he would go out in the Christian ministry, under the commissions of the Lord in Matthew and Luke mentioned above. Property was disposed of and away he started on his mission. Was he earnest? Very much so. He had very poor success with his miracles and even less in meeting his expenses. In the meantime his broken-hearted wife called me on the phone; told me of her financial predicament and physical distress. This dear man thought he had Scriptural authority for his missionary endeavors; but he found that what worked when Jesus of Nazareth among Israelites was approved of God by miracles, wonders and signs while He proclaimed "the kingdom of heaven is at hand," will not work during this dispensation of grace. He was Scriptural but "undispensational."

There is a sect in central Wisconsin, known as the "TWO-BY-TWO" Disciples. They are bitterly opposed to all other denominations, especially those who have an established church, with a regular salaried pastor. They contend earnestly for the letter of the command, of the Lord as recorded in Luke 10:1 to 11. Read these verses and you will see that these people, who are very religious, very zealous, but very ungracious toward other denominational Christians, have Scriptural authority. They contend that God's preachers must go two-by-two.

Thus you see what we mean by being Scriptural, but not dispensational. God's instruction to believers is found in these words, addressed by the pen of Paul to Timothy:

"FOR GOD HATH NOT GIVEN US THE SPIRIT OF FEAR; BUT OF POWER, AND OF LOVE, AND OF A SOUND MIND." II Timothy 1:7.

II TIMOTHY 2:15

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

While the fanatical healers, with their undispensational Bible program, are trying to prove the Deity of Christ by their healing, tongues, visions, signs and wonders, the Modernists also cry, "back to Jesus, the King and His Sermon on the Mount." Give us the religion of Jesus but we insist upon a reasonable faith and a natural religion. They say, "let us be sane and rational." "Let us select from the ethics teachings of Jesus, the Sermon on the Mount, the Golden Rule, all that will help man to develop his divinity and improve his religious nature and build up his moral character; but let us not expect intelligent men and women of this enlightened age to accept the fiction and fables of the Bible. Eliminate the miraculous, make allowance for the superstition and illiteracy of the age in which the disciples lived and reject all from the program of Jesus that is not reasonable and practical. This they declare will give us an approach and appeal to thinking men and women.

Thus Christianity is cursed with "Ritualism," "Rationalism," and "Fanaticism." "A little leaven leaveneth the whole lump." Galatians 5:9 to 13. This mixing of dispensations is the leaven. Mixing of dispensations perverts the gospel, and this subverts the soul.

Concerning unscriptural and undispensational religious leaders, I am reminded of the statement of two Jews. The first Jew was a man with whom I was personally acquainted. He was an open agnostic, in fact, stated in no uncertain language that he believed that the Bible was a compilation of fables, exaggerations, fiction and forgeries; but he acknowledged that it contained much truth and presented the highest standards of morality known to the students of literature. In his university work he had devoted much time to literature, and he had spent many hours in reading the Bible. He admitted that a man's education was altogether incomplete without a knowledge of the Bible. He was quite familiar with the general facts set forth in the Bible. One day I said to this Jew: "granted that you do not accept the Bible as a Divine revelation, and that you do not believe the story of redemption through the death and resurrection of Christ, yet I would like to ask you this question: Does not the Bible plainly teach that Christ was in heaven as God before He became Jesus of Nazareth; that He created the heavens and the earth? That He was the eternal uncreated Christ and voluntarily became the Man of sorrows for the specific purpose of going to Calvary to put away sin by His sacrificial death, to vindicate the righteousness, holiness and justice of God, thus to provide redemption for sinful humanity and to enable God to be just and merciful in forgiving sins? That He repeatedly foretold His death and resurrection; that He came out of the sepulchre after His death and burial, showing Himself to more than 500 disciples at one time? That (as a Man) He then went back to heaven? That all who believe this unique message concerning the Divine, crucified and glorified Christ would go to heaven, and that all who remained unbelievers would suffer the sorrows of the second death? That, according to the Bible, only those who accept these statements as truth and facts are Bible Christians?" His reply was, "Remember, I do not believe the Bible, but even a fool would acknowledge that the Bible clearly teaches all that you have stated."

The other man was a Jewish Rabbi in London who said to a pastor of one of the evangelical churches in that city: "Doctor, it was not your Jesus who gave you Christianity as Evangelical preachers proclaim it: it was the Apostle Paul. Jesus was a Jew by race and religion." That Rabbi was not altogether wrong. His blunder was that he did not understand that the truth, which Paul received from heaven and proclaimed in Asia and Europe, was received by revelation from Christ in heaven.

During His earthly ministry Christ was fulfilling the Scriptures which God gave to His people Israel by the mouth and pen of all the holy prophets. Christ came to fulfill and to confirm promises made to Israel. Romans 15:8 and Matthew 5:17. Christ, made under the law, was

circumcised when eight days old, went regularly to the Jewish religious services in the Jewish synagogue. He took His place as a worshipping Jew. Read Luke 4:16 and John 4:22. Christ observed the feasts which were given to Israel 1490 years before the Messiah came to earth.

That London Rabbi might have asked that London Christian preacher many interesting questions. For example: "If a Christian is a follower of Jesus, why not follow Him in circumcision?" "Why not present your infants to God with turtle doves, sacrifices and gifts to the priest?" "Why not follow Jesus by attending the synagogue on the Jewish sabbath day?" "Why not obey Matthew 8:4 and take a gift to the priest as commanded by Moses?" "Why not recognize the seat of Moses in obedience to Matthew 28:2 and 26?" "Why not give to him that asketh of thee, and lend to those who cannot repay thee?" "Why not sell all that ye have and give alms?" And so on and so on.

CHRIST ON EARTH

How many, or rather how few, Christians have realized the full force and meaning of the words of Galatians 4:4: "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law"? Christ was indeed made under the law. Christ was born of the seed of David, in the city of David, in the house of David, to reign over Israel from David's throne and deliver Israel from Gentile domination. This is all clearly taught in Luke 1:26 to 33 and 1:67 to 77. Christ was born King of the Jews. With the Jews Jesus spent His life on earth, in their midst, as one with them in their religion. While on earth His instructions to His Twelve Apostles were: "Go not into the way of the Gentiles;" "Go to Israel." With what message; with what program; with what gospels Matthew 10:5 to 12. Some years after His death Christ appeared to Paul in the Jerusalem Temple and said: "Go to the Gentiles." Acts 22:17 to 22. What happened? "The door of faith was opened unto the Gentiles. Acts 14:27. But Christ never told Paul to preach to Gentiles the same kingdom gospel or to give to them the same religious program that He, on earth, gave to Israel.

This will help us to understand something of what was in the Rabbi's mind, when he said, "Paul gave to the world Christianity unmixed with Judaism."

Preachers, who today apply primarily to members of the Body of Christ the kingdom parables and kingdom gospel program, which Christ and the Twelve preached to the lost sheep of the house of Israel, concerning the kingdom of heaven at hand, and endeavor to include the kingdom signs, certainly are not preaching an unscriptural message; but they are certainly preaching an undispensational message. When the Israelites, under the Old Covenant, used the sword to destroy the heathen who were enemies of God, they were certainly in the will of God. But the sword is not in the hands of Israel or the Church today. The sword today is in the hands of the government. Romans 13:1 to 8.

CHRIST BY PAUL

Paul spoke and wrote with Divine authority, as he received revelations and commands from Christ in heaven. He became the Christ-sent Apostle of a new dispensation, with a Divine commission that superseded the kingdom commission given by the King to the Twelve. The Twelve were told emphatically to heal the sick. Matthew 10:8. In his last messages Paul told his most faithful friend and faithful disciple of Christ to take medicine. (I Timothy 5:23); and even then there was no assurance of a cure. II Timothy 4:20. Inasmuch as Paul, in Acts 19:10 to 12,

was given Divine power to heal all manner of sickness before he reached Rome to become the prisoner of the Lord Jesus, with “the dispensation of the grace of God” for Gentiles (Ephesians 3:1 to 2), most assuredly dispensational changes were still taking place after the close of the period covered by the Book of Acts. There has been much stir in the camp of the Fundamentalists in recent years, because great emphasis is being placed on what is known as “Pauline” truth; that is, the special revelations for this grace dispensation from Christ to Paul. Some of these Fundamentalists are fighting with more zeal, more energy, more bitterness, and more determination against “Paulineism” than they are against “Romanism,” “Modernism,” “Christian Science” or “Pentecostalism.”

But as we present the doctrines and creeds of the different religious cults and sects, who are propagating error in the name of Christ and Christianity, we shall endeavor to prove that what these Fundamentalists call “Paulineism” is the one and only Scriptural answer, corrective antidote and cure for the religious fallacies and delusions of the day, especially those being fostered by the religious sects who accept the Bible, but who are presenting a spiritual program which has no place in final Pauline truth, which is Christ’s own truth, given to and through this special ambassador of grace and glory.

TRY THE SPIRITS

It is the duty of every Christian to obey I John 4:1. Read this verse very carefully: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”

So many times we hear this question: “Why is it that spiritual or religious men, who use the same Bible and claim to be led by the same Holy Spirit, give different interpretations to the same Bible doctrines?” The first answer is, that the Holy Spirit is inerrant and infallible as a teacher, and He never teaches anything contrary to sound doctrine. We are sure that many Christians, who think they have been taught by the Holy Spirit, have not been. Then again, there are no contradictions and inconsistencies in God’s Book. Seeming contradictions and inconsistencies may be found if the truth of God is not rightly divided. The first simple principle of Bible study is to study Scripture in the light of its immediate context; then to know the particular people to whom the particular Scripture is addressed; under what covenant God is dealing with them, and by all means recognize the Divine dispensation under which the people addressed are living. Remember this question: “What saith the Scripture?” Romans 4:3. Also this important verse: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” II Timothy 3:16.

The Holy Spirit does not lead any Bible student contrary to the exact truth; and for the spiritual understanding, interpretation and application of the Scriptures, believers must recognize and obey II Timothy 2:15: “rightly dividing,” or “correctly dissecting” the Word of truth.

The intelligent, spiritual student of the Word will search the Scriptures dispensationally; then doctrinally; and will not forget the practical application, being doers of the Word and not hearers only. God has ordained the good works in which members of the Body of Christ should walk. Ephesians 2:10.

Members of the Body of Christ should obey Ephesians 4:1:

EPHESIANS 4:1

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.”

To walk worthy of the calling wherewith we are called, surely we must know our calling.

Some of Israel’s walk and calling may be included in the walk and calling of members of the Body of Christ. But much of Israel’s walk and calling has no place in the spiritual program of believers under this present dispensation of the grace of God and the dispensation of the mystery. Ephesians 3:1 to 11. Before the Scriptures were completed, certain members of the Body had the gift of discerning of spirits. I Corinthians 12:10: “To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.” This was a special gift of the Spirit for special saints. This special gift is not to be found today. But every teacher of the Word of God is supposed to be a faithful steward of the mysteries of God.

I CORINTHIANS 4:1 AND 2

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

Moreover it is required in stewards, that a man be found faithful.” Every such steward should be able to try the spirits and teach others to try the spirits, by rightly dividing the Word of truth, which includes the study of all other Scriptures in the light of the Divine truth committed to the Apostle Paul. Such a steward will find Ephesians, Colossians, Phillipians, and II Timothy the golden key for the correct understanding and interpretation and application of all Divine truth in the Bible, from Genesis to Revelation.

In trying the spirits, or applying the Scriptural test to the creed and doctrines of some particular religious organization or society, it should be a very simple matter to determine whether or not the teachings and practices are Scripturally Christian. Only four Scriptures need to be used to test whether or not the foundation of the movement is doctrinally sound; that is, whether those identified with the movement are building upon the Rock or upon the sands.

The first of these Scriptures has been called “the heart of Christianity. “

II TIMOTHY 1:9 AND 10

“Who hath saved us, and called as with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel.”

The second of these Scriptures has been called “the greatest story of the ages.”

PHILIPPIANS 2:5 TO 11

“Let this mind be in you, which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God. But made Himself of no refutation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

The third of the Scriptures has been called “the gospel without religion.”

EPHESIANS 2:4 TO 10

“But God, Who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved); And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast For we are His workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them.”

EPHESIANS 2:13 TO 19

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, Who hath made both 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 One New Man, so making peace; And that He might reconcile both unto God in one Body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.”

A company of religious people, united or organized for religious, worship, to carry on a religious program and propagate a religious message, may designate itself “Christian,” because the religious people of that organization have incorporated in their “church” creed some spiritual truth or moral philosophy selected from the Bible. But if the “church” creed of the organization includes, with its Christian ethics, some of the religious beliefs of non-Christian religions, and excludes some of the fundamental truths of Christianity, such as the eternal Deity of the Lord Jesus Christ, the efficacy and need of faith in His sacrificial death and bodily resurrection, the Bible doctrine of salvation by grace through the power of the Holy Spirit and the redemptive work of the Lord Jesus Christ, the mixed religion of that company of people is not Bible Christianity. It may be “Christian agnosticism” or “Christian paganism.”

We might use, as an example, the Bahai movement. They boast of their liberal religious views and their very broad doctrinal platform, presenting for the faith and practice of their communicants a mixture of about nine of the leading religions of the world. Imagine a citizen of the United States trying to be a loyal patriot while accepting for his belief and practice a mixture of the political philosophies of Italy, Russia, Japan, Turkey, Poland and Afghanistan with our own national constitution.

Apart from the deceiving power of Satan, it is difficult to account for the faulty reasoning and spiritual ignorance and inconsistent actions of religious people who affiliate themselves with a religious sect or group, and seem perfectly satisfied to zealously work and worship under the delusion that they are Christians, while they openly acknowledge that they are not concerned as to what they believe, but as to how they live. They say Christianity is not a creed, but a life.

It is difficult to understand how any sane person can respect the Christ of Bible Christianity and claim to be His, and yet wholly ignore and disobey His plain teachings as to the absolute necessity of a definite faith in His eternal Deity and His exclusive redemptive work before the sinner begins to live.

Note these words of the Lord Jesus Christ:

JOHN 8:24

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins.”

Note again these plain but solemn words:

JOHN 3:36

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on Him.”

JOHN 3:18

“He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

JOHN 5:24

“Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.”

GOD’S ONE GOSPEL

II CORINTHIANS 4:3 AND 4

“But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

As God has but one Church in this dispensation of grace, He has but one saving gospel. Salvation is by God’s grace and through faith in the death and resurrection of the Lord Jesus Christ. Then there are many blessings in Christ for the redeemed sinner.

THE CHURCH AND CHURCHES

Several times the New Testament Scriptures refer to “churches.” But God has on this earth, during the present dispensation, one, and only one, Church. This Church is defined as “the Church which is Christ’s Body.” Ephesians 1:19 to 22.

Concerning this one true Bible Church we quote from the Bible these verses:

ACTS 20:28

“Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed **THE CHURCH OF GOD, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD.**”

ROMANS 12:4 AND 5

For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.”

EPHESIANS 5:31 AND 32

“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. “

EPHESIANS 2:15

“Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace.”

EPHESIANS 2:21 AND 22

“In Whom all the building fitly framed together unto an holy temple in the Lord: In Whom ye also are builded together for an habitation of God through the Spirit.”

Wherever the word “church” is found in the Scriptures the Greek word is “ekklesia.” “Ekklesia” means “the called out.” This Greek word “ekklesia” is found about 60 times in the Greek translation of the Old Testament Scriptures.

God has always had a “called out” people, an assembly. The word “ekklesia” is translated “assembly” in Acts 19:32, 39 and 41. Hebrews 2:12 is a quotation from Psalms 22:22. In one Scripture the translation is “church,” in the other “congregation.”

Thus we see that the word “church” is not self-explanatory and is not a literal translation of the Greek word “ekklesia.” The “ekklesia” must be qualified and defined. The “ekklesia” of this age is the “ekklesia,” which is Christ’s Body.

How many Christs are there? Only one true Christ. The Christ of the Bible. How many gospels are there? Only one true gospel of salvation in this age. The gospel of Christ is the gospel of the grace of God, the gospel of blood redemption.

EPHESIANS 2:13

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”

How many churches are there? Hear God’s answer:

EPHESIANS 4:1 TO 8

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace. There is ONE BODY, and ONE SPIRIT, even as ye are called in ONE HOPE of your calling. ONE LORD, ONE FAITH, ONE BAPTISM. ONE GOD and Father of all, Who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men.”

Thus we see that there is one, and only one, true Bible Church, which is not an organization governed by men but an organism governed by the Head in heaven.

There are many members of this one true Bible Church who are members of some of the sects and denominations governed by religious men. But, sad to say, there are multitudes who are members of man-made religious organizations, called Christian churches, who are outside the true Church of Christ and, therefore, according to Ephesians 2:12, in the world having no hope and “atheos,” without God. To be without Christ is to be an atheist.

Every sinner, saved by grace through faith in the shed blood of the eternal Christ, is a member of the true Church of Christ.

COPYIST NOTE:

IN COPYING THIS BOOK I ELIMINATED THE 1925 STATISTICS CONCERNING SOME OF THE LEADING DENOMINATIONS.

FUNDAMENTALISM—MODERNISM

During the past forty years “Modernism” has been spreading within the ranks of Protestantism. Within the past few years this pseudo Christianity has developed so rapidly within the so-called evangelical denominations, that many of their seminaries are in complete control of executives and teachers who have departed from Bible Christianity and have invented a new Christ, and are propagating a new theology. The only thing new about it is the subtle dishonest manner in which it is being fostered on the unsuspecting religious victims. It is nothing more than “Christianized agnosticism.” A “Christian Infidel” is truly the impossible paradox.

Note the following comment printed by an atheist in one of their journals in support of modernism in the Churches:

“The fact that the heresy of Modernism is rapidly spreading among the more intelligent Christians brings Freethinkers in their conflict with organized religion, to the questions: is the Modernist attitude favorable to the intellectual advancement of humanity. And if so, how shall we orient ourselves to it? Exactly what is modernism? There are so many gradations of opinion among church people, ranging from a “believe or be damned” dogmatism to a sort of “Christian Agnosticism” that it is rather difficult to draw the line. The Christian Liberal fancies that he is between what he considers the excesses of the two opposite poles of thought, dogmatism and agnosticism. He is sitting on the fence and the controversial rocks from both sides are bound to hit him. The old-line church men consider him as a new barrier to mental advancement.”

Again in this same paper: “So passionately he (the Modernist) clings to the skirts of Jesus, even though he perceives that the one he is grasping can no longer be considered the Almighty Creator of the universe. Therein lies the weakness of Modernism, and upon this point must Freethought oppose it. And yet I believe that the Christian Liberal is, on the whole, our friend. He does not so consider himself it is true. He looks upon us with more disdain than that with which he regards his orthodox foes. As the latter are to him as the Pharisees, so are we the Bolsheviki of Religion. But he is accomplishing, in some measure, some of the things which we ourselves have set out to do. Inconsistent as the Modernist is, compromiser as he is, yet although he esteems himself against us, he is with us. Of a sudden from within, there arises among the defenders themselves a friend who attacks from the inside.”

The Congregational denomination is largely controlled by Liberals or Modernists; also called “Destructive Critics.” They are almost the same as Unitarians in their belief, or unbelief, except that the Unitarians are more honorable in their open infidelity. There are orthodox Christian Fundamentalists, who are Congregationalists, but they have little or no authority; very few places of executive leadership in the National and State conventions.

The Baptist denomination, the Christian Church and the Presbyterian denomination are torn asunder by these clever unbelievers who are rapidly gaining control of the denominational

machinery, undermining the faith of many church members today. These Modernists deny that the Bible is God's Word; they deny the Bible record of creation and the fall of man; they deny the eternal Deity and Virgin Birth of Christ, salvation by grace through faith in the redemptive work of Christ; they deny the bodily resurrection of Christ; they deny everything that is fundamental in the Christian faith. How did they ever get into the Christian Churches with their self-righteous ethical philosophy and infidelity?

The Methodist denomination is honeycombed with preachers, seminary professors and even bishops, who have departed from the Bible faith, seeking to turn God's Word into a fable. The same is true of the Episcopal denomination and others.

Because of this aggressive campaign against the Bible, the Bible Christ and the Bible Gospel, many Christians have withdrawn from these leading denominations, either through choice or compulsion, and have joined in assemblies with other Christians who accept the Bible as the Word of God and contend for the Christian faith and doctrines as set forth in the Bible. They have been named by friends and foes "Fundamentalists."

Some very clever preachers in evangelical pulpits are so clever and subtle and such good actors that it is often difficult to tell just where they do stand. Quite frequently we find an earnest orthodox spiritual Christian defending the character and ministry of some preacher who feigns great love and devotion to Christ, and the Bible, and who is clever enough to deceive his followers by covering up his new theology with the use of religious language quoted from the Bible.

Modernism has been called "the masterpiece of Satan." Let us read again II Corinthians 11:13 to 15: "For 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."

HYPER-DISPENSATIONALISM OR BULLINGERISM

During the past few years there has been much discussion and controversy concerning what is called "Ultradispensationalism." A synonym for this word is "Bullingerism." In other words, Dr. E. W. Bullinger was an "Ultradispensationalist." His most severe critics are themselves "dispensationalists," far too "ultra" for most Christians. All intelligent students of the Scriptures are "dispensationalists." Even the Postmillenarians are dispensationalists although they are unalterably opposed to the teachings of generally accepted Premillennialism; that Christ on earth offered Himself as King to Israel, but when rejected decided to postpone the kingdom until His second advent. And with His rejection and death God inaugurated the grace dispensation with the historic birth of the Church on the day of Pentecost. These Postmillenarians acknowledge, by creed and practice, that Israel under the Old Covenant and the Church under the New Covenant served under entirely different dispensations; the one, under the reign of law; the other, under the reign of grace.

The generally accepted "dispensationalism" might be called "Plymouth Brethren Dispensationalism," as is set forth in the Reference Bible of Dr. C. I. Scofield, dividing God's dealings with man into seven dispensations.

According to this "dispensationalism," this present dispensation began on the day of Pentecost. The advent of the Holy Spirit on that Jewish feast-day marked the birthday of the

Body of Christ, the beginning of the dispensation of grace and the dispensation of the Mystery, mentioned in Ephesians 3:1, 2, 6 and 8.

Concerning the all-important fundamentals of the Christian faith, the verbal inspiration and Divine authority of the Bible, the eternal Deity of Christ, and the all-sufficiency of Christ's redemptive work, the teaching of the Plymouth Brethren agrees with the teaching of Dr. E. W. Bullinger. Both emphasize the great truth of salvation by grace without religion.

The Plymouth Brethren have severely and ungraciously criticized Dr. E. W. Bullinger. They have been his chief critics, and more frequently than not they have spoken in contempt against the man, rather than to show the fallacy of his teachings.

Dr. E. W. Bullinger was born in England in 1837, and he died June 6, 1913. He was a minister in the Church of England, and was acknowledged to be a profound student of both Greek and Hebrew. He was the editor of the Companion Bible, considered by scholarly Christians, a masterpiece. He was called by many "the man of one book" although he was a man of wide experience with a most thorough education.

Dr. Bullinger was falsely accused of preaching "annihilation for the wicked." This, he vehemently denied in a letter written by him in his monthly magazine entitled "Things to Come."

However, Dr. Bullinger did teach that the soul of the believer does not go into the presence of the Lord, in a conscious state, at death; but that during the intermediate state between death and the resurrection, soul and spirit are separated, and the believer will not be conscious until he receives his resurrection body. Dr. Bullinger did not teach what is commonly called 'soul sleeping.' Like Sir Robert Anderson and other men of God, Dr. Bullinger taught that a remnant of Israel will be the Bride of Christ. He taught that water baptism, the Lord's Supper, and the sign-gifts of I Corinthians 12:8 to 11, and the signs of Mark 16:17 and 18 ceased after Paul became the prisoner of the Lord in Rome. He taught that the Four Gospels were strictly Israelitish and that the Church of God, during the "Acts" period, was a Body different from the Body of Christ, mentioned in Ephesians and Colossians. This second Body, according to his teaching, did not have its historical beginning until after Paul's pronouncement in Acts 28:25 to 28. It is this particular phase of his teaching that is designated 'ultradispensationalism.'

With the exception to the reference of annihilation or destruction as the punishment of the wicked, which Dr. Bullinger did not teach, perhaps the remarks of Dr. James M. Gray express the true facts as to Dr. Bullinger's peculiar beliefs.

"Bullinger would be called a fundamentalist were he now on earth, for he was an able defender of the inspiration of the Bible, the deity and virgin birth of Christ, the substitutionary atonement, the premillennial coming, and all that. But he was an extremist. Some would call him a faddist, in dispensational truth, and he was unscriptural, as we believe, on future retribution. Because of these last named errors, the Monthly has not felt free to advertise Bullinger's books, certainly not all of them, and yet the writer of these lines owes one of his richest spiritual blessings to that great teacher; for a truly great teacher he was. No one ever set before us from the Word of God as clearly as did Bullinger, the profound mystery of the Body of Christ, and we always shall be indebted to him."

As to whether or not Israel or the Body of Christ is to be the Bride, there has been much discussion and some very sharp, unpleasant and bitter controversies, and the matter has by no means been settled. Because of Dr. Bullinger's dogmatic declaration that Israel (a remnant) is to be the Bride, he also took the position that the seven churches of the Revelation are seven future Jewish churches. Those who support the view say that the Church of Christ is both His Body and Bride, and use the following Scriptures:

“Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” II Corinthians 11:1 to 3.

“Wherefore, my brethren, ye also are become dead to the law by the Body of Christ; that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God.” Romans 7:4.

“For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. For we are members of His Body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church.” Ephesians 5:29 to 32.

Dr. Bullinger emphasized the fact that Israel was mentioned in the Scriptures as feminine; whereas, the feminine gender is never used concerning the Body of Christ.

In the judgment of other faithful servants of the Lord, whose teachings are both dispensational and premillennial, Dr. Bullinger was very weak in his arguments regarding the condition of the believer in the intermediate state, and most unconvincing in the few arguments that he made for the abolition of the Lord’s Supper. But weaker than all are his arguments to support his theory of two Bodies; one, during the “Acts” period, and an entirely different Body thereafter. Mr. Charles H. Welch, of England, has continued with the teaching of Mr. Bullinger’s dispensationalism; and his teaching, in some respects, is more extreme as to the dispensational divisions of the Scriptures, especially concerning the Body of Christ.

Many Christians who have followed these extreme teachings have not only done away with the Lord’s Supper, but by the same argument they have taught (and they are still teaching) that members of the Body of Christ do not need a High Priest; they have no Advocate; and they will not appear before the judgment-seat of Christ to give an account for their service as Christians. They teach that the rapture of the Church, I Thessalonians 4:13 to 18, is not the hope of members of the Body of Christ; but the hope of Israel.

Thus they differentiate between the hope of I Thessalonians and the blessed hope mentioned in Titus 2:13. They are vague and unsettled as to when and how the resurrection of the members of Christ’s Body will take place, and just where they will be after it does take place. Some who are following these extreme views are becoming unsettled in their faith.

To what extent the teaching of Dr. Bullinger is responsible for this hyper-dispensationalism it is difficult to say.

Most assuredly, he did not go as far in his teaching as some students of his messages are going; and undoubtedly should not be held responsible for all of the fantastic speculations of ultradispensationalists of this present time.

Thus we see that in an attempt to answer the unsound exegesis and the undispensational program of the Pentecostals and other Holiness groups, some dispensationalists have been carried away to such extremes that the remedy is worse than the malady which they sought to cure.

That the Kingdom of heaven program of the Synoptic Gospels was carried over into the Acts period no intelligent student of the Scriptures should deny, but that the Gentiles, saved under Paul’s Grace Gospel during the Acts period, became members of the Kingdom of Heaven

Church, a Church different from the Body of Christ mentioned in Ephesians and Colossians, is unsound exegesis.

THE TEACHINGS OF HYPERDISPENSATIONALISTS

1. That all during the period covered by the 28 chapters of Acts the same kingdom of heaven that was presented by Christ on earth to Israel, was being offered to that nation; that is, the prophesied kingdom on earth with Christ as King. The offer of Acts 3:19 to 21 was this kingdom, and it was offered to Israel until after the judgment of Acts 28:25 to 28.

2. That during that same period, of about 30 years, all Gentiles who were saved through the ministry and message of Paul were brought into a “kingdom hope,” into an Israelitish Church of God, different from the hope and Body of Christ mentioned in Colossians and Ephesians.

3. That the hope of all saved Gentiles and saved Jews, baptized in one Spirit into one Body, all one in Christ, members one of another in the same Body, during the “Acts” period, was Israel’s hope, but not the blessed hope of Titus 2:13. Because Paul declared himself a prisoner for the hope of Israel. Acts 28:20.

4. That the Three Epistles of John, as well as the Gospel of John, were written before Paul wrote Colossians and Ephesians. And these Epistles were addressed by John, a minister of the circumcision, to the Israelitish Church of the “Acts” period and not to members of the Body of Christ mentioned in Paul’s Prison Epistles.

5. That notwithstanding the “appearing” of Christ mentioned in I John 3:1 to 4 is the same Greek word (Phaino) used in Paul’s Prison Epistles, the appearing of Christ for which John looked and waited at the time he wrote his Epistles was the coming of the King to Israel, and not Christ’s coming for His Church. This would leave it optional with the member of Christ’s Body today as to what part of John’s message he chooses to obey.

6. That because Paul declared in Colossians 1:25 and 26 that he was chosen to fulfill (complete) the Word of God with the Mystery, that the Book of Revelation was written by the Apostle John before Paul wrote Colossians. That the Revelation is Jewish, and not one of the seven churches of Revelation 2 and 3 has anything to do with the Body of Christ.

7. That the messages of the Lord Jesus to His disciples, in the Gospel of John, have no primary or direct application to members of the Body of Christ, during this grace dispensation, because the Gospel of John, like the Synoptics, is a “kingdom” message to Israel.

8. That neither James, who died about 43 A. D. (Acts 12:1 and 2), nor John, his brother, who died about 98 A. D., was a member of the Body of Christ at the time of death. None of the twelve apostles were members of the Body of Christ. If one was, all were, and James died 20 years before the Body of Christ began; (the teaching is that the Body began after Acts 28:28). And therefore none of the Twelve were transferred from the “Acts” Church of God when other saved Jews and Gentiles were transferred after Acts 28:28.

9. That the Church of God at Corinth, in Acts 18, composed of Jews and Gentiles, saved by grace, and the Church of God in Philippi, in Acts 16, and the Church of God in Thessalonica, in Acts 17, and the Church of God in Ephesus, in Acts 19 and 20, were Israelite Churches. During the “Acts” period the saved ones in those churches were not members of the “Church which is His Body,” mentioned in Ephesians 1:20 to 22. That members of those “Acts Period” Churches, who died before Acts 28:28, died in the Kingdom Church. That those who continued to live after Acts 28:28 were transferred about 63 or 64 A. D. from the “Acts” Church of God

into the Body of Christ. (Some teachers declare it was optional with the individual believer whether he would receive the transfer.)

10. That the “Acts” Church was a “New Covenant” Church (II Corinthians 3:6) and that members of that Church, both Jews and Gentiles, were the seed and children of Abraham, enjoying the benefits and blessings of Abraham, looking for that City of God which Abraham and his seed are yet to inherit. That the members of the Body of Christ have no part, blessing or inheritance under either the New Covenant or the Abrahamic Covenant. That members of the “Acts” Church had two fathers-God and Abraham (Romans 4:16); whereas, members of the Body of Christ have only one Father (God). Ephesians 4:6 and 7. (Read Matthew 23:9 and Luke 3:8 and John 8:37) (“Abraham is our father.” “We have one Father, God.” John 8:39 and 8:41.)

11. That members of the Body of Christ are not saved by the blood of the New Covenant, but by the blood of Christ (with no reference to the Covenants). Ephesians 2:13. (Refer to Greek of Ephesians 2:8 and note that members of the Body of Christ were saved during the “Acts” period. “Ye were saved by grace.”) And therefore during the “Acts” period members of the Church of Ephesus were saved by the blood of the New Covenant.

12. Inasmuch as the cup of the Lord’s Supper speaks of Christ’s Blood in the New Covenant and members of the Body of Christ are not saved by the blood of the New Covenant, these members should not partake of the cup or the broken bread. This was an Israelitish ordinance; and will be again established for Israel in the coming kingdom age after this present grace (Body) dispensation has been brought to an end. The “till He come” in I Corinthians 11:26 refers to the coming of Jesus as King, to be Israel’s Deliverer, and not to His coming for the Church which is His Body. Note: Israel’s Deliverer is coming during Israel’s Tribulation, and if the Lord’s Supper is to be observed “till He come” it is to be observed by saved Jews and Gentiles who are members of the same Body, waiting in the midst of the great tribulation for Israel’s hope; the coming of the King.

13. That Christ, in the Epistle to the Hebrews, is the Mediator of the New Covenant. That He by the blood of the New Covenant, has opened up the new and living way (Hebrews 10:20 and 7:8); and inasmuch as members of the Body of Christ have no benefits in the blood of the New Covenant, the messages and spiritual blessings of Hebrews have no direct or primary application to members of the Body of Christ. Then members of the Body of Christ are not bidden to come boldly to the throne of grace or to draw nigh in full assurance of faith. The Lord Jesus Christ in heaven is not the author and finisher of the faith of members of the Body of Christ, in the dispensation of grace.

14. That the Epistle to the Hebrews was written during the “Acts” period and concerning the “Acts Period,” “Israelitish” Church, those who looked for Abraham’s City and the tribulation rapture of I Thessalonians 4:13 to 18. As Christ, during Israel’s kingdom age, is to be a King and Priest, and as that kingdom program was postponed after Acts 28:28, therefore Christ in heaven was High Priest of believers only during the “Acts” period. He assumed this office on the day of Pentecost but abdicated or vacated the office after Acts 28:28. Members of the Body of Christ have no High Priest in heaven. That it is doubtful if I Timothy contains truth for the Body, perhaps having been written before the beginning of the Body. Therefore, it can not be proved by I Timothy 2:5 that Christ is a Mediator between God and men, because I Timothy does same argument, it is doubtful if I John 2:1 and 2 has any reference to The Mystery. Therefore the members of the Body of Christ have no Advocate with the Father. In fact, being joined to Christ they need no Advocate. (Members of the Body in I Corinthians 6:17 were joined to the Lord.) That members of the Body of Christ are not instructed to confess their sins, inasmuch as they

shall not be compelled to appear before the judgment-seat of Christ to give an account for their deeds. II Corinthians 5:10 (Read Colossians 3:24 and 25).

15. In the light of Philippians 3:13, the words of Paul "I count not myself to have apprehended," it is doubtful if Paul had become a member of the Body of Christ at the time he wrote Philippians, which has all the internal evidence of an Epistle from the Roman prison. In fact, Philippians is today being rejected by some dispensationalists as being a message directed to members of the Body of Christ. All of the pre-Prison Epistles are rejected as Epistles to the Body of Christ; that is, Thessalonians, Corinthians, not contain "Body" truth. By the Galatians and Romans. The ministry of Paul in Acts is eliminated. I Timothy and Philippians are rejected. Hebrews, Jude, I, II and III John, I and II Peter and the Four Gospels, and Revelation are all messages for God's people who had no place in the Body of Christ. Subtract and see what is left.

16. Notwithstanding the fact that the members of the Israelitish Church of the "Acts" period were partakers of the heavenly calling (Hebrews 3:1) they were not blessed with the spiritual blessing in the heavenlies mentioned in Ephesians 1:3 and 4, although the same Greek word (epouranos) is used in both verses. According to this teaching, after Acts 28:28 (or perhaps after Paul wrote Philippians) the Lord Jesus ascended higher in the heavens than He was during the "Acts" period and reached the present exalted place "far above all heavens" Ephesians 4:10.

17. There are three Spheres of Blessings for God's people, the "terrestrial" (Israel in Canaan), "celestial," (the "Acts" Israelitish Church, the City of Revelation 21 and 22) and the "super-celestial" for members of the Body of Christ after Acts 28:28. Where this supercelestial glory is to be is indefinite and how to get there is uncertain.

18. That Israel (an Israelitish remnant), or the "Acts Period" Church, is to be the Bride of Christ; as the Church of Ephesians cannot be both the Body and the Bride. (Christ and the Church constitute the one New Man. (Ephesians 2:15). They are one flesh (Ephesians 5:30 to 32). Therefore if Christ is to be Israel's Bridegroom, is the Body to be part of the Bridegroom married to Israel or the Israelitish "Acts" Church ?

19. That the mystery of I Corinthians 15:51 to 53: "We shall not all sleep, but we shall all be changed," has nothing whatever to do with the rapture of the Body of Christ. For the last trump of I Corinthians 15:52 is the last trump of Revelation where Israel is in the tribulation. Therefore, the rapture of I Thessalonians 4:13 to 19 and I Corinthians 15:51 to 53 must fit in with the coming of the Son of Man to redeem Israel. Luke 21:31 (Matthew 24).

20. Inasmuch as Israel was set aside with the declaration of Acts 28:25 to 28, Israel's hope was postponed. (Whether this hope was Canaan or the New Jerusalem out of heaven the teaching is vague and the teachers uncertain). The program of the "Acts Period" Church was brought abruptly to an end but was only postponed with the postponement of the kingdom, or until God calls out another Israelitish Church (Jews and Gentiles) similar to the "Acts Period" Church, under the guarantees of the New Covenant and the Abrahamic Covenant.

21. In the spiritual program of Corinthians, Galatians and Romans is to be found the program of the "Acts" New Covenant Israelitish kingdom Church. This same program is to be established again in the coming kingdom church of which the "Acts Period" Church was but a pattern. Then the following program will prevail:

a. There will be an apostle to the Gentiles who will work among Gentiles independent of the Twelve Apostles.

b. He will preach the Gospel of grace to the Gentiles and not permit any saved Gentiles to mix any of Israel's religion with that Grace message.

c. God will send salvation to the Gentiles to provoke Israel to jealousy. (But the prophecy concerning Gentile salvation is to be because of Israel's great zeal for their King and Messiah whom they will accept).

d. Saved Jews and Gentiles will be baptized by one Spirit into one Body. I Corinthians 12:13. They will be members one of another in the same body. Romans 12:4 to 6. There will be neither Jew nor Gentile, circumcision nor uncircumcision, in Christ. Galatians 5:6. They will be preaching the ministry of reconciliation and not the kingdom gospel. II Corinthians 5:17 to 21. They will be new creatures in Christ, saved by the gospel of the glory of Christ. II Corinthians 4:3 to 5.

e. Christ will be in the believer. Galatians 2:20, II Corinthians 13:5. The believer will be in Christ. Romans 8:2. All saved ones will be those foreknown and predestined to be conformed to the image of God's Son, sealed unto the day of redemption with the Holy Spirit as earnest; and therefore, Christ must come to this Israelitish Kingdom Church at the beginning of the kingdom and at the end of the kingdom.

f. Believers in Christ's Body will be identified with Him in death, burial and resurrection by a spiritual baptism (not water) Romans 6:2 to 10. And therefore Mark 16:14 to 18 and Matthew 28:19 and 20 will have no place; if the baptisms in these Scriptures are water baptisms.

g. It is agreed by all of these dispensationalists that the baptism of Romans 6:3 to 5 is identical with the baptism of Colossians 2:12 and Ephesians 4:5.

In remarks (a) to (g) we have stated what must be the logical conclusions, if the Church or Body of Christ during the "Acts" period was a pattern of the New Covenant Abrahamic Covenant Kingdom Church to be established after this present dispensation, whether it is to be established in the tribulation or the millennium.

BAPTISTS

The first Baptist Church that is known to have existed was formed in Holland in 1608 and was composed of English Separatists who had fled thither to escape persecution. Their leader, the Rev. John Smyth, there became acquainted with the Mennonite theory of the Church. He adopted and announced the view that a Scriptural Church should consist of the regenerate only, who have been baptized on a personal profession of faith. His rejection of infant baptism led to his being disfellowshipped by his flock. He then, with Thomas Helwys and thirty-six others, formed a Church after his views, Smyth rebaptized himself and the others by effusion.

The name Baptist as a denominational title was first used about 1644 and was applied only to those congregations which practiced immersion. The Armenian, or General Baptists, gradually adopted the practice of immersion, although some of their congregation continued to baptize by effusion as late as 1653.

The Confession of Faith adopted in 1644 is one of the chief landmarks of Baptist history. It declares baptism to be "an ordinance of the New Testament, to be dispensed upon persons professing faith," and that only such should be admitted to the Lord's Supper. "It is the first Confession of history to prescribe a single immersion as the form of baptism."

Besides the regular Baptist bodies, which are classified as (1) Regular, North, (2) Regular, South, and (3) Regular, Colored, there are other Baptist bodies as follows:

4. SIX-PRINCIPLE BAPTISTS—They take their name from their creed, founded upon Hebrews 6:1 and 2, which consists of six principles: Repentance from dead works; faith toward

God; doctrine of baptism; laying on of hands; resurrection of the dead; and eternal judgment. The first Church was organized in Rhode Island in 1652. There are eight organizations, all in Rhode Island, having 400 members.

5. SEVENTH DAY BAPTISTS—They are distinguished mainly by their observance of the seventh day as the Sabbath. They first appeared in England in 1676, the first church founded still surviving. The first American Church was founded in Rhode Island in 1671. They have a foreign missionary society and support a publishing house and two colleges. The denomination is represented in twenty-four states, being most numerous in New York, Wisconsin and Rhode Island. They report 88 churches and 8,183 members.

6. FREE BAPTISTS—Originated in New Hampshire in 1780, when Benjamin Randall, a Congregational minister, joined by two Baptist ministers, organized a church. They rejected the Calvinistic doctrines held by the Regular Baptists; hence their name. The denomination grew rapidly, but later lost several thousand members to the Adventist movement. In 1841 the Free Communion Baptists, a small body in New York, united with them. The Free Baptists as a distinct denomination no longer exist, the main body of the membership and all denominational agencies having been united with the Northern Baptists.

7. FREEWILL BAPTISTS—Arose in North Carolina in 1729 by forming an association separate from the Regular Baptists. They reject Calvinism and practice open communion. Foot-washing and anointing the sick with oil are practiced among them. They are found only in the Carolinas. They have quarterly and annual conferences, the latter exercising oversight of ministers and having power to settle difficulties between churches. Statistics: Ministers 876; churches 762; membership 54,996. A colored branch is credited with 13,800 members, and another branch, called the “Bullockites” has 184 members.

8. GENERAL BAPTISTS—These were originally similar to the General Baptists of England, holding Armenian views and practicing open communion, but most of the early churches of this kind in America later became Calvinistic. The first association of General Baptists was organized in Kentucky in 1824. They are strongest in Missouri, Indiana, Kentucky and Illinois. They have 535 churches and 32,050 members.

9. The SEPARATE BAPTISTS—Date from the Whitefield revival and were originally composed of Baptists who favored that movement, separating from Baptists who opposed it. They are now generally in doctrinal agreement with the Freewill or Free Baptists. They are found only in Indiana, with 4,000 members (1910 report).

10. UNITED BAPTISTS—The result of a union of many Separate Baptists with Regular Baptists, this union occurring mainly in Kentucky and Virginia. The doctrinal result of the union was a modified Calvinism. Open communion is practiced, also foot washing. The report for 1916 is 22,097 members.

11. BAPTIST CHURCH OF CHRIST—Organized in Tennessee in 1808. They have spread to six other states. They hold a modified Calvinism and practice foot-washing. The strength of the denomination is found mostly in the region in Tennessee where it originated. Report for 1916, 6,872 members.

12. OLD SCHOOL, OR PRIMITIVE BAPTISTS—The members of this denomination claim to be the original Baptists, from whose principles and practices all others have departed. This body took its rise about 1835 in organized opposition to foreign missions, Sunday Schools, and other “human institutions.” The opposition was founded in the hyper-Calvinistic views of the seceding-churches, it being their view that missionary societies, Sunday Schools, etc., tended to make the salvation of men depend upon human effort rather than on Divine grace. An article

in the original Constitution of the churches declines fellowship “with any Church or Churches which support any missionary, Bible, tract, or Sunday School Society,” or which advocates State conventions or theological schools “formed under the pretense of circulating the Gospel.” The Primitive Baptists do not believe in an educated or salaried minister. They practice foot-washing and close communion. Churches are divided in many localities on their Calvinistic theology, but the main body of the membership and ministry holds fast to the old doctrine of the “decrees.” Churches are organized into associations, of which there are 279; 15 of which are colored. Primitive Baptists are most numerous in the South, Georgia leading; but everywhere the membership has shown a decline. The latest figures show: Ministers 1,480; churches 2,500; members 15,144.

13. TWO-SEED-IN-THE-SPIRIT-PREDESTINARIAN—These took their origin and name from certain theological speculations of Daniel Parker, a Baptist preacher who labored in Tennessee, Illinois and Texas. Parker sought to explain the doctrine of election on the theory that a part of Eve’s offspring were the seed of God and as such were to be saved, and a part were the seed of the devil and were to be lost. All the manifestation, of good or evil in man are but the result of the infusion of particles of God or of the devil in them, and the Christian warfare is a conflict between these opposing particles. The TWO-SEED Churches agree with the Primitive Baptists in their extreme Calvinism and in their opposition to missions, Sunday Schools, etc. The body is known only in Kentucky, Tennessee, Arkansas and Texas, and has, by the 1916 census reports, 55 churches, 35 ministers and 679 members.

14. LANDMARK BAPTISTS—Regarded in some sections as a distinct denomination; but, according to a Landmark Pamphlet, “By Landmarkism” is meant only that some Baptists refuse to take up with new inventions, and that they steadfastly contend for the old order of things. Landmarkism is not the beginning of a new denomination. The exact opposite is true.” The Regular Baptists have departed from the ancient landmarks of Baptist faith and practice, and Landmarkers are the true (Baptists, according to their view. The latter hold aloof from the associational and conventional activities of other Baptist bodies and have no fellowship with other Baptist churches. In Texas Landmark Baptists are more generally known as “Anti-Board Baptists.” They have one college (Jacksonville, Tex.), two orphans’ homes, and issue papers at Little Rock, Ark.; Fulton, Ky.; Dallas and Texarkana, Tex. There are State associations In Mississippi, Missouri, Kentucky, Tennessee, Arkansas, Oklahoma and Texas, and a general association covering the country. The editor of the Baptist Commoner (Texarkana), in answer to inquiries states: “There are thirteen thousand congregations which are considered Landmark churches. There are estimated about 2 million Landmark Baptists in America.”

According to statistics compiled by Dr. H. K. Carroll and published in the Christian Herald in 1926, the total membership of all Baptist bodies (fourteen in number) in the United States is given as 8,397,914. Baptists in the Dominion of Canada 140,025.

The British Baptist Handbook for 1925 gives the total Baptist membership for the world at 10,098,614, but included in this total is an estimated membership in Russia of one million.

THE LUTHERANS

The name Lutheran was given by the enemies of the Reformation to all those who were in sympathy with the new movement. This movement was afterwards divided into two divisions.

Luther and Melancthon were the central figures of the Evangelical Lutherans, and Zwingli, Calvin, Knox and others of the Reformed Lutherans.

The history of the Lutheran Church in America is largely the story of migrations from Lutheran countries. On December 6, 1664, a charter was issued to the congregation of the Unaltered Augsburg Confession of Faith, formed in 1648. This congregation has a continued history to the present time, under the name of St. Matthew's Lutheran Church of New York, the charter being in its possession today.

The system of faith held by Lutherans is set forth in the "Augsburg Confession;" and in a number of other names, known as "Luther's Catechisms," "The Apology of the Augsburg Confession," "The Schmalkalden Articles," and "The Formula of Concord." The cardinal doctrine is that of justification by faith alone. The sacrament of baptism and the Lords Supper are held to be channels of grace. They believe that in the Holy Supper there are present with the elements and are received sacramentally and supernaturally, the body and blood of the Lord Jesus Christ. However they respect both transubstantiation and consubstantiation, which latter view is attributed to them by some writers. The Lutherans constitute a great part of the Protestants of Germany. In Prussia and some of the other German States, the Lutheran and Reformed Churches are united as the Evangelical Church, which is established as a state religion. The Lutheran Church is also well established in Norway, Sweden and Denmark. The Lutherans in the United States are divided into several general bodies, numerous independent synods, and a number of independent congregations. The general bodies are: "The General Synod," organized in 1820; "The United Synod in the South," organized in 1886; "The General Council," organized in 1866; "The Synodical Conference," organized, in 1872; "The United Norwegian Lutheran Church," organized in 1889.

The Lutherans of the United States and Canada receive and hold the canonical Scriptures of the Old and New Testaments as the inspired Word of God and as the only infallible rule and standard of faith and practice. They accept the three ecumenical creeds namely, the Apostles', the Nicene and the Athanasian. They receive and hold the Unaltered Augsburg Confession as a correct exposition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God. The Lutheran faith does not center in the doctrine of the sovereignty of God, or in the Church, but it centers in the gospel of Christ for fallen man. They believe in infant baptism for Church membership; by some, for salvation; but the mode of baptism is considered of secondary importance. The Church's unity is a unity of doctrine and its independence is in regard to government. Organic unity in the Church is a secondary matter to Lutherans, since the true unity is that of the true Church, to which belong all in every Church, in every land, who are true believers. Baptized persons are members of the Church; though active membership follows confirmation. Membership in the United States in all Lutheran bodies are given by the Lutheran World Almanac as 4,220,848; of the world, 82,100,000. Members are defined as "baptized individuals who have not left the local congregation, including infants.

Perhaps the Lutherans have lost fewer of its members to Modernism than any of the so-called Protestant denominations. They are troubled more with what is called by some, "dead orthodoxy;" for many of their churches and preachers are evangelically orthodox but evangelistically inactive.

CHRISTIAN UNION CHURCHES

These were called the Independent Churches of Christ in Christian Union and date their origin from the period of the Civil War. Because of the enthusiasm and activity displayed among the churches in support of the war, the Rev. J. V. B. Flack, a minister of the Methodist Episcopal Church, led this movement and formation began in Ohio under his leadership. Political preaching, parading and patriotic demonstrations in support of the government were condemned. Many of the members of other Churches, who disapproved of the war spirit in the Church, were gathered into separate congregations. The first Church was organized in Illinois in 1863 or 1864. In 1864 a convention was held at Columbus, Ohio, where representatives from various denominations gathered and laid the foundation for the new church.

After the war closed these churches turned their attention to efforts to promote Christian unity. Their doctrine, position and practice are similar to the Churches of the Christian Connection. They have 386 ministers, 323 Churches and 17,800 members. They are strongest in Ohio, but are represented also in Missouri, Indiana and Iowa.

THE NEW LIGHTS

The New Lights in Indiana and Ohio, in creed and program, have a mixture of “The Church of God” and “The Disciples of Christ” or “Christian Church sometimes called “Non-progressive Campbellites.”

CHRISTIANS OR CHRISTIAN CONNECTION

This body takes the name simply of “Christians” and is often confused with the Disciples of Christ, who generally call themselves by the same name. They agree in many respects but in others are widely different. The Christian Connection, (by way of distinction), grew out of three different movements occurring in other churches.

The Rev. James O’Kelly, together with twenty or thirty other ministers, and about a thousand members, withdrew from the Methodist Episcopal Church in 1793, on account of the unrestrictive appointive powers of bishops and the use of creeds and disciplines. This occurred in Virginia and North Carolina. They first took the name of “Republican Methodists,” but later adopted the name of “Christians.”

About the same time another Church was formed which took the name of “Christian.” A Baptist physician from Vermont led out a group from among the Baptists. This was entirely independent of the foregoing movement.

In 1804 a similar movement occurred among the Presbyterians in Kentucky, by Rev. Barton W. Stone, who, together with five other ministers, dissolved a Presbytery and agreed to be known as “Christians” only.

These three movements, each unknown to the other, were alike in taking the same name and in claiming to take the Scriptures alone as their only creed and Christian character as to the only test of fellowship. Later fellowship developed and they held meetings together and cooperated in other ways. General organizations for promoting publishing, educational and missionary work followed.

About 1831 the organization led by Rev. Stone, of Kentucky, united with the Disciples, and more than fifty Churches were absorbed by this denomination. In 1854, owing to utterances

against slavery by a General Convention held in Cincinnati, the Churches in the South withdrew and formed a separate branch. Since 1894, however, the Southern Churches have been represented in the general convention, and they are now recognized as one body.

NAZARENES-FREE METHODISTS—CHRISTIAN AND MISSIONARY ALLIANCE— AMERICAN HOLINESS SOCIETY

THE NAZARENES

The “Nazarenes” were originally known as “The Pentecostal Church of the Nazarene.” They began with several Pentecostal missions and churches in New York, New England and California. A union was formed in Chicago in October, 1907. Other bodies from Tennessee and Texas joined this union. In 1915 the Pentecostal Church of Scotland came in. In 1919 the name was changed to “the Church of the Nazarene,” by the General Assembly. The membership has been drawn mostly from Methodist bodies, and the new church shows a doctrinal kinship to the Wesleyan Methodists.

The Church of the Nazarene stands for apostolic purity, primitive simplicity of worship, and Pentecostal power in experience. They believe that when Jesus Christ baptizes believers with the Holy Spirit He cleanses them from all sin; that is, from committing any sin. “Nazarenes” believe in the Christian fundamentals, the authority of the Bible and the eternal Deity of Christ.

They believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of perfect devotion to God.

This sinless state is wrought by the baptism of the Holy Spirit, and comprehends in this subsequent experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought after salvation instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms representing its different phases, such as “Christian Perfection,” “Perfect Love,” “Heart Purity,” “The Baptism of the Holy Spirit,” “The Fulness of the Blessing,” and “Christian Holiness.” If the believer is unwilling to seek holiness he may lose salvation.

They repudiate the claim of other Pentecostalists that speaking in tongues is the true Scriptural proof or evidence of the baptism of the Holy Spirit. Nazarenes are opposed to the use of alcoholic drinks and tobacco, and membership in secret societies. They believe in the doctrine of Divine healing.

Each local church is governed by a church board elected by the congregation. The churches are associated particularly for a world-wide missionary program. There are six colleges and one junior college in the United States, a Bible School in Scotland and one in Canada.

Statistics for 1931 show 1,813 churches in the United States with 91,411 members; 48 churches in Canada and the British Isles with a membership of 1,674; foreign Missionary churches, 66, with a membership of 6,042. Missions are sustained in southern Africa, western India, Palestine, China, Japan, Argentine, Peru, Central America, Mexico and Cape Verde Islands. There are 66 churches with a membership of 6,042 in these parts.

Nazarenes are evangelistic as well as evangelical, but are never clear on the unmixed gospel of grace. They are generally zealous for converts and equally zealous to lead Christians into their "holiness" experience. They are Premillennialists, but are opposed to "dispensationalism" and very antagonistic toward the doctrine of "eternal security," which they call "once in grace, always in grace." They are strong Arminians and lay much emphasis on free will in salvation and sanctification.

THE FREE METHODISTS

In doctrine the Free Methodists agree almost to the letter with the Nazarenes, teaching the second work of grace, the Holy Spirit baptism, for entire sanctification, often called "sinless perfection." They differ with the Nazarenes in the matter of church government. They claim John Wesley as the founder of their denomination, and state that the Methodist Episcopal followers of Wesley refused to obey the "sanctification" doctrines of Mr. Wesley.

CHRISTIAN AND MISSIONARY ALLIANCE

The Christian and Missionary Alliance leaders positively state that their organization is not a denomination. They never intended to withdraw Christians from other denominations, but to lead them into deeper spiritual experiences with a world-wide vision for missions. There were many noble men and women associated with Dr. A. B. Simpson in his home and foreign missionary enterprises. In 1881 Dr. Simpson resigned as Presbyterian pastor to take up this work. Many workers are still being trained in the Alliance school at Nyack, N. Y. A great missionary work is being carried on in China and many other countries in Asia and in other fields. The Alliance people have given liberally for this missionary work.

The Alliance Christians accept the Bible as God's Word, are orthodox concerning all of the fundamental doctrines of Christianity; are evangelical and evangelistic. There are assemblies in many parts of the United States. Many of the followers of Dr. Simpson laid great emphasis on the doctrine of Divine healing of the body. They are however not in full agreement among themselves concerning "general healing of physical diseases in the body." Their platform, "Jesus, My Saviour;" "Jesus, My Sanctifier;" "Jesus, My Healer;" "Jesus, My Coming King," has been generally accepted. This is known among them as "the fourfold gospel." Those who have been extreme in their healing doctrine have bred and encouraged fanaticism and a number of their leaders have gone into "Pentecostalism," with its program of visions, dreams, baptismal regeneration, tongues, signs and miracles, mixing the Kingdom Gospel with the gospel of the Grace of God.

THE HOLINESS DENOMINATIONS

These denominations vary somewhat in their holiness theories. Some of them take their holiness doctrines beyond the teachings of the "Nazarenes," "Free Methodists" and "Pentecostals," teaching absolute and complete eradication of the old nature of the sinner, claiming that no believer can get into heaven until this eradication has taken place. Many of them manifest the "old man," after he has been eradicated and they offer some strange explanations for these manifestations. Nazarenes, Free Methodists and Pentecostals are numbered among the holiness movements.

PENTECOSTALISM

In dealing with the subject of "Pentecostalism," we realize that we have no easy task, because of the fact that the different groups of Christians we call "Pentecostals" differ in their creeds, practices and programs. Among these different creeds we find divisions and controversies and very little Christian fellowship. Some of them are quite sane, and some of them go almost to the point of religious insanity in their wild fanaticism. The claim of the Pentecostalist is that the faith and holy walk of the apostles would bring back to the Church of Christ the supernatural manifestations, miracles, power and sign gifts experienced in the apostolic church during the "Acts" period. Perhaps they have not observed the lack of faith in Acts 12:13 to 17.

They reason that if this present dispensation of grace, this dispensation of the mystery, began on the day of Pentecost, and we have continued under the same reign of grace in the same Church that had its birth on the day of Pentecost, the spiritual program, including all of the miracles, visions, tongues and other signs, should be found among the members of the Body of Christ today. They would be found, if Christians were faithful and spiritual—They are found in Pentecostals' groups.

Perhaps in insisting on the presence of these signs as the evidence of faithfulness and deep spirituality on the part of Christians, the Pentecostals have overlooked the fact that all the sign-gifts were found in the Corinthian Church, made up of those who were the least spiritual of any Christians in the first century. A careful study of First Corinthians will convince any intelligent student of the Word that the manifestation of signs was not the proof of unusual faithfulness or extraordinary spirituality.

The Pentecostals insist that the baptism of the Holy Spirit is a separate Divine work, subsequent to the believer's salvation; that the apostolic order and practice must be observed; water baptism for the remission of sins and the imposition of hands for the second work of grace. They differ as to their doctrine of sinless perfection of entire sanctification, although they are almost unanimous that speaking with tongues is the only Scriptural proof of Holy Spirit baptism. Those belonging to "The Jesus Only" group do not enjoy fellowship with other groups.

Many of them lay stress on the prophecy in the second chapter of Joel as to the former and latter rain.

"Be glad then, ye children of Zion, and rejoice in the Lord your God; for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23.

They teach that the former rain fell on the day of Pentecost and that the latter rain came with modern Pentecostalism. They are strong on Divine healing; that is, physical healing for the body without material remedies. Many of them believe in visions. In a number of instances they have tried to raise the dead to life; but so far have not been successful. But, inasmuch as they try to duplicate the other miracles of Christ and His apostles, they are, perhaps, consistent in trying to raise the dead. Matthew 10:5 to 9.

Mrs. Aimee Semple McPherson has a particular branch of Pentecostalism all her own. Thinking that she could carry on her program to better advantage within the ranks of evangelical denominationalism, she was ordained in the Baptist Church in San Jose, California. She is, therefore, carrying on her Pentecostal program as an ordained Baptist minister.

There are many sincere, conscientious people in the Pentecostalist movement, but they are wholly ignorant of the dispensational teaching of the Bible, and especially of the Pauline message of grace, which would deliver them from their religious delusions.

If they would but go to the last Epistle of Paul and note the absence of signs, miracles, visions, tongues and healings, not one of which is mentioned in these Epistles, they might learn why Paul instructed faithful Timothy to take medicine for his sickness; and also find the curative for their false teaching which is bringing spiritual wreck to many of their victims in these days. Concerning this curative we quote the belief of Dr. C. I. Scofield and also that of Sir Robert Anderson.

Dr. Scofield

“There is no foundation in the Word of God for the prevailing popular doctrine of “Divine healing.”

“A careful study of the Epistles, especially of the latest epistles of Paul, which give the normal course of the Church during the present dispensation, would dismount all from their hobbies, eliminate the last vestige of Judaism from their lives.”

“After repeated study of the Epistles written after Paul’s arrival at Rome, I am convinced that in them is found a curative teaching for all the present-day delusions and fanaticisms found among many of the most sincere saints in the church.”

“The sign gifts of I Corinthians 12 were operative only during the Book of Acts period.”

Sir Robert Anderson

“As indicated in these pages, it gives the clew to the right understanding of the Acts of the apostles. A Book which is primarily the record, not as commonly supposed, of the founding of the Christian Church, but of the apostacy of the favoured Nation.”

“An appeal to the Christian miracles, it has been urged, so far from solving the mystery, serves only to intensify it. The purpose of the miracles, moreover, was to accredit the Messiah to Israel, and not, as generally supposed, to accredit Christianity to the heathen, and therefore, as Scripture plainly indicates, they continued so long as the testimony was addressed to the Jew, but ceased when, the Jew being set aside, the Gospel went out to the Gentile world.”

The Pentecostalists are surely as Scriptural and as consistent as the Fundamentalists who teach that the dispensation of the mystery began on a Jewish feast day (Pentecost) when devout Jews from every nation under heaven received the Holy Spirit in fulfillment of Joel’s prophecy. The Pentecostalists properly ask the question, “if the Body of Christ and this present dispensation began on the day of Pentecost why does not the Church today preach baptism unto repentance for the remission of sins and incorporate in its spiritual program the signs, tongues, visions and miracles of the Pentecostal Church of Acts 2 to 10?”

THE PILLAR OF FIRE

The Pillar of Fire Church originated by the preaching and revival work of Mrs. Alma White, the wife of a Methodist preacher. It was incorporated first as the Pentecostal Union in Colorado in 1902.

The headquarters of the Pillar of Fire bodies are at Zarephath, N. J., where they operate schools and a printing plant. A college and auditorium, called the Alma Temple, is located in Denver, Colo.

This body is Methodistic in doctrine but emphasizes holiness.

They have 2,442 members.

These are the words of Alma White: "At the age of sixteen, I experienced the new birth; and after fifteen years of faithful cross-bearing, I was sanctified wholly, or in other words, I received the 'Baptism of the Holy Spirit.' There were no strange manifestations in this baptism, but as truly as the one hundred and twenty received the Holy Spirit in the upper room at Pentecost, I was baptized with the Holy Ghost as a second definite work of grace. The power of God rested upon me from day to day; and marvelous results followed my ministry in the conviction and conversion of sinners and the sanctification of believers."

In advertising her book, entitled "Restoration of Israel the Hope of the World," she says, "This book treats of the restoration of Israel from New Testament types. God's promises to His chosen people are being rapidly fulfilled. The time of their restoration is near at hand, as is also the coming of their King," and in her book, "Why I do not Eat Meat," she says, "Is it right to eat meat? Does the body really require it? How can we reduce the high cost of living, etc.? These are some of the questions answered in a very convincing and enlightened way; it treats the subject from a hygienic, a moral and a Scriptural viewpoint."

She also writes in her book on Demons and Tongues, "When the Holy Spirit is grieved away through disobedience or failure to walk in the light, the door is open and demons enter as angels of light and take possession of the heart. They do not say, "We have come to sink your soul into perdition," but they act and talk like angels. In other words, they claim to be the Holy Ghost."

"In these last days God has raised up the Pillar of Fire, as He did Elisha, and placed it in the breach to enlighten the people and bring them to a knowledge of the truth. It is no small thing to expose the devil as he appears in the disguise of the Holy Ghost in this "Tongues" movement, but by the help of God I am going to make the effort and leave the consequences to Him."

"The disciples had the carnal mind until Pentecost, when the Holy Ghost fell upon them, utterly consuming the last and least remains of it. Why should people go back on this standard teaching, which God has blest in all past ages? The great work of the Pentecostal fire was to destroy the carnal mind; and the plan of salvation has never been changed. Two works of grace are set forth in the Scriptures, Regeneration and Sanctification. Regeneration is the impartation of Divine life by the Holy Spirit to the dead soul. Sanctification is the removal of the carnal nature, or the body of sin, that, like a corpse, clings to the soul after it has been regenerated."

"No man can go to perdition until the Holy Spirit has left him; neither can a person become the victim of a strong delusion until He has turned him over to believe a lie."

"Before the gales of perdition began to blow, God let the holiness people of Los Angeles see their fireless condition and gave them a chance to repent, but with a few exceptions they refused to do so. The devil even then was preparing a net in which to catch them. But they hardened their hearts and resisted the pleadings of God's Holy Spirit; and were carried away with the most hellish outburst of demoniacal power that has ever been known under the name of religion. I knew that God's judgments were coming on Los Angeles from the fact that multitudes had hardened their hearts and turned away from truth."

"The question is often asked if the true church will possess the gift of tongues in the last days. When the Jews are gathered back to Palestine, and they accept Christ as their crucified

Messiah, all the nations of the earth will go up to Jerusalem to hear the gospel preached by the sons of Abraham and undoubtedly God will enable them to speak in languages so they can be understood. The occasion will demand it. If the Jews are to evangelize the world and nations are to be converted in a day, it will be as necessary for miracles to be performed as it was at the beginning of the gospel dispensation.”

“The gifts of the Spirit are imparted now, and enjoyed by members of the true Church, but when the nations are coming to Christ, there will be a greater fulfillment of prophecy in the working of miracles relative to the gift of tongues and the interpretation thereof. The dead will be raised, and wonderful things will be accomplished.”

Mrs. White speaks of man’s substitute as fox-fire, the devil’s fire as hell-fire but the true cleansing fire as heavenly fire.

DOWIEISM IN ZION CITY

The Christian Catholic Church in Zion, Ill., was organized in Chicago by John Alexander Dowie in 1896. Dowie was formerly a Congregational minister in Australia, but becoming convinced that he possessed the power of Divine healing, he withdrew and established a “healing temple” in Melbourne. He came to the United States in 1888, first teaching his doctrines on the Pacific coast; then he came on to Chicago. He gained a considerable following and in 1900 he founded Zion City on the shore of Lake Michigan, 45 miles north of Chicago, which soon became a thriving town. It was peopled entirely with Dowie’s adherents and a theocratic government was set up with Dowie at the head. Later on a large lace industry was established, as well as a college and many business enterprises. Dowie became the idol of his followers. He entitled himself the “First Apostle” and “Elijah III.” An extensive propaganda was begun and in 1903 to 1904 healing meetings were held in the largest auditoriums in Chicago with crowded houses. Then Dowie led missionary campaigns in London and New York, with but little success in London and with disastrous results in New York. His pompous claims and bitter antagonism to other churches won him much just ridicule. His followers became demoralized and Dowie returned to Zion embittered in spirit. He found criticism and opposition to him at Zion City on account of his financial mismanagement of the city’s affairs. Charges of immorality were also made. In 1905 Dowie visited Mexico and Texas; partly to recover his failing health and partly to look out another location for his colony. But during his absence he was deposed from the office as general overseer at Zion City. Wilbur Glenn Voliva was chosen in his place. A receiver was appointed for Zion City; and the colony was found to be bankrupt. At one time Dowie claimed 40,000 adherents to “Dowieism.”

They were bitterly opposed to surgical operations, and the use of medicinal remedies. The use of tobacco in the town limits was a crime. The use of pork was entirely prohibited.

Although Overseer Voliva has lost much of his absolute authority and control of his subjects he still aspires to be the religious monarch of the colony. He assumes the attitude of a dictator as well as a leader, and claims to be the final authority in spiritual affairs and Bible knowledge.

In recent years he has been brought into much light by studying the dispensational divisions of the Bible as taught by Dr. C. I. Scofield. But he is fanatical and unscriptural in setting the date of the return of the Lord at the time of Israel’s feast of trumpets and definitely fixing the year of the Battle of Armageddon, 1941. As a whole his message is Scriptural and

evangelical, but in his kingdom and legalistic mixtures he shows an ignorance of Pauline truth which would deliver him and his people from their unscriptural healing theories. As he continues to preach healing for Christians his subjects continue to die.

THE CHURCH OF GOD—PENTECOSTALISM—

THE CATHOLIC APOSTOLIC CHURCH

There are a number of different religious movements that are called “Pentecostalism.” “The Catholic Apostolic Church” developed from a religious community organized in Scotland about 1831. Later it extended to England, Germany and the United States. It was founded on the teaching of Mr. Edward Irving, a minister of the Church of Scotland. He reached many church people in London with his preaching that the spiritual gifts of the apostolic church were intended to be perpetual in the church; and would be in the church continually if there were true faith and genuine Christian living. About the same time a company of clergymen and laymen of the Church of England began to meet for Scripture study on the second coming of Christ and to the full work of the Spirit in the Church. In February, 1830, reports came from Scotland that gifts of tongues and healing had appeared in a certain Presbyterian family living near Glasgow. Upon investigation the report was declared true and the manifestations pronounced genuine. Similar manifestations occurred in Irving’s church in London. He encouraged these demonstrations and accepted them as confirming his beliefs and preaching. He was deposed from the Church of Scotland on the charge of heresy.

But the movement of which he was the chief human leader, grew quite rapidly and many Christians were won. In 1832 the apostolic program was revived and members of the Anglican Bible study circle fell in with Irving’s doctrines, and were given offices of leadership and authority. The result was “The Catholic Apostolic Church” in England and Scotland; and on the European continent; and then in the United States and Canada. In 1835 twelve apostles were set aside as officers because of their prophetic gifts. The last of them died in 1901, but successors were chosen to replace them. They insisted that the gifts of the Holy Spirit could be imparted only by the laying-on of the hands of apostles.

Over each congregation was an “angel” or “chief-pastor,” assisted by elders, deacons, etc. Doctrinally, the Catholic Apostolic Church accepted the Bible as God’s Word, and in most points agreed with other evangelical bodies. Because they insisted that the experience of Pentecost could be, and should be perpetuated or duplicated in the church today, this movement was the beginning of some of the modern Pentecostal sects. In Germany, because of a difference in regard to apostolic authority, the “New Apostles’ Church” was formed.

Now before we state the creed and program of “The Assembly of God (Pentecostal)” or “The Church of God (Pentecostal)” we mention several religious sects bearing the name, “The Church of God.”

THE CHURCH OF GOD

Originally this church was formed under the name “Christian Union.” It was organized in Monroe County, Tenn., in 1886. Six years later it was reorganized as “The Holiness Church.” In 1907 five local churches in North Carolina, Georgia and Tennessee adopted the name “Church of

God.” At this time the membership amounted to about 150 and churches are now found in 28 states of the Union as well as in the British West Indies. The officers are bishops, deacons and evangelists. In 1926 they reported 23,247 members in their 644 churches, with the largest membership in the state of Tennessee; their headquarters at Cleveland, Tenn., and a General Assembly convening annually. They are doctrinally Methodistic, emphasizing sanctification as a second definite work of grace; also the baptism of the Holy Ghost, evidenced by speaking in other tongues. They believe in immersion and practice footwashing.

THE (Original) CHURCH OF GOD

This organization originated near Birchwood, Tenn., and was also organized under this name in 1886. This denomination has a membership of 1,869 and is found in 13 states. In 1917 one faction withdrew from the organization and adopted the word “Original” as part of the title of the church, because they adhered to the original doctrines of the Bible Church. This body holds to sanctification as set forth by John Wesley, eternal life for the righteous and eternal punishment, “with no liberation or annihilation” for the wicked. They believe in Divine healing and speak in tongues.

CHURCH OF GOD (Apostolic)

This church was originally called “The Christian Faith Band.” It is governed by the General Assembly and the officers are the apostle, an assistant, district elders, pastors, evangelists and local preachers. The membership is about 492. They practice the washing of feet and baptism by immersion, and place much stress on holiness and sanctification, resulting from a second work of grace.

THE CHURCH OF GOD

This church has its headquarters at Anderson, Ind., and they state that they do not claim exclusive right to the name “Church of God.” In 1880 Daniel S. Warner and other ministers severed their connection with church organizations, maintaining that membership in the Body of Christ alone was God’s will for Christians; that all who are truly regenerated by the Spirit are members of God’s Church.

This movement stresses entire sanctification; the baptism of the Holy Spirit as a second definite work of grace. They baptize by immersion and observe foot-washing. Divine healing is also strongly advocated. They abstain from all intoxicants and tobacco and denounce secret orders. Their membership amounts to about (1926) 38,249, and is largest in Ohio, Indiana, Illinois, and Michigan. There are 932 churches in the United States. They are also established in Canada, England, Ireland, Scotland and other European countries and have foreign missions in nine countries. They operate a publishing house in Anderson, Ind., and the Anderson Bible School and Seminary. Some of their teachers differentiate between being begotten of the Spirit when justified and born of the Spirit subsequently.

CHURCH OF GOD AS ORGANIZED BY CHRIST

In 1886 Rev. P. J. Kaufman, together with other members of the Mennonite Brethren in Christ, withdrew from the Church of God, and formed the above named Church of God. The organization now has 19 churches and a membership of 375, with headquarters at Wakarusa, Ind., where the Gospel Teacher is published.

CHURCH OF GOD IN CHRIST

The first church under this name was formed at Lexington, Miss., in 1897. It began in an old gin on the bank of a little creek. The movement has spread to 33 states, having 733 churches and has 30,263 members. The founder and organizer was a Negro, Elder C. H. Mason, who received his early training in the Missionary Baptist Church in Tennessee and was licensed to preach by a church of that faith; he soon found his beliefs at variance with the strict Calvinistic teachings of the Baptists and established the Church of God in Christ emphasizing the doctrine of entire sanctification.

CHURCHES OF GOD, HOLINESS

Rev. K. H. Burruss, a preacher of entire sanctification, organized this denomination in 1916 at Atlanta, Ga. This body teaches both present and ultimate perfection, divine healing and baptism by immersion. They also practice the washing of feet. In 1922 the National Convention of the Churches of God, Holiness was formed. 35 churches had been established in 11 states.

CHURCH OF GOD AND SAINTS OF CHRIST

In 1896 William S. Crowsy, a Negro, formerly employed as a cook on the Sante Fe Railroad, claimed to have received a vision from God, left his employment and began preaching in Kansas. He taught that the Negro race was descended from the lost tribes of Israel and in his Church Jewish feasts and rites are mingled with the Christian. He gathered followers and was chosen bishop of this new Church. In 1926 there were 112 churches in 24 states and 6,741 members, with headquarters in Philadelphia. They insist upon unleavened bread and water in the Lord's Supper. They practice foot-washing. They forbid marriage outside their own sect without special permission. The holy kiss was used at first among the members.

CHURCHES OF THE LIVING GOD

The Church of the Living God, Christian Workers for Fellowship was organized at Wrightville, Ark., by Rev. Wm. Christian, a Negro, in 1889. In 1902 a faction withdrew and later organized under the name of the Church of the Living God, General Assembly. In 1925 another faction seceded from the parent body and organized under the name, "The Church of the Living God, the Pillar and Ground of the Truth." In 1926 the General Assembly branch, The Pillar and Ground of the Truth Church, and another branch, organized in Texas in 1908, were united. Two Negro denominations now exist under the names, "The Church of the Living God, Christian Workers for Fellowship," (the original body), and "The Church of the Living God, the Pillar and Ground of the Truth." The original body has 11,558 members; the largest number being in Texas; the second body has 5,844, the largest number also in Texas.

FRIENDS OR QUAKERS

One of a religious sect, founded about 1650 by George Fox, of Leicestershire, England, who, being dissatisfied with religious conditions in England, began preaching. His preaching was primarily a preaching of repentance. The trembling among the listening crowds aroused or confirmed the name of Quakers given to the body. Men and women sometimes fell down and lay as if struggling for life. George Fox travelled through England on foot and soon drew around him a large following. He emphasized holy living and spiritual devotion in secret and public worship. One of his early converts was Margaret Fell, a woman of prominence. She became one of his strongest supporters. From her house a band of sixty Quakers went forth to preach the doctrines of the new faith. The labors of Fox and his band of preachers were attended by great spiritual power and thousands of adherents were gathered. They came into conflict with the government and thousands of them were imprisoned and subjected to persecution. This, on account of their preaching against the payment of taxes for the support of the State tax, as advising against oaths and against obedience to all laws deemed by them iniquitous.

The movement took hold in the American Colonies as early as 1660; George Fox himself making a preaching tour of the colonies in 1673 to 1681. But the most important enterprise in the history of the Society of Friends was the settlement in Pennsylvania by William Penn and a company of his brethren, beginning in 1682. This colony was controlled by the Friends for more than seventy years. After much persecution in about 1680, the Friends lost much of their aggressiveness and began to turn their attention to organization and discipline. Much attention was also given to works of philanthropy and against slavery. From this time on there was a steady decline in membership.

In 1827 a schism occurred in Pennsylvania, New York, Ohio and Indiana, due to the preaching of Elias Hicks, a prominent Friend, who taught doctrines closely resembling the Unitarian views. The followers of Hicks came to be known as the "Hicksite" branch. In 1840 there was another separation from the main body, the point of controversy being as to the relative authority of the Scriptures and the Spirit. Those who separated at this time were known as the "Wilburites," from John Wilbur.

The doctrines emphasized by George Fox, and the distinctive doctrine held by the Friends from that day, is that relating to the "inner illumination and guidance of the Holy Spirit," in the individual believer. This doctrine lies at the root of all their special doctrine and explains the peculiar nature of their meetings. When the Friends meet they usually remain in silence, in meditation, worship, or self-examination, until some one is moved by the Spirit to speak. In their view, all believers are "priests unto God," and any person, old or young, male or female, who feels so called, has the authority to preach. The ordinance of the Lord's Supper and baptism are not observed, their belief being that the baptism of the Spirit and communion with the Father and the Son meet all Scriptural necessities. In recent years their distinctive Quaker garb has been gradually laid aside and their "thee" and "thou" is falling into disuse. They maintain the William Penn Charter School, Philadelphia, founded by William Penn, and the Bryn Mawr Woman's College, at Bryn Mawr, Pa.

The societies are associated in monthly, quarterly and annual meetings. These meetings appoint overseers for the membership and elders for the oversight of the ministry. There are four divisions of Friends in this country: "The Orthodox," the most numerous branch, strongest in Ohio and Indiana; "The Hicksites," strongest in Pennsylvania; the "Wilburites," mainly in

Indiana and Iowa; and the “Primitives,” with an insignificant scattered membership. The total figures for all bodies are: Ministers, 1,361; churches, 939; members, 115,528.

Orthodox Friends or Quakers are Scriptural as to the fundamentals of the Christian faith although not zealously evangelistic. The “Hicksites” are Unitarian Quakers and are unorthodox.

SHAKERISM

The Shakers were at first a sect of the English Quakers. They were one of a religious celibate sect, properly named from movements in dancing which forms a part of their worship. They originated in England in 1747 and came to the United States in 1774. They style themselves the Millennial Church or the Unity Society of Believers in Christ's Second Appearing. They are almost extinct today, but what is left of the sect is confined to the United States, their principle location being at New Lebanon, N. Y.

Because of their bodily agitation's when under religious excitement, they came to be called the “Shaking Quakers.” Ann Lee became the leader of the Shakers. She was born in Manchester, England, forced to work in the cotton factories at a very early age, and handicapped throughout her life because she had never learned to read or write. But she was given frequently, like Swedenborg, to seeing angelic visions while she was yet a child, it is claimed. She was married, much against her will, to Abraham Stanley, a blacksmith. She spent many sleepless nights of prayer to God for deliverance from her sin of matrimony, for she believed she was living a life of sin, with her husband. In 1758 Ann Lee joined the society of Shaking Quakers, a sect carried on in England under the supervision of Jane and James Yardly, which in turn owed its origin to the Camisards or French prophets. They were given to convulsions when the spirit was upon them, they would be seized with a mighty trembling when the spirit descended and they would express the wrath of God against all sin. They believed that the Christ Spirit would come again and that the second time it would be embodied in a woman. All who wished to join them were required to confess their sins freely and minutely before they were admitted. Ann made a lurid confession of her sins and got temporary relief. Her four children died in infancy and this she took as a divine visitation for having succumbed to the bonds of matrimony. She prophesied and took an active part in the work of the Shakers and was thrown into jail with the rest. While here she had a vision and a revelation and they believed she was the fulfillment of the Yardly prophecy. “Here was Christ again and a woman.” By the theology of the sect, Christ became the second Adam, and Ann the second Eve, thus restoring the race, both male and female to perfect purity. She was the one in whom dwelt the divine Mother. The Shakers believe that God is not triune, but dual, that he is male and female, and that since Adam was created in His image, Adam was both male and female. It was therefore necessary that there be two saviours, one to restore man, another to redeem woman from her sin. In Ann the redemption of mankind was complete. Persecutions began. Her doctrines became odious; she made people acutely conscious of their sins. Persecution finally subsided, but in 1774 Ann, together with her husband, Abraham Stanley, four other men and two other women, set sail for America and landed in New York. Here they separated for a time and Ann took in washing. Other members of the party went up the river and took up a section of swampy land at Niskeyuna, near Albany. Here they laid the foundation for their new home. They went through much suffering for five years. Ann's husband left her and took to himself another wife and she was left in almost complete deprivation. Then a great revival broke out at Mount Lebanon, New York. There was such an outpouring of the Holy

Ghost as America had not yet seen. Many of these converts joined with the Shaking Quakers and with a membership of about 100 they called themselves now the "United Society of Believers in Christ's Second Appearing." The annihilation of sex continued the distinctive feature of the sect. Mother Ann would remark to married couples who came to her, "You must forsake the marriage of the flesh or you cannot be married to the Lamb."

Mother Ann died in 1784 and the rule devolved upon Joseph Meacham, a Baptist preacher who had been converted by the founders, and Lucy Wright. Later Joseph Meacham died and the rule fell to Lucy Wright, a woman, who ruled for twenty-eight years.

In January, 1800, missionaries were sent out and through their efforts there were established two communities in Ohio, two in Kentucky and one in Indiana. They reached the apex of their development in 1836 to 40. Then Spiritualism appeared among them, going to such lengths that the Shaker Church "may be said to be the parent of modern Spiritualism." And again persecution began, the account of which is long and gory. They were mobbed and beaten and the details are very gruesome, and now the Shakers, with a few exceptions here and there, have perished from the earth. There are several causes for their downfall; one is their godless practice of communism; their spiritualistic antics, and perhaps the simple, relentless change of world economics, that brought the Shakers to their end.

There are still a few sects to be found here and there and the character and tenderness of these people is touching; their history is packed with unostentatious benevolences, with incidents of unfailing hospitality, with a kindness that cannot but have leavened a part of the lump of pioneer civilization.

In 1912 the United Brethren Church bought up the lands and buildings of the historic community in Ohio for \$325,000. This they later transformed into a colony for orphans and aged widows and bachelors.

The few of the Shakers that are left still practice communism, deny the deity of Jesus by asserting the equal deity of Mother Ann; they deny the resurrection and the atonement.

DUNKERS OR DUNKARDS

The name is derived from "tunken," to dip. They were sometimes called "Tunkers" because of their strong conviction concerning immersion. They were called "Dippers," "Brethren" and "German Baptist Brethren."

This sect was founded by Alexander Mack at Schwarzenau, in Wittgenstein, Germany in 1708. He, with several others, agreed to follow the New Testament alone as their guide. They gained many members and built churches in Germany, Switzerland and Holland. Persecution arose and almost the entire membership immigrated to America and settled in Pennsylvania, somewhere near Philadelphia. They spread rapidly to the West and South and now are found in great numbers throughout the Central Western States.

The first church in America was organized at Germantown, Pa., in 1723. A division occurred in 1732 on account of the differences concerning the sabbath and the community of goods. Out of this Germantown church the first German Bible was edited by Christopher Saur.

They immerse their candidates for membership three times in water, face forward, and in a kneeling posture, after which the administrator lays hands on the head of the candidate and offers prayer.

In addition to immersion they emphasize nonconformity to all worldly things and principles, they follow closely Scripture teaching and observe the primitive simplicity of the church. They interpret the New Testament literally and apply it to all affairs of life. They believe in healing and anointing with oil. Taking an oath is forbidden. The Lord's Supper, which is preceded by a love feast and foot washing, is usually observed in the evening.

The Old Order of Dunkers was organized in 1880 as a protest against the Sunday School and Schools for higher education. The Conservatives became the main branch and occupy a position midway between the Old Order and the Progressives. There are now four branches of the Dunkers; the Conservatives, the main branch, and three others. The Old Order, founded in 1880, which adheres more strictly than the others to the principle of nonconformity to the world, opposing Sunday Schools, schools for higher education, etc.; the Progressives or Brethren Church, founded in 1882, who are less strict than the preceding bodies as to dress and the wearing of the hair and beard. Then there are the Seventh Day German Baptists, founded in 1728, who keep the seventh day sabbath and live a communal and ascetic life.

MENNONITES

The Mennonites are divided into the following branches:

“The Mennonite Church” which is the largest body and claims ancient origin. The Bruederhof Mennonites by Jacob Huter, who use the German language and are communistic.

The Amish, organized in 1620 by Joseph Amman, who believe in plainness and peculiarity of dress and use hooks instead of buttons.

The Old Amish which separated from the Amish in 1865 because they objected to certain innovations in worship.

The Apostolic Mennonites, a small liberal Amish branch.

The Reformed Mennonite Church, organized 1812, leader John Herr, strict in their observances and severe in the use of the ban.

General Conference Mennonites, organized 1848, leader John Oberholtzer, more modern in views and practices than the others.

Church of God in Christ, organized 1859 by John Holdeman, strict followers of Menno Simmons and other European leaders.

Old (Wisler), about 1870. These are strong in their opposition to Sunday Schools, evening meetings, etc.

Bundes Conference, organized in Russia about 1840; they emphasize immersion and lay special stress on evidence of conversion.

Mennonite Brethren in Christ, organized about 1880. They are Methodistic in organization, usage and discipline. In 1928 the Mennonites numbered about 45,000.

The name “Mennonite” was given to this sect of Christians because their chief leader, in their early history, was Menno Simmons. Menno Simmons, born in 1492, was a convert from the Roman priesthood. He was a young man when Martin Luther sounded forth his message of justification by faith. He broke with the Church of Rome about 1530. He was persecuted from town to town in Europe until his death in 1559.

Menno's followers declared themselves strangers on earth and refrained from participating in state affairs. They believed all other so-called Christians were not genuine. In many doctrines they were fundamental but many of them denied the Trinity.

The Mennonites settled in Pennsylvania in 1683. They still teach and practice non-resistance, refusing to take up arms for any country. Both men and women refrain from worldly apparel.

The Amish Mennonites will not wear buttons or any ornaments of bone or metal. This particular group are strenuously opposed to Sunday Schools or church buildings.

Mennonites practice foot-washing in connection with the Lord's Supper and are very much under the law. During recent years some of them have become quite evangelical, even joining in union evangelistic meetings.

MORAVIANS

In Bohemia, in 1457, some of the followers of John Huss and Jerome Prague formed an association to foster pure Scriptural teachings and apostolic discipline, which was known as "The Bohemian and Moravian Brethren." After being practically wiped out by persecution from the Roman Catholic Church and the "thirty years war," the society, under the name of the Renewed Church of the United Brethren, was reestablished on the estates of Count Zinzendorf in Saxony, where the village of Herrnhut arose. This was in 1722. From this the Unitus Fratrum, or the Church of the Brethren, better known as the Moravian Church, was formed. The Moravians consist of three provinces, the German, the British, and the American; and there is a general synod which meets about once in ten years. They are missionary, evangelistic and strongly educational. Essentially Protestant they have no decided creed.

They accept the Scriptures as their only rule of faith and practice, hold that "it is not for them to define what Scripture has left undefined, or to contend about mysteries." They emphasize the doctrine of total depravity, the love of God in the gift of His Son, the real Godhead and manhood of Christ, the atonement, the work of the Holy Ghost in convicting of sin, and the fruits of faith as shown in willing obedience to God's commandments. The Moravian Bodies are the Moravian Church (Unitus Fratrum) membership about 26,373; Evangelical Union of Bohemia and Moravian Brethren in America, membership 1714; Independent Bohemian and Moravian Brethren Churches, membership about 320. These bodies, all closely allied, have stood for religious freedom since the fifteenth century. They enjoyed cordial relations with Calvin and Luther. They are very educational and have translated the Bible as a result. Their principle is: "In essentials, unity; in nonessentials, liberty; in all things, charity." Infant baptism is practiced and baptized children are regarded as noncommunicant members until confirmed. Sprinkling is the usual mode of baptism. They hold open communion.

Foreign mission work has for two hundred years been the best known work of the Church. Missions are conducted in 13 foreign fields, with a church-membership of 106,711 in mission lands. They operate many educational and philanthropic institutions. The Moravian Church has 31,699 members in the United States.

Evangelical Unity of the Brethren

A body of Bohemian and Moravian Brethren immigrated to Texas in about 1850. An organization was formed in 1864. In 1903 different churches which had been organized were united in the Evangelical Union of Bohemian Brethren. Another group from Iowa united with these brethren under the name of the Bohemian and Moravian Brethren of North America. There

are three churches of this distinct group under this name in Iowa, with a membership of 303. This united body is in Texas and has a membership of 5,241.

PLYMOUTH BRETHREN

These brethren first came to light in Dublin, Ireland, in 1827, when a number of people met together for study. Independent meetings arose about the same time at Plymouth and Bristol, England. They were called "Plymouth Brethren" by others, but the only title they acknowledge is Brethren or Christians. By many, John Nelson Darby is considered the founder of the movement. He established a number of congregations in England, and visited the continent and the United States. William Kelly and George Muller were also identified with "The Brethren." The congregation at Plymouth was founded in 1830. There has never been any recognized union or general organization of the Brethren. In this country they are grouped into six bodies. The bodies are in agreement in matters of doctrine concerning salvation and Christian life and service.

They take the Scriptures as their sole guide and protest against sectarianism. They reject all creeds, rituals and ordained ministry. They are essentially Calvinistic, immerse believers only (except those who favor household baptism), partake of the Lord's Supper every Sunday and have no church buildings. They are divided concerning "household baptism." They look for the premillennial return of the Lord and believe this event to be near at hand. They are called Brethren, Christian Brethren, Plymouthists, and sometimes after their founder, John Nelson Darby (1800-82), Darbyites, a name also applied to a strict section of them. They regard the various denominations as unscriptural and do not fellowship with them. However the branch less strict than the other branches, called "The Open Brethren," claim that they are open to receive Christians that are personally sound in the faith.

Practically any brother may pray or preach but those "not gifted with utterance" are quietly discouraged from officiating. In the early years of the movement a schism occurred over the human nature of Christ, and Darby and his followers withdrew. There were several divisions over questions of doctrine.

Mr. Darby was a profound student of the Scriptures, a spiritual saint and an able expositor of God's Word. He recovered, or uncovered, for the Christian Church some wonderful truths that had been covered beneath the religious mixtures of apostate Christendom. Mr. Darby brought to light the great importance of studying the Bible dispensationally. Many denominational preachers succeeded somewhat at least in popularizing "Plymouth Brethren," premillennialism and dispensationalism. It was a Plymouth Brethren who paid the greatest part of the expense for the printing of the Reference Bible of Dr. C. I. Scofield. The Moody Bible Institute and other Bible Institutes followed very closely this school of interpretation, although they are interdenominational in policy rather than undenominational. "Darby" dispensationalism is followed by most of the leaders among present-day Fundamentalists. In the meantime the Plymouth Brethren have been divided and subdivided into more than twenty different Plymouth Brethren groups, as they are known as "hair-splitting" theologians, quite frequently Pharisaical and ungracious in contending for their fine points.

ANGLO-ISRAELISM

These statements are copied from literature sent out from the “Anglo-Saxon Federation of America,” Haverhill, Mass.

1. The Bible does not state or infer that the Jews are God’s chosen people. Judah and Israel are entirely distinct and separate entities. II Chronicles 11.

2. The Bible made these prophecies and recorded these facts concerning Israel and the Jews. Israel was to find an island home and be moved no more. The Jews were to be strangers in all lands. Israel was to constitute a kingdom but the Jews were never to be a nation, until reunited with Israel. Jews were to remain under the law and Old Covenant, whereas Israel was to be a Christian people.

3. “Israel had nothing to do with the crucifixion of our Lord, not being in the land, except Benjamin, who accepted Him.”

4. “Ephraim” is England and “Manasseh” represents the United States. Manasseh was the thirteenth tribe, and that accounts for the discovery of America on October 13, 1492; and the following “thirteens” in American history. Thirteen colonies; 13 bars and 13 stars (flag); 13 letters in “E Pluribus Unum” and 13 feathers, 13 olives, and 13 arrows on American coins. First American navy, 13 ships. Cornerstone of White House laid October 13, 1792. The 13th amendment abolished slavery. General Pershing born September 13, 1860 and arrived in France for participation in the World War June 13, 1917. The first letter in Manasseh is the 13th in both English and Hebrew languages. Herbert Hoover and Charles Curtis each had 13 letters in their names.

5. The Celtic-Anglo-Saxons are Israel, the chosen people of God. The British Isle inhabitants are descendants among others, from the tribes of Saxon (Isaac’s sons), the Danes of Dan, the Jutes of Judah, the Fresians, the Picts, and the Scots, the Normans of Benjamin.

6. “Brith” in Hebrew means “covenant,” therefore we have Britain, “covenant law,” British the “covenant man,” Britannia “covenant ships.” “Britannia rules the waves,” controlling the English Channel, Gibraltar, Singapore, Shanghai, Hong Kong, the Suez Canal, Malta, Aden, and other gates and stations. America controls practically all of the remaining gates. This, all in fulfillment of Genesis 22:17, “thy (Abraham’s) seed shall possess the gate of his enemies.” (Read Isaiah 14:1 to 8).

The Anglo-Saxons are “Christianized Israel” and are fulfilling Isaiah 49:6: “I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.” The Church is the priesthood of the nation.

In 1776 A. D. the Lord divided Israel into two nations, so that God’s promises to both Ephraim and Manasseh might be realized.

7. When General Allenby, the British soldier, drove the Turks out of Palestine and took possession of that land, the British were the children of Israel from the north and all lands returning to the land given to their fathers by God, in fulfillment of Jeremiah 23:7 and 8.

During the centuries before this return of Israel (The Anglo-Saxons) to Palestine, God had fulfilled Ezekiel 20:33 to 35, bringing scattered Israel with a mighty hand out of countries into the wilderness (Great Britain), and the wilderness was to blossom like a rose, and be the place prepared of God where Israel should be nourished. And there Israel was to fulfill Deuteronomy 32:13, and be the lion lifting himself up with the strength of the unicorn as a great Lion. Numbers 23:24, 24:9.

8. In this latter day the New Covenant is first for the Anglo-Saxon Israelites. As under the Old Covenant, strangers and sojourners can become Israelites, members of the kingdom nation (Britain) and partaker of its benefits. These partakers are grafted into the Israel stock for

kingdom benefits. Every Anglo-Saxon who complies with the law is re-covenanted to God. The law has not been set aside, only the form of circumcision. The punishment of those refusing to comply with this law shall be destruction.

The present failure of Anglo-Saxons and Americans to recognize Great Britain as the kingdom of Israel is responsible for the present misery and suffering in the two lands. Israel's time of punishment foretold in Daniel 4:23 and 32, "seven times" has expired. A time was a period, of 360 years, or 2520 years. Adding 2520 years to the time of Judah's captivity, about 600 B.C., we come to about 1920 A.D. One of the chief speakers for the Anglo-Israelites declares the Lord will come for His Church September 16th, of the year 1936.

9. Only Spirit-filled Christians will be saved from the great time of trouble. The rest of the Church and all Israel (Britons) will survive until Jesus' feet stand on the mount of Olives to save His people from destruction, in fulfillment of Zechariah 14:1 to 3. (Howard B. Rand). The wise virgins of Matthew 25: are the Spirit-filled Church members who will be raptured. These will know in advance the arrival of the day of their removal. This will include only a few.

10. (Rev. Wm. P. Goard) "The throne of David has come down to Great Britain through a clear line of descent and, therefore, the fulfillment of God's promise that David's throne would endure forever. Great Britain and America, Ephraim and Manasseh (who are to render willing obedience) are preparing the way for the coming of the King. The house of David, removed from Jerusalem in the days of Nebuchadnezzar was brought to Ireland by Jeremiah the prophet in the person of Tamar Tephi, thus establishing the present line of descent. The Ten Tribes came from Assyria to Europe, thence to the British Isles to be joined to the house of David. God's Jehovah throne was established in the midst of His kingdom, Modern Israel, or Britain. An ancient King of Ireland was married to a Jewish Princess from the East and their coronation was on Jacob's stone, and the royal house of Britain has descended from that union.

The present King of England, Edward, Albert, Christian, George, Andrew, Patrick David is the prince descended from King David, the one hundredth generation from King David, born 1076 B.C. His name was at the suggestion of the Marchioness of Waterford, for said she, "I believe that he will be 'David your prince' foretold by the prophet, under whom we shall repossess the holy land." The royal mother replied, "Baby is called David." The present King David is on the throne and Ezekiel 37:22 to 24 is fulfilled.

11. According to Daniel 2:44 and 45, a Stone is to come from heaven, smite all other kingdoms, become a mountain and fill the whole earth. This Stone kingdom is to stand forever. Israel is to stand forever. Jeremiah 31:35 and 36. Therefore, Great Britain is the Stone Kingdom, the forever Israel. To prove this, there are two emblematic stones, the little stone in Britain's possession and the big stone, the pyramid in Egypt. This Stone in Egypt is the altar of Isaiah 19:19 and 20, God's witness.

The little stone now occupies the chief seat in the kingdom, the coronation chair at Westminster Abbey. The Kings of the House of David have been crowned upon this stone. During the past 130 years the Kingdom of Great Britain has expanded into the mountain and the emblematic big stone, the pyramid, is God's witness to Great Britain's claim.

The Anglo Israelites decide much by the structure and measurements of the pyramid. They say "When the time arrived for the kingdom to grow into a mountain, God revealed a mountain of Stone as a witness to the kingdom people." "Cutting the pyramid open from north to south, the diagram of the passages gives a chronological history of Israel and Judah." There is recorded, that the transfer of the kingdom activities was from Judah to Israel, because the Jews, and not Israel, rejected and crucified Christ. Even the very time of Britain's ultimatum to

Germany and the Anglo-Saxons' entrance into the World War, in 1914, is told by the pyramid measurements, midnight, August 4th. That was the beginning of Jacob's trouble in fulfillment according to Jeremiah 30:7."

By this teaching the tribulation is still on, if it has not passed. But think most of us are not conscious if the millennium is here, or if we are in the midst of the great tribulation described in the Revelation.

How strange that our Apostle Paul had nothing to say about this pyramid. If this program is in any way a sign to members of the Body of Christ surely we would find it mentioned in "Body" truth, in the writings of Paul.

May we remind our readers that the Lord's Church during this dispensation is designated "the Church which is His Body." Ephesians 1:21 and 22, Colossians 1:24 to 28. In Ephesians 3:6 that Church is called the "Sussomos," literally "Joint-Body." Let us carefully study the context, with special emphasis on Ephesians 3:1 to 3 and 3:9: Paul the prisoner of Jesus Christ for Gentiles—given the dispensation of the grace of God for Gentiles—the mystery of the Joint-Body revealed to him. Paul was to make known the fellowship (dispensation) of the mystery, which from the beginning of the world was hid in God. "The mystery," mentioned twelve times in Paul's last epistles, is always mentioned in connection with the high and holy calling, heavenly spiritual blessings of the Gentiles, as members of that Body of Christ concerning which Israel's prophets were both silent and uninformed. Time and again the Scriptures remind us that Paul was Christ's chosen minister to the Gentiles, though he himself was an Israelite of the tribe of Benjamin, Romans 11:13 and 11:1. To be ignorant of Paul's message concerning the Body of Christ is to be ignorant concerning the Body of Christ.

In his message, leading up to the statement concerning the "Joint-Body," Paul referred to the two "peoples" who were to make the "One New Man," "the circumcision" and "the uncircumcision," "the commonwealth of Israel and the aliens," "those who were afar off and those who were nigh." Ephesians 2:11, 12, 17. In referring to the new man, in Colossians 3:11, written at the same time, he refers to the "two peoples" as Gentile and Jew. Thus we see that the "Commonwealth of Israel" and the "Jew" are used synonymously and interchangeably as they are all through Paul's oral and written ministry.

Perhaps the most inexcusable of all blunders in Bible study, is to confuse the promises which God made by the mouth and pen of His prophets to Israel, with His eternal purpose and grace given to members of the Body of Christ before Israel was ever brought into existence, even before the foundation of the world. Ephesians 3:11, II Timothy 1:9, Ephesians 1:3 and 4. To teach that "Anglo-Israel" or any other "Israel," whose history is recorded in Old Testament prophecy, is the Body of Christ, is worse than a travesty on sound exegesis: it is profound ignorance of the Word of God. If British Israel is the same Israel that left Egypt, and later left Palestine as prisoners of the Assyrians, and are now preserved to be revealed as the Body of Christ, God's chosen priesthood, seated with Christ the Head in the heavenlies, blessed with all spiritual blessings in the heavenlies, according to Ephesians 2:6, 1:3 and 4, then all of Paul's claim concerning "the mystery," the unsearchable riches of Christ among the Gentiles, and His revelation concerning the "Joint-Body," was but an empty dream. But Paul's words were Christ's words and Anglo-Israelism is the empty dream.

How could any servant of the Lord make known "the dispensation of the mystery" and make known Anglo-Israelism. Ephesians 3:9. Ignorance of the truth of Ephesians is responsible for every "ism" with which God's true Church is troubled; that is, the one true antidote for all of

the fallacies operating in the name of Christ's Church is the "mystery" truth of Ephesians and Colossians.

If we should accept the foolish teaching of Anglo-Israelism that the English races are not Gentiles, then we would have to acknowledge our great blunder is, having appropriated for ourselves and applied to ourselves, or rather misappropriated and misapplied, all of the messages of Paul, the Apostle to the Gentiles, directed to Gentiles. We would have to teach that those glorious truths contained in the Epistles to the Ephesians, Colossians, and II Timothy, concerning the mystery among the Gentiles, and the unsearchable riches among the Gentiles, and the eternal purpose of God in Christ Jesus, was intended for the Greeks, Italians, Turks and African Negroes, but not for us. I hope you will see the utter nonsense of their unscriptural teaching.

To Paul was committed the gospel of the uncircumcision; to Peter, James and others, the gospel of the circumcision and Paul referred to them as the "Twelve Tribes." Acts 26:7. Paul did not testify unto Two Tribes of Jews; but unto Twelve Tribes of Israel. In testifying to the Twelve Tribes of Israel, he told Israel's rulers that John the Baptist had testified to "all the people of Israel." Acts 13:24. Both Peter and Paul declared that it was Israel's rulers who condemned Christ and put Him to death. Acts 13:17 and 26 and 27. Acts 4:10. "All the people of Israel," Acts 4:27.

Peter addressed his epistle to the "dispersion," "the Twelve Tribes." I Peter 1:1. James addressed his epistle "to the Twelve Tribes." James 1:1. Both Peter and James were ministers of the circumcision. Galatians 2:9. This had nothing whatever to do with the spiritual circumcision to which Paul referred in Philippians 3:3. The Twelve Tribes and "the circumcision" were synonymous. The Twelve Tribes still practice religious circumcision. God's division is still the Jew, the Gentile and the Church of God. Israel and the Jew are one and the same in this dispensation. Read carefully Romans 9:27 and 29 what Isaiah cried and concerning whom he cried. Read also Romans 9:31 and all of Romans 10, and say whether or not Paul was referring to one or two tribes. Then turn to Isaiah, the prophet to the Jews, who used the word "Israel" 92 times, and never used "Jew" except to describe the language of his people.

Christ was the King of Israel, sent to the lost sheep of the house of Israel. He was the glory of His people Israel. John 1:49, Matthew 15:24, Matthew 10:6, Luke 2:32. Nicodemus was a master of Israel. John 3:10. Christ entered Jerusalem as the King of Israel. John 12:13. Read Luke 1:68.

Why did Christ choose twelve apostles? If they were preaching to only two tribes of Israel would the Lord have been so particular about selecting a successor to take the place of Judas, that there might be twelve apostles on the day of Pentecost? Peter with one would have been sufficient, if numbers in the Bible are symbolic. But the record is Peter with the Eleven, speaking to all the house of Israel. Acts 2:36 and 14 and 22. And who were they? Devout Jews from every nation under heaven. Jews from every nation under heaven and all the house of Israel are synonymous.

To say that Israel did not crucify the Prince of Life, after reading Acts 2:22 and 23 and 36, Acts 4:26 and 27 and Acts 5:30 to 32, and Stephen's message in Acts 7, is to be either grossly ignorant or to handle the Word of God deceitfully. He was the Stone of stumbling for both houses of Israel. Isaiah 8:14.

ADVENTISTS—SEVENTH DAY AND OTHERS

There are several groups of Adventists. The Evangelical Adventists, who are opposed to soul sleeping and a general resurrection. They were organized in 1855 The Advent Christians, organized in 1861. They believe in soul sleeping of both the righteous and the wicked and the final annihilation of the wicked. The Church of God Adventists who left the Seventh Day Adventists and repudiate the inspiration of Mrs. Ellen Gould White. For other reasons there were splits into two other groups, "Life and Advent Union," who teach that death ends all for the wicked without a resurrection; "the Churches of God in Christ Jesus" who teach the restitution of all things on earth by the reign of Christ.

THE ADVENT CHRISTIAN CHURCH

In 1854 to 55 a former associate of William Miller, Johnathan Cummings, began to teach the doctrine that man is by nature wholly mortal and is unconscious in death, and that immortality is the gift of God to be bestowed in the resurrection only upon those who have been true followers of Christ. A following of Adventists accepted that movement and Mr. Cummings and his followers organized the Advent Christian Association at Worcester, Mass., on November 6, 1861.

They emphasize the tenet that "death is to all persons, righteous and wicked, a condition of unconsciousness, to remain unchanged until the resurrection of Christ."

Resurrection is considered the gift of God.

Immersion is the only form of baptism. They hold open communion. The U. S. Census reports 29,430 members in the United States.

THE CHURCH OF GOD (ADVENTIST)

In 1865 a number of Adventists, under the leadership of Elder Crammer, voiced a protest on some points of doctrine held by the Seventh Day Adventists. They declined to use the name adopted by the main body in 1860 "The Seventh Day Adventist Denomination" preferring to use what they considered their proper name, "The Church of God." They refused to acknowledge the divine inspiration of Ellen G. White, one of the founders and proceeded to form new organizations throughout the country and to issue a new denominational paper. In doctrine and practice they are in general agreement with the Seventh Day Adventists.

CHURCHES OF GOD IN JESUS CHRIST

This body was organized in Philadelphia in 1888, and is composed of scattered Adventist elements. Headquarters are located at Oregon, Ill. They teach and practice baptism for the remission of sins. They look for the second coming of Christ and teach that He will set up the kingdom of God on earth, with Jerusalem as its capital city, and that He will restore to its ancient heritage the Israelitish nation.

A membership of 3,528 was reported in 1926.

SEVENTH DAY ADVENTISTS

Mr. Miller and other Adventists leaders had interpreted the “cleansing of the sanctuary” (Daniel 8:13 and 14) as referring to the cleansing of the earth. There were differences of opinion which led to the forming of the body calling themselves “Seventh Day Adventist.” A study of this subject caused them to come to the conclusion that the sanctuary to be cleansed was not the earth, but the sanctuary in heaven where Christ ministered as High Priest, and that this work of cleansing, according to the Levitical type, was the final work of atonement. This was the beginning of the preliminary or investigative judgment in heaven which is to precede the coming of Christ. Further study convinces them that the standard of this investigative judgment was to be the Law of God as expressed in the Ten Commandments, which formed the code that was placed in the ark of the covenant in the earthly sanctuary, a type of the heavenly sanctuary. As this law commanded the observance of the seventh day of the week as the sabbath and they found nothing in Scripture commanding or authorizing the change of the sabbath from the seventh to the first day, a few Adventists in New England began in 1844 to observe the seventh day and to preach the doctrines which now constitute the distinctive tenets of the Seventh Day Adventists. Joseph Bates, James White and Mrs. Ellen G. White were the leaders in the movement. Ellen G. White was looked upon as possessing the gift of prophecy.

BLASPHEMY—NOT ATONEMENT

The Adventists dwell much on their devout respect for God’s law. They use their Sabbath propaganda to cover up other anti-Christian doctrines. They will admit that a sinner is not saved by the law, but that he is under the law after he is saved. Their scheme of redemption is one of the most blasphemous and pernicious doctrines taught today in the name of Christianity. It is a damnable heresy.

They deal out a religious concoction to their unwary victims, a mixture of Leviticus, the sixteenth chapter, and Daniel the eighth chapter. They teach that the slain goat of the sixteenth of Leviticus is the Lord Jesus Christ on the cross, that the scapegoat is Satan, and that the wilderness is a type of the bottomless pit of the twentieth of Revelation; that the Son of God began the work of redemption on the cross as the slain goat, then went into the sanctuary where He cleansed the sanctuary in the nineteenth century, but did not make final atonement for sin. They teach that sin will not be fully removed from the sinner until the devil is turned loose on this planet in darkness for one thousand years, by which act the scapegoat will take the Christian’s sins off into the wilderness. Think of a sane man swallowing such poison for the gospel of Christ, but we should never discount the deceiving power of the god of this age, who hath blinded the minds of them that believe not. The one who beguiled Eve has removed many from the simplicity which is in Christ. II Corinthians 11:1 to 4, II Corinthians 4:2 to 4.

There are scores of verses in the Scriptures as to the full efficacy of the Saviour’s work on Calvary for the sinner’s sin. “Who His own self bare our sins in His own body on the tree.” I Peter 2:24. But where is there even a part of a verse that has the slightest suggestion that Satan is a sin-bearer? When God told Aaron to come with two kids of the goats for a sin offering (Leviticus 16:5), He did not say that one of them should be perfect as a type of Christ and the other full of blemishes as a type of the sinfulness of Satan. Think of such a criminal as Satan as a sin-bearer. If you have attended the meetings of the promulgators of such sacrilege, ask God for Christ’s sake to forgive you your sin.

“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. Galatians 1:8.

Christ, “Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.” Hebrews 9:12. He cried on the cross, “It is finished.” “He put away sin by the sacrifice of Himself.” Hebrews 9:26. Hebrews 10:10 to 14. What apostle ever asked a sinner to believe on Satan as a sinbearer ?

SOUL SLEEPING

Another pernicious doctrine of this Satanic cult is the heathenish teaching concerning soul sleeping; that at death the soul is as unconscious as the body, asleep in death, awaiting the final atonement by Satan and the resurrection. And of course with this, the devilish doctrine of annihilation. You have perhaps the explanation of “To-day shalt thou be with me in paradise.” Orthodox people get the comma in the wrong place, they say, “today” indicates the time of the saying and not the time of being in paradise.

THE HUNDRED AND FORTY-FOUR THOUSAND

There are several religious sects in this country who claim they will be the hundred and forty-four thousand sealed Israelites of the seventh chapter of Revelation. The long-haired tribe at Benton Harbor, Mich., are positive that they will be. The disciples of Pastor Russell of Millennial Dawn fame—or infamy—likewise make this claim. But the Seventh Day Adventists say they are all wrong; that they will be the sealed ones, because they are the true Israelites and they will refuse to receive the mark of the beast, which is the Sunday law passed by the civil governments influenced by the ecclesiastical bodies, the beast and the image. They teach that the anti-Christ is the Roman Catholic Church with its pope; that great persecution will be directed by the antichrist against the Seventh Day Sabbath-keepers because they refuse to strictly observe the first day as Sabbath. We have only to look about and see how the Catholics desecrate the Lord’s day to see how foolish is this Adventist claim.

The Adventists hate the Roman Catholic Church and yet they have much in common with them. They both have meat ordinances; they both have holy water, the Catholics put it on the head, the Adventists on the feet; they both observe days. “YE OBSERVE DAYS, AND MONTHS, AND TIMES AND YEARS. I AM AFRAID OF YOU.” Galatians 4:10. They have both returned to Judaism and are fallen from grace. Galatians 5:4. Adventism is the result of the same leaven of Judaism which has brought the errors of Romanism.

Such is the folly of confusing the Body of Christ with Israel.

These foolish people teach that those who hear their true message about the Seventh Day Sabbath and refuse to heed it will have their names blotted out of the Book of Life, and support their arguments with Matthew 5:19:

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”

But they are wholly ignorant of the dispensational importance of this statement made by the Son of God, made under the law, which was the schoolmaster to bring Israel to Christ to be justified by faith and that in this day of grace, “This is His commandment,

“That we should believe on the name of His Son Jesus Christ, and love one another as He gave us commandment.” I John 3:23.

Thus we see that the Christian's creed is Christ; his law is love. The Christian who loves the Lord Jesus Christ in sincerity and truth, will love God and his fellowmen, and against him there is no law. He will fulfill the righteousness of the law and have no pleasure in sin which is the transgression of the law.

By the law is the knowledge of sin, but Christ said the Holy Spirit will convict the world of sin, because they believe not on me. John 16:8 and 9. "He that believeth on the Son is not condemned." John 3:18.

The Adventists have failed, with many others, to see that the sin question was changed to the Son question when the Saviour cried, "it is finished," and they are ignorant of what constituted the middle-wall of partition which was broken down when Christ yielded up the ghost.

If it be true, as Adventists claim, that by the "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross," (Colossians 2:14), the Lord does not mean the ten commandments, then the Christian is still under the curse, for there is not one Christian in this age, who loves God and his fellow-man, including his enemies, with a perfect love. But the verse preceding explains the fourteenth verse, "having forgiven you all trespasses." Sin is the transgression of the law and if the law was not included in the blotting out, we are yet in our sins. "By Him (Jesus) all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39.

"Now therefore why tempt ye God to put a yoke upon the necks of these disciples, which neither our fathers nor we were able to bear?" Acts 15:10. The perverted gospel, the mixture of the Old and New Testament message preached by these Judaizing teachers, subverted souls. The same thing is being done today by the Adventists whose chief delight is to proselyte. Was leading a lamb to the altar or dressing in priestly robes for the sacrifice the yoke? Was circumcision a yoke? That was here before the law was given to Moses. The yoke was the ministration of death written on tablets of stone which was not the ceremonial law.

"To every man that is circumcised, that he is debtor to do the whole law." Galatians 5:3. This is true of every one who has a religious "pork" ordinance or a seventh day Sabbath. "O foolish Adventists who hath bewitched you?"

There is only one New Testament must for God's saints on earth, "Ye must be born again."

The Seventh Day Adventists make the use of intoxicants or tobacco in any form a cause for exclusion from Church fellowship. The Lord's Supper is open to all Christians. They practice foot-washing (John 13:14) at the quarterly meetings. Men and women meet separately for these meetings before the Lord's Supper, which they partake of together.

This denomination conducts work in 141 countries. They use 417 languages and employ 21,461 evangelists and institutional laborers. In 1930 there were 6,741 organized churches and 314,253 members.

Seventh Day Adventists preach the leaven to which the Scriptures refer in Galatians 5:9, the unholy mixture of Israel's Judaism with the Pauline Grace Gospel. This is a spiritual crime—the anathema of God is pronounced upon such preaching. Galatians 1:8 to 11.

BUCHMANISM

This movement was first started in 1908. It went on almost in secret for two or three years and even longer, among the graduates of many universities all over the world. An American minister of the Lutheran denomination, Dr. F. N. D. Buchman, who was also a Y. M. C. A. worker, first started this movement on a large scale in one of the large State Universities in America in 1909. Here it flourished under the name "Buchmanism" or "The Group Movement." It is wrongly designated the "Oxford Group Movement," as it did not appear in Oxford until the year 1921. Dr. Buchman gained converts from both Cambridge and Oxford from 1920 on, his chief appeal being to undergraduates and rich young rulers. This has continued to the present day. He has been denied the right ever to speak at Princeton and President Hibben said: "As long as I am President of the University (and I think I speak for the whole administration), there is no place for 'Buchmanism' in Princeton."

The cult of "Buchmanism" has no definite church or meeting place. Their meetings are held at the different homes and are designated as "house parties." Buchman preaches a gospel of deliverance from the power of some besetting or other known sin in an individual's life. This is accomplished by first righting all wrongs done to others, then surrendering one's will and one's self to be possessed by Christ. He supposedly gives this deliverance and also the power to change other lives by passing on the same message to them. They believe in the public confession of private sins, quoting the text "confess your faults one to another," that they can be "washed out" only after having admitted them in detail. Public confession has a most important place in "Buchmanism." And this they do again and again, thrilling or shocking their audiences as the case may be. One writer has remarked that frequently the disciples of Mr. Buchman are sex-obsessed.

In all the group conversions only the power of sin is realized, but never the guilt in the sight of a holy God. No emphasis is placed on the value of the shed blood of Christ or the necessity for faith in Him as Deity.

Buchman lays especial emphasis on "spiritual silence," and puts it in a more important place than even reading the Bible and prayer. He teaches his votaries to begin the day by spending an hour or more in complete silence of soul and body while getting guidance for the day, to wait upon God with paper and pencil in hand each morning in this relaxed and inert condition, and to write down whatever guidance they get. It is said by those who know him that many who come into contact with him feel a definite magnetic influence. Groups have been started and are being started everywhere.

The wonderful truth that salvation is the free gift of God is never spoken or preached by them.

This movement is variously called, "Buchmanism," "The Oxford Group Movement," "First Century Christianity," "The Groups," or "The Fellowship." Following is a statement by a former adherent, who gives firsthand information as to the character of the movement. He was actively associated with the Group for three years and has been a close observer of the workings of the movement for eight years.

1. The movement cares not what a man believes but how he lives. This is salvation by works instead of by Grace through faith. The New Testament teaches that without correct belief the best moral character in the world will not inherit eternal life. (John 3:3.)

2. The movement shares the fundamental fallacy of mysticism—an experimental religion. Everything is based upon experience. And experience can never be a trustworthy foundation for religion, despite the popular belief to the contrary. Satan can give one all kinds of experiences. Revelation alone, as we have it in God's infallible Word, is the only sure foundation.

3. Both Modernists and Fundamentalists, believers and unbelievers, are welcomed into the Fellowship on the basis of a common experience of sin, confession and surrender. No questions are asked as to belief. And while some claim to be fundamentalists, doctrine is never mentioned and there are many open modernists in their ranks.

4. This doctrinal weakness or indifference is further illustrated by the lack of Bible Teaching and instruction in the Word characteristic of the house parties. While it is recommended that the Bible be read during “quiet times,” there is very little real Bible study, and no instruction as to the way of salvation, justification by faith, or any of the cardinal truths of redemption.

5. There is much stress laid on “surrender.” But in all the talk of surrender there is no mention made of an atonement for sin. This is something entirely foreign to the New Testament, which stresses from beginning to end the substitutionary death of Christ and His blood shed on the Cross for our sins, for “Without shedding of blood there is no remission of sin.” In this respect Buchmanism differs not a whit from Mohammedanism, the very heart and core of which is surrender of the will to God without an atonement. In all the meetings of the Group I have ever attended or heard about there has never been any mention of the blood of Christ in its expiatory character.

6. It follows from this that the “changed lives” of the Group are nothing more than moral conversions, in no sense corresponding to the New Birth of the New Testament, which designates the passing of a soul from death to life by the acceptance of Christ’s atoning work on the cross. Anything that omits God’s one remedy for sin (I John 1:7) leaves the human soul still guilty before God regardless of how many moral conversions the person may have gone through.

(Note: Frank Buchman’s Five “C’s” for the sinner supposedly cover the whole ground. They are: Conviction, Contrition, Confession, Conversion and Continuance. Every one of these is possible on a purely moral basis—know you are a sinner, feel sorry for your sins, confess them, turn away from them and continue on the new way. But if, in addition to all this, there is no faith in the blood of Christ and no acceptance of the Lord Jesus Christ as personal Substitute and Saviour, then the guilt of sin still remains and the soul is unsaved.)

7. Then, while rightfully stressing the reality of sin, the method of open and public confession of sins is a very questionable procedure. It produces the desired psychological effect in the meeting, but it incites undue emotionalism, and also tends to lower the standards and to produce a sort of fellowship on the basis of sin that seems to me very undesirable. Specific sins, after continued open confession, seem not quite so terrible as they were at first. I well remember a statement of one of the leaders that “the fellowship of sinners is more real than the fellowship of saints.”

8. Finally, their idea of “guidance” is false to Scripture. All Christians believe in God’s guidance and being led to the Holy Spirit to make right choices and decisions. But the practice of the groups in sitting down with paper and pencil in hand and letting the mind go absolutely blank, and then writing down whatever flashes across the mind as God’s orders for the day, is beyond anything promised or sanctioned in Scripture. Indeed, this “passivity” of mind is a very perilous condition to be in, for it is precisely at such moments that Satan gains control and does his devilish work. This is one of the fundamental errors of the mysticism that pervades the movement. True guidance comes through the Word of God, through God-given conviction after prayer, and through circumstance.

Many truly born again Christians have become attracted to the movement because of its deceptive appearance and its use of many old familiar Bible expressions.

Thus we see that a disciple of Mr. Buchman may be in good standing even though he be an unregenerated Unitarian or a Modernist. However an evangelical Christian might have good standing if he did not openly contend for the faith delivered to the saints.

CHRISTADELPHIANS

This body dates back to about 1850. They are sometimes called “Thomasites” for John Thomas, M. D., who came over from England in 1844. He joined the Church of the Disciples, but he later withdrew and began publishing his views concerning Churches, expressing the belief that all denominational churches were apostate churches. He organized a number of societies in this country, Great Britain and Canada, but they had no name until the Civil War, when, on account of conscientious scruples against military service, in order to be exempt, they had to take a name.

Their name, “Christadelphians,” means “Brothers of Christ.” They are Unitarian as to belief in the Godhead; but they believe that the Holy Spirit is a great cleansing influence. They reject natural immortality of the soul and believe that only those who become righteous live hereafter.

Their aim is to revive the simple apostolic faith of the 1st century; they believe the Scriptures are infallible, and they hold that no others but themselves interpret them truly. They expect the second coming of Jesus Christ on earth to establish a theocracy with its center at Jerusalem and that rewards and blessings will be here on earth. None but responsible persons will rise from the dead and enjoy immortal life after judgment; all others being annihilated. They also believe that Jesus Christ is the manifestor of the eternal Spirit of God and that there is only immortality in Christ. Christadelphians do not believe in ordained ministers. They meet in rented rooms and immersion is required for membership. They have a few congregations which they designate as “ecclesias,” in the United States, Great Britain and other English speaking lands.

They have 134 churches and 3,352 members.

Christadelphians do not preach the true Christ of the Bible. They are wholly ignorant of the Pauline Grace Gospel and altogether unscriptural as to the Deity, personality and office-work of the Holy Spirit.

MEGIDDO CHURCH

Formerly Known as
THE CHRISTIAN BRETHERN

The Megiddo people believe the following

1. That there is but one God, all powerful, the supreme Ruler of all things.
2. God is a person in whom dwells all wisdom, justice and mercy.
3. The God of the Bible has been working through the eternity in the past as He will through an eternity in the future. God purposes to fill the earth in 7000 years with just, righteous men and women, to save all who would prove themselves worthy of eternal life.
4. We are not naturally children of God but must become adopted into the heavenly family by complying with the law of adoption, which is to read and understand and keep the sayings of Jesus, the apostles and prophets.

5. When God takes away the breath man does not go to heaven, but dies and knows not anything; goes to the grave; the house appointed for all living.

6. Christ will come back to earth with a convoy of angels. He will raise from death's slumber all who have entered into covenant with God, all who have been adopted into God's family both faithful and unfaithful, and together with the living servants bring them before Him, judge them, and give the faithful servants eternal life and the unfaithful servants death and destruction.

7. Therefore all those in Christ who are in THE GRAVES, faithful and unfaithful, will come forth, mortal and corruptible, just the same as Christ the first fruits came forth or was raised.

8. All who refuse to come to Christ by hearing and learning His righteous law and become adopted into His family, have no hope, God or Christ in the world, and shall never see light, or have a resurrection, but shall eternally perish.

9. God is all wise and just, and in every age He will give to all who desire the blessed privilege an opportunity to know His law and become adopted into His family.

10. God never condemned one man the sins of another.

11. It would not be just in God to condemn one man for another's sin, neither would it be just to count us righteous because Christ became righteous; but God's plan has always been that, in every nation, only those who fear God and work righteousness shall be adopted" of Him.

12. The world will not be converted before Christ's second coming, but the Bible plainly reveals that "in the last days perilous times shall come" and "evil men and seducers shall wax worse and worse, deceiving and being deceived."

13. As John the Baptist was a forerunner of Christ's first coming so Elijah the prophet will come to warn the world of His second coming. Malachi 4:5.

14. The twelve apostles were sent out to preach the "all things" Jesus commanded, that their words might be recorded for our instruction. The signs or gifts of the Spirit followed, confirming their words. Jesus only promised that the signs should follow to the end of that age, the Jewish age, which ended A. D. 70 to 73. Then the gifts ceased, and since that time no man has had power to open the eyes of the blind, raise the dead, speak in tongues, etc.

15. None of the saints will receive the birth of the Spirit until, Christ comes and we all stand before Him mortal and are judged, then we shall be changed, be clothed upon with immortality. This will be the Spirit birth. We can then as Jesus promised, come and go as with the freedom of the wind.

16. Water baptism was a part of the apostolic commission, and ceased with the gifts of the Spirit. Jesus said to the apostles (not to us) "Go ye into the world and preach the gospel. . . . He that believeth and is baptized shall be saved . . . and these signs shall follow them that believe." If water baptism were still in force the signs would follow as promised; but they ceased together. At that time when they had Holy Spirit power and were baptized in water, they had all things common. Acts 2:41 to 45.

17. The man Christ Jesus had no existence (only by promise) until He was born of the Virgin Mary.

18. At the end of the 1000 year reign the devil will be destroyed by destroying all sinners after the judgment at the end of the 1000 years. Rev. 20:9 to end of chapter. Therefore there is no eternal misery for the wicked, but simply death, destruction to the workers of iniquity.

All those who live during the 1000 years and have their names written in the Book of Life will, after the judgment at the end of the 1000 years, be made immortal and be the subjects

over which Christ and His saints will preside to all eternity. Thus God's kingdom under Christ and the saints will never end.

20. As we have proven God is no respecter of persons, and in every nation only those who fear Him and work righteously are accepted of Him.

21. None shall ever get into the kingdom or see God, only those who overcome. Yes, overcome, so that they will not sin. Revelation.. 3:12 to 21.

22. We must give to those that are in need. Matthew 5:24; Ephesians 4:28; James 2:14 to 16.

SWEDENBORGIANISM

CHURCHES OF THE NEW JERUSALEM

“The Swedenborgians evolved originally through the doctrines taught by Emmanuel Swedenborg, a Swedish philosopher and religious writer, who was born in Stockholm, Sweden, in 1688, and died in the year 1772. In 1783, Robert Hindmarsh, a printer, gathered a few followers together and after reading and studying together the writings of Swedenborg, they formed what is known as the Church of the New Jerusalem, Swedenborg claimed to have direct intercourse with the spiritual world, through the opening of his spiritual senses in 1745. He taught that the Lord Jesus Christ, as comprehending in Himself all the fulness of the Godhead, is the one only God, and that there is a spiritual sense to the Scriptures, which he (Swedenborg) was able to reveal, because he saw the correspondence between natural and spiritual things. Although at times he denied that he either had communication with spirits or received visions or revelations, yet he professed in all the later years of his life that he was a dweller within the spiritual world, that, being dead on the side of this world, he was in constant association with spiritual beings, as one of them. And one cannot read his own written statements and believe that he did not claim to receive all of his strange unscriptural doctrines by special Divine revelation. Here is a strange doctrine:

SWEDENBORG CLAIMS THAT THE CHURCH WHICH CHRIST ESTABLISHED CAME TO AN END IN 1757; AND THAT HE WITNESSED THE LAST GENERAL JUDGMENT IN THE SPIRITUAL WORLD AT THAT TIME. THEN A NEW DISPENSATION BEGAN WITH THE CHURCH OF THE NEW JERUSALEM, PROPHESED IN REVELATION. HIS WRITINGS CONTAIN THESE DOCTRINES.

The first Swedenborgian Society that was organized in America was at Baltimore, Md., in 1792. A general conference has met annually since 1815. Its government is partly episcopal and partly congregational. The service is largely liturgical, conforming to the Book of Worship published by the general convention. Many followers of Swedenborg do not sever their connections with other churches. There are now two Churches of the New Jerusalem, the General Convention of the New Jerusalem, the main body, with 85 churches and 5,442 members and the General Church of the New Jerusalem with 13 churches and 996 members.

Here are some quotations from Swedenborg's writings:

“The mind of a man is his spirit which lives after death; and a man's spirit is constantly in company with spirits like himself in the spiritual world . . . with his inner nature he communicates with them, and by his outer being with men. If there were no such communication, man would be nothing more than a beast, nor act any differently from a beast. Indeed, were all contact with spirits cut off man would instantly die.”

“Now is the Lord’s Second Coming and a New Church is to be instituted. The second coming of the Lord is not a coming in person, but in the Word, which is from Him, and is Himself.”

“The Church is in man and not outside of him; and the Church at large consists of these who from the heart acknowledge the Divine of the Lord

Every one who lives in the good of charity and of faith is a Church and a Kingdom of the Lord.”

“Man is quite ignorant that he is governed by the Lord through angels and spirits, and that there are at least two spirits with a man and two angels.

Through the spirits a communication of the man with the world of spirits is affected; and through the angels with heaven.”

“All a man’s will and love remain with him after death. He who wills and loves evil in the world, wills and loves the same evil in the other life

After death therefore, a man casts himself into hell, and not the Lord.” “There are three states to which a man passes after death: that of his outward nature and life; second, that of his inward nature and life; the third, one of preparation . . . the third state of a man after this a state of instruction. This is a state in the experience of those who enter heaven and become angels.”

“Every man at death comes first into the world of spirits, which is midway between heaven and hell; and there he passes through his own states and is prepared either for heaven or for hell, according to his life. The world of spirits is one thing and the spiritual world another.”

“Baptism and the Holy Supper are, as it were two gates, through which a man is introduced to eternal life.”

No emphasis is placed on the value of the shed blood of Christ. Evangelical Christianity has little place in this religious mixture. Both Swedenborg and his disciples were, and are, absolutely ignorant of the Pauline Gospel of Grace and the character, sphere and calling of the Body of Christ. This is another unholy and unspiritual counterfeit of true Christianity.

THE WINEBRENNERIANS

This denomination was founded by John Winebrenner who had formerly been a pastor of the German Reformed Church at Harrisburg, Pa. Winebrenner’s earnest preaching, in which he denounced all worldly amusements, produced a revival in and around Harrisburg. Its progress was opposed by his own people, and he was brought under charges by officials of his denomination.

He severed his relations with his charge and his church, but continued to preach and lead in revivals. Other ministers in sympathy with him met with him in 1830, and they adopted a basis of a new Church organization.

The leading principles of the denomination as adopted at that time were: The believers in any given place according to the divine order constitute one body, and these are God’s household, or family, and should be known as “The Church of God.”

The divisions into sects and parties under human names and creeds is contrary to the New Testament.

The Scriptures, without note or comment, constitute the sole rule of faith and practice.

There are three ordinances binding upon Christians; immersion in water in the name of the Trinity; washing the disciples' feet; and partaking of bread and wine in communion of the sufferings and death of Christ.

There are seventeen elderships and conferences in the Church and they are found in many States. There is a general eldership, composed of delegates from lower elderships which meets quadrennially and has charge of the general interests of the denomination.

In local affairs the churches are Presbyterian in government; but pastors are appointed to the various charges by the annual elderships. In doctrine the churches generally hold Armenian and premillennial views. The body maintains three colleges; Findlay, Ohio; Fort Scott, Kansas, and Barkeyville, Pa.; and a publishing house at Harrisburg, Pa. Extensive home missionary work is carried on and missionaries are at work in India and other foreign fields. It has 449 ministers, 484 churches and 28,484 members.

SCHWENCKFELDISM

Kasper von Schwenckfeld, a Silesian nobleman, after the Reformation, advanced a mystical interpretation of Christianity. He was an enthusiastic worker in the Reformation. He died in 1561. Some of his followers emigrated to Pennsylvania in 1734, and settled in and around Lehigh county where they are still located. They opposed war, secret societies, and the taking of oaths. They have since dropped the ban on secret societies and each individual now has the right to follow his own conscience in regard to war. The Bible is the only basis of their belief, but is dead, without the indwelling Word. Change is accomplished through faith with subsequent spiritual growth. Baptism is unimportant. They maintain the Perkiomen School for Boys in Pennsburg, Pa. Special emphasis is placed upon Sunday Schools and the religious training of the young. The body contributes to foreign missions through the boards of other churches. They have in their organization 1,596 members, all in Pennsylvania.

Among the peculiar customs of the Schwenckfeldians is a service of prayer and exhortation over newly born infants as they are presented at church for the first time.

ROSICRUCIANISM

Those identified with this movement claim that it is neither a cult nor a religious sect. They deny that they operate as a church or that they disseminate sectarian theology.

They claim that the "Rosicrucian Order" began in Egypt as "the Great White Lodge," which dates back to 1350 B.C. The first Rosicrucian Monastery in the world was established in the city that is now known as Nimes, Egypt, according to their claim.

The ancient "Order of Rosicrucians" comprises three divisions; "The Societas Rosicrucians;" "The Rosy Cross of America," and "The Rosicrucian Fellowship." The first, "The Society Rosicrucians," maintains the most dignified front and numbers cultured people in its membership. "The Order of the Rosy Cross" has quite a following in many of our smaller towns. "The Rosicrucian Fellowship," at Oceanside, California, sprang into prominence with the conversion of former Governor Johnson, of Oklahoma, to its teachings.

All branches are based on the assumed existence of one Rosenkrentz (Rose Cross) who was supposed to have visited the Orient in the fifteenth century and imbibed sacred mysteries

there. In the 17th and 18th centuries secret societies were formed and they made themselves conspicuous by claiming to be possessed of secrets of nature, including the power to transmute the baser metals into gold; to prolong life by the use of elixir vitae; to have a knowledge of passing secrets in distant places; and to discover hidden things by the application of the Cabbala and science of numbers. "Rosicrucianism," in some points similar to Free Masonry, thrived somewhat in the 18th century because of the passion for secret associations and for pseudoscience.

Some doubt that such an organization existed anciently as claimed, but rather believe that the name was used as a device in the 17th century for arousing attention by a man named Johann Valentin Andreae, a German theologian, who called himself "a Knight of the Rose Cross," using a seal with a St. Andrew's Cross and four roses. And then again the movement was fostered by theological reformers in the 17th and 18th centuries. In 1614 Andreae published his "Fama Fraternalitatis," which caused some excitement in Europe. In 1615 appeared the "Confessio Roseae Cruces." In the 18th century new impetus was given to the movement by Cagliostro, who claimed to be a member.

An anonymous pamphlet published in Cassel in 1614 asserted that the founder "Rosenkrentz" had lived two hundred years before, but, according to the rules drawn up at the foundation the existence up to that time had been kept a profound secret.

There is only one Universal Order existing in the world today, united in its various jurisdictions and having one Supreme Council, in accordance with the original plans of the ancient Rosicrucian manifestos. The International Organization retains the ancient traditions, teachings, principles and practical benevolences of the Brotherhood as founded centuries ago. It is known as the "Ancient Mystical Order Rosae Cruces," abbreviated A M O R C. The North American jurisdiction of the order maintains national headquarters at San Jose, California, with branches distributed throughout the United States and Canada.

The "Rosicrucians" first came to New York in 1918 and moved to the Pacific coast where they established their administration offices, museum, temple, large auditorium and other buildings. They went to Florida in 1926 and after remaining there for two years went back to California.

The "Rosicrucian Brotherhood" has its head in San Jose, California, and the "Societas Rosicruciana" has its center in New York. This latter society has a number of cultured people among its adherents.

The whole purpose of the "Rosicrucian Order" is "to acquaint the seeking mind with an understanding, explanation and analysis, as well as a logical classification of all the revelations that have been made to men in the past, so that such as may come to the seeker in the future may be constantly and properly related to the known truths and properly appreciated and comprehended."

The true value in initiation lies in the atonement it brings to the inner self with the Cosmic Mind and the Inner Intelligence. They teach that there are two planes of existence upon which man lives. This earth plane with its material earthly problems and activities and another higher plane. Also that there is but one soul in the Universe that is the universal soul or the universal consciousness of God. A segment of that universal soul resides in each being that possesses soul. Mankind is one universal brotherhood, being Sons and Daughters of God through the Fatherhood of God. Lodges are carrying on Egyptian ritual ceremonies and the demonstrations of the natural and Divine laws. They deal in mystical numbers. 108 are the mystical figures and a sign to all occult students. They run in cycles of 108 years.

The "Rosicrucian Order" sells and issues no new books containing its present teachings. Their teachings are given out behind closed doors and directly to members. They do not sell their services at any price, but monthly dues are paid by members. They issue a magazine and send out hundreds of letters containing advice to those affiliated with the different organizations.

In the "Rosicrucian Manual" is given an outline and explanation of all the customs, habits and terminology of the Rosicrucians, with diagrams and explanations of the symbols used in the teachings; a complete presentation of Cosmic Consciousness; special articles on the Great White Lodge and its existence; how to attain psychic illumination; portraits of prominent mystics. "A Thousand Years of Yesterdays" and "Mansions of the Soul," reveal the mystical principles taught by the Rosicrucians in regard to incarnation. "THE MYSTICAL LIFE OF JESUS" will inspire, instruct and guide every student of mysticism and religion. Has 17 chapters and 300 pages, comes in purple silk bound with gold. It contains many mystical symbols fully explained; contains original photographs and a new portrait of Jesus, giving a full account of His birth, youth and early manhood and the later periods of Jesus' life; it contains the story of His activities in the times not mentioned in the gospel accounts."

"Lemuria; the Lost Continent of the Pacific," tells how the people came to be swept off the face of the earth, except survivors who have living descendants today; explanation of their mystic symbols, maps of the continent and many ancient truths and laws are contained in this book.

Perhaps you have often wondered, as I have, why religious people are so gullible, so easily caught in the snares of Satan, when they absolutely refuse to accept true Bible Christianity. Satan is accused of the crime of deceiving the whole world. He is exceedingly religious and the greatest of all counterfeiters. This nonsensical religious mixture is wholly unscriptural and is anything but Bible Christianity, yet undoubtedly the members are sincere in their obedience to its doctrines and believe they have a Christianity that satisfies.

THE BAHAI MOVEMENT

This movement began in Persia in 1844, with the rise of a teacher known as "The Bab." Mirza Ali Muhammad, the founder, proclaimed the coming of a greater teacher whose mission would be that of establishing a universal religion, the Brotherhood of man and universal peace. Mirza was but the forerunner. He and his followers testified by suffering and martyrdom inflicted by the Moslems who charged them with heresy. They claim they are establishing a universal religion, interracial and international, brotherhood and peace, paving the way for the great universal civilization which will evolve as people of all religions, races and nations unite both spiritually and materially into one "world" people.

The great teacher who was promised appeared under the name of "Baha'o'llah," shortly after the martyrdom, and the movement went on under this name. After forty years of persecution and suffering Baha'o'llah died in the year 1892, having been sent in exile from one Moslem country to another until he was finally lodged in the Turkish Penal Colony of Akka, Syria, where he died. Abdul-Baha, the son of Baha'o'llah, then carried on the work. He was imprisoned by the Sultan of Turkey for forty years in the fortress of Akka, was liberated in 1908 and now is free to come and go in whichever country he desires to teach his doctrine.

The Bahais are taught to be tolerant, in no way to separate themselves from other people, nor denounce those of other beliefs. They believe that warfare should be abolished. Faith without works is not acceptable. Monogamy is taught.

The movement under "The Bab" was practically confined to the Islamic countries. During Baha'ulloh's days the message was taken to various countries of the Orient and now has spread the world around. There are centers of Bahai teaching in China, Japan, Burma, India, Persia, Turkistan, Caucasia, the Turkish countries and in Egypt, also strong centers in France, Germany, England and throughout the United States and Canada.

They believe that "in this day the dogmas and creeds of the past have lost their spiritual power and the world is reaching out for a religion which will be a living spiritual factor in the life of humanity." They teach the "oneness of the spirit of all of the former religious teachings; also treating of the present teaching in its relations to the religions of the past." They claim that in the coming of the Bahai teachers, and the movement they have established, the people of the various religions find the fulfillment of the sacred teachings of the past and also the solution of the great latter day problem of religious unity. They claim that through Bahai teachings the chasm between the Oriental and Occidental peoples is bridged and for the first time East and West is meeting on a common ground of sympathy. In this cause there is no priesthood or clergy. Each soul approaches God in prayer without sacred rite or ceremony.

A Mashrak-El-Askar (temple) was built in the city of Echkebad, Russian Turkistan and all the Bahais throughout the world were united in building the Mashrak-El-Askar in America, which was recently finished in Wilmette, near Chicago. This temple at Wilmette is claimed to be a house of worship and devotion open to all the people of all the religions of the world, to all races and classes without distinction of creed or color. The services consist of the reading and chanting of the Most Holy Word of Bab'o'llah. The building is a perfect nonagon with nine doors, nine ribs in the dome, and nine openings on each side. In fact all the dimensional numbers of the temple are related to nine, for nine is the sacred number of Bahaism. In fact, the figure nine is actually formed of the word Baha, the Glory, because in Arabic, letters are numeral symbols also. B is 2, A is 1, H is 5, and A is 1 again, and the consensus of all makes nine. So the nine doors of the temple symbolize the perfect number of paths to God, and thus unity in the Glory of Baha, and the prevalence of 9 in the numerical structure of the temple creates heavenly unity in its vibration. "There are nine openings on each of the nine sides of the temple on the first and second stories, producing the number 81, or spiritually nine."

There are also three small doors on each side of the third story, making 27, or again 9. And since 9 represents the number of perfection, the temple becomes the emblem of perfection more definitely exemplified in the Bahai teaching than ever before. We have the words of Abdul-Baha himself to the effect that there is something distinct and mystical about Mashriq'l-Adhkar. He proclaimed that "Verily the founding of it will mark the inception of the Kingdom of God on earth. It is the evident standard waving in the center of the American Continent." "Think not that this temple will be like the hundred thousand gigantic temples you see about you. Know ye (heralds Abdul-Baha) that when the Temple of God shall be built in Chicago, it will be to the spiritual body of the world that the inrush of the spirit is to the physical body of man, quickening it to the utmost parts and infusing New Light and Power."

There is no place for the propagation of Evangelical Christianity in this program. Christ is one of many divine men and His blood has no saving value. He is one of many good religious men.

Thus we see that this is another Satanic delusion, the cult with its non-Christian creed having been founded by a religious heathen, who with his successors, has given to the present deceived victims a concoction of Buddhism, Mohammedanism, Shintoism and several other paganisms mixed in with a little Christianity. Christ did not say “I am A way.” He said, “I am THE way.”

CHRISTIAN SCIENCE

Christian Science is the religion of Mrs. Mary Baker Eddy. The quotations which we give are from Mrs. Eddy’s book “Science & Health;” the 1918 edition.

On page 456 Mrs. Eddy writes: “A Christian Scientist requires my work Science & Health for her text book—because it is the voice of truth to this age.” On page 8 of the preface, we read Mrs. Eddy’s claim that she discovered the system she dominated Christian Science. On page 269 are found these words written by the author: “The Bible has been my only authority; no other guide in the straight and narrow way of Truth.” On page 372, “Christian Science and Christianity are one.” On page 358, “Christian Science understood coincides with the Scriptures.”

We call your attention to the word “unreservedly” in this statement quoted from “Science & Health:” “I plant myself UNRESERVEDLY on the teachings of Jesus, of His apostles and of the prophets.”

Christian Science is a metaphysical religious mixture of “Pantheism,” “Unitarianism,” “Quimbyism,” “Shakerism,” and “Spiritism,” with a little of Bible truth. The quotations from the Bible are generally given a fantastical, false, or weird interpretation.

CONCERNING GOD

Science and Health states:

Page 115—“God is divine Principle.”

109—“The Principle of all harmonious mind action is God.”

111—“The Principle of divine metaphysics is God.”

551—“God is mind.”

515—“The eternal Elohim includes the forever universe.”

526—“The theory of three persons on One God, that is a personal Trinity, suggests polytheism.”

517—“In divine Science we have not as much authority for considering God masculine, as we have for considering Him feminine.

According to Christian Science, God is impersonal; is mind; is principle. All that is good is God; God is all good; and this includes the forever universe. The word “principle” is not found in the Bible and all the other definitions given by Mrs. Eddy to God are found in the pantheistic non-Christian religions.

CONCERNING CHRIST AND HIS SACRIFICE

Page 29—“The Christ dwelt forever an idea in the bosom of God.”

29—“Jesus was the offspring of Mary’s self-conscious communion with God.”
“The Virgin-Mother conceived this idea of God and gave to her idea the name of Jesus.”

473—“Jesus is the human man and Christ is the Divine idea.”

361—“The Christian unites with the Jew’s belief in one God and recognizes that Jesus Christ is not God. I and the Father are one—that is, one in quality, not one in quantity—as a drop of water is one with the ocean even so God and man, Father and Son, are one in being.”

25—“The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon ‘the accursed tree’ than when it was flowing in His veins as He went daily about His Father’s business.”

23—“One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self immolation on the sinner’s part.”

19—“Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus’ atonement for sin, and its efficacy. Jesus aided in reconciling man to God by giving man a truer sense of love.”

MAN AND SIN

473—“Christ came to destroy the belief of sin.”

468—“Because soul is immortal, soul cannot sin.”

71—“Evil has no reality—simply a belief, an illusion of material sense.”

Hear this statement from the Voice of Truth—“Man is incapable of sin, sickness and death.”

461—“Both sin and sickness are error, and Truth is their remedy. The truth regarding error is, that error is not true, hence it is unreal.”

311—“Is man lost spiritually? NO.”

298—“Sin is the vague reality of human conclusions.”

Mrs. Eddy declared, “Christ came to destroy the belief of sin.”

Page 36—“Divine Science reveals the necessity of sufficient suffering either before or after death, to quench the love of sin.”

71—“Evil has no reality—simply a belief—an illusion of the senses.”

291—“As death findeth mortal man, so shall he be after death, until probation, and growth shall effect the needed change.”

429—“If we live after death and are immortal, we must have lived before birth.”

77—“Death will occur on the next plane of existence as on this.”

44—“His disciples believed Jesus to be dead while He was hidden in the sepulchre, whereas He was alive.”

46—“He rose above the physical knowledge of His disciples and the material senses saw Him no more.”

38—“The eternal Christ, His spiritual selfhood, never suffered.”

Perhaps the reader has already observed that every statement quoted from Science and Health is contrary to the plain teaching of the Bible and that all of Mrs. Eddy’s doctrines are unchristian.

We would call your attention to the utter confusion of thought, the plain contradictions of statements in the then following quotation, in which we emphasize the three words: ACKNOWLEDGE—RECOGNIZE—DENY—.

Page 461—“If you commit a crime should you ACKNOWLEDGE to yourself that you are a criminal? Yes.”

461—“To RECOGNIZE your sin aids in destroying it.”

15—“In the quiet sanctuary of the earnest longings, we must DENY sin and plead God’s allness.”

Thus we see in the same book Mrs. Eddy tells the sinner to acknowledge, recognize and deny sin.

CONCERNING SICKNESS

Page 461—“If you believe that you are sick should you say, “I am sick? No, but you should tell your belief sometimes if this be requisite to protect others. Usually to admit you are sick renders your case less curable.”

393—“Man is never sick, for Mind is not sick.”

447—“The sick are not healed merely by declaring that there is no sickness, but by knowing that there is none.”

461—“Both sin and sickness are error, and Truth is their remedy. The truth regarding error is that error is not true, hence it is unreal.”

417—“Sickness is a dream from which the patient needs to be awakened.”

464—“If from an injury or any cause a Christian Scientist were seized with pains so violent that he could not treat himself mentally and the Scientists have failed to relieve him, the sufferer should call a surgeon, who would give him a hypodermic injection, then when the belief of pain was lulled he could handle his own case mentally.”

218—“Treat a belief in sickness as you would sin, with sudden dismissal.”

446—“A thorough perusal of the author’s publications heals sickness. If patients some times seem worse while reading this book, the change may either arise from the alarm of the physician, or it may mark the crisis of the disease. Persevering in the perusal of the Book has generally completely healed such cases.”

413—“A child may have worms, if you say so, or any other malady.”

329—“One should not tarry in the storm if the body is freezing, nor should he remain in the devouring flames. Until one is able to prevent bad results, he should avoid their occasion.”

493—“Sickness is a belief, which must be annihilated by the divine Mind.”

570—“When God heals the sick or the sinning, they should know the great benefit that Mind has wrought. They should also know the great delusion of mortal mind, which made them sick or sinful.”

392—“If you decide that climate or atmosphere is unhealthy, it will be so to you.”

MISCELLANEOUS

Page 55—“He shall give you another Comforter. This Comforter I understand to be Divine Science.”

267—“The forever Father must have had children prior to Adam—The great “I AM” made all that was made. Hence man and the spiritual universe coexist with God.”

115—“Man is God’s Spiritual idea, individual, perfect and eternal.”

336—“Man is infinite expression of Infinite Mind (God), and immortal man is coexistent co-eternal with that Mind.”

299—“My angels are exalted thoughts.”

584—“The devil is evil or error; a belief in sin, sickness and death.”

587—“Heaven is harmony, the atmosphere of soul.”

588—“Hell is mortal belief, hatred and revenge.”

429—“If we live after death, and are immortal, we must have lived before birth.”

567—“The beast and the false prophet are lust and hypocrisy.”

80—“It should not seem mysterious that mind, without the aid of hands, can move a table.”

232—“Jesus never taught that drugs, food, air and exercise could make a man healthy, or that they could destroy human life.”

42—“Death will be found at length to be a mortal dream.”

64—“Until it is learned that God is the Father of all, marriage will continue.”

Pundita Ramabai of India, when visiting in New York, declared that Christian Science is little different from the pagan philosophy of nothingness which has been practiced with disastrous results for many centuries in his country. You are to view the universe as nothing but falsehood. Surely this age is headed for the great apostasy. “SOME SHALL DEPART FROM THE FAITH, GIVING HEED TO SEDUCING SPIRITS AND DOCTRINES OF DEMONS.” I Timothy 4:1.

“AND THEY SHALL TURN AWAY THEIR EARS FROM THE TRUTH, AND SHALL BE TURNED UNTO FABLES.” II Timothy 4:4.

May God deliver all from this Satanic movement with its damnable heresies and turn you to the cross of Calvary and to the Lord of glory, Who was crucified to save us for all eternity from sin and its consequences. Surely sin, sickness and death are realities.

“BUT REFUSE PROFANE AND OLD WIVES FABLES.” I Timothy 4:7.

UNITY

During the years previous to 1889 the Fillmore family, Myrtle and Chas. Fillmore had experienced a season of hard luck. Mrs. Myrtle Fillmore began to visualize both prosperity and health and both came. Out of this came to light the “Unity School of Christianity,” which was founded at Kansas City, Mo., in 1889. The doctrine and belief of this sect are closely allied with that of Christian Science and New Thought and like the “House of David” they teach that it is possible to attain immortality in the body. It is “not a sect or a church, but a school for investigating and demonstrating the scientific principles taught by Jesus, and for giving instructions regarding these principles.”

The Fillmores began by publishing and distributing tracts under the name of “The Unity Tract Society” and a large organization grew up within a few years. At first there was only one extra worker to help the Fillmores in the art of absent healing, but now the branch of Silent Unity alone (laborers sent into His harvest) requires sixty trained workers to answer the letters, give advice and offer prayer and assist in the immense work of absent psychic healing, which they have put on a modern business basis. They report countless cures of all manner of diseases and claim to reach more than two million people with their literature annually. In thirty years Unity has grown and today there are more than forty well organized departments in the Unity School of Christianity. Members of the Silent 70, the traveling missionaries, are to be found in almost every city, village and hamlet, their number being about 13,000. They are the “labourers sent

into His harvest.” “A Unity Study Class in every Community,” is the aim of this movement. The claim is made from the Kansas City headquarters that 8400 parcel post orders are filled monthly; that 7600 letters with spiritual enclosures are posted daily; and that one thousand yearly subscriptions to Unity Periodicals are entered daily. The total of Unity Publications, including books, booklets, tracts, is twelve million a year. Two hundred dollars for postage is used daily, two million sheets of paper pass through the Unity presses each month. More than three hundred tons of paper and seven thousand pounds of ink are required for the Unity publications each year. Unity has more than ten thousand correspondents in countries overseas. Their publications are printed in the French, Italian, Spanish, German, Norwegian and Swedish languages. They have their own broadcasting station with a 1000 watt transmitter and a wave length of 278 meters. More than 1600 requests for healing are received daily. Thousands upon thousands of publications are going out daily on healing and prosperity. The work has grown so tremendously that a new territory has been acquired about 15 miles from Kansas City where Unity City is to be erected. Here believers will be invited to take up their residence. The following is taken from their prospectus:

“THE PARAMOUNT IDEA OF UNITY CITY WILL BE THE SETTING UP, ON EARTH, OF THE KINGDOM OF THE HEAVENS—THE IDEAL OF PEACE AND HARMONY, PROSPERITY AND HEALTH TO BE ESTABLISHED RIGHT HERE ON EARTH. WE LOOK FORWARD TO THE FULFILLMENT OF THE VISION OF JOHN GIVEN IN THE 21st CHAPTER OF REVELATION. UNITY CITY SHALL BE FIRST, LAST AND ALWAYS AN EDUCATIONAL CITY, A COMMUNITY WHERE ALL PEOPLE WILL BE CONSTANTLY AT SCHOOL, LEARNING MORE EACH DAY ABOUT THE LAW OF GOD, AND THE APPLICATION OF THAT LAW TO HUMAN AFFAIRS AND BROADCASTING THIS KNOWLEDGE TO THE WORLD. IT WILL BE A COMMUNITY SCHOOL, INCULCATING SPIRITUAL, ETHICAL AND INDUSTRIAL KNOWLEDGE. ALL MEMBERS OF THE CITY, REGARDLESS OF AGE, WILL BE PUPILS OF THE SCHOOL.”

This Unity School of Christianity is a vast and an enormous business enterprise reaching out to millions of deluded people and has millions of adherents all over the world, who believe that they are all one day to become Christ’s with His power of the resurrection. They claim that “when they follow Him in regeneration their bodies will not know death; they shall become so spiritual that they shall live in the spiritual ether with Jesus. This is the great and final resurrection.” Like Christian Science “Unity teaches that God is mind, God is good, that the spiritual man cannot be sick—Theologically described, Unity is essentially pantheism.” It is Christian Science with Mr. Fillmore instead of Mrs. Eddy.

A few quotations from their writings will prove this. We quote from the Unity School of Christianity, the 1925 magazines

“Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of the divine law, harmony health and peace, here and now.”

“We should not lose sight of the fact that man is spiritual and that in his spiritual mind is involved all that is contained in Divine mind. Divine Mind has imaged all its potentialities into the ideal or Jehovah man. However Adam man must become conscious of his spiritual character, and evolve, or bring into action all of that which exists in his principle, or spirit, because through man the divine potentialities must be made manifest.”

“It is not easy to make clear to those who are functioning in the second, or intellectual, realm of mind that there is a higher mind, a spiritual mind, called in the Old Testament Jehovah God, and in the New Testament, Christ.”

“Jesus’ understanding of the creative law, His demonstrations over the elements, and His healing the bodies of those around Him, proved that He had creative power.”

“By the power of the Word, Jesus raised the cellular activity of His body to its original electronic identity.”

“Thus we see that the Bible teaches in many symbols and figures that man and the universe were first created as ideas and images of God; that this creation was followed by the evolution or forming in substance and life, of those ideals.”

“God creates man His ideal son; that ideal attains self-identity by combining in his mind and forming in his body everything that potentially exists in God, his source.”

“Principle is the invisible reality which stands back of, under and throughout all manifestation. It is true, perfect, knowing no error. It is in its way nature changeless. No one can conceive of a condition in which principle might cease to exist or cease to be a reality.”

“The truth about man is that he is made in the image and likeness of God, and is learning to express that likeness; he is learning that Christ is the principle of his being, that in truth man is a free soul. To know God we must follow Christ, the principle of our being, just as we must follow the principle of mathematics to understand mathematics.”

“All suffering results from a failure to express the principle of being the Christ of God.”

“Eventually, by full realization of the truth of his being, man will fulfill the prophecy of Jesus: “Ye therefore shall be perfect, as your Heavenly Father is perfect.”

“When man has attained complete understanding of the principle of his being all seeming problems will have been dissipated into nothingness, and he will realize with Jesus “I and the Father are One.”

“God knows that there is a great negative, which is a reflection of His positive, but He is not conscious of its existence.”

“The translators of the authorized version and the American Standard version of the N. T. are responsible for the “great judgment day” bugaboo.”

“We see how much depends upon the intelligence and ability of the disciple James, who functions through the solar plexus.”

“The Twelve Disciples of Jesus represent the twelve faculties in every one.” “Center the attention back of the stomach with the words: God is the name of the everywhere present wisdom, in which I live, move, and have my being. Divine wisdom is awakened in me and my soul rejoices.”

“A study of the life of Paul reveals that Paul had a type of mind which we classify in this day as the spiritually illuminated mind. He was more than a psychic; he had spiritual understanding.”

“Because Paul was a great apostle it does not follow . . . that we should accept as gospel truth all he wrote.”

“The all illusive idea in which we identify ourselves is the Son or thought of God, epitomized, centralized, summed up in one focal Logos or Word.”

“We know that the powers of God are inherent in every one of us.” “Eventually, by full realization of the truth of his being, man will fulfill the prophecy of Jesus: Ye therefore shall be perfect, as your heavenly Father is perfect.”

“When we awaken to the reality of our being, the light begins to break upon us from within and we know the truth; this is the quickening of our James, or judgment faculty.”

“When Jesus called His disciples, He spoke silently to the faculties that preside over and direct the function of mind and body.”

Jesus is called the High Priest of God, and every man’s name is the name Jesus, written large or small, according to his perception of his Son of God nature.”

“Having identified himself with God through Christ, one should center his attention at the pit of the stomach and affirm . . . “and the lion and the lamb (courage and innocence) sit on the throne of dominion with wisdom and love.”

“The Christ germ, upon which all bodily regeneration depends, is planted in the brain cells at the very crown of the head (Stephen means understanding crowned) and it descends into the body, multiplying as it goes, until the whole body is inoculated.”

Apart from the deceiving power of Satan transformed into an angel of light (II Corinthians 11:13 to 15) it would be impossible to believe that any intelligent person could be led into the nonsensical vagary, this unscriptural and Satanic delusion, a short-cut to perdition.

NEW THOUGHT

This movement had its origin more than forty years ago in Boston. Warren Felt Evans was one of the first to get the movement under way with his writings and interpretations of the doctrines of Mr. Quimby. Mr. Quimby had been taught by Mr. Messmer. “Quimbyism” and “Messmerism” were much the same.

The Church of Higher Life, founded in 1894, in Boston, Mass., began to propagate a mixture of Quimby healing with some of the ethical philosophy of Jesus. This cult has since spread throughout the world, as movements, and most commonly as incorporated syndicates for the sale of its supposed benefits, principally drugless health; power of mind over body; closely akin to Christian Science.

This cult takes its place solidly in the front rank of all religions. It offers man an exalted view of himself and his importance in the universe, a view in this way unexcelled by that of any religious cult since the days of Eden. Ralph Waldo Trine, a New Thought writer, wrote the following: “There is no separation between your soul and the soul of the universe. In the deepest sense you are the great universal soul Man is God incarnate.” International New Thought Alliance, in the convention of 1917, spoke as follows: “Man is made in the image of god, and evil and pain are but tests and correctives that appear when his thoughts do not reflect the full glory of the image.” Another writer puts it this way: “If the sole Divinity of Jesus is denied, the Divinity of all men is affirmed.”

Warren Felt Evans advocated this new “therapeutism,” borrowed from Phineas Parkhurst Quimby, who contributed so much to “Eddyism.” Evans believed that, “everything in its last analysis, or when we come to its inmost reality is only a thought.”

New Thought is another one of the metaphysical, pantheistic vagaries propagated in the name of Christianity and has much in common with Unity, Christian Science, Divine Science and other schools of mental healing. The first society was formed in Boston where it was called the Church of the Divine Unity. Dr. Holcomb, a Swedenborgian, was the first writer to employ the term, “New Thought.” We quote from Dr. Patterson, one of Mrs. Eddy’s several husbands: “Christian Science and New Thought agree that all life is one; that God is all in all; that all

intelligence is one.” “They disagree on the following points: Christian Science says that the visible world is mortal mind; and New Thought declares the universe to be an expression of God’s work. Christian Science asserts that sin, sickness and death have no existence. New Thought affirms that they have an existence; but that their existence is only limited and their destruction comes through right thinking and hence right living.”

New Thought is one gigantic attempt to spiritualize matter by asserting that it is wholly amenable to the control of mind. Newcomb writes: “Matter is mind at a slower rate of vibration. Mind is matter at a high rate. Spirit is infinitely more rapid than either and rules both.”

The cult has no devil. They deny evil. They insist “Man’s fall has been upward. He began in the lowest form of animal life and now stands at the summit of creation.” In addition to revealing how man may become God, New Thought now preaches the desirability of gaining personality and wealth, happiness and charm. Mrs. Genevieve Behrend tells how she attracted twenty thousand dollars to her in six weeks. Elizabeth Towne, who began with thirty dollars capital, has built up an enormous plant in Holyoke, Mass. She defines “New Thought” as “the fine art of recognizing, realizing, and manifesting the God in the individual.” She has written several messages. The subjects are “Just How to Wake up the Solar Plexus,” “Just How to Concentrate,” and “Just How to Cook Meals Without Meat.” She has a cure for everything. She writes on “How to be Successful” and claims to “make you Dollarative where you were merely Centsitive before.” She receives many letters, most of which relate to success in producing happiness or charm. She has “four lesson courses.” Mrs. Towne operates through her paper, “Nautilus,” and every message is transmitted through the printed word. She claims that after all other means have failed, “we teach people how to perform Miracles of Healing, Success, Achievement, Love and Happiness.”

New Thought is unscriptural and its tenets and teachings are all contrary to sound doctrine. It is explained in II Corinthians 11:13 to 15.

THEOSOPHY

The objects of the Theosophical Society are to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, color, sex, caste or creed. To promote the study of Aryan and other Scriptures, of the world’s religions and sciences, and to vindicate the importance of old Asiatic literature, such as that of the Bramanical, Buddhist and Zeroastrian philosophies. To investigate the hidden mysteries of nature under every aspect possible, and the psychic and spiritual powers latent in man, especially.

This society was founded by Helena Petrovna Blavatsky, a Russian woman who had traveled in the Far East and had come under the instruction of certain Oriental sages. She returned to India and founded societies there. She died in London in 1891. Mrs. Anna Besant then became the head of the movement, with headquarters in Adyar, India.

An important teaching of Theosophy is Reincarnation. “Through the experiences of its many incarnations, the soul is able to progress to the stature, nature and dignity of Godhood and thus to emancipate itself from the necessity of further pilgrimage. The soul gets nothing by favor, but everything by merit. Literally it “works out its own salvation with fear and trembling.” Reincarnation too, is the doctrine of “another chance.” A mistake means not eternal damnation, but a chance in other incarnations to make up for failure. And as a corollary it may be stated that “original sin” finds no place in Theosophy. Reincarnation must not be confused with

transmigration. “Once a man always a man” is the saying in the Great Lodge. This doctrine of reincarnation, which produces such a shock to the Western world is not claimed by Theosophy as its peculiar property; for it points out that a full half of the world believes in it, that the Bible, particularly the Old Testament, is full of it, and that Jesus, if He did not teach it, at least assented to it.”

The above is quoted from an official statement of the U. S. Census Bulletin.

They teach that to be a Theosophist one need only worship the spirit of living nature and try to identify himself with it. An eternal existence beyond human cognition, existence, “per se”—absoluteness of “beness.” Impersonal force—impersonal thought permeating and interpreting all things. That Jesus gave to the world fragments of teaching of value as basis for world religion as did men like Buddha, Confucius, Plato, Pythagoras, etc. They entirely ignore the Holy Spirit.

They also teach that all thought, good or bad, leaves its traces on the thought body and reappears as tendencies in future incarnations. No escape from this sequence of cause and effect is possible. Our past must work itself out.

Man’s spirit is transmigratory and its good or bad conduct determines the body it will have in each successive birth.

The only freedom from sin is to become entirely lost in meditative contemplation.

An ordinary being must pass through some eight hundred incarnations before he can complete his purification from sin.

Man is a spiritual being, one in his essence with the Universal spirit manifested in and through the universe.

Throughout each incarnation the spirit labors to evolve in the body it inhabits the capacity to respond to its impulses, but it is through the molding of successive bodies that it accomplishes its task of human elevation.

The innate character which the child brings into the world is the result of its own past. We made our present destiny in our past and are making our future destiny in our present. These facts yield a scientific basis for ethics and make the recognition of human brotherhood a necessary condition of accelerated evolution.

At death, the physical body and the “astral double” disintegrate together, the vitality returns to universal life, the passionate nature in its own ethereal envelope exists for a longer or shorter period, according as it was subservient to the higher nature, but ultimately fades away.

The spirit enters on a period of repose, a state of consciousness apart from the physical body, in which the intelligence is free from physical limitation. This stage endures for a period proportionate to the stage of evolution reached on earth, and is concluded by the reentry of the consciousness into the embodied condition again.

After seventy million years of successive incarnations, the spirit may lose consciousness.

In 1926 the U. S. Census reported three Theosophical organizations in this country. The American Theosophical Society headquarters at Wheaton, Ill., 223 lodges with 7,503 members. The Theosophical Society of New York, Independent, one lodge and 55 members. The Universal Brotherhood and Theosophical Society, reported as composed of more than 50,000 members, but unattached to local organizations throughout the world. The International headquarters are at Point Loma, Calif., comprise an estate of some 300 acres, altogether with buildings estimated as worth about \$3,875,000.00. There is also a United Lodge of Theosophists with headquarters at Los Angeles.

SPIRITISM—CALLED SPIRITUALISM

In 1848, in Hydesville, N. Y., came into the limelight the Fox Sisters, who produced the first spiritualistic “rappings” in this country. Later they moved to Rochester and the rappings and knockings reported from their seances created widespread interest. Here and there other mediums and lecturers appeared, but the more intelligent part of the public remained unconvinced of the genuineness of the phenomena.

In 1845 Andrew Jackson Davis, while in a trance, dictated the book, “The Principles of Nature;” “Divine Revelation;” “A Voice to Mankind.” In this he asserted the existence of spirit communication, arousing a more permanent interest. In 1853 two prominent New Yorkers, Judge John W. Edmonds and Dr. George Dexter investigated this movement, including alleged messages from Swedenborg and Bacon. This added more respectability to the cult.

Public interest in Spiritualism from 1850 to 1872 was widespread and thousands of people attended the meetings all over the country. In 1863 an attempt was made to organize a national association. It lasted only nine years. In 1893 “The National Spiritualists’ Association of the United States of America” was organized and has since held yearly conventions.

The declaration of Principles contains the following:

“We believe in Infinite Intelligence; and that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.”

“We affirm that a correct understanding of such expressions and living in accordance with them constitutes the true religion; that the existence and personal identity of the individual continues after the change called death; and that communication with the so-called dead is a fact scientifically proved by the phenomena of Spiritualism.”

“We believe that the highest morality is contained in the golden rule: Whatsoever ye would that others should do unto you, do ye also unto them.”

“We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature’s physical and spiritual laws.”

“We affirm the moral responsibility of the individual, and that against any human soul, here or hereafter.”

They teach:

1. Consciousness after death.

2. It is possible for the living to communicate with the dead.

3. That we are surrounded by other intelligences in the unseen world.

4. God is impersonal, but is responsible for the creation and the elements of the universe.

To assert that God inspired the writers of the Bible to make known His Divine will is a gross outrage on and misleading to the public.

5. Man never had a fall. Whatever is, is right. Evil cannot exist. No matter what man’s path may be, good or bad, it is the past of Divine ordination and destiny. A lie is the truth intrinsically, it holds a lawful place in creation; it is a necessity.

6. In the Spirit world souls do wrong as they did here. They reap what they sow, but are gradually purified and blessed. And man is made better in this life by intercourse with spirits. Man becomes his own saviour. They deny the personality of the Holy Spirit.

7. There is no atoning value in the death of Jesus Christ. He was a religious enthusiast, a Jew who came to an untimely death. He was, however, a medium of high order. He did not claim for Himself more than He held out for others. His identification with the Father was the oneness of mediumship. He was a medium, or “mediator.” The teaching of spirits superseded and is an

advance upon the teachings of Christianity. Jesus Christ is not God, but He is now an advanced spirit in the sixth sphere.

8. Hell does not exist and never will. There is no judgment after death. Neither is there any such thing as bodily resurrection.

There are three Spiritualistic bodies in this country: "The National Spiritualist Association," headquarters at Washington, D. C. In 1926 there were 543 Churches with 41,233 members. "The Progressive Spiritual Church," organized in Chicago in 1907, with a membership of 7,383. "The National Spiritual Alliance of the U. S. A.," organized in Massachusetts in 1913, with a membership of 2,015. They claim there are many more of their faith who do not attach themselves to a Spiritualistic organization.

Spiritualism was flourishing on this earth four thousand years ago. The Word of God was against it then just the same as it is at the present time. Ancient Spiritism did not pretend to advocate the worship of the God of the Bible. Modern Spiritism does not worship the true God; but it does claim this. And not only so, but it desires to be classified as a Christian religion.

We claim that Spiritists have been seduced by evil spirits, that the teachings of modern Spiritism, like the teachings of ancient Spiritism, is really the doctrine of demons. We furthermore claim that Spiritism is one of the strong delusions of Satan.

A spiritual man is one who is indwelt and controlled by the Holy Spirit. The Holy Spirit is the Spirit of truth who has been sent down from heaven. No man can be spiritual who denies the record that God has given in the Bible concerning His only begotten and well-beloved Son, Jesus Christ.

The Spiritual man is instructed in the Word of God to try the spirits. He believes that all Scripture is God-breathed; therefore, his first question is, "what saith the Scriptures?"

"There shall not be found among you any one that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch." "Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

"For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Deuteronomy 18:10, 11, 12.

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Leviticus 19:31.

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Leviticus 20:6.

"And the spirit of Egypt shall fall in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards." Isaiah 19:3.

"And thou shalt be brought down, and shalt speak out, of the ground, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Isaiah 29:4.

"And he made his son to pass through the fire, and observed times and used enchantments, and dwelt with familiar spirits and wizards; he wrought much wickedness in the sight of the Lord, to provoke Him to anger." II Kings 21:6.

Some of the modern spiritist leaders hold seances in the light, but most of the mediums who seek information of the dead, keep in the dark.

There are Spiritists who are indwelt by the spirit of the prince of the power of the air, the spirit that now worketh in the children of disobedience. According to the Word of God, the prince of the power of the air, who is also called the prince of this world and the god of this age, is Beelzebub, the prince of the demons. He is also known as Satan, and the Devil, the accuser of the brethren. He is the Christian's adversary, and like a roaring lion he walks about seeking whom he may devour. The Christian is told to resist him steadfast in the faith. This supernatural one, who is spoken of as the ruler of world darkness in the heavenlies, is accused by God of the crime of deceiving the whole world. Demons and evil spirits are under his authority and direction.

The true spiritual man is uncompromisingly and unceasingly against any and all religions that deny the inspiration and absolute authority of the Holy Scriptures, which we call the Bible. This Bible condemns spiritism.

The modern clairvoyant and fortune teller is akin to the necromancer of the Bible upon whom the curse of God was pronounced.

Perhaps the experiences and testimonies of Sir Oliver Lodge and Conan Doyle have done more for the investigation and spread of this evil religion in these late years than any other thing. And let no one believe that these men did not have experiences with spirits. They gave heed to seducing spirits and doctrines of demons.

MORMONISM

The Mormons teach that during the night of September 21-22, 1823, Joseph Smith received, in answer to fervent prayer, a visitation from a resurrected personage who gave his name as Moroni. Subsequent revelations showed him to be the last of a long line of prophets whose translated writings constitute the Book of Mormon. By him the ancient records had been closed. By him the engraved plates had been deposited in the earth; and through his ministrations they were brought into the possession of the latter-day prophet and seer whose work of translation is before us.

On the occasion of his first visit to Joseph Smith, Moroni told of the existence of the record, which, he said, was engraved on plates of gold, at the time lying buried in the side of a hill near Joseph's home. The hill, which was known by one division of the ancient peoples as Cumorah, by another as Ramah, is situated in Palmyra in the State of New York. The precise spot where the plates lay was shown to Joseph in vision; and he had no difficulty in finding it on the day following the visitation referred to. Joseph Smith's statement of Moroni's declaration concerning the plates is as follows: "He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from which they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also, that there were two stones in silver bows—and these stones, fastened to a breast plate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book.

Joseph found a large stone at the indicated spot on the hill Cumorrah; beneath the stone was a box, also of stone; the lid of this he raised by means of a lever; then he saw within the box the plates and the breastplate with the Urim and Thummim as described by the angel. As he was

about to remove the contents of the box, Moroni again appeared before him and forbade him taking the sacred things at that time, saying that four years must pass before they would be permitted to his personal care; and that, in the meantime, Joseph would be required to visit the place at yearly intervals. This the youthful revelator did, receiving on each occasion additional instruction concerning the record and God's purposes with regard to it. On September 22, 1827, Joseph received from the angel Moroni the plates and the Urim and Thummim with the breastplate. He was instructed to guard them with strict care, and was promised that if he used his best efforts to protect them they would be preserved inviolate in his hands, and that on the completion of the labor of translation, Moroni would visit him again and receive the plates.

The reason prompting the caution regarding Joseph's care of the plates and other objects soon appeared, for in the course of his short journey homeward with the sacred relics he was attacked; but by Divine aid was enabled to withstand his assailants and finally reached his home with the plates and other articles unharmed. These assaults were but the beginning of a siege of persecution, which was relentlessly waged against him as long as the plates remained in his custody. News that he had the plates in his possession soon spread; and numerous attempts, many of them violent, were made to wrest them from his hands. But they were preserved; and, slowly, with many hindrances incident to persecution by the wicked, and to the conditions of his own poverty, which made it necessary for him to toil and left little leisure for the appointed labor, Joseph proceeded with the translation; and in 1830 the Book of Mormon was first published to the world.

Main divisions of the Book. From the title page we learn that in the Book of Mormon we have to deal with the histories of two nations, who flourished in America as the descendants of small colonies brought hither from the eastern continent by divine direction. Of these we may conveniently speak as the Nephites and the Jaredites.

These people established themselves on what to them was the land of promise; many children were born, and in the course of a few generations a numerous posterity held possession of the land. After the death of Lehi, a division occurred, some of the people accepting as their leader, Nephi, who had been duly appointed to the prophetic office; while the rest proclaimed Laman, the eldest of Lehi's sons as their chief. Thenceforth the divided people were known as Nephites and Lamanites respectively. At times they observed to each other a semblance of friendly relations; but generally they were opposed, the Lamanites manifesting implacable hatred and hostility toward their Nephite kindred.

The final struggle between Nephites and Lamanites was waged in the vicinity of the hill Cumorah, in what is now the State of New York, resulting in the destruction of the Nephites as a nation, about 400 A. D. The last Nephite representative was Moroni, who, wandering for safety from place to place, daily expected death from the victorious Lamanites, wrote the concluding parts of the Book of Mormon, and hid the record in Cumorah. It was this same Moroni, who, as a resurrected being, gave the records into the hands of Joseph Smith in the present dispensation.

The plates of the Book of Mormon as delivered by the angel Moroni to Joseph Smith, according to the description given by the latter-day prophet, were, as far as he knew, of gold, of uniform size, each about seven inches wide by eight inches long, and in thickness a little less than that of ordinary sheet tin. They were fastened together by three rings running through the plates near one edge; together they formed a book nearly six inches in thickness, but not all has been translated, a part having been sealed. Both sides of the plates were engraved with small characters, described by those who examined them as of curious workmanship, with the appearance of ancient origin.

With the plates, Joseph Smith received from the angel other sacred treasures, including a breastplate, to which was attached the Urim and Thummim, called by the Nephites Interpreters; and by the use of these he was enabled to translate the ancient records into our modern tongue. The details of the work of translation have not been recorded, beyond the statement that the translator examined the engraved characters by means of the sacred instruments, and then dictated to the scribe the English sentences.

The source of the knowledge of Christ and the Godhead is apparent to the student of the Book of Mormon. We learn from that Scripture that the progenitors of the native American races, for centuries prior to the time of Christ's birth, lived in the light of direct revelation, which, coming to them through their authorized prophets, showed the purposes of God respecting the redemption of mankind; and, moreover, that the risen Redeemer ministered unto them in person, and established His Church among them with all essential ordinances.

DOCTRINES

The Mormons teach that it was necessary for Adam to partake of the forbidden fruit or he would not have known good or evil here, neither could he have had mortal prosperity. That Christ's atonement has to do only with the sins of Adam.

Christ's atonement was not sufficient for personal sins, from which man can be redeemed only by obedience to Mormon ceremonies. All are damned who do not avail themselves of these ceremonies.

Redemption from personal sins can only be obtained through obedience to the requirements of the Mormon Church and a life of good works.

To get rid of our sins we must work out our own salvation through the teachings and forms of the Mormon Church.

You must learn to be gods yourselves, the same as all gods have done before you.

Plurality of wives is a means of grace, the number of a man's wives and children increasing his chances of honor and glory in the world to come.

Baptism by immersion for the remission of sins.

The living may be baptized for the dead. Living saints should get their genealogies that their ancestors may have vicarious baptism.

All will be damned who are not Latter-Day Saints.

Any person who shall be so wicked as to receive a holy ordinance from the ministers of so-called Christian churches, will be sent down to hell with them unless they repent of the impious act.

They say, Adam is our Father and our God.

They teach: "Adam is our Father and our God and the only God with whom we have to do. God was once as we are now and is an exalted man. God is not spirit, but a man like Brigham Young. They seek to prove by John 9:2 that man came from heaven.

The Kingdom of God is the Mormon priesthood. To disobey the priesthood is the same as disobeying God. The priesthood has divine authority to act for God and is in reality, part of God. Those who reject it, reject God. The Mormon priesthood is the rule of God whether in heaven or on earth.

Jesus is the son of Adam-God and Mary.

The Father has begotten him in his own likeness. Who is the Father? He is the first of the human family.

Jesus was married at Cana to the Marys and Martha whereby “he could see his seed” before he was crucified.

Joseph Smith is a descendent of Christ.

Christ was a descendant of David by plural wife, Bethsheba, and if David had not been a polygamist there would have been no redeemer.

Jesus was not begotten of the Holy Ghost.

The Holy Spirit is Ethereal substance diffused through space.

The purest, most refined of substances.

Elders in the Mormon Church claim to be Israelites and claim to know the particular tribe of the twelve to whom they belong.

There is only one mode by which the Holy Ghost is conferred on mankind—the laying on of the hands of men who have themselves received IT and are called and ordained to administer IT (Mormon Priesthood). No others have ever received the Holy Spirit.

The Reorganized Church of Latter Day Saints, with headquarters in Independence, Mo., differs in the matter of polygamy and in a few doctrines from the Utah Latter Day Saints.

HOUSE OF DAVID

The House of David was founded more than forty years ago. A colony was built up in Benton Harbor, Michigan, and their membership numbers several hundred. They own an extensive and valuable plant, residences, parks, shops, offices, hotels, farms and have other properties of much value; probably worth a half million dollars. It is the show place of Berrien County and many curious people visit the colony during the summer season.

The House of David is tied up with a series of cults that originated in England in 1792. A woman, Joanna Southcott, announced herself as an angelic messenger, and that she was to bear a son of Divine origin on October 19, 1814. She was supposed to be the first angelic messenger. At the appointed time she went into a trance and passed into her grave and the cult of the seven angelic messengers began. Several others announced themselves as messengers. Benjamin Purnell revealed himself as the seventh and consummating messenger. Benjamin Purnell was a broom-maker born in Kentucky in 1861. In 1877 he was married. He deserted his wife Mary and their daughter. In 1880 he appeared before a justice of the peace and announced that he and Mary Stollard were man and wife. A family of carriage makers accepted Benjamin as the seventh messenger and as a token of their faith joined with Benjamin and Mary. They sold a business worth more than \$75,000 which they turned in and with which the present site at Benton Harbor was bought. In 1903 the remaining adherents of John Wroe, who had stirred England between 1822 and 1848 as the fifth messenger, came and joined the Benton Harbor Colony and another smaller group came from Australia. There are three main colonies, one in Benton Harbor, one in Australia, one in England.

Benjamin as the seventh messenger had a function to perform. He was to “Complete God’s manifestation to man and to provide for the assembling of 144,000 males and an equal number of females, who would never die.”

They believe that members of the colony who keep the faith will never die, they practice celibacy and it was the belief that immortality of the body would come to pass, that at least a fraction of the elect accepted the message. They believed the coming of the Lord would take place in 1906 then declared that “This generation shall not pass away until these things be

fulfilled” had reference to a generation alive in 1916. All alive at that time who were members of the colony would live forever. All of the married men in addition to the practice of celibacy must vow not to trim their heads or beards.

Benjamin claimed to be of Divine origin and Christ’s Younger Brother. His orders were carried out explicitly. He established a community on the solid rock of religious credulity and for twenty-five years maintained it rather successfully in the face of derision and investigation. He established a morality that transcended that of the world and safely got away among his followers with the behaviour of a superman until his voice was silenced forever.

Action was brought by the Attorney General and came up for hearing on May 16, 1927. The trial extended over three months and all the scandals of the House of David came to light; its history—religious, commercial, social and sexual. It was this trial that brought the House of David before America and the newspapers were on the trail of the “seventh messenger” like bloodhounds. All the sordid details of the life of the seventh messenger were brought to light as well as those of the colony. Benjamin himself was charged and convicted of statutory rape upon many girls. He died soon after the trial in 1927. His followers expected his resurrection and secured a special permit from the city to postpone the burial. When it was all over the vast majority of his sanctified throng stood by him in unwavering fidelity. The colony is not accepting any new members and are not much concerned over the disposition of the property but it probably spells ruin for the curious cult at the House of David, Benton Harbor, Mich., although they still claim to be Israelites of the Revelation who are to number 144,000, 12,000 of each of the 12 tribes. They claim that 132,000 are to be Gentiles and 12,000 Jews. They claim that abstention from any kind of meat is a requirement for the immortality which they are to experience. If one of them dies, he has broken a vow at some point. They receive a divine call, by vision or special revelation and are divinely given an Israelitish name.

They are totally ignorant of the Pauline message, claiming that Paul lost his authority and spiritual wisdom when he instructed Christians to marry and bear children, when he endorsed meat-eating, shaved his head and endorsed the cutting of hair.

The hope of the world truly is the rebuilding of the throne of David but not through a company of people who are totally ignorant of the gospel of salvation and are as ignorant of the Church of Christ and its spiritual program as if it were not in the Bible. This is wholly an unchristian movement.

JEHOVAH’S WITNESSES

“RUSSELLISM”—“MILLENNIAL DAWNISM”—
“THE INTERNATIONAL BIBLE STUDENTS”

Judge J. F. Rutherford, with the slogan, “Millions now living will never die,” is the leader of a company of religious people who call themselves “Jehovah’s Witnesses.” Judge Rutherford took over the leadership of this religion after the death of its founder, Pastor Charles T. Russell.

Pastor Russell fixed the date of the second advent of the Lord Jesus, October, 1914. He used the times and years of the Prophecy of Daniel to arrive at this date. “Seven times;” 7x360 (the days in a Jewish year) 2520, added to the beginning of “The Times of the Gentiles” (606 B. C.)=1914 A. D.

Nebuchadnezzar besieged Jerusalem and conquered the Jews in 606 B. C., and the world rule of Nebuchadnezzar ushered in “the Times of the Gentiles.” Pastor Russell was to be alive

when King Jesus arrived to set up His earthly kingdom and the true wheat, the 144,000 spiritual Israelites, those who had received and followed the “Millennial Dawn” teaching, were to have the highest place in that kingdom.

“Russellism” is a mixture of Unitarianism, Universalism and Adventism. According to Pastor Russell, the Lord Jesus was a perfect human being, but not the eternal Creator in human form. Christ was a god but not THE God as declared in John 20:21 and Hebrews 1:8. He was an angel before His incarnation. After His resurrection Jesus had a new and different body; His human body having either been hidden in some secret place by God or dissolved into gases. The personality and Deity of the Holy Spirit were denied by Pastor Russell; and therefore the doctrine of the Trinity, three persons in the God-head, was rejected by him and his disciples.

The “Russellites” agree with the Seventh Day Adventists, that Christ on the cross did not tell the thief that he would be with Him in Paradise on the day of His death, but the day of Christ’s death was the day of the promise to the thief. The words of the Lord to the thief are thus interpreted to prove the doctrine of “soul-sleeping,” the state of unconsciousness of both saint and sinner until the second advent of the Lord Jesus. Much emphasis is placed upon the words, “to be testified to all in due time,” in I Timothy 2:6. We quote I Timothy 2:4 to 6:

I TIMOTHY 2:4 TO 6

“Who will have all men to be saved and come into the knowledge of the truth. For there is one God and one Mediator between God and men, the man Christ Jesus. Who gave Himself a ransom for all, to be testified in due time.”

According to Pastor Russell’s interpretation of these verses, when the Lord Jesus comes to honor the 144,000 Israelites (those agreeing with Pastor Russell’s interpretation), then millions now living will never die and millions who have died will come back to earth and begin to live again spiritually and morally where they were at the time of death. He sought to prove, in one of his writings, that there would be sufficient land, under kingdom blessings, to take care of all who have died since the days of Adam, as well as the more than one billion and a half persons now living.

Any who ultimately refuse kingdom salvation, under King Jesus, will be annihilated. Thus destroyed, the punishment of the wicked is to be cessation of all existence and consciousness. Pastor Russell worked out his religious scheme to assure salvation for the millions of heathen who died without having heard the gospel, or at least to give them the opportunity to hear. This, he claimed, is taught in the words, “to be testified in due time.”

The explanation offered for Pastor Russell’s miscalculation of the year of the advent (1914) is the fact that Nebuchadnezzar made several other invasions of the Holy Land after 606 B.C. and that the 2520 years should begin with the year of one of these later invasions.

According to Pastor Russell’s teaching, the years 1874 to 1914 (40 years), were harvest years, not to be devoted to the evangelization of the unsaved masses, but in getting the bride, the elect, the true wheat, ready for the coming of the King.

The “present-day Rutherfordites” claim to be the true Israel of God, the Church prophesied in the Old Testament Scripture, the true witnesses of Jehovah, the exclusive custodians of God’s Divine Truth for this age. They are opposed to all other church-organizations, opposed to participation in war, or allegiance to a nation which engages in war. They are bitterly opposed to evangelical truth and the orthodox teaching of eternal punishment. They are wholly ignorant of the Pauline gospel of grace. They oppose all dispensational teaching

that does not permit the Church of God, as represented by the disciples of Judge Rutherford and Pastor Russell, to arbitrarily appropriate as many of God's promises to Israel as they desire.

Russellism has been called "the religion of the second chance," because according to its teachings, the great majority of all the children of Adam will be brought to salvation during the coming thousand year reign of King Jesus.

They teach that the ransom given by Jesus Christ does not guarantee everlasting life, or blessing to any man, but it does guarantee to every man a second trial for life everlasting.

One unforfeited life could redeem one forfeited life and no more.

The atonement was for the first Adam.

It is not pain and suffering in dying, but death-extinction of being, that is the penalty of sin.

The ransom given does not propose to count sinners as saints and usher them into eternal bliss. It merely releases the accepting sinner from the first condemnation and places him again on trial for life.

That Adam might be brought back into existence for the millennial trial, Christ gave up His own human and earthly existence in death. Suffering played no part in the ransom. The essential thing was extinction of being to ransom Adam from extinguished existence.

All who have shared death on account of Adam's sin will have the life offered them by Jesus Christ, who paid their penalty to justice.

No one has immortality by recreation.

Man, by reason of his present experience with sin, and its bitter penalty, will be fully forewarned, and when, as a result of the ransom, he is granted another trial, we may be sure that only the wilfully disobedient will receive the penalty of the second trial. The second trial will decide whether we may, or may not, have everlasting life.

DUKHOBOS

The "Dukhobors" are not like any other sect on the face of the earth. The first known leader was Sylvan Kolesnikov; although a non-conformist Russian sect had been founded early in history. He helped to originate the general philosophy of the cult, teaching that all the externalities of religion were of no importance; that all men were fallen angels; that they had fallen before the foundation of the world; and therefore were really divine inside. Then followed Gregory Akovoroda, who formulated the Dukhobor confession of faith. Then again Illarion Probirchin, whose message was that truth lies not in books, but in the spirit of man; not in the Bible, but in the Living Book, humanity. He immediately announced himself to be the Christ and gathered about him twelve apostles and "twelve death bearing angels" to punish those who lapsed into the habits of the world after becoming Dukhobors. He introduced communism and on account of his radical religious utterances he landed in Siberia. Next came Savely Kapoustin, who taught the transmigration of souls and that Christ is born again in every soul, that God dwells and reveals Himself in every believer. Later on the Kalmikof brothers began their reign. A son of one of the Kalmikofs told the people that the spirit of Christ would pass from them when he died. But it did not, it fell upon the wife of Peter, Madame Loukeriya, who ruled the Dukhobors for years. Then came Peter Verigan, who it was claimed was the son of Madame Loukeriya and the King. He too was sent to Siberia. From his prison throne he issued many edicts.

Through the efforts of Tolstoy arrangements were made to leave Russia and by the winter of 1900, more than seven thousand of them were settled in Saskatchewan, Canada. The Canadian Government arranged for the release of Peter Verigan and he arrived in 1902. That year about 1600 Dukhobors started on a pilgrimage to meet the Messiah. After many pilgrimages and much upheaval among the sect, Peter Verigan purchased 14,000 acres of land and moved 6000 Dukhobors to a new settlement in British Columbia. There was much trouble with the Canadian Government as the Dukhobors were a stubborn lot and would not become citizens. They were sly, deceitful and unpatriotic. Peter Verigan had given up his messianic claims and became practical and restorative.

Dukhobors oppose the registration of marriages and births. They claim the right to marriage by private agreement. The use of money has been forbidden except spending through the common treasury. If members of the colony receive money from the outside it is turned over to the communal treasury. Everything is free to everyone. They are required to abstain from eating meat. A group called Svobodniki, or Freedomites, have lately sprung up and are even more strict in their practices. They allow no cooked food; they use neither salt, pepper, nor other condiments. They never shave. They do not believe in education but are kind and hospitable, and ask merely that they be let alone.

Their church is communistic and pious; they have a childlike faith. Some of them do not believe in using animals for labour and pull their own vehicles. Others have introduced modern farming implements and have prospered in numbers and wealth.

They are not particularly concerned about being known as Christians, although they give a place to Jesus and some parts of the Bible in their religious program. On the whole they are decidedly non-Christian and unscriptural in both doctrine and practice.

ROMAN CATHOLICISM

It would require a volume of many pages to deal with all of the doctrines and practices of the Roman Catholic Church. The Roman Catholic Church claims to be the true Bible Church, established by the Lord Jesus Christ; the one and only true Church that is teaching true Bible Christianity. Their claim is that the Catholic Church is final authority, rather than the Bible.

DIVINE AUTHORITY—APOSTOLIC SUCCESSION

We quote Matthew 16:18 and 19 and John 20:22 and 23.

MATTHEW 16:18 AND 19

“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

“And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.”

JOHN 20:22 AND 23

“And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost.” “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”

The claim of Roman Catholics is that the present pope in Rome is the high vicar of Christ, the rightful heir to the ecclesiastical throne of Peter; that the authority and kingdom keys given by Christ to Peter, have been passed on from pope to pope. Therefore, the claim is, that all religious teaching that is contrary to the doctrines of Roman Catholicism is unscriptural and heretical. Being the sole and exclusive custodians and dispensers of Divine truth, the Church of Rome alone has the Christ-given right to baptize for the removal of original sin, to absolve from sin and to administer the sacrament.

According to their interpretation of Matthew 16:18, the Christian Church is built upon Peter, and inasmuch as the present incumbent is Peter’s successor in the Vatican, he is the head of the Church on earth, and to him and his fellow-priests belongs the Scriptural authority to loose and bind and remit sins.

THE INFALLIBILITY OF THE PAPACY

The Roman Catholics do not believe in the infallibility of the pope, but in the infallibility of the papacy: or office. In Matthew 23:2 and 3, the Lord Jesus Christ said, “The scribes and the Pharisees sit in Moses’ seat. All therefore whatsoever they bid you observe, that observe and do; do not ye after their works: for they say, and do not.” Certainly the scribes and Pharisees had Divine authority, because they sat in Moses’ (Kathedra) seat. The “Cathedral” and “holy see” of Rome, with the chief potentate, is the only seat of infallibility so far as the government of the Christian Church is concerned. This is the claim of the Roman Church.

THE SCHOOL OF CARDINALS

The cardinals are ecclesiastical princes who constitute the pope’s council, or the sacred college. They are not to exceed seventy in number. In past centuries cardinals have been divided into cardinal-bishops, cardinal-priests and cardinal-deacons. The pope is chosen from the college of cardinals. The archbishop is a prelate at the head of an ecclesiastical province with special authority over the diocese.

THE WORSHIP OF MARY

The worship of Mary has a very prominent place in the religious rites of the Roman Catholics. By the decision of the papal bull of Dec. 8, 1854, it was incorporated into their articles of faith that the Virgin Mary was born without original sin. In 1855, by the edict of Pope Pius the “Feast of the immaculate heart of Mary” was established. Mary married Joseph, but she remained immaculate and no children were born to them. It is interesting to read in this connection Luke 1:46 and 47; John 2:3 and 4; Luke 8:19 to 21.

LUKE 1:46 AND 47

“And Mary said, My soul doth magnify the Lord.” “And my spirit hath rejoiced in God my Saviour.”

JOHN 2:3 AND 4

“And when they wanted wine, the mother of Jesus said unto Him, They have no wine.”
“Jesus saith unto her, Woman what have I to do with thee? Mine hour is not yet come.”

LUKE 8:19 TO 21

“Then came to Him His mother and His brethren, and could not come at Him for the press. And it was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee. And He answered and said unto them, My mother and My brethren are these which hear the Word of God and do it.”

CONCERNING THE HOLY EUCHARIST

What is the eucharist? The Greek word “Eucharisteo” means literally to be grateful and to express that gratitude, with special reference to thanksgiving for a meal. It is translated many times in the New Testament Scriptures, “thank,” “giving thanks.” We quote two verses: “And He (Jesus) took the cup and gave thanks. And He took bread and gave thanks.” Luke 22:17 and 19. “And when He (Jesus) had given thanks, He brake it.” I Corinthians 11:24.

It is from these verses that the name, “the holy eucharist” is given to the mass celebrated by the Catholic Church. We quote in the language of a representative member of this church:

“As the words of consecration are spoken in the mass, there is consecrated a host—a thin white wafer—and a small amount of wine, which are afterwards consumed by the priest. Simultaneously a number of smaller hosts are blessed, which are distributed to those receiving communion. No wine is used in the communion service of the Catholic church except that drunk by the priest, since, as has been explained, under either species the body and blood of Christ is believed to be present whole and entire.

The hosts, after consecration, are spoken of either separately or collectively as the Holy Eucharist. They are received by the people in communion not merely as a symbol, but as the actual flesh and blood of Christ.

A consecrated host, kept always in the tabernacle on the altar of every Catholic church, is known as the Blessed Sacrament, and so long as it remains there a light is kept burning inside the tabernacle, signifying to those of that faith the eternal presence of Christ in the church.”

As the dignitaries of the Roman Catholic Church are the only custodians and dispensers of the sacrament, and as Christ can be found on earth only in the consecrated host in the keeping of the Roman priesthood, those who are not in this communion are without Christ.

In Catholicism transubstantiation is taught; that is, the bread and wine are changed to the body and blood of Christ. Hence I. H. S. on the chalice, “Jesus the Saviour of men.”

THE SACRAMENT OF PENANCE

The sacrament of penance was instituted by Christ for the remission of sins committed after baptism. In this sacrament absolution is received from the hands of the priest. The penitent, in some cases, must receive discipline or undergo punishment self-imposed, or imposed by a superior, or perhaps by some service for the church to make amends for the sins.

PURGATORY

A state or place of purification after death for those who die in the grace and love of God; but who, after death, expiate such offenses as do not merit eternal damnation. They must satisfy the justice of God, but after purgation their souls will be received into heaven. Sufferings in purgatory may be mitigated, relieved, or shortened by prayers and masses. Scripture quoted in addition to Macabees is Matthew 12:32; Luke 12:47 and 48; I Corinthians 3:15.

It was about 1440 A.D. that the doctrine of purgatory was given to the Roman Catholics by the prelates. But purgatory had long since been taught in the heathen religions.

MISCELLANEOUS

It was just before 800 A.D. that the Romish organization instituted the worship of the cross, images and relics; about 965, the baptism of bells by Pope John XIV. It was then that they changed the commandment concerning graven images. Lent, which was started by the Roman Church in 998, is not only contrary to the Word of God, but is condemned by that Word. Galatians 4:10 and 11. Colossians 2:16 to 23. I Timothy 4:3.

There is no holy water in the New Testament Church; nor was there in the Roman church until the year 1000 A. D.

It was shortly after that time that Pope Gregory VII passed the law in favor of celibacy, which is likewise condemned by the Catholic Bible. It is the sign of apostasy.

Beads were invented by Peter the Hermit twenty years later.

About 1200 A. D. the Catholic church began the heathen doctrine of selling indulgences. The Bible has something to say about making merchandise of men.

Shortly after this, in 1215, the doctrine of transubstantiation was proclaimed, from which time the Catholics have been worshipping a little wafer as God. It was at this same time that Pope Innocent III, during the Council of Lathran, instituted auricular confession, which also is without Scriptural warrant.

Since 1400 this church has refused to give the cup containing wine to the people in the communion service.

Roman Catholic traditions were placed on the level with the Holy Scriptures in the Council of Trent, 1545 A.D. At this time the Apocryphal books were made a part of the Catholic Bible, though not one of them was an inspired writing.

HOLY THINGS

Holy water, candle sticks, incenses, and holy robes have a very prominent place in the ritual and worship of Roman Catholics, but they are never once mentioned in the Roman Catholic Bible.

Cleansing with water, lamp-stands, incense and robes had a place in Judaism, under the reign of law, in the shadow days of Israel. But when Christ died on the cross the veil in the temple was rent from top to bottom. "And behold, the veil of the Temple was rent in twain from the top to the bottom." Matthew 27:51. Mark 15:38 and Luke 23:45.

We are plainly told in the Word of God that Christ appeared once in the end of the ages to put away sin by the sacrifice of Himself and that now there remaineth no more sacrifice for sin. Hebrews 9:26 and Hebrews 10:27 to 29. We are told also that there is but one Mediator between God and men, the Man Christ Jesus, (I Timothy 2:5) and that Christians should call no

man on earth father, in a religious sense. Matthew 23:9. Priests served under the law. But there is not one mention of an archbishop, a cardinal, or a pope in the Roman Catholic Bible.

PETER AND PAUL

We Quote:

GALATIANS 2:7 TO 9

“But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was to Peter; (For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles) And when James, Cephas and John, who seemed to be pillars, received the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.”

and Paul’s words in

GALATIANS 1:11, 12 AND 17

“But I certify you brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” “Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.”

Paul wrote the Epistle to the Christians in Rome, and in that Epistle he emphasized time and again that religion or righteousness by the law could not help in any way to save a sinner and make him a member of the true Church of Christ.

ROMANS 3:28

“Therefore we conclude that a man is justified by faith without the deeds of the law.”

ROMANS 4:5

“But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.”

ROMANS 10:4

“For Christ is the end of the law for righteousness to every one that believeth.”

Paul was the apostle of Christ to give the truth concerning the Church of this dispensation. Paul was not a successor to Peter. There is but one case of apostolic succession in the Bible. Matthias succeeded Judas. Acts 1:21 to 28. When James died (Acts 12:2) no successor was chosen. Paul did not come from the priestly tribe of Levi. He came from the tribe of Benjamin.

EASTERN ORTHODOX CHURCH

This is a general name of a family of churches which constitutes one of the three grand divisions of Christianity—Eastern Orthodox (or Greek Catholic) Churches, Roman Catholic, and Protestant. The Eastern Orthodox Churches adhere to the Greek rite, in distinction from the

Latin, or Roman, and all the churches of this group hold the faith, or system of doctrine, formulated by the seven early ecumenical councils.

The division of the ancient church into the eastern, or Greek, wing and Western, or Roman, occurred in the ninth century. They were never organically united but grew up together and cooperated in the early extension of Christianity and in the early ecumenical councils. But from the beginning they differed in tradition, nationality and language. The growth of the papacy in the West laid the foundation for the final rupture, the conflict between the Pope of Rome and the patriarch of Constantinople finally resulting in each excommunicating the other. The chief doctrinal differences between the Eastern and Western churches is the "Filloque" addition to the Nicene creed made by the Roman Church, making the creed declare that the Holy Spirit proceeds from the Father "and the Son" the Greeks holding that the procession is from the Father only as originally stated. The Greek Church differs from the Roman in other important particulars, as follows: Rejection of the papacy; celibacy is not practiced; priests being allowed to marry once; baptism among the Easterns is by triune immersion, sprinkling as practiced by the Romans, being held to be "an unchristian innovation;" the attitude in prayer is standing, except at Pentecost, when the worshippers kneel; infants are confirmed and admitted to the communion at baptism. The Greeks have an elaborate ritual, like the Romans. They accept the first seven ecumenical councils, but reject all the western councils. They are not strongly committed against Protestantism, as the reform movement never came into active conflict with the Eastern Church. But the effort made by a patriarch of Constantinople to engraft Calvinism upon the Greek theology failed completely, and the innovator was strangled in death and his body thrown into the Bosphorus (1638). Until 1917 secession from the Orthodox Church was rightly prohibited.

The Eastern Church is divided into fifteen branches, each independent of the other. The communion embraces the Greek, Russian and Slavonic nationalities and is found chiefly in Turkey, Greece, Serbia, Roumania, Russia, some parts of Austria, in Western Asia, and, chiefly by immigration, in the United States. The largest branch is the church in Russia, ruled by the Russian Holy Synod. Formerly the Czar was the recognized head of the Church, but the revolution, beginning in 1917, has left the church in Russia without a head, and has revealed the fact that the church has but little influence or directing force in the life of the nation. The estimated membership of all the various branches throughout the world is 150,000,000.

In the United States there are nine branches of the Eastern Orthodox Church; but as in the Old World, all are one in doctrine, discipline and worship, and all are subject to ancient canon law as to government. The Russian Church has precedence over other branches, for the reason that she was first to be planted in this country. All, Slavonic branches, excepting the Bulgarian and the Syrian Church, are under her rule. The Greek branch is under the Synod of Athens.

UNIVERSAL RECONCILIATION

ALL MEN TO BE SAVED

I Timothy 2:4

A DISCUSSION OF UNIVERSAL
RECONCILIATION VERSUS
LIMITED ATONEMENT

“God our Saviour, Who will have all men to be saved.” I Timothy 2:3 to 7.

In the first chapter of this same Epistle, the fifteenth verse, we are told that Christ Jesus came into the world to save sinners. This brings to our minds His own words uttered more than thirty years before Paul wrote to Timothy: “The Son of man is come to save that which was lost.” Matthew 18:11. Christ Jesus came to give life to the world. Hear His words again; “For the bread of God is He which cometh down from heaven and giveth life unto the world.” John 6:33.

Yes, this wonderful Saviour came down to earth from heaven. And this same wonderful Saviour is again coming down to earth from heaven. The first time Christ Jesus came down where sinners were; to save them from sin. The second time He is coming down to take saved sinners, in glorified bodies, back to heaven to be with Him and to share His glory,

Now, the question is, “how many sinners did Christ come to save and how many sinners will be saved?” Undoubtedly you are aware of the fact that Pastor Charles T. Russell’s Millennium salvation theories are based very largely on the second chapter of First Timothy. And this same Scripture is one of the principal arguments of some very godly men who are today propagating the doctrine of “universal reconciliation,” teaching that not only did Christ make provision for the reconciliation of all mankind, of all ages; but that every one will ultimately be saved. We quote the verses from I Timothy 2:3 to 7:

“FOR THIS IS GOOD AND ACCEPTABLE IN THE SIGHT OF GOD OUR SAVIOUR; WHO WILL HAVE ALL MEN TO BE SAVED, AND TO COME UNTO THE KNOWLEDGE OF THE TRUTH. FOR THERE IS ONE GOD, AND ONE MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS; WHO GAVE HIMSELF A RANSOM FOR ALL, TO BE TESTIFIED IN DUE TIME. WHEREUNTO I AM ORDAINED A PREACHER, AND AN APOSTLE, A TEACHER OF THE GENTILES IN FAITH AND VERITY.”

We all believe that God is sovereign and omnipotent, and we have this clear declaration in His Word “Who worketh all things after the counsel of His own will.” Ephesians 1:11. Then the question, “if God will have all men to be saved, why will not all men be saved?” Surely God is able to perform all that He wills. And another question, “if Christ Jesus and His ransom are for all and to be testified in due time, will not God have His servants continue the testimony beyond this present age until all mankind has been ransomed?” Is there a future “due time” for the millions who died not having been testified to? Most assuredly the Word of God plainly declares that Jesus Christ is the propitiation for the sins of the whole world. I John 2:2. And again the Word teaches that Jesus, by the grace of God, tasted death for every man. Hebrews 2:9. And again, how are we to answer the eighteenth verse of the fifth chapter of Romans, if we deny the doctrine of universal salvation, “therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life?”

One of the verses always used by the advocates of universal reconciliation is Colossians 1:20, which we also quote:

“And having made peace through the blood of His cross, BY HIM TO RECONCILE ALL THINGS UNTO HIMSELF; by Him I say whether they be things in earth, or things in heaven.”

There are some men of God who are positive, without the shadow of a doubt, that this verse plainly teaches that all men will ultimately be saved.

Then on the other hand there are today, and have been down through the Christian centuries, spiritual men of God who go to the other extreme, teaching that God will limit the

number of saved sinners to the comparatively few whom He foreordained to salvation; in fact, Jesus Christ died only for that elect number. Among other Scriptures they base their teaching on the following Scriptures:

“All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out.” John 6:37.

“I have manifested thy name unto the men which thou gavest me out of the world; thine they were and thou gavest them me.” John 17:6.

From these two verses of Scripture they confirm the sixteenth verse of the fifteenth chapter of John, “ye have not chosen me, but I have chosen you, and ordained you.” Their teaching is, that not the whole world was ordained or chosen; but only certain men out of the world. Christ died for them. They quote again, in support of their teaching, “Elect according to the foreknowledge of God.” I Peter 1:2. And again, “and as many as were ordained to eternal life believed.” Acts 13:48.

Some of these men who teach this doctrine believe in both limited atonement and limited election, while others emphasize only, “limited election.” And most assuredly they quote Scripture to support their views. They say that we must either accept their interpretation or eliminate from the inspired Word of God, the ninth chapter of Romans, where the following statements are recorded:

“Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.” Romans 9:18. “And that He might make known the riches of His glory on the vessels of mercy, which He hath afore prepared unto glory.” “Even us whom He hath called, not of the Jews only, but also of the Gentiles.” Romans 9:23 to 24.

We shall refer again to this last statement concerning Jews and Gentiles. But how are we to reconcile these two statements from the pen of Paul, when we believe and know that His writings were directed by the infallible Holy Spirit, “whom He will He hardeneth” and “who will have all men to be saved.”

While no spiritual child of God, who is an intelligent student of God’s Word, will accept the unscriptural and nonsensical teaching of Pastor Russell or that of his successor, Judge Rutherford, yet it is not difficult to see how on the one hand certain men of God might use certain Scriptures to prove universal reconciliation (not only as to the provision but as to the salvation of all mankind), and on the other hand, understand how certain other men of God might use certain other Scriptures to prove that only that certain few will be saved who were selected and foreordained by God from before the foundation of the world; that Christ did not die for other sinners. But both groups are guilty of ignoring hundreds of Scriptures contradictory to their doctrines; though each group might silence and baffle the other, by clinging to what we might call their “pet” or “favorite” verses to the exclusion of other Scriptures.

It is rather unfortunate, to say the least, that there should be such variance among God’s own people. But perhaps we may consider the Church fortunate in that the great majority of Christians do not hold either of the two extreme views mentioned above. However, we must bear in mind that a teaching is not necessarily Scripturally correct and true, because it is believed and propagated by the majority of church-members and leaders. We know quite well that there are many doctrines to which the majority have clung down through the ages that would not stand the Berean test. The decision as to the correct interpretation and application of any Scripture must be reached by submitting the particular doctrine to the test of all other Scriptures bearing on the same subject, always in obedience to the Divine principle of rightly dividing the Word of truth, and with the recognition at all times of the principle of progressive revelation. We cannot

intelligently study the Scriptures if we anticipate some revelation or truth that the Lord added years later to the particular portion we are studying. With the recognition of these principles let us study the two statements, “who will have all men to be saved” and “to be testified in due time” in the light of other Scriptures:

Matthew 18:11 (Year 32 A.D.)

“FOR THE SON OF MAN IS COME TO SAVE THAT WHICH WAS LOST.”

Matthew 15:24 (Year 32 A.D.)

“I AM NOT SENT BUT UNTO THE LOST SHEEP OF THE HOUSE OF ISRAEL.”

Matthew 10:5 and 6

“GO NOT INTO THE WAY OF THE GENTILES . . . BUT GO RATHER TO THE LOST SHEEP OF THE HOUSE OF ISRAEL.”

Luke 1:68 (Year 5 B.C.)

“BLESSED BE THE LORD GOD OF ISRAEL; FOR HE HAD VISITED AND REDEEMED HIS PEOPLE.”

Acts 5:30 and 31 (Year 33 A.D.)

“THE GOD OF OUR FATHERS RAISED UP JESUS, WHOM YE SLEW AND HANGED ON A TREE. HIM HATH GOD EXALTED WITH HIS RIGHT HAND TO BE A PRINCE AND A SAVIOUR, FOR TO GIVE REPENTANCE TO ISRAEL, AND FORGIVENESS OF SINS.”

Acts 10:18 (Year 41 A.D.)

“THEN HATH GOD ALSO TO THE GENTILES GRANTED REPENTANCE UNTO LIFE.”

Acts 14:27 (Year 46 A.D.)

“ALL THAT GOD HAD DONE WITH THEM, AND HOW HE HAD OPENED THE DOOR OF FAITH UNTO THE GENTILES.”

Acts 18:6 (Year 54 A.D.)

“YOUR BLOOD BE UPON YOUR OWN HEADS; I AM CLEAN: FROM HENCEFORTH I WILL GO UNTO THE GENTILES.”

Acts 28:28 (Year 63 A.D.)

“THE SALVATION OF GOD IS SENT UNTO THE GENTILES, AND THAT THEY WILL HEAR IT.”

Hebrews 8:11

“AND THEY SHALL NOT TEACH EVERY MAN HIS NEIGHBOR, AND EVERY MAN HIS BROTHER, SAYING KNOW THE LORD: FOR ALL SHALL KNOW ME, FROM THE LEAST TO THE GREATEST.”

Romans 11:25 and 26

“UNTIL THE FULNESS OF THE GENTILES BE COME IN . . . AND SO ALL ISRAEL SHALL BE SAVED”

Acts 15:15 to 17

“I WILL RETURN AND WILL BUILD AGAIN THE TABERNACLE OF DAVID . . . AND I WILL SET IT UP . . . THAT THE RESIDUE OF MEN MIGHT SEEK AFTER THE LORD, AND ALL THE GENTILES, UPON WHOM MY NAME IS CALLED, SAITH THE LORD, WHO DOETH ALL THESE THINGS.”

Revelations 7:4-9 and 14

“AND I HEARD THE NUMBER OF THEM WHICH WERE SEALED, AND THERE WERE SEALED ONE-HUNDRED AND FORTY-FOUR THOUSAND OF ALL THE TRIBES OF THE CHILDREN OF ISRAEL . . . AFTER THIS I BEHELD A GREAT MULTITUDE OF ALL NATIONS . . . CLOTHED WITH WHITE ROBES. THESE ARE THEY WHICH CAME OUT OF GREAT TRIBULATION, AND HAVE WASHED THEIR ROBES AND MADE THEM WHITE IN THE BLOOD OF THE LAMB.”

Zechariah 8:22

“MANY PEOPLE AND STRONG NATIONS SHALL COME TO SEEK THE LORD OF HOSTS IN JERUSALEM, AND TO PRAY BEFORE THE LORD.”

“THE LORD’S HOUSE SHALL BE ESTABLISHED . . . AND ALL NATIONS SHALL FLOW UNTO IT.” Isaiah 2:2

Thus we see that the Saviour Jesus Christ was born to redeem His people Israel; “to give knowledge of salvation unto His people by the remission of their sins.”

Luke 1:77. So we learn from the first Scriptures quoted above that the Son of Man, who came to save the lost, came during the days of His flesh, only to the lost sheep of the house of Israel; that even after His death and resurrection He was exalted to give repentance to the children of Israel. Then after seven years one household of Gentiles was saved. Several years later God opened the door of faith to the Gentiles. That door is still open.

As to what Paul meant, there may be some doubt; but in the year 64 A. D. he wrote to the Colossians that the gospel was preached to every creature which is under heaven whereof I Paul am made a minister.” Colossians 1:23. But let us bear in mind that the truth of Colossians was not known at the time Jesus was born to give knowledge of salvation unto His people. And doubtless you recall his conversation with the Greek woman. It was not meet to give her the children’s bread. Christ said to her, “the children must first be filled.” Mark 7:27, Matthew 15:24. At that time the Gentiles were no people. Romans 10:19. “I was found of them that sought me not.” Romans 10:20. “Salvation is come to the Gentiles for to provoke them (Israel) to jealousy.” Romans 11:11. “At that time ye were without Christ, being aliens from the commonwealth of Israel.” Ephesians 2:12.

It is true that God hath concluded them all in unbelief, that He might have mercy upon all. But as Gentiles, we must never forget the preceding verse: “Even so have these (Israel) also now not believed, that through your mercy they also may obtain mercy.” Romans 11:31 and 32. And read also the thirtieth verse: “For as ye (Gentiles) in times past have not believed God, yet now have obtained mercy through their unbelief.” Israel was cut off that the Gentiles might be grafted in. Romans 11:19.

Thus we see that God's due time for preaching Christ Jesus and His ransom, or the saving Gospel, to the Gentiles was not while Jesus of Nazareth was a man approved of God among Israel, the minister of the circumcision, made under the law. For then He was sent only to lost Israel. Acts 2:22 . . . Romans 15:8 . . . Galatians 4:4. The day of Pentecost was not God's due time for the Gentiles, for at that time and for some years after, it was not lawful for the twelve apostles to keep company or come unto one of another nation. Acts 10:28. The disciples preached to none but Jews only. Acts 11:19. They were compelled to glorify God when Cornelius was saved, but even after that the twelve were to go unto the circumcision. Galatians 2:9. And so far as the record is concerned they confined their testimony to the land of the Jews for twenty or thirty years. God opened the door of faith unto the Gentiles by the hand and mouth of Paul. The day of grace for the Gentiles will last until the fulness of the Gentiles be come in. And then—Then what? "All Israel shall be saved." And then what? "The Gentiles shall see thy righteousness and all kings thy glory, and thou shalt be called by a new name." Isaiah 62:1 to 4. "And the Gentiles shall come to thy light." Isaiah 60:3.

The times and seasons are in God's power and in due time He will restore the kingdom to Israel. Acts 1:6 and 7. When that kingdom shall be restored to Israel, Christ shall sit on the throne of His glory. Matthew 19:28. He will then occupy the throne of David. Isaiah 9:6 and 7. He shall then rebuild the tabernacle of David. Acts 15:16 and 17. The residue of men and Gentiles will be testified to and they will respond. Before that time Israel is to pass through the great tribulation. Out of that great tribulation some Israelites and a great multitude of all nations are to be saved. Therefore, the due time for them is not now. Who would say that today is the due time for those who are to receive the two witnesses in Jerusalem, mentioned in Revelations 11:3?

If it is true that million, have died in heathen lands, to whom no one has testified as to the ransom of Christ Jesus, and though we may feel that it would be a rank injustice to bring them to judgment for not accepting a gospel which they never heard, let us try to reason out or invent some salvation scheme or program for them either as disembodied spirits in another world or brought back to earth in bodies during some dispensation after this day of grace. There is not one Scripture to support such teaching. The Judge of all the earth will do right. But it is not for us to go beyond the Word of God in making up what we might consider an equitable and just arrangement for those who have not had the opportunity and privilege with others of hearing the message of salvation. Remember this statement: "God is love." "The Lord is longsuffering."

In the light of hundreds of other Scriptures, it is difficult to understand how any sincere, faithful, spiritual, intelligent student of the Word of God can accept either the teaching of universal reconciliation or the teaching of reconciliation provided for only a limited number. Most of the Scriptures quoted by both of these groups of interpreters, to support their views, are vague, and, in the light of their contests, do not agree with their interpretations. On the other hand, there are hundreds of Scriptures simply stated, with no uncertain or hidden meaning, but easily understood, that refute and contradict both of the extreme views mentioned. Shall we say then that the Word of God contradicts itself? Certainly not.

If God is omnipotent and omniscient, certainly we believe the Scripture, "known unto God are all His works from the beginning of the world." Acts 15:18. Certainly the Bible clearly teaches God's foreknowledge of all future events, and, because of that foreknowledge, predestination and election. John 6:64. But any child of God, who has carefully studied the character and attributes and acts of God knows that He is the God of all grace; and that He will not arbitrarily foreordain to eternal despair any man. Nor will He exclude from His "whosoever,"

either by a limited atonement or a limited election, any sinner. It may be a consoling and satisfactory belief to interpret the Scriptures to teach that all men will ultimately be saved. But such an interpretation is based largely upon human reason and desire apart from, and contrary to, revelation. God is just and the justifier of sinners. But this justification of sinners is by faith in Jesus Christ. Romans 3:21 to 26. Salvation is the end of faith. If sinners do not believe in this life, there is no suggestion in the Word of God that they will believe for salvation in the life to come.

The Universal Reconciliationists deny the personality of the Holy Spirit, and therefore, in that sense are Unitarians. They also teach that in some age before the Creation of the world the Lord Jesus Christ was created. To orthodox Christians this is rank heresy and contrary to sound Doctrine.

WHAT IS ETERNAL LIFE?

Those who teach universal reconciliation tell us that “eternal” and “everlasting” are mistranslations of the Hebrew and Greek words. They have their own special definition of these words, with great emphasis on the Greek, “aiomios;” which they declare to be “ages” and that these “ages” will end. They do away with eternal punishment, and teach “annihilation.” Some of them teach that Satan himself will ultimately be saved. They endorse the Concordant version of the Bible.

INSIDE BACK COVER

WHAT IS CHRISTIANITY?

In another article we are stating that Christianity is Christ. This is because a true Christian is one who is in Christ. He belongs to Christ. Christ lives in the true Christian. This is something more than the Spirit of the Master. The word “Christian today has a very vague meaning in religious circles. If the question were put to the average “non-Jewish” religious individual, “Are you a Christian?” the answer of many would be, “Yes” or “I think so,” even though the individual had never experienced the Divine transformation of the new birth. The idea seems to prevail that any individual who has respect for the teachings of Jesus is a Christian.

Let us give this definition to Christianity: “Christianity is life, love, and heaven.” All through the Bible God shows that man by nature is a sinner, spiritually dead; that is, dead in trespasses and sin. What he needs is life. Religion will not cause any sinner to live. If a dead sinner becomes religious, he is then twice dead, plucked up by the roots. He then needs to be saved from his sin and from his religion. By nature the sinner is alienated from the life of God. God’s Book plainly tells us that Christ is life; and that the believing sinner, who has Christ, has life.

Receiving Christ, and believing that Christ established the law of life by His death and resurrection, the believing sinner passes out of death into life. His name is then written in heaven. He is waiting for God’s Son to come from heaven to take him back to heaven. The believer will never be at home until he reaches heaven. He can truly sing, “Heaven is my home.”

While here on earth, on the way to heaven, the believer has the Holy Spirit as the earnest of his inheritance; that is, the proof that he is on the way to heaven. The greatest proof that he has the Holy Spirit is the manifestation of the fruit of the Spirit. "Love is the fruit of the Spirit." Love worketh no ill to his neighbor. Love is the greatest of all commandments. Love is the greatest gift. So "Christianity is life, love, and heaven."

BACK COVER

HOW CAN WE KNOW THE WAY

After we have read concerning the divisions and subdivisions in Christendom, we are not surprised that many are perplexed and bewildered in the midst of the religious confusion of the day. Doubtless many are today joining with Thomas to ask the Lord, "How can we know the way?" John 14:5. If you are asking this question, hear the Lord's answer: "I am the way, the truth, and the life; no man cometh unto the Father but by Me." John 14:6.

Christ Himself is the way. He is not a way; or one of many ways to God. Christ is the one and only way to God; to salvation; to heaven.

"BY THE BLOOD OF JESUS, BY A NEW AND LIVING WAY, WHICH HE HATH CONSECRATED FOR US, THROUGH THE VEIL, THAT IS TO SAY, HIS FLESH." Hebrews 10:19 and 20.

A Person is our Saviour and our salvation. A Person is our life-giver and our life. A Person is our Redeemer and redemption. A Person is our righteousness and holiness. A Person is our peace and our hope. That Person is the Lord Jesus Christ, "the Man Christ Jesus," the one Mediator between God and men. By His blood we have been brought nigh to God.

We need nothing more than Christ; nothing less will suffice or avail. To add any religion whatsoever to Christ Himself is to displease God. In Christ dwelleth all the fulness of the Godhead bodily. In Christ are hid all the treasures of wisdom and knowledge. God was in Christ reconciling the world unto Himself. The believer is in Christ. The believer is complete in Christ ; accepted in Christ; without condemnation in Christ; the righteousness of God in Christ. The believer is blessed with all spiritual blessings in Christ. Christ is the superlative need of the world. He is all that you need, but you do need Him. You must have Him, or be lost forever.