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I Cor. 11:19; II Cor. 13:5; I Jno. 4:6.
Contrasting the Spirit of Truth with the spirit of error.
Some quotations from standard writers and leading teachers of the various sects and cults, showing what God has said on the seven fundamentals, and what men are saying now.

I. GOD.

1. Truth. The Word of God. - Personality of God.
God is a Spirit, and they that worship Him must worship Him in Spirit and in truth. (Jno.4:24).

In the name of the Father, and of the Son and of the Holy Ghost. Mat. 28:19.

There is one God, and one Mediator between God and men, the man Christ Jesus (I. Tim.2:5).

God said, "Let us make man in our image." (Gen. 1:26). God said, "Let us go down" (Gen.11:7).

In the beginning God. (Gen.1:1).

Jesus baptized -- Spirit descended -- Father spake. (Mat.3:16,17).

The Lord, He is God; there is none else beside Him. (Deut.4:35).

I am the first, and I am the last; and beside Me there is no God. (Isa. 44:6).

2. Error.

(1). Christian Science.
What is God? God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle.

God is not a person. Principle and its idea are one, and this one is God.

The theory of three persons in one God suggests heathen gods.

God is an impersonal being.

God is divine principle.

God is infinite mind. Mind is God. There can be but one mind, because there is but one God.

Prayer to a personal God is a hindrance.

(2) Spiritism.

God is impersonal. He is creator and sustainer.

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

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Millennium Dawnism - Watch Tower.
International Bible Students - Jehovahs Witnesses

(3). Russellism. -
The doctrine of the trinity of the godhead well suited the dark ages, which it helped to produce.

Trinitarian nonsense, taught by grayhaired professors in theological seminaries.

God is a solitary being from eternity, unrevealed and unknown. No one has existed as his equal to reveal him.

(4) Theosophy. - (Buddism)
An eternal existence beyond human cognition, existence "per se" -- absoluteness or "Beness".
by self
Impersonal force -- impersonal thought, permeating and interpenetrating all things.

To be a theosophist one need only worship the spirit of living nature, and try to identify himself with it.

(5) Mormonism
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.

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 are, 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.

(6) Seventh Day Adventism.
Asserts the Personality of God, and the Trinity of the Godhead.

(7) Modern Theology. - Backslidden christianity
The Absolute.
God, infinite and eternal energy -- not a person.
God -- the first cause.
God has no existence apart from the universe, and never had. The latter is eternal. There never has been a creation.
It is only as we read God in the universe that we can know anything about him. The whole cosmic process is one uprising of the being of God, from itself to itself.
With what God have we to do except the God who is eternal man? Essentially God is man -- the fount of humanity.
From matter and force comes intelligence, and from these come morality and religion.

II. JESUS CHRIST.

1. Truth. - The Word of God.

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The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (Jno. 1:14).

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him. (Jno.1:18).
He was in the beginning with God. (Jno. 1:1).
When as Mary, His mother, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. (Mat. 1:18).
A virgin shall conceive, and bear a Son, and shall call His name Immanuel. (Isa. 7:14).
In Him are hid all the treasures of wisdom and knowledge. (Col. 2:3).
God manifest in the flesh. (I. Tim. 3:16).
Declared to be the Son of God with power by the resurrection from the dead. (Rom. 1:4).
If Christ be not raised, your faith is vain. (I Cor. 15:17).
Ever liveth to make intercession. (Heb. 7:25).
This same Jesus so come in like manner as ye have seen Him go into heaven. (Acts 1:11; Jno. 14:3; I Thes. 4:13-18).

2. Error.

(1) Christian Science.

The virgin mother conceived this idea of God, and gave to her ideal the name Jesus. Jesus was the offspring of Mary's self-conscious communion with God.
Christ is the impersonal Savior.
To accomodate Himself to immature ideas of spiritual power. Jesus called the body "flesh and bones". These utterances show the concessions He was willing to make to popular ignorance.
Jesus Christ is not God, as He is said to have declared.
Christ is a divine ideal.
His resurrection was spiritualization of thought -- material belief yielding to spiritual understanding.
Jesus, as material manhood, was not Christ.
Jesus cast out evil spirits, or false beliefs.

(2). Spiritism.

Christ Himself was nothing more than a medium of high order
The teaching of spirits supersedes, and is an advance upon, the teachings of Christianity.
Jesus Christ was not divine. He is now an advanced spirit in the sixth sphere. He never claimed to be God manifest in the flesh, and does not at present.
Jesus 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".

(3). Russellism.

The man Jesus is dead -- forever dead.
Jesus Christ was a man -- neither more nor less. His human existence ended on the cross. It was necessary, not only that the man Jesus should die, but just as necessary that he should never live again, should remain dead to all eternity.

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Before our Lord came into the world He was created an angel, and none other than the arch-angel Michael.
The man Christ Jesus never rose from the dead.
The man Christ Jesus suffered in the most absolute sense of the word -- everlasting destruction.
We know nothing about what became of Jesus' body -- whether it was dissolved into gases, no one knows.
Jesus was not a combination of two natures, human and divine. When he was in the flesh he was a perfect human being, nothing more.
His human body may be somewhere kept as a grand memorial, having been supernaturally removed.

(4). Theosophy.
Jesus gave to the world fragments of teaching of value as basis for world religion, as did men like Buddha, Confucius, Plato, Pythagoras, etc.

(5). Mormonism.
Jesus, the son of Adam (Adam God) 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 descendant of Christ.
Christ was a descendant of David, by his plural wife Bathsheba, and if David had not been a polygamist there would have been no redeemer.
Jesus was not begotten of the Holy Ghost.

(6). Seventh Day Adventism.
Asserts the Divine Sonship of Christ.
Christ returned in 1844, not to earth, but to the sanctuary (somewhere in heaven). He is engaged in examining the sins committed by his people.

(7). Modern Theology.
An idyllic figure.
The flower of humanity.
The world's greatest ethical teacher.
A man so good his deluded followers took him for a god.
Jesus was divine -- and, in the same sense, all are divine. The spark of divinity only needs to be fanned into a flame.
In Christ humanity was divinity, and divinity was humanity.
The recorded miracles of Christ are merely legendary exaggerations of events that are entirely explicable from natural causes.
Jesus spoke in accommodation with the ideas of his contemporaries, and held the current Jewish notions.
Those who record the virgin birth were doubtless influenced by pagan fables, thinking thus to secure for him the honor of celestial paternity.
A virgin birth, and a literal resurrection, are no essential part of Christian faith.
Christ was a master product of evolution.

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"Whoso 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". (II Jno.9)

III. THE HOLY SPIRIT.

1. Truth. The Word of God.
When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, He shall testify of Me. (Jno. 15:26).
When He is come, He will convict the world of sin, and of righteousness, and of judgment (Jno. 16:8).
When He, the Spirit of truth, is come, He will guide you into all truth. (Jno. 16:13).
The Comforter, which is the Holy Ghost, He shall teach you all things (Jno. 14:26).

2. Error.

(1). Christian Science.
In the words of St. John "He shall give you another Comforter, that he may abide with you forever." This Comforter I understand to be Divine Science.
Our Master said, "But the Comforter shall teach you all things" -- when the Science of Christianity appears it will lead you into all truth.
Genesis, wherein the spirit is supposed to co-operate with matter in constructing the universe, is based on some hypothesis of error.
"The Science of being shows it to be impossible for infinite Spirit or Soul to be in a finite body.

(2). Spiritism.
Denies the personality of the Holy Spirit.

(3). Russellism.
An influence of power exercised by the one God.
Denies all being and personality to the Holy Spirit.

(4). Theosophy.
No statements made concerning the Holy Spirit.

(5). Mormonism.
Ethereal substance diffused through space.
The purest, most refined of substance.
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).

(6). Seventh Day Adventism.
Asserts the Divinity and Personality of the Holy Spirit.

(7). Modern Theology.
The impulses to righteousness that come to men.
Influences emanating from God.
"There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord

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that bought them, and bring upon themselves swift destruction". (II Pet. 2:1).

IV. SIN.

1. Truth - The Word of God.
Sin is the transgression of the Law. (I Jno, 3:4).
All unrighteousness is sin. (I Jno. 5:17).
Whatsoever is not of faith is sin. (Rom. 14:23).
To him that knoweth to do good, and doeth it not, to him it is sin. (James 4:17).
Sin -- because they believe not on Me (Jno. 16:9).
All have sinned, and come short of the glory of God. (Rom. 3:23).
There is none righteous, no, not one. (Rom. 3:10).
In sin did my mother conceive me. (Ps. 51:5).
The heart is deceitful above all things, and desperately wicked. (Jer. 17:9).
If we say that we have not sinned, we make Him a liar, and His Word is not in us. (I Jno. 1:10).
If we say that we have no sin we deceive ourselves, and the truth is not in us. (I Jno. 1:8).

2. Error.

(1). Christian Science.
Man is incapable of sin.
Whatever indicates the fall of man is the Adam dream. Sin, sickness and death are not ideas, but illusions.
Man cannot sin, inasmuch as he derives his essence from God, and possesses not a single original and underived power.
To get rid of sin is to divest sin of any supposed mind or reality.
So long as we believe that a soul can sin, we can never understand the science of being.

(2). Spiritism.
Man never had a fall.
Whatever is, is right. Evil does not exist. Evil is good.
No matter what man's path may be, good or bad, it is the path of divine ordination and destiny.
A lie is the truth intrinsically; it holds a lawful place in creation; it is a necessity.

(3). Russellism.
Death, extinction of being, is the wages of sin. During the millennium the spirit will be resurrected, and given a second chance or trial for everlasting life.
Each does not die now for his own sin, but for Adam's sin -- "In Adam all die". The day in which every man shall die for his own sin only, is the millennial, or restitution day.

(4). Theosophy.
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.

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Man's spirit is transmigratory, and its bad or good conduct determines the body it will have in each successive birth.
The only freedom from sin is to become entirely lost in meditative contemplation.

(5). Mormonism.
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 posterity.

(6). Seventh Day Adventism.
Jesus is now examining the sins of the believers, and prevails upon the Father to blot them out. When he is finished investigating, he takes these pardoned sins, and puts them on Satan.
Satan will bear all our sins, as a scapegoat, into oblivion, where he will be annihilated with them still upon him.
Sinners will be damned, and punished with the devil for 1,000 years, and then annihilated.

(7). Modern Theology.
Man is under a process of evolution, which has neither beginning nor end. He is a passing form of universal energy without free will.
If man ever had a fall, it was a fall upward, rather than downward.
Man's present moral condition is due to his failure to rise out of animalism.
A thing is only seen to be evil when the capacity for good is present and unsatisfied. Evil is not a principle at war with good.

V. REDEMPTION.

1. Truth. - The Word of God.
The blood of Jesus Christ, His Son, cleanseth us from all sin. (I Jno. 1:7).
My blood which is shed for the remissions of sins. (Mat. 26:28).
Redeemed by the precious blood of Christ. (I Pet. 1:19).
Redemption through His blood. (Eph. 1:7).
Washed us from our sins in His own blood. (Rev. 1:5,6).
Without the shedding of blood there is no remission (Heb.9:22).
Made peace through the blood of His cross. (Col. 1:20).
Made nigh by the blood of Christ. (Eph. 2:13).
Every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins, but this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God (Heb. 10:11-14).

2. Error.
(1) Christian Science.
The blood of Jesus Christ was of no more avail, when it was shed upon the cursed tree, than when it was flowing through his veins in daily life.
One sacrifice, however great, is insufficient to pay the debt of sin.

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They saw him after His crucifixion, and learned that he had not died.
The efficacy of the crucifixion lies in the practical affection and goodness it demonstrated to mankind.
The atonement requires constant self-~~emulation~~ on the sinner's part.
That God's wrath should be vented upon his beloved son is divinely unnatural.

(2). Spiritism.
There is no atoning value in the death of Jesus Christ.
Jesus was a Jewish religious enthusiast, and came to an untimely death.
Salvation by a vicarious atonement is a wicked and soul-destroying delusion.

(3). Russellism.
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 was not his 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.

(4). Theosophy.
An ordinary being must pass through some 800 incarnations before he can complete his purification from sin.

(5). Mormonism.
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.

(6). Seventh Day Adventism.
A substitute was accepted in the sinner's stead, but the sin was not cancelled by the blood of the victim. By the offering of blood, the sinner simply acknowledges the authority of the law, and expresses his desire for pardon. Christ, at His ascension, began pleading His blood before the Father in behalf of believers, but their sins remained upon the record until 1844 (end of the 2,300 days of Daniel). He then en-

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tered the sanctuary to begin the work of investigating sin. The sins of the penitent will finally be borne by Satan, who is the author of sin.
When the work of atonement in the heavenly sanctuary has been completed, the sins of God's people will be laid upon Satan. He will be declared guilty of all.

(7). Modern Theology.
Every man must atone for his own soul.
The "slaughter house religion" belongs to the dark ages.
The "gospel of gore" is an entirely outworn dogma.
Why should God require the sacrifice of His Son before He could feel Himself free to forgive His erring children? Nothing of the kind was needed.

VI. SALVATION.

1. Truth - The Word of God.
As many as received Him to them gave He power to become the sons of God, even to them that believe on His Name. Jno. 1:12.

Ye must be born again. (Jno. 3:7).
He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God. (Jno. 3:18,36).

Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Ghost. (Tit.3:5)

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. (Eph. 2:8,9).

Justified freely by His grace through the redemption that is in Christ Jesus. (Rom. 3:24).

This is the work of God that ye believe on Him whom He hath sent. (Jno. 6:29).

Christ is the end of the law for righteousness to everyone that believeth. (Rom. 10:4).

2. Error.

(1) Christian Science.
Final deliverance from error is not reached by pinning one's faith, without works, to another's vicarious effort.
God created all through mind, and made all perfect and eternal. Where, then, is the necessity for re-creation?

(2). Spiritism.
In the spirit world souls do wrong as they did here. They reap what they sow, but are gradually purified and blessed.

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Man becomes his own savior.
Man is made better in this life by intercourse with spirits.

(3). Russellism.
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.

(4). Theosophy.
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 moulding 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.

(5). Mormonism.
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. Also marriage by proxy (for dead)
The living may be baptized for the dead. Living saints should get their genealogies that their ancestors may have vicarious baptism.

(6). Seventh Day Adventism.
The keeping of the law is necessary to salvation. The law of Moses was never abrogated. (done away) II Cor. 3
Believers who fail in observing the Sabbath (Saturday) are lost. If you do not keep it you are disloyal, Christ will blot out your name from the Book of Life, and you will be lost eternally.
When Christ finally comes to earth, only the 144,000 will be saved, and these will be Sabbath-Keepers, who are the only ones who do not have the mark of the beast upon them.
Salvation means keeping the law.

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(7). Modern Theology.
Consecrated Christians are too busy about deeds of love and justice to give thought to their own selfish salvation.
Universal fatherhood of God, and common brotherhood of man. (All children of God)
What does God require of a man but to be good; and do good?
God is the God and Father of all, through all, and in all.
The incarnation of God is not limited to one life only.
All are sons of God, and will eventually be saved.

VII. RETRIBUTION. - Future (Preach with love!)

1. Truth - The Word of God.
Many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. 12:2.
After death the judgment. (Heb. 9:27).
I saw the dead, small and great, stand before God-- judged according to their works. (Rev. 20:12).
Death and hell were cast into the lake of fire. This is the second death. Whosoever was not found written in the Book of Life was cast into the lake of fire. (Rev. 20:14).
Fire that shall never be quenched. (Mk. 9:43).
The Lord Jesus revealed from heaven-- in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction (II Thess. 1:7-10).

2. Error.
(1) Christian Science.
No final judgment awaits mortals.
Hell-fire and judgment are the ravings and imaginations of mortal error.
It is the sense of sin that will be lost, and not the sinful soul.
The judgment day comes hourly and continually.

(2). Spiritism.
Hell does not exist, and never will.
All spirit people of wisdom, knowledge and love know that there is no hell and no devil, no resurrection -- no judgment.

(3). Russellism.
All who die without Christ will have another chance. They will have the gospel preached to them, and if they do not then wish to accept the invitation, they will be annihilated.
The "second death" is extinction.
God is too good to sustain an existence so useless and injurious to itself.
It is absurd to suppose that God would perpetuate existence forever in torment.
The millennium is to bring the restoration of all mankind, and everything earthly, from Adam and from creation down.
God's plan is to give mankind a full appreciation of the curse in order that when the blessing comes upon all, they

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may forever have decided upon the unprofitableness of sin. The penalty of wilful disobedience, after a second trial, will be the second death from which there will be no release -- no further trial.

(4). Theosophy.

At death, the physical body and the "astral double" disintegrate together, the vitality returns to universal life, the passional 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 re-entry of the consciousness into the embodied condition again.

After 70,000,000 years of successive incarnations, the spirit may lose consciousness.

(5). Mormonism.

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.

(6). Seventh Day Adventism.

All who worship on Sunday have the mark of the beast, and will be eternally damned.

All churches, except the Adventist, are "Babylon", and will be rejected by God.

Souls sleep after death until the thousand years when Satan and his followers will be on earth. Adventists at Christ's coming to earth will be translated.

After Satan and his followers have been on the desolate earth for 1,000 years, they will be annihilated.

It is unreasonable that God should allow sinners always to exist as a blot on his creation. They will be annihilated after 1,000 years.

(7). Modern Theology,

God, angel or man could not be happy in heaven if a single human being was suffering in hell.

There is no far-off judgment day, and no judge external to ourselves.

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VIII. CHRISTIAN SCIENCE.

1. The Founder. see life sketch

Mary Baker Eddy (1821-1910), the founder of the Christian Science Church, was born at Bow, near Concord, N. H. At an early age she was received into membership into the Congregational Church, in spite of her inability to subscribe to its doctrinal beliefs. This membership was retained until she founded her own Church. Her marriages were in 1843 to George W. Glover, who died one year later, and in 1877 to Dr. Asa G. Eddy, who was associated with her in Christian Science.

In 1866, while suffering from an accident, she developed her doctrine as to healing. She traced all physical effects to a mental cause. All causation was Mind, and every effect was a mental phenomenon. After ten years of pondering over her discovery, and perfecting its statement, she produced, in 1875, her "Science and Health, with Key to the Scriptures", which is the text-book of Christian Science. It has gone through numerous editions, and has been translated into German and French. Christian Science is based on the proposition that God is all, and that God is infinite Spirit and Mind, the only actual reality, and hence cannot be comprehended by material senses. God is further defined as Life, Truth and Love. Since God is infinitely good, He has not created any form of evil, and that sin, sickness and death are errors of the human (mortal) mind, and not real. It teaches that the Divine works of Jesus were a manifestation of Divine, natural and scientific law operative through all time, and that this law of God, expressed in human affairs, heals the sick.

In 1879 Mrs. Eddy organized the Church of Christ, Scientist. In 1892 this was reorganized as "The First Church of Christ, Scientist", in Boston, Massachusetts. This is known as "The Mother Church", and, of this, she was the Pastor for several years. In 1881 she opened, in Boston, the "Massachusetts Metaphysical College". She founded three periodicals:
"Christian Science Journal" (Monthly),
"Christian Science Sentinal" (Weekly), and
"Christian Science Monitor" (daily).
For a number of years she lived in comparative retirement, at Concord, N. H. In 1908 she went to a suburb of Boston, where she remained until her death, December 3, 1910.

2. The Teaching.

(1) Three main teaching.

a. ~~Principle.~~
Divine Mind, God, Love, Truth. "The absolute allness of God".

b. Mortal Mind.
Error, illusion, nothingness. There is no sickness, no pain, and no physical body, except as illusions.

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c. Demonstration.
Get yourself to believe these ideas, and to affirm that they are true, and to act accordingly.

(2). The denials of Christian Science.

a. Christian Science denies the Word of God.
Denies that the Bible is authentic, fully inspired and infallible Word of God. Mrs. Eddy says, "The Bible has been my only authority", but her teaching reveals that she only pretends to agree with the Bible, that she might, on the Bible's reputation, gain acceptance for her own system of teaching. (Isa. 8:20; II Tim. 3:16; II Pet. 1:21.) While she says that the Bible was her only authority, yet she states that so many errors have crept into the Bible, that it can no longer be accepted as the truth. When a Scriptural statement is in contradiction to a statement of Christian Science, she claims the mistake is on the part of the Bible.

b. Christian Science denies the Personality of God.
"God is principle, and impersonal Being." "As this principle is all, and is good, there is not anything that is not good. Things which appear to be evil, are not real. They simply appear." The Bible declares that God is the Author of all law. How, then, can He, Himself, be a law or principle? The Bible declares that God is a Person, able to will, to speak, and to act (Gen. 1:1; 3:9; Jer. 18:7,8). In Peter's great confession Jesus said that "It was revealed to Peter by His Father which is in Heaven" (Mat. 16:16).

c. Christian Science denies the doctrine of Christ.

(a). Denies His Incarnation.
Christian Science claims that Jesus was merely an idea, "The offspring of Mary's self conscious communion with God" (Mat. 16:16; Lu. 1:30-35). Our Lord Jesus Christ was "In the beginning with God" (Jno. 1:1, "Before the world was" Jno. 17:5. He was the eternal Son. Then "In the fulness of time He was made flesh, and dwelt among us" (Jno. 1:14; Gal. 4:4) This was in order to become our Saviour. Christian Science teaches that Jesus was only the human part of Christ. If that were true, then only Jesus could have suffered and died on the cross, for Jesus only had a body, and, after death, Jesus would always have been called Christ (Mk. 15:32; Acts 1:11; 2:32; 3:26; I Thes. 1:10; Heb. 4:14; 9:14, 28; I Pet. 1:18,19). From these references we find that Christ suffered and died upon the cross, and that Jesus arose from the dead, was glorified, and is now exalted as our present Saviour. Jesus and Christ are one and the same Person (Jno. 20:31; Acts 2:36; Rom. 2:16; Heb. 10:10; I Jno. 4:1,3).

always answered by a scripture.

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(b) Denies His Diety.
"Jesus was not God's Son any more than every man is God's son (Mat. 16:16; Jno. 1:18; 10:30; Col.2:9).

(c) Denies His atonement.
Christian Science denies that Christ's death was an atonement for sin. "The efficacy of the crucifixion lay in the practical affection and goodness that it demonstrated for mankind. The material blood of Jesus was of no more worth when it was shed upon the cross than when it flowed in His veins in daily life. He came to save men from believing that they were sinners. Man is already perfect" (Isa. 53:5; Rom. 3:23, 26; Gal. 1:1,3,4,8; Eph. 1:7; 2:8,9). The Bible teaches redemption through the blood. The basis of nearly all false teaching is the denial of salvation through God's grace. Man wants to save himself.

(d) Denies His Resurrection.
To accomodate Himself to immature ideas of spiritual power, Jesus called His body 'flesh and bones'". Jesus told His disciples to "look and to feel" (Lu. 24:39). Our salvation depends on acceptance of Christ's resurrection (Rom. 10:9, 10). "If Christ be not raised, we are yet in our sins" (I.Cor. 15:15-21). Christ's own word (Rev. 1:18).

(e) Denies His Ascension.
"The eternal Christ, and corporeal (bodily) Jesus continued until the Master's ascension, when the human concept of Jesus disappeared, while His spiritual self, the Christ, continued to exist". Acts 1:9-11; Heb. 4:14; 7:22, 25.

(f) Denies His Second Coming. Christian Science teaches that the second coming of Christ is the awakening from illusion to the truth. (Acts 1:11; I. Thes. 4:14-17. Does that sound like an awakening from an illusion? It sounds like a very real event, which we shall witness soon. Rev. 1:7

d. Christian Science denies the doctrine of sin.
"Man was, is, and ever shall be, perfect." This was taught by Hinduism. India, where the sacred Temples are filled with immorality, is the result of this doctrine (Mat. 7:16, 20.) (Gen. 6:5; Ezek. 18:4; Rom. 3:23; I Tim. 1:15; I Jno. 1:10).

what is object of preaching them?

e. Christian Science denies the Holy Spirit.
"This Comforter I understand to be Divine Science". (Jno. 14:16,26; 15:26). Christian Science is impersonal but the Holy Spirit is a Person, able to will, to hear and to speak (Jno. 16:7; Acts 5:3,4). The Holy Spirit is God (Acts 5:3,4). Mrs. Eddy imparted Divine Science, which she claimed was the Holy Spirit, for the sum of $800. for 12 lessons. (Acts 8:18, 20). Would we read

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I Cor. 3:16 "Know ye not that ye are the Temple of God, and that Christian Science dwelleth in you"?

f. Christian Science denies the existence and personality of Satan.
"The devil is the unreal evil of false and mortal mind." Jesus, then, was tempted by the false beliefs of His own mind (Mat. 4:1-11). How, then, could He be Divine? (Job 1:8-12; 2:2-6). God talked with the devil. (Jno. 8:44; I Pet. 5:8,9; Rev. 20:10).

g. Christian Science denies the reality of angels. They are only the pure thoughts of God (Gen. 19:11; Mat. 13:49; 28:2-4; Acts 1:10,11; 12:7; Jude 6).

h. Christian Science denies the privilege and power of prayer.
Prayer is petitioning God to do some definite thing by means of His supernatural power. In Christian Science "Prayer is not petition, but simply an affirmation. Prayer to a personal God is a hindrance, and may lead into temptation. God is not moved by the breath of prayer to do any more than He has done already. Sin, sickness, death and sorrow are due to a perverted imagination. Correct the imagination, and they will disappear." (II Ki. 20:1-6). Would it be a hindrance to have sins forgiven? (I Tim. 1:9), or our sicknesses healed? (James 5:14-16:. How could "the effectual fervent prayer of a righteous man, that availeth much, (James 5:16) lead into temptation?

i. Christian Science denies death.
"Man is immortal, and the body cannot die." (Jno. 11:14; Heb. 9:27).

j. Christian Science denies future judgment. That "no future judgment awaits mortals" might be good news to sinners, but the denial does not change the fact (Heb. 9:27; Rev. 12:15). Why did God so emphasize sin and its consequences if "man was, is, and ever shall be perfect?" (Ezek. 18:4; Rom. 3:23; I Jno. 1:10.)

The question is asked, "What is the power of Christian Science"? Also, "Why are its Churches full?" "Are the sick really healed?" The power of Christian Science is the power of Satan. It is one of his master strokes. He has seen the weakness of the professing Church, that it was "having a form of godliness, but denying the power thereof." He entered, with his false teaching, into the place the Church should have filled with Christ's true teaching. While the Church has slept, he has not. Many of the healings credited to Christian Science are not real healings. Why? Satan has power to inflict disease, and he has power to lift that disease, if it will further his cause of deception. The purpose of Satan is to keep people from coming to Christ. He permits, even aids, people to be good, kind and moral, if only he can keep them from realizing their need of a Saviour.

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It is very difficult to reach one who has accepted the teachings of Christian Science, for, in accepting it, one has denied the Bible and its message. When the devil has a person in the grip of one of these false cults, he is loath to allow him to escape. But God can work that miracle. There are many people who are not really ensnared, but who are still considering the value of its message, and wondering if it be true. They are many people, who call themselves Christian Scientists, who have practically no knowledge of what this Science (so-called) (I Tim. 6:20) teaches. Many have seen from the Bible that Christ healed while on earth, and they have heard that there is healing in Christian Science. It is with those who have not really accepted that we still have opportunity. To this class it is our duty to show wherein Mrs. Eddy's teaching is in absolute contradiction to God's Word, and to pray that the Holy Spirit may quicken that Word to their hearts. As Mrs. Eddy said that she accepted the Bible, we may use this statement of hers as our opening to reach any who profess to be her followers.

Test. Thurs.

IX. SPIRITISM.

1. What is Spiritism?
   An attempt to hold communion with the spirits of the dead.
   (1). Satan's counterfeit. (Acts 16:16; II Cor. 11:14; Eph.6:12)
      a. Form of godliness. (II Tim. 3:5).
      b. Miracles. (Rev. 16:14).

   (2) Allied subjects.
      a. Familiar spirits. (Lev. 19:31, 20:6, 27; Deut. 18:11; I Sam. 28:3, 7-9; II Ki. 21:6; 23:24; I Ch. 10:13; II Ch. 33:6; Isa. 8:19; 19:3; 29:4).
      b. Sorcery.
         Ex. 7:11; Isa. 47:9,12; 57:3; Jer. 27:9; Dan. 2:2; Mal. 3:5; Acts 8:9,11; 13:6,8; Rev. 9:21; 18:23; 21:8; 22:15).
      c. Soothsaying. (Isa. 2:6; Dan. 4:7; 5:7,11, Mic. 5:12; Acts 16:16)
      d. Witchcraft.
         Practice of bewitching by casting a spell. The power sometimes emanates from the individual, as in the "evil eye", but usually requires ceremony or incantation to fix the spell. The bewitched person becomes possessed, sick or dies. It implies cooperation of demon spirits. The witch derives power by covenanting with Satan, who, in turn, confers the power. (Ex. 22:18; Deut. 18:10; I Sam. 15:23; II Ki. 9:22; Mic. 5:12; Nah. 3:4; Acts 8:9,11; Gal. 5:20.)
      e. Wizards.
         (Lev. 19:31; 20:6,27; Duet. 18:11; I Sam. 28:3,9; II Ki. 21:6; 23:24; II Ch. 33:6; Isa. 8:19; 19:3).
      f. Divination.
         (Num. 22:7; 23:23; Deut. 18:10;; II Ki. 17:17; Jer.14:14; 27:9; 29:8; Ezek. 12:24; 13:6,7,23; 21:21-23; Acts 16:16.
      g. Enchantment.
         (Ex. 7:11,22; 8:7,18; Num. 23:23; Deut. 18:10.
      h. Fortune telling.
      i. Clairvoyance.
         A power of discerning, while in a hypnotic state, objects not perceived by the normal senses. An abnormal state

of consciousness, in which powers are retained to guide speech and conduct, yet without normal memory. An alleged power to see beyond the range of human vision, or through opaque objects. It is a widespread tradition, and is connected with the more ancient notion of the possession of supernatural powers by favored individuals. The notion was revived in connection with the practice of mesmerism, and of Spiritism.

j. Palmistry.
The alleged act of reading a person's character and future from the relation of the lines, creases and form of the palm of the hand. The "mounts" of the hand, and the "lines" in the palm, are made to tell the story of individual destiny. The "mounts" are the elevations at the base of the fingers and thumb, and in the palm from the little finger to the wrist. They are named for the planets, seven in number. When well developed the mounts indicate the possession of the qualities associated with the respective planets. The "lines" are: line of life; line of heart and line of head. This is the general basis upon which Palmistry builds its supposed science.

k. Conjuring.
Deceptive appearances, which seem to contradict the laws of nature, but are due to sleight of hand and mechanical devices. Two other features enter. One is the quick and skilful movements by which what is done is concealed. The other is the psychological factor of inducing the spectator to make false inferences by misdirecting his attention. Conjuring indicates considerable knowledge of tricks of deception. It shows how readily the mind is deceived; a trick appears miraculous; and the mechanism remains undetected. Conjuring is the successor of sorcery.

l. Necromancy.
Black art. The exercise of powers acquired by contact with evil spirits. (Deut. 18:11).

m. Occultism.
A type of learning which seeks knowledge of the hidden or supernatural world. The study aims to confer a knowledge of the mysterious, and the control of forces beyond those of common observation. It is supported by the idea that the secrets of nature must be guessed like a riddle. It carries the general tradition of the Orient (Babylon, Egypt and India), and of stages of insight gained by rising above the limitations of the human senses. With this is combined the reading of signs, and the control of fate, of which Astrology is the best type. The underlying idea is of penetrating the secrets of hidden forces, by the aid of spirits. Another is Theosophy, as practiced by Madame Blavatsky. She revived the idea of special exclusive learning. The practical demonstration was in the nature of miracles defying the laws of nature, as giving answers to sealed questions. These have been proved to be accompanied by fraud. The tendency to turn to the abstruse, mystic and exclusive interpretation of the realities of nature is and interesting habit of the mind, and is responsible for

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the continuation of occultism.

n.Crystal gazing.

o.Magic.

Aaron cast down his rod before Pharaoh, and it became a serpent. Evidently Pharaoh had demanded proof of his Divine mission. Then Pharaoh called his magicians to find out if this act of Aaron's was really an act of Divine power, or merely a feat of magic. Pharabh's magicians acted by the power of Satan, resisting Moses and Aaron, and, by enchantment, counterfeiting true miracles. The chief were Jannes and Jambres (II Tim. 3:8). They wrought no true miracle, but only in appearance to cause rods to look like, or move like, serpents, or by a sudden and secret substitution of real serpents, and removal of the rods. The magicians of Egypt of the present day are expert in charming serpents, and, by pressing just back of the head, render them stiff and immovable, thus seeming to change them into rods. They conceal real live serpents in their clothing, and, by act of magic, produce serpents stiff and straight as rods. When Jannes and Jambres were called in they had time after the summons to make preparations, and they succeed in their enchantments to practice an illusion on these senses. But "Aaron's rod swallowed their rods". They were not prepared for that, and they lost their rods, which were real serpents. Pharaoh's heart was hardened, for he believed that Aaron was only a magician, though the secret of his act was unknown to his own magicians. Pharaoh believed that the power of his magicians was equal to that of Moses and Aaron. Till the third miracle of judgment they had not acknowledged anything Divine or supernatural in anything that Moses or Aaron did. (Gen. 41:8,24; Ex. 7:11,22; 8:7, 18, 19; 9:11; Dan. 1:20; 2:2, 10; 4:7; 5:11).

p.Exorcism. (Acts 19:13-20). Trying to cast out spirits

q.Charming. (Deut. 18:11; Isa. 19:3).

r.Dreams. (Jer. 27:9; Dan. 2:2,7,9, 10; 4:7; 5:7.)

s.Astrology. What is known as "Natural Astrology" requires accumulation of considerable range of astronomical knowledge. As to "Judicial Astrology" the motive that supports it is of prediction and control of human fate. Superstition is inherent in the underlying idea of the system. Its practice includes determination of fortunate days for various enterprises, fixing site of buildings, prophesying issue of events, prescribing medicines according to astrological affinities, diagnosing disease by means of relation of several parts of the body to the positions of the planets, and, most prominent, the casting of horoscopes. All of these practices were determined by the zodiac, which was the name given to that part of the heavens, containing the paths of the sun, moon and principal planets. It was divided into twelve portions, by referring to the constellations. The underlying conception of Astrology is that the causes and appearances of the heavenly bodies exert a moral or prophetic influence upon the earth and its inhabitants. Divining and prediction is its chief function. It has degenerated to fortune telling and pretense. (Isa. 47:13, 14; Dan. 1:20; 2:2,10; 4:7; 5:7,11,15).

t.Star gazers. (Isa.47:13).

u.Monthly prognosticators. (Isa. 47: 13).

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v. Observers of times. (Deut. 18:10; II Ki. 21:6; II Ch.33:6)

2. History of Spiritism.
(1) Ancient
a. Egypt
b. Babylon (Exek. 21:21).
c. Israel
d. China.
Has been in Buddhist Temples in China for centuries.

(2) Modern
This grew out of disturbances in a home in Hydesville, New York, in 1848. The disturbances appeared in the presence of two Fox sisters, and consisted of rappings, and mysterious moving of objects. The movement grew rapidly to enormous numbers. Mediums appeared everywhere, and seances were held at which sitters sought to communicate with deceased relatives. Seances took the form of movements, apparently without physical contact, of table tipping, of floating objects, of communications through mediums, of writing on sealed plates, and of a variety of startling performances which mediums had devised. At the present time Spiritism has many followers, and an ever increasing influence, which shows clearly that we are in "the latter times" (I Tim. 4:1).

3. Methods of Spiritism. (7)
All of which are methods of Satan.
(1). Lying - (Jno. 8:44).
a. Lying words. Acts 5:3).
(a) False prophets. (I.Ki. 22:22; Isa. 30:10; Jer. 14:14; 23:26; Mat. 24:11; Acts 13:6; II Cor.11:13; I Jno. 4:1).
(b) False information. (Jer. 27:9; Ezek. 12:24; 13: 6,7). Spiritists always tell of a place of bliss, and joy for all, but never of punishment for sin. Supposed communications from deceased relatives always are, "I am well and happy".
b. Lying wonders. (Mat. 24:24; II Thes. 2:9; Rev. 13:14).

(2). Deceit. (II Tim. 3:13).
a. Being deceived. (Prov. 20:17; Isa. 44:20; Jer. 14:14; Dan. 2:2; Mk. 7:21,22; II Tim. 3:13).
b. Deceiving. (Acts 8:9,11; Eph. 4:14; II Thes. 2:10; II Tim. 3:13; I Jno. 3:7; II Jno. 7; Rev. 12:9; 16:18; 18:23).

(3). Fraud. Investigations under the auspices of the "Seybert Commission", 1888, by the Commission of the "Society for Psychological Research", and by investigations with a knowledge of conjuring, the character of most of the manifestations was analyzed. Mediums were detected in frauds of the most flagrant character, and the many failures were attributed to unfavorable and skeptical conditions of people present. Fraud of the mediums is equalled by the self delusion and credulity of the people. Investigations proved the results to be nothing but

shrewd tricks. In some cases there were confessions of fraud. Motives for the frauds are: money, desire for notoriety, and interest in deception. In such tricks as writing on slates the whole effect depends upon the illusion of the sitter that he has had constant sight of the slates, or upon the failure to detect the substitution of a prepared slate, or upon the actions of the table to serve as a screen while the message is being written under the table. A dim light, an expectant atmosphere, and a credulous sitter is all that is sufficient. Releasing from ties and knots proves nothing but the skill of the medium. It proves how elusive fraud may become, how great the skill necessary in order to deceive, and how credulous the mind is to mere tricks. The mysterious moving of objects, writing on slates, answering questions in sealed envelopes, and spirit photos were all proved to be fraud. Expert knowledge is required to detect fraud.

(4) Seduction. Ezek. 13:10; I Tim. 4:1; II Tim. 3:13; I Jno. 2:26

(5) Suggestion. When a lecturer moves his hands open and shut like a pair of pincers some responsive people will yawn. The purpose of suggestion is to induce belief. Illusion is the after effect of suggestion.

(6) Resist the truth. (Acts 13:6,8; II Tim. 3:8)

(7) Darkness

4. Error of Spiritism.

(1) Spirit of error. (I Jno. 4:2,3,6).

a. Spirits of the dead do not communicate with the living.

(a). David. (II Sam. 12:23).
(b). Job. (Job 7:9,10)
(c). Rich man and Lazarus. (Lu. 16:19-31).
If the rich man, himself, had been free to return he would not have asked for Lazarus to be sent to his relatives.
(d). Paul. (II Cor. 5:6,8; Phil. 1:21-24).
If Paul could have returned to the people with whom he had worked, and could have talked with them, and instructed them after his death, he would not have said, "To abide in the flesh is more needful for you". With his added knowledge, which he would have had, when he returned, he could have been of much more help to them.
(e). Samuel and Saul. (I Sam. 28:3-25). Did Samuel appear to Saul? Spiritists say that he did. If he did then we have no right to say that mediums do not have power to call up the spirits of the dead. Whether God, for His own purpose, at that time, and contrary to His usual methods, did have Samuel come, or whethere there is some other explanation which we do not know as yet, or whether Saul had a vision in which Samuel spoke to him, we cannot tell. There are difficulties in any explanation. If it were an evil spirit impersonating Samuel, the Bible would have said,

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"The spirit said", instead, of "Samuel said". The witch of En-dor was startled, and cried out that Saul had deceived her. Something had taken place which she had not expected, and she was wholly taken by surprise. Something real must have been manifested, for she expected to materialize a false spirit. No spiritist medium has power to bring back any of God's children. If Samuel did appear, he did not come because the medium called him up, but because God sent him. God overruled many things with Balaam, and spoke through him things which he did not intend to say. He made four distinct predicitions of the coming of Christ. Samuel had often warned Saul. Could it have been like the quails which God sent to the children of Israel in the wilderness? He gave them that for which they cried, yet with it He brought judgment.

b. Spiritists communicate with demons. The demon spirits impersonate the dead. Demons never were human beings. They are evil spirits under the dominion and direction of Satan. (Acts 16:16-18; I Cor. 10:20; I Tim.4:1).

(2). Spiritist teachings unScriptural.
Satan is never so dangerous as when he comes quoting Scripture (II Cor. 2:17), and advocating the practice of prayer. "He comes as an angel of light" (II Cor.11:13-15). No lie is so difficult to meet as one that is half truth. Satan does not try to tell God's children to commit murder. He tries to make false teachings so attractive, so plausible so near the truth, and so much what the heart wants "that, if it were possible, he would deceive the elect". (Mat.24: 11,24).

(3). Spiritist teachings deny:

a. Personality of Satan.
They call him"an abstract principle of evil". Satan is as real a personality as Christ is. Job 1 and 2 shows Satan to be a very real person who had access to the presence of God. Mat. 4:1-11 represents Jesus in conflict with Satan.

b. Deity of Christ.
Denies that He was the only begotten Son of God. (Mat.16: 16; Jno. 1:1,14). Spiritists say that Jesus was a medium of a very high order. Scripture says that Christ was a "Mediator", not a"medium". (Gal.3:19,20; I Tim. 2:5; Heb. 9:15; 12:24). Spiritism calls attention to Jesus' sublime sayings, His good works, and His good character. His works were good (Acts 10:38), and His character was beautiful (Heb. 7:26).

c. Atonement of Christ. (Lev.17:11; Eph.2:13; I Jno.4:2,3,6).

d. Salvation by grace. Apart from works. "Redeemed through His blood" (Eph.1:7), "not of works, lest any should boast". (Eph. 2:8,9).

5. Strength of Spiritism. (2)

(1). Counterfeit of the truth. Because many of the manifestations which have been attributed to Spiritism have been proved to be utterly false, some believe it all to be false. Not so. There is power in Spiritism, but it is the spirit of Satan, and not the Spirit of God.

(2). Appeal to natural desires.

a. To know the strange and unknown. Spiritism is an attempt to explain the unseen world of spirits, and preys on the desires of the people.

b. To know the future. (Deut. 29:29).

c. To communicate with deceased relatives. Houdini and wife; Mrs. Martin Johnson. Spiritism received great impetus since the World War. It has come forth in a new way.

6. Attitude toward Spiritism. (3)

(1) God's attitude.

a. Abomination to Him. (Deut. 18:9,12).

b. He has warned. God has forbidden His people to consult magicians, sorcerers, enchanters, witches, wizards, necromancers, exorcists, astrologers; soothsayers, and interpreters of dreams. (Lev. 20:6,27; Deut. 18:9-12; I Ch. 10:13,14; Mat. 24:4,5,11,24; I Tim, 4:1).
(a). Defile. (Lev. 19:31).
(b). Turn away heart. (I Tim. 4:1)

c. Anger.
(a) Toward leaders.
a' Put away. Saul did (I Sam. 28:3,9). Josiah did (II Ki. 23:24).
b' Put to death. (Ex. 22:18; Lev. 20:27).
(b) Toward followers. (Isa. 47:9,12-14).
a'. Turn His face away. (Lev. 20:6; I Sam. 28:6; Mal. 3:5).
b'. Cut off. (Lev. 20:6; I Ch. 10:13; Mic. 5:12).
c'. Give strong delusion. (II Thes. 2:10-12; I Tim. 4:1).

(2). Our attitude.

a. Shun. (Lev. 19:31; II Tim. 3:5; I Jno. 4:1).

b. Seek Lord. (Isa. 8:19).

c. Communion with the dead unnecessary. 2
(a) God has revealed. (Deut. 18:15)
a'. By the Word of God. He has given us a marvelous revelation of Himself, and of His plans. We do not need strange rappings, mystic writings or slates, and communication with the dead, to add to it. If we want to know the condition of our deceased relatives we are not to seek this information by communication with demon spirits, but from the Word of God. Isa. 8:19,20.

b'. By the Holy Spirit. (Dan.5:11; Jno.14:26;16:13).

(b). The Comforter. There is comfort for bereaved ones, not from evil spirits, but from the Holy Spirit of

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God, who is the Comforter (Jno. 14:16,26; 15:26)

7. Doom awaiting the followers of Spiritism.
   (1). Excluded from Heaven (Ps.101:7; Gal. 5:20,21; Rev. 22:15).
   (2). Cast into lake of fire. (Rev. 20:10; 21:15).

X. RUSSELLISM.

It has six names, variously called:
Russellism
Millenial Dawn
Watch Tower and Tract Society
People's Pulpit
International Bible Students' Association
Jehovah's Witnesses

1. The Founder.

Pastor Charles Tage Russell was born in Pittsburg, Pennsylvania, February 16, 1852, and died October 31st, 1916. His education was obtained in a private school. In early life he was a member of the Congregational Church. His career began as an independent minister in Pittsburg, Pennsylvania, 1878. Later he was Pastor at Brooklyn Tabernacle, and at New York City Temple. He disclaimed the charge that he was the founder of a new sect.

He edited a semi-monthly journal called "Zion's Watch Tower and Herald of Christ's Presence". His works were the following:
"Food for Thinking Christians or Why Evil was Permitted". (1881)
"Tabernacle Shadows of Better Sacrifices" (1881)
A series of publications called "Millennial Dawn" (1886-1904). Later this was revised, and renamed, "Studies in the Scriptures".

2. Teachings of the System.

(1). Writings of Russellism.

The founder, Pastor Charles T. Russell, considered his writings, "Studies in the Scriptures" (6 Volumes), as essential to an under-standing of the Word of God. We can beware of any system which claims that the Bible can be understood correctly only by the use of prescribed helps. The danger of reading one of these supposed "keys" to the Bible, is brought out in Pastor Russell's own words, "If any one lays the 'Scripture Studies' aside, even after he has become familiar with them, and ignores them, and goes to the Bible alone, our experience shows that, within two years, he will go into darkness. On the other hand, if he has merely read the 'Scripture Studies', with the references, and has not read a page of the Bible, he would be in the light at the end of two years". In other words it is safe to read his books wholly, without the Bible, but to read the Bible wholly, without the help of his books, will lead to darkness.

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(2). Errors of Russellism.
We have opportunity, through the Bible, to reach those who have accepted Russellism. The "Studies in the Scriptures" are supposed to be taken from the Bible. Pastor Russell says, "They are practically the Bible itself". Then his followers should be willing to search the Bible to see what it says. A rule in argument is to begin on the side of the other person in the argument. Agree with him as long as you can. Commend his beliefs for what you know is good in it. Find a point of contact, and lead on from that. In this instance the point of contact is Pastor Russell's acceptance of the Bible, for he says that his "Studies in the Scriptures" are practically the Bible itself. Let us look in the Bible to see what it says.

a. False teaching concerning the Person and Work of Christ.

(a). Denies His Deity.
"Jesus is not the Eternal Son of God, and the Creator of all things, but He, Himself, is a created being like the angel". (Mat. 16:16; Jno. 1:1-3, 14; Col. 1:16,17; I Tim. 3:16; Heb. 1:2) In these references we find no reference of Christ being a created angel. According to Pastor Russell Christ was the archangel "Michael". Christ was not a created being, but the second Person in the Godhead.

For those who have a knowledge of the Bible it doesn't take long to see here an error, a denial of the Deity of Christ. Unfortunately, many who claim to be followers of Christ know little or nothing about the Bible, and, for them, Russellism is a snare. As we study the different cults we see a similarity in all of them, and it is because Satan is the author of all of them. He is striving to do one thing, to cause people to deny the Deity, and blood atonement, of Christ. To do this he makes use of the same material over and over, but uses different names and forms. He freshens them, and arranges them in different ways, to make them meet the latest demands of the time, but beneath all is the identical method which he has used always. Paul and John met similar teachings in their day, and we, also, meet them.

(b). Denies His Incarnation.
"He did not possess two natures while on earth, nor does He possess two natures now. He dropped His spiritual nature when He came to earth, and He dropped His human nature when He left the earth. He is now simply a spiritual being, only, perhaps, of a higher order than before." Thus Christ's atonement for sin is denied, for if He were merely man, and not God, how could He "bear our sins in His own body on the tree"? (jno.1:14; Acts 1:11; I Tim. 2:5; Heb. 10:11-14; I Jno.1:7; Rev. 1:5,6).

(c). Denies His resurrection.
"His body may have dissolved into gases, or it

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may be preserved somewhere as a memorial. No one knows". (Lu.24:49; Jno. 20:27,28; I Cor. 15:15-21). In these references we find no hint that His body "dissolved into gases", nor yet of a body "which is preserved somewhere as a memorial." Russellism tells us that when Christ appeared after His death He created a body to appear in for the time being. If this were the case how strange that Christ should call the attention of His disciples to His temporary body, in order to assure them that He was "not a spirit".

(d). Denies His second coming.
According to Russellism Christ returned to earth in 1874, though He is visible only to faith. (Acts 1:11; I Thess. 4:14-17; Rev. 1:7). These references speak of a visible coming. Has the Lord "returned in like manner as He went"? Has He "descended from Heaven with a shout, with the voice of the archangel, and with the trump of God"? Have the saints already been "caught up to meet Him in the air"? Has "every eye seen Him"?

b. False teaching concerning salvation by grace.

(a). No everlasting life now.
"He that believeth on Jesus Christ does not have everlasting life now, but has it only at a future time". "Hath everlasting life" (Jno.3:18,36; 5:24) speaks of a present salvation. "He saved us" (Tit. 3:5) evidently means that we are saved now. "That yet might know that ye have eternal life" (I Jno.5:13) implies definite knowledge of the fact now.

(b). Not born again now.
"Although one who believes on Christ now is justified by faith he is not thereby begotten of God". "One cannot be born again until he has been raised from the dead" (Jno. 1:12,13; I Cor.4:15; Phile. 10; I Pet. 1:3; I Jno. 2:29; 3:9; 4:7; 5:1,4,18).

(c) Salvation is by works.
"Sanctification is the result of works, the result of our consecration and self sacrifice". (Eph.2:8,9; Tit. 3:5) implies the work of the Holy Spirit in us.

c. False teaching concerning future life of the saved and unsaved. Russellism teaches things that are gratifying and comforting to the natural heart of man and thus men are led astray.

(a). Soul Sleeping.
Or non-existence of the soul after death. "When a person dies the soul passes out of existence until the resurrection." "Death is a period of absolute unconsciousness, more than it is a period of absolute

non-existence". Compare those statements with Paul's words (Phil. 1:21,23). Paul did not mean "I have a desire to depart into nothingness, which is far better" than the present. The souls of the two men in Lu. 16:19-31 were in existence and living. They could still reason, remember, feel, talk, hear, and suffer or rejoice. Many would tell us that this account of the rich man and Lazarus was only a parable. The Bible is very definite. In parables we do not find individuals named, while in this instance one is named. When Jesus spoke in parables the Scripture tells us so, "He spake a parable unto them". Here it is "There was a certain rich man". II Cor. 5:6-9 tells of conscious existence after death.

(b). Second probation.

In each of the false teachings, Satan, with his great knowledge of human weakness and human longing, makes a special appeal. With Russellism this special appeal is to those whose loved ones have died unsaved. Russellism says, "They are not lost. They are sleeping, and they will awaken, and have another chance". So the human heart, seeking comfort, turns to Pastor Russell's Studies in the Scriptures".

"The wicked will have another opportunity to receive Jesus Christ during the Millenium, and under more favorable circumstances than now exist." Two great judgments are recorded, Mat. 25 and Rev. 20. In these there is not a single hint that an opportunity is to be given people to repent, believe and be saved. In Mat. 25 we have three (3) pictures of those who have been unfaithful in this life. In the Parable of the Virgins, "the door was shut" (25:10); in the Parable of the Talents" the unfaithful one was "cast into outer darkness" (25:30); in the Judgment scene it was "depart from Me; ye cursed, into everlasting fire" (25:41). In Rev. 20:4,5 it shows that during the 1,000 years, while the saints are reigning with Christ, the unsaved dead are still in their graves. How, then, are they to have a second chance in the Millennium? The Bible says that only those "who die in Christ" will be raised at His coming, and that "the rest of the dead (out of Christ) lived not again until the 1,000 years were finished" (Rev. 20:5). Russellism says, "The sacrifice of Christ secured for man an awakening from the dead, and the privilege thereafter of coming to perfection". Jno. 5:28;29 does not teach future probation. Jesus did not say, "Some shall come forth in order that they may have a second probation, in order that they may be saved in some future age, and partake of eternal life". He used the present perfect tense, "They that have done good shall come forth to the resurrection of life, and they that have done evil shall come forth to the resurrection of damnation". (I Cor. 6:2 tells us "This is the day of salvation". Heb. 9:27 says definitely that "after death comes the judgment."

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(c) Annihilation of the wicked. "Unquenchable fire" (Mat. 3:12); "eternal fire" (Mat. 25:41); "eternal punishment" (Mat.25:46); "Dieth not" (Mk. 9:48); "eternal fire" (Jude 7); "no rest day or night" (Rev.14:10,11). From Rev. 20:10 we learn that the beast and the false prophet were still in the lake of fire after the 1000 years were ended. Instead of people being annihilated at the judgment, we read that after the judgment, "He that is unjust let him be unjust still" (Rev.22:11). After the final judgment the wicked are still conscious and existing. (Rev. 22:15).

Jno. 5:17-29 gives us, in one passage, the answer to all three errors of Russellism regarding
(1) Christ's Diety;
(2) present and eternal salvation for those who believe in Christ;
(3) final condition of the wicked.

XI. THEOSOPHY.

System of occult teaching transferred from India by Madame Blavatsky.

1. The Founder.

Helena P. H. Blavatsky. (1831-1891). A Russian Spiritist leader, whose teachings embody the doctrines held by Modern Theosophy. During twenty years of travel in various parts of the world she made a special study of the mystic factor in religion. In 1858 she became a Spiritist medium in Russia. Later she moved to the United States, where, in 1875, she founded the "Theosophical Society". In 1879 a branch Society was organized in Bombay, India. She is regarded by Theosophists as their greatest leader. When she died, in 1891, she had 100,000 followers in England, France, United States and Canada. Her most important work, "The Secret Doctrine" is a text book of Theosophists.

2. Annie Besant.

Born in London, England, October 1, 1847, and died September 20, 1933. Early in life she manifested interest in social and political topics. In 1874 she became connected with the National Secular Society". Owing to the publication of "Fruits of Philosophy" she was, in 1877, prosecuted in conjunction with Charles Bradlaugh, but the prosecution failed. Later she expressed her disagreement with the teachings of the book. In 1885 she announced her connection with Socialism. She was connected with various Socialistic organizations, and was called on frequently to speak at meetings for workingmen. In 1899 she had a complete change of mind when she joined the Theosophists. In 1907 she was elevated to the Presidency of the Presidency of the "Theosophical Society." Her publications are :"Reincarnation", "Seven Principles of Man", "Death and After", "Building of the Kosmos", "The Self and its Sheaths", "Path of Discipleship", "Man and His Bodies", "Four Great Religions", "The Ancient Wisdom", "Three Paths to Union with God", "Evolution of Life and Form", "Esoteric Christianity", "That Power", "Religious Problem of India", "Theosophy and the New Psychology", "The Wisdom of the Upanishads".

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2. The Teachings. To deal with Theosophy we must deal with the religions of India.

(1). Transmigration of the Soul. The belief that the soul, after the death of the body, passes into the bodies of lower animals, or the bodies of human beings, for purification.

a. Egypt. There the belief took the form of "Reincarnation" It was connected chiefly with the system of animal worship. The Egyptians believed that the soul, after the death of the body, must have a habitation. The souls of the gods dwelt in certain animals, set apart as sacred, as the soul of Osiris, was believed to live in the body of the Sacred Bull.

b. Greek. Transmigration of the soul was taught by the Greek philosophers, Pythagoras and Plato.

c. Hinduism. A religion professed by 4/5 of the population of India. The foundation of the system is a collection of sacred writings, known as "Vedas" (Knowledge) or "Sruti" (Revelation). It is their Scripture. It has its Trinity: (1) Brahma (Creator); (2) Vishnu (Preserver). The idea of kindly protection appealed to the masses. He was represented as undergoing, for the benefit of mankind, a number of incarnations. The object for which he assumed a human form was to deliver the people from the oppression of evil influences. (3) Siva (Destroyer). Usually pictured as a fierce destroyer, who was to destroy sin, unreality and illusion of worldly existence, thus leading the soul to its goal.

(a) Brahmanism.

a' Brahma. Supreme Being in the religion of the orthodox Hindu. He was considered as the Creator of the world, which is to endure 2,160,000,000 years, then it is to be destroyed, and to be recreated by him. He is called, "The Self-existent One", "The Great Father", "The Lord of Creation", and "The Ruler of the World". He is represented with four heads and four arms. His color is red, and he rides upon a Swan, which is sacred. The word "Brahma" refers to the universal power, the all pervading essence of the Universe, of which the human soul is a part.

b' Brahmanism. A Hindu sect. It has its foundation in the belief that the soul must do penance, and be cleansed, before it returns to God (their conception of God), the source of all things. It is the faith of 300,000,000 Hindus. It takes its name from the priestly clan of India, known as Brahmans". Its sacred writings are known as "Vedas".

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c'. Transmigration of the soul. The only way for the human soul to be saved is to become merged with the Universal Power, "Brahma". To return to Brahma the soul must be purified by meditation, self-control and self-denial. Growing out of this belief is the doctrine of rebirth (Transmigration) of the soul. As only a few reach the state of perfection in a single lifetime the majority must have many rebirths. Those who are righteous live again in a higher spiritual state, but those who die in sin pass to a lower condition, and their souls may enter even the bodies of unclean animals.

(b). Buddhism.

a'. Buddha. A great reformer and teacher, who became the founder of Buddhism. His name was "Siddartha", and the family name was "Gautama", "Buddha" is the Sanskrit word for "The Englightened" (The Light of Asia). He was born the 6th Century, B.C., in the town of Kapilavastu, north of Benares, India. He was a prince, hence of royal blood. Of his youth little is known except legendary tales. He married, and in his 30th year, shortly after the birth of his son, left his father's court, his wife and son, and wandered forth to seek the path of salvation as taught by Brahmanism. He entered on a period of meditation, fasting and self torture, and, while seated under the sacred Bo-tree, the "light of the truth" dawned upon his troubled mind. The way to find deliverance was by crushing all desire.

b'. Buddhism. Another Hindu sect, founded by the Hindu ~~sect, founded by the Hindu~~ sage, Siddartha Gautama. Before the rise of Buddhism Hinduism consisted of an elaborate system of sacred rites and philosophic speculations. Buddhism was a protest against Hinduism. The people saw a new light, and went en masse to Buddhism, because of the influence of the monarch, Asoka, (Died 228 B.C.), who became a Buddist, and changed the State religion from Brahmanism to Buddhism. Buddhism appealed to the imagination of the people. The Brahmans saw that their followers were leaving, and tried to drive Buddhism from India, by absorbing into its teachings all that was good of Buddhism.

c'. Transmigration of the soul. The belief that the soul must be free from all passions and desires, or else pass through all the gradations of vegetable and animal life for thousands of years before it reached "Nirvana", which is absolute loss of existence, or total extinguishing of consciousness. The central idea of Buddhism is that "Nirvana", or release from existence (as existence is evil) is the chief good, and Nirvana can be attained only by crushing all desire. Buddhists, who desire to attain to Nirvana, must hold fast to (1) eight conditions: right view, right judgment, right language, right purpose, right profession, right application, right memory, and right meditation . (2) They must obey the five great

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commands: against killing, stealing, adultery, lying and drunkenness. (3) Virtues to be cultivated are: almsgiving purity, patience, courage, contemplation and knowledge. When all of these conditions have been met then they have hope to receive their reward in ceasing to exist (Nirvana) The path is too difficult to travel in one life, so, when the body dies, the soul must find another body. Buddhism and Christianity are far apart in the great end which their followers seek. For the Buddhist the end is total extinguishing of consciousness, but for the Christian is eternal life.

(2). Concerning the Doctrines of Christianity.

a. God. An eternal existence beyond human cognition. Impersonal force, impersonal thought, permeating and interpenetrating all things. To be a Theosophist one need only to worship the spirit of living nature, (Pantheism) and try to identify himself with it.

b. Christ. Jesus Christ gave to the world fragments of teaching of value as basis for world religion, as did men like Buddha, Confucius, Plato and Pythagoras.

c. The Holy Spirit. No statement is made.

d. Sin. 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.

e. Redemption. An ordinary being must pass through 1,800,000 incarnations before he can complete his purification from sin.

f. Salvation. 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 moulding 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

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

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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 re-entry of the consciousness into the embodied condition again. After 70,000,000 years of successive incarnations, the spirit may lose consciousness.

XII. MORMONISM.

1. Fonder of the Church.
   (1) Joseph Smith (1805-1844). Fonder of "The Church of Jesus Christ of Latter Day Saints" (Mormons).
      a. Birth. Borm in Sharon, Vermont, 1805.
      b. Early Life. Early in life he showed those hereditary tendencies that had so large a part in shaping his career, for both his parents and grandparents were believers in visions. The family moved to Manchester, near Palmyra, New York, in 1819, where Joseph worked as a farmhand.
      c. Revelation. In 1820, during a season of religious revival, he received, according to his own account, a vision directing him not to join any existing religious sect, but to await spiritual guidance as to his future. This was the first of a series of visions, which gave origin to "The Book of Mormon", and out of which developed the Mormon Church. According to Smith, it was on the night of September 21, 1823, that the angel, Moroni, appeared to him, and told him that he would find buried a number of gold plates, upon which were inscribed, "The fulness of the everlasting Gospel". He was told, as he claimed, to dig in Cumorah Hill, four miles from Palmyra, New York, and he would find the plates.
      d. Finding the golden plates. The next day, September 22, 1823, Smith went to Cumorah Hill, and found the book, but the angel told him that the time to remove it had not yet come. Four years later, September 22, 1827, the angel allowed him to take the book. It was written in strange characters, on gold plates, and the volume was closed with three clasps. Each plate was 8 inches by 7 inches. Part of it was sealed, and part unsealed. Part of it was revealed to Smith at that time, the rest being reserved for future revelations.
         (a). Translation. The next two years, 1828-1829, Smith devoted to the translation of the characters, which he claimed were in "reformed Egyptian". With the book he received a pair of spectacles (2 transparent crystals set in a silver bow), by the aid of which he could translate the characters. Smith sat behind a curtain, and read aloud his translation, while his wife, with Martin Harris and Oliver Cowdery, wrote down his dictation. With Smith were his father, and two brothers, three witnesses who testified solemnly that they had seen the plates. When the translation was complete Martin Harris, a farmer, supplied the money to print the book. In 1830 an edition of 5,000 copies was offered for sale as $1.25 per copy.

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The information which the plates contained is embodied in "The Book of Mormon", which was the foundation of the Mormon Church.

(b). The Book of Mormon. This name was chosen from the title page, which was given on the plates, "The Book of Mormon, an account by the hand of Mormon, upon the plates taken from the plates of Nephi". Mormon was the last of the prophets upon the American continent, and he gave the plates to his son, Moroni, who hid them in the Hill of Cumorah, about 1,400 years before they were delivered to Joseph Smith, and on the eve of the last battle between the Nephites and the Lamanites. "The Book of Mormon" is supposed to be a history of America from its first settlement until the beginning of the fifth century of the Christian era.

a'. Jaredites. According to this account, the first settlement was made by a colony of Jaredites (Gen. 5:15-20), who were driven from the Tower of Babel to America. The Jaredites, in the course of centuries, killed off one another.

b'. Lamanites. About 600 B.C., a crew colony was founded by Lehi, his wife, his four sons, and 12 friends, all of whom came direct from Jerusalem, and landed on the coast of Chile, South America. After the death of Lehi, his youngest son, Nephi, was Divinely appointed to succeed to leadership. At this evidence of Divine favor his three brothers were angered, but they were punished for their envy by being turned into dark skinned people called, "Lamanites". From these came the North American Indians.

c'. Nephites. The Nephites, or good Hebrews, gradually fell away from the true faith, in spite of the intercession of Christ, who appeared in America after His resurrection. Finally the Nephites were practically annihilated by the Lamanites in a battle at the Hill of Cumorah, 384 B. C. Among the few who escaped were Mormon and his son Moroni. Mormon preserved the records of his people, and Moroni added an account of events within his own memory. This book of records he buried in the Hill of Cumorah, with the Divine assurance that God's chosen prophet would discover it.

(2) Brigham Young. (1801-1877). Second President of "The Church of Jesus Christ of Latter Day Saints" (Mormons). The best known Mormon since the Mormon Church was organized, surpassing in fame Joseph Smith, the Founder.

a. Birth. Born at Whitingham, Vermont, 1801

b. Early life. His early life was spent on a farm. Later he learned the trade of painter and glazier, and worked at that occupation till 1832, at the age of 31, when he reached the turning point of his career.

c. Became a Mormon. Two years before, 1830, "The Church of Jesus Christ of Latter Day Saints" (Mormons), had been organized at Fayette, New York, by Joseph Smith. Young became interested in the doctrines of the new Church, embraced the new religion, and settled at Kirtland, Ohio, where he formed a close friendship with Joseph Smith. From the beginning of his association with the Mormons Young revealed qualities of leadership. His knowledge of character, his strong will and magnetic personality soon gave him an influential position in the Church. He was ordained one of the "Council of Twelve Apostles" in 1835, and, in 1836, was chosen President of that body. In 1839 - 1841 Young was on a trip to the British Isles for the purpose of presenting the new doctrine to the people there.

2. History of the Mormon Church.

(1) Fayette, New York. Smith claimed to have received the Priesthood of Aaron from John the Baptist, and the Priesthood of Melchizedek from Peter, James and John. His followers considered him a Prophet, and, as the religious unrest of the time was favorable to the foundation of a new Church, he was the leader of a considerable number of Mormon believers, with "The Book of Mormon" as their authority. Smith, and five others, organized "The Church of Jesus Christ of Latter Day Saints" (Mormons), at Fayette, Seneca County, New York April 6th, 1830. Shortly after the organization of the Church, Smith sent out a number of missionaries. Among the first converts was Sidney Rigdon, the Pastor of a "Disciples of Christ" Church at Mentor, Ohio.

(2) Kirtland, Ohio. - (1831-1838). In 1831, guided by a revelation, Smith decided to move to Kirtland, Ohio. Rigdon at once became a Mormon leader, and accompanied Smith to Kirtland, where he gave valuable assistance to Smith in establishing the new Church. There a general store, a steam saw-mill and a tannery were soon being operated by them. Land was purchased, and a great city was platted. Difficulties beset the Mormon community from the beginning. There was persecution from without. There were disputes with the State authorities, because the "Kirtland Anti-Banking Company controlled by Mormons, failed. There was dissension within the Church also, and a strong faction tried to remove Smith from leadership. This was thwarted by the determined opposition of Young and Rigdon. In 1836 they consecrated a new Temple. Before the settlement broke up in 1838, most of the details of the Church organization were worked out. During the years at Kirtland Smith, with untiring zeal, was sending out missionaries, and attempting to spread his

doctrine in the States farther West.

(3). Independence, Missouri. (1831). In 1831 the Mormons founded a colony at Independence, Missouri, which was to be "The New Jerusalem". From the beginning the Mormons had been persecuted in the Missouri colony.

(4). Far West, Missouri. (1838). In 1838, when the settlers in Kirtland were driven out, Smith and Rigdon fled to a new settlement, called "Far West" (now Kerr), Caldwell County, Missouri. There the Mormons were in conflict with the native Missourians from the beginning, and Far West soon surrendered to a force of State Militia, in the fall of 1838. Smith and Rigdon were arrested and imprisoned, charged with murder, felony, and treason.

(5) Nauvoo, Illinois. (1838-1844). Most of the Mormons, then numbering about 15,000, crossed the Mississippi River into Illinois, where they founded the town of Nauvoo. Smith and Rigdon escaped from prison, and rejoined their followers in Illinois. At Nauvoo the Mormons were welcomed by the leaders of the political parties. In 1840 the State Legislature granted the Mormons a charter, and granted Smith almost unlimited authority. The city grew rapidly. A University was established. In 1841 the foundation of the new Temple was laid.

a. Polygamy. At Nauvoo the question of polygamy arose, for it became known that Smith was several wives, and was about to announce a revelation on the subject of "celestial marriage".

b. "Nauvoo Expositor". A number of Mormons were indignant at Smith's conduct, and established the "Nauvoo Expositor", for the purpose of opposing Smith. Only a single issue (June 7, 1844) appeared. It was filled with statements against the Prophet and orthodox Mormonism. The City Council declared the newspaper a nuisance, and, three days later, the plant was destroyed by order of the City Officials. This led to a general uprising, and Smith put Nauvoo under martial law.

c. Death of Joseph Smith. At this crisis, Joseph Smith's most efficient helper, Brigham Young, was away on a Gospel Mission in the Eastern States, and Smith found the opposition too strong for him. He was arrested on the charge of treason. He, with his brother Hyrum, and five others, were placed in jail at Carthage, Illinois, June 25, 1844. Two days later, June 27, 1844, a mob broke into the jail, and shot the two Smith brothers.

d. Division of the Mormon Church. At this stage, when the Mormon Church seemed to be in danger of falling to pieces, Young's ability as a leader asserted itself. Being absent from Illinois, at the time of Smith's death, he hurried to Nauvoo. As President of "The Council of Twelve Apostles", he took the direction of affairs, and

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"The Council of Twelve Apostles" naturally became the ruling body of the Church. Smith's death led to a division in the Church.

(a). Brighamites. The main body of the membership accepted the leadership of "The Council of the Twelve Apostles", with Brigham Young at the head, as the successor of Joseph Smith.

(b). Josephites. Another, but smaller, faction, maintained that Joseph Smith, Jr., son of the Prophet, should succeed as head of the Church. The "Reorganized Church of Jesus Christ of Latter Day Saints" (Mormons) was established because Young openly introduced plural marriage, and they opposed it. The headquarters of the Reorganized branch was at Independence, Missouri. The reorganization was effected by those who refused to accept his doctrine of polygamy. They adhered to the doctrines of the Church, as founded by Joseph Smith in 1830. They maintained that the Reorganization is the legal continuance of "The Church of Jesus Christ of Latter Day Saints" (Mormons). Their first General Conference was held in 1852. Joseph Smith, Jr., son of the Founder, was chosen President in 1860. Upon his death, in 1914 (54 years as leader), his son, Dr. Frederick M. Smith was chosen President. The Reorganized Church has about 100,000 members, and 2100 missionaries.

(6) Salt Lake City, Utah. (1847-). Young had the foresight to realize that the Mormons could not maintain a strong Church in the Mississippi Valley, and, hence, must work out their own destiny in new country far to the West, according to a previous plan authorized by the Prophet, Joseph Smith. In the winter of 1846, they began their emigration westward, and July 24, 1847, the first detachment of colonists, consisting of Young and 143 of the faithful, reached the shores of Great Salt Lake, the site of the new city. After establishing a colony, and leaving a sufficient number of the people there to begin farm operations, Young returned with the remainder to winter quarters, near the present city of Florence, Nebraska. There, on December 5th, 1847, he was chosen President of the Church to succeed Joseph Smith.

In 1847 Young returned to Salt Lake City, and there, under his guidance, the Mormons established permanently the Church, built a great city, and transformed a barren desert into a rich farming country. At first there was not sufficient food, clothing and shelter for their needs, but soon there was abundance. The discovery of gold in California was followed by a stream of gold seekers, who made Salt Lake City a stopping place, and this brought prosperity. Mormon settlers arrived from all parts of the United States, and several thousand came from Europe, and, by 1852, there were 50,000 Mormons in the Valley of Great Salt Lake. The city was organized in 1851, and called "Great Salt Lake", but in 1861 the word "Great" was dropped.

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3. The Mormon Church.

(1). Sought admission into the Union.

a. State of Deseret. Young became prominent in the political history of Utah. In March 1849, a convention was held at Salt Lake City, and there was organized the State of "Deseret", of which Young was elected the Governor. "Deseret" is a term used in "The Book of Mormom" to signify "Industry". The Mormons adopted this, "Deseret", as the State motto; the beehive as the symbol, and the sego lily (whose roots nourished them during the early years of famine) as the State flower.

b. Territory of Utah. Congress refused to recognize the State of"Deseret" and, in 1850, organized the "Territory of Utah" (after the Ute Indians). Brigham Young was made first Territorial Governor, and held that position till 1857. A mistaken attitude by an official against Mormonism, resulted in the sending of United States troops to the Territory in 1857. This was partly to get Johnstone's troops out on the frontier, in case of Civil War, and partly because of the rumors carried to Washington, D. C. In 1857 President Buchanan appointed a Territorial Governor in place of Young. In 1894 the Territory drew up a Constitution, and in 1896 it was admitted to the Union as a State.

(2). Industry.

a. Mining. In the early development of the State mining was discouraged by Brigham Young, who said, "We cannot eat gold or silver". He directed the energies of the Mormons to agriculture. After his death, in 1877, the development of the mining industry began.

b. Agriculture. The colony flourished, agriculture being its main support. Brigham Young introduced irrigation, and proved that, by this method, the desert could produce rich crops. The Mormons were the pioneers of irrigation in the West.

c. Woolen mills. Established in 1872, at Provo, by Brigham Young. They are the oldest, and largest, west of the Mississippi River.

(3). Educational system. The Mormons have a private educational system. The leading institutions are:

a. Latter Day Saints University ---------- Salt Lake City.
b. Brigham Young University ---------- Provo
c. Brigham Young College ---------- Ogden
d. Brigham Young College ---------- Beaver City

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(4). Buildings.

a. Temple Square. Near the center of the city is the Temple Square. It is a 10-Acre tract, which contains the Temple, the Tabernacle and Assembly Hall.

(a). Temple. Built at a cost of $4,000,000. It took 40 years to build it. The granite walls are six feet thick. The granite blocks were drawn by ox teams from quarries in the mountains twenty miles distant. The floor plan is rectangular, 186 feet by 99 feet by 107 feet. The towers ris to about 150 feet. The Tower of Melchizedek, at one end of the Temple, is higher than the Tower o Aaron, which is at the opposite end of the Temple In the Temple the sacred rites and ceremonies of the Church are performed. Marriage and baptism may be by proxy. None are admitted to the Temp but members of the Mormon Church, and very few of them have the privilege. There are three other Temples in Utah, at Logan, Manti and St. George.

(b). Tabernacle. A one-story building, elliptical, whose unusual feature is the arched roof, unsupported except by the walls. Seating capacit is 8,000, and is open to non-Mormons. It was dedicated in 1867.

(c). Assembly Hall. Smaller than the Tabernacle.

b. Other buildings.

(a). Lion House. Residence of the wives of Brigham Young.
(b). Amelia House. Residence of the favorite wife of Brigham Young.
(c). Administration Building. A memorial to Brigham Young.
(d). Zion Cooperative Mercantile Institution.

(5). Government of the Church.

a. Priesthood of Melchizedek.

(a). President. At the head of the Church is the President, who is the successor to Joseph Smith. Associated with him are two Counsellors. These three, who are declared to be the successors of Peter, James and John, make up "The First Presidency" in the Priesthood of Melchizedek. They preside over the whole Church. The present President is Heber Jeddy Grant.

(b). Patriarchs. Below the President are the Patriarch whose function it is to bless and to lay on hands

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(c). The Council of the Twelve Apostles. A high Council of the Church. In case of the death, or inability, of the President, they exert his power. These high officials, together with the 24 elders, and High Priest, comprise the Priesthood of Melchizedek.

b. Priesthood of Aaron. Joseph Smith claimed that he received this from John the Baptist. The subordinate priesthood of Aaron, includes the priests, teachers and deacons. The Church is divided into 116 "stakes", nearly half of which are in Utah. Each stake is divided into "wards", and each ward into "districts", each of which has its meeting house, Sunday School and Woman's Relief Society

(6). Teachings of the Mormon Church.
It is a professed Christian Church. It believes in God and Jesus Christ, and that Joseph Smith was God's modern Prophet. It believes that God sent no message to man from the time of Christ and the Apostles until His revelation to Joseph Smith. Mormonism is both a religion and a political system, both a Church and a State. Much of its growth is due to its missionaries, and its political working. Each year it sends thousands of missionaries throughout the country, and to foreign lands, who make it their business to visit from house to house. They tell of certain aspects of Mormon faith, but keep others hidden, till the convert is won. Through its political working it claims to hold the balance of power in 9 Rocky Mountain States, while in 6 of them its followers number 1/3 of the population.

a. The Bible. The Bible is accepted, but supplementary to "The Book of Mormon", and the revelations through the President of the Church. They believe in the Bible wherein it accords with "The Book of Mormon". It teaches that the Bible is true, insofar as its correct translations have been preserved, but "The Book of Mormon", which Joseph Smith is supposed to have received supernaturally, is of greater authority. The "living oracles" (priestly revelations), are worth more to Mormons than the Bible. Mormonism does not get its teachings from the Bible. It has in it a mixture of Mohammedan sensual ideas of the marriage relation projected into the future life; Brahman theory of God; Gnostic ideas of the creation of the world; some Christianity, and some ideas of Joseph Smith.

b. Seven Fundamental Doctrines.

(a). God. "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". (Deut. 6:4). "God is not a Spirit, but a man, like Brigham Young." (Jno. 4:24). "The Kingdom of God is the Mormon priesthood, which is the rule of God, whether in Heaven or on earth. To disobey the priesthood is to disobey God. The priesthood has Divine authority to act for God, and is, in reality, part of God. Those who reject it reject God."

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(b). Jesus Christ. "Jesus was not begotten of God". (Mat. 1:20; Luke 1:35). "Jesus was the son of 'Adam-God' and Mary, by natural generation". (Isa. 7:14; Mat.1: 22, 23). Those references do not speak of natural generation. "Christ was a descendant of David, by his plural wife, Bath-sheba. If David had not been a polygamist, Jesus would not have been born". "Jesus was married at Cana, of Galilee, to Mary and Martha, whereby He could 'see His seed' before He was crucified. (Jno. 2:1,2). Isa. 53:10,11 shows that it was "spiritual seed" and not natural seed. It was when "His soul was made an offering for sin" that "He saw His seed", and it was in "the travail of His soul" that they were born. Mormonism quotes John 11:5 "Now Jesus loved Martha and her sister (Mary), and Lazarus". They end the quotation with "sister", and omit the words "and Lazarus". "Joseph Smith is a lineal descendant of Jesus Christ by this marriage."

(c). The Holy Spirit. "The purest and most refined of substance". "Ethereal substance diffused through space" "There is but one mode of receiving the Holy Spirit, and that is by the laying on of hands of men, who, themselves, have received IT, and are called and ordained to administer IT" (Mormon priesthood).

(d). Sin. "It was necessary for Adam to partake of the forbidden fruit, or he would not have known good and evil, neither could he have had mortal posterity".

(e). Redemption. "Christ's atonement has to do only with the sins of Adam". (I Peter 2:24). Redemption for personal sins can be obtained only through obedience to the requirements of the Mormon Church, and a life of good works." (Eph. 2:8,9).

(f). Salvation. "To get rid of our sins we must work out our own salvation through the teachings of the Mormon Church". "You must learn to be gods, yourselves, the same as all gods have done before you". "Christ's atonement was not sufficient for personal sins, from which man can be redeemed only by obedience to Morman ceremonies. All are damned who do not avail themselves of these ceremonies. All are damned who are not Latter Day Saints (Jno. 3:16).

(g). Retribution. All persons 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 their impious act."

c. Marriage. Brigham Young followed the doctrine of "celestial marriage". When he died, in 1877. he left 23 wives and 45 children. According to the revelation of marriage all marriages on earth without Divine authority are terminated by death. If the marriage is accompanied by the ceremony of "sealing", by an authorized member of the priesthood,

the man and woman are wedded for eternity. The term "sealing" is from the closing words of the marriage ceremony, as performed by Joseph Smith and his successors: "All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I 'seal' upon your heads, through your faithfulness.....". A man may be "sealed" to any number of women, but a woman can be "sealed" to only one man. Sealing may be by proxy, in order to assure salvation to the man and women who have left this world while unsealed.

d. Polygamy. The system of marriage by which a man has more than one wife at one time. Plurality of wives. In 1862 Congress passed laws forbidding plural marriage in this country. Mormons continued the practice till 1887, when stringent laws were passed, disfranchising polygamists, and confiscating their property. In 1890, the President of "The Reorganized Church of Jesus Christ of Latter Day Saints" (Josephites), issued a manifesto against the practice of polygamy. The Brighamites have never done so. In 1896 Utah was admitted as a State on condition that the Mormons would abandon the practice of polygamy.

"The Book of Mormon" contained a denunciation of polygamy, yet with a permissive clause. In 1852 Brigham Young announced publicly the revelation on the subject of plural marriage, which had been given to him private by the Prophet, Joseph Smith, in 1843. According to this revelation, "The saints, when they leave this earth, are deified, and their business in Heaven, the perfecting of the family life, is the propagation of souls to occupy the bodies of people born on the various earths, and is a part of their glorification. The marriage of one man to a number of women on earth purifies the man and the women, making possible the bringing on to the earth of a better race of children, and, at the same time, making for the creation of enough bodies for the thousands of disembodied spirits, which are awaiting pure incarnation". The contradiction between this supposed revelation, and the present practice, is explained by Mormon scholars as due to the laws of the United States, which prevent the saints from carrying out the command received through revelation. Because the laws of the United States forbid polygamy, plural marriage is supposed to be done away among Mormons, yet, in some measure, it is practiced. How could it be otherwise when to have many wives entitles the man to the position of a god in Heaven? "Plurality of wives is a means of grace, the more wives and children a man has increases his chances of honor and glory in the world to come." (Mat. 22:30; I Tim. 3:2,12).

c. Water baptism. "All water baptisms from the days of Christ and the Apostles to the time of Joseph Smith are void". Infant baptism is not practiced. Children are baptized at the age of 8, which is the age of accountability. The living may be baptized for the dead. Living saints should get their genealogy that their ancestors may have vicarious baptism. Friends and relatives of the dead may be baptized by proxy that the dead may obtain salvation.

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XIII. SEVENTH DAY ADVENTISM.

1. Adventists. The body of believers who took their name from their belief in the second coming of Christ.

(1). The Founder. Adventism arose from the preaching of William Miller. His followers were called "Millerites". He was born in Pittsfield, Mass., Feb. 5, 1762, and died in Low Hampton, New York, Dec. 20, 1849. In 1786, when he was four years old, his parents moved to Low Hampton, New York. Most of his education was obtained through books bought with money which he earned by wood chopping. He became a farmer near Poultney, Vermont, in 1803.

During the War of 1812 he was captain of a company of soldiers, organized to protect the New York frontier. Soon after the close of the War of 1812 he became deeply interested in religion, and devoted himself to the study of the Bible. In 1816 he returned to Low Hampton, which continued to be his home for the remainder of his life. In 1818 he came to the conclusion that the second advent of Christ had been prophesied for 1843, and, during the years following 1818, he became the author of a creed founded on this belief. After a prolonged study of the Bible, he began, in 1831, to preach the second advent of Christ. He preached that Christ, in person, would descend to earth, and reign with the saints for 1,000 years. He based his prediction on the Book of Daniel, holding that the period spoken of as "2,300 days (Dan. 8:13) and "the 1,335 days" (Dan. 12:12), were prophetic periods indicating the end of the world in 1845.

In 1833 he was licensed to preach by the Baptist Church in Low Hampton, New York, but he was never ordained. The same year he issued a pamphlet, entitled, "Evidence from Scripture and History of the second coming of Christ about the year 1843, and of His personal reign for 1,000 years". Then he began to lecture on the subject to large audiences in the New England and Middle States. For a time all pulpits, except the Roman Catholic and Episcopal , welcomed him. He set the time for the second advent of Christ as some time between March 21, 1843 and March 21, 1844. Miller, in 1840, established "The Signs of the Times and Exposition of Prophecy", later called the "Advent Herald".

As 1843 drew near his followers, (Millerites), awaited the second advent with intense excitement. He confessed his disappointment at the failure of his prediction, and admitted his error, but still insisted that the Day of the Lord was at hand. He fixed a second date, October 22, 1844. After the second failure many left the movement. Those who remained held a General Conference in Albany, New York, April 25, 1845. When a declaration of faith was adopted the name of "Adventists" was selected for the denomination.

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(2). Sects. The Adventists have separated into numerous sects. Churches were formed during the progress of this movement but no very definite organization was attempted at first to bind them together. Organization came when differences of view began to divide them. There are six main divisions:

a. Evangelical Adventists. (1845). The oldest organized branch. They believe:

(a). The soul is immortal.
(b). The dead in Hades are in a conscious state.
(c). All of the dead will be raised, the saints first, and the wicked last.
(d). The saints will participate in the Millennial reign of Christ.
(e). After the judgment the saints enter on their eternal reward.
(f). The wicked dead, who will rise at the close of the Millennium, will be sent to everlasting punishment.

b. Advent Christian. (1855). Opposed the doctrines held by the Evangelical branch. Their belief:

(a). Man was created for immortality, but forfeited it through sin, and can be partaker of the Divine nature, and live forever, only by faith in Christ. Salvation is free to all who accept the conditions.
(b). Death is a condition of unconsciousness to all until the resurrection at Christ's coming.
(c). At Christ's coming the righteous dead will be raised to everlasting life.
(d). The wicked dead will be punished with complete extinction of being (annihilation).

The Advent Christian branch is congregational in polity. They have District Conference. meeting annually, and General Conference, meeting bi-ennially. The body is strongest in New England, where it originated. Headquarters are at Boston, Massachusetts. The leading periodical is "The World's Crisis".

c. Seventh Day Adventists. (1845).

(a). Organization. The largest sect of Advantists. It dates from a meeting held in Washington, New Hampshire, in 1845, by a Local Church connected with the Advent movement. This Church began to observe the seventh day as the Sabbath, holding that the fourth commandment was still in force. In 1849 the Headquarters was at Middleton, Connecticut; in 1850 it was moved to Battle Creek, Michigan, and in 1903 it was moved to Washington, D. C. In 1866 a Sanitarium was established at Battle Creek, Michigan, and now

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there are 70 of such institutions for "the rational treatment of disease". The Seventh Day Adventists are thoroughly organized, with Local, State, Union and General Conferences. The General Conference meets quadrennially, the Union meets biennially, and the State and Local meet annually. The Local Church has a congregational form of government. The have Departments of Missions, Publicity, Medicine and amd Education. Their principal periodical is "The Signs of the Times".

(b). Doctrine -
They believe that Christ's closing work as Priest in the Sanctuary, the cleansing of and the investigative judgment, are the events marked in prophecy as beginning in 1844.

a'. Seventh Day Sabbath -
Binding on people as a condition of salvation, and all who do not keep the Seventh Day as the Sabbath will be lost. Paul makes clear the impossibility of mixing Law with grace (Gal. 5:4).

b'. Soul sleeping -
The dead will sleep between the time of their death and the resurrection at Christ's coming. The righteous dead will then be raised to life, and the righteous living will be made immortal. Acts 2:29,34 refers to David's body, and not his soul. The Adventists quote, "The dead know not anything" (Eccl. 9:5,10). As seen in I Samuel 20:39; II Samuel 15:11; I. Tim.6:4 they "knew nothing" of the things mentioned in particular. ("Soul sleeping" is answered in the notes on "Russellism" on Pages 25-B and 26.

c'. No hell -
The souls of the wicked dead sleep till their resurrection at the close of the Millennium. Then they will be raised to go to the White Throne judgment; and annihilated. Consequently there is no hell, and no lake of fire.

d'. Annihilation of the wicked.
(Answered in the notes on "Russellism" on Page 27).

d. Church of God. (1864). Separated from the Adventists on the subject of the revelations of Mrs. Ellen G. White, which the Adventists consider inspired, and, also, the belief that Rev. 12:11-17 refers to the United States. On most other points they agree with the Seventh Day Adventists. Headquarters at Stanberry, Missouri. Periodicals, "Bible Advocate" and "Herald of the Coming Kingdom".

e. Life and Advent Union.(1864).
Their beliefs:
(a). Eternal life given at the second coming to those who are to receive it.

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(b). The Millennium is not in the future, but in the past, and was a period of persecution and suffering for the Christians.

(c). There will be no resurrection of the wicked dead. They are doomed to sleep eternally from the moment of death.

Headquarters are at Springfield, Massachusetts.
Periodical, "Herald of Life".

f. Churches of God (1888).
Small body of "Age-to-come Adventists". They believe:

(a). The establishment of the Kingdom of God on the earth, with Christ as the King. The capital city to be Jerusalem.

(b). Saints to be joint heirs with Christ.

(c). Restoration of Israel to the favor of God.

(d). Final destruction of the wicked.

Headquarters are at Plymouth, Indiana. Periodical, "Restitutio

2. The Sabbath question.-

(1) The Jewish Sabbath.
Rest day for the Jews. A joyous, holy day, on which the people ceased from labor, and attended the sanctuary.

a. From the beginning. (Gen. 2:2,3).

b. Embodied in the Law. (Ex. 20:8-11, basis of creation; Deut. 5:12-15, basis of redemption.) Nine of the commands say, "Thou shalt not", but this one is "Remember".

(a). Sign between God and Israel. (Ex. 31:13-17; Ezek. 20:12,13). It was a Law for Israel.

(b). Rest. (Ex. 20:8-11).

c. Tradition of the elders.
There were 29 major and minor kinds of labor forbidden on the Sabbath Day, as bearing of burdens, lighting fires, traveling on the Sabbath Day more than a "Sabbath day's journey" (Acts 1:12).

(a). Jesus in the wheat fields. (Mat. 12:1-8).

(b). Healing on the Sabbath day.

a'. Pharisees asked Jesus. (Mat. 12:10).

b'. Jesus asked the Pharisees. (Lu. 14:3).

(c). Carrying bed. (Jno. 5:10).

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(c). Carrying bed. (Jno. 5:10).

(d). Jesus' miracles of healing.

a'. Man with the withered hand. (Mat.12:10-12).

b'. Man with dropsy. (Lu. 14:2-5).

c'. Man at Pool of Bethesda. (Jno. 5:8-10,16,18).

d'. Man born blind. (Jno. 9:14:16).

e'. Woman bowed together. (Lu. 13:14-16).

d. Attitude of Jesus. (Mat. 12:12; Mk. 2:27).

(2). The Lord's Day.
Among Christians, the first day of the week is the day set apart for rest and worship.

a. Christian attitude.

(a). Old Covenant abolished.
The Law, engraven on stones, is done away (II Cor.3: 7-11). Christ is the end of the Law (Rom. 10:4). Because of Israel's disobedience to God, the Old Covenant was broken by Israel, and finally broken by God, Himself (Hos. 2:11; Heb. 7:12; 8:6-13).

a'. Christians are dead to the Law.
We are married (joined) to another, and by our union with Him, and not by obedience to the Mosaic Law, we bring forth fruit to God (Rom. 7:1-4).

b'. Not binding on Christians. (Col. 2:14-17). In the New Testament the word "Sabbath" is used concerning the weekly Sabbath. Paul says that the keeping of the Sabbath day is non-essential. The keeping of the Sabbath days in Old Testament times was a shadow of things to come. In Christ we have the substance. In the Epistles, which are inspired, we do not find any command to keep the Sabbath of the Jews.

(b). New Covenant established.
It was promised in the Old Testament. (Jer.31:31-34). In making the New Covenant the Old Covenant was automatically abolished. (Heb. 8:6-13; 12:18-24).

a'. Gentiles are under the New Covenant.
The Gentiles never were under the Old Covenant, which God made with the children of Israel, only (Gen. 17:19-21).

God, in the Old Testament, made a distinction between Israel and the other nations (Gentiles). Abraham prayed for Ishmael, thinking that he might be the child of the Covenant, and while God promised

to bless Ishmael, yet His Covenant was with Isaac. No other nation had such laws or privileges as God gave to Israel (Deut. 4:7,8; 5: 1-3). Moses said, "The Lord made not His Covenant with our fathers, but with us" (Deut. 5:3). Even their fathers were not included under the Old Covenant. It is said, "Moses commanded one law to Israel and the stanger" (Ex. 12:49; Lev. 24:22; Num. 9:14). Yet it tells what strangers are referred to, "Those sojourning among you"; They were Gentile servants, and were subject to the laws of Israel, while serving Israelites. There were restrictions placed on the stranger which were not placed on the children of Israel (Ex. 12:43-45; 20:10; 30:33; Num. 1:51; 16:40; Deut. 14:21; 17:15; 23:19,20; 25:5; Neh.9:2).

Jesus, in the New Testament, showed the distinction between the Jew and Gentile. The disciples were "not to go to the Gentiles nor the Samaritans, but to the House of Israel" (Mat. 15:21-28). Jesus, again, showed the distinction when, at first; He refused to listen to the woman of Canaan. He came, primarily, to the Jews, and His ministry was among them, because the Old Covenant was still in force. It was from Sinai to the Cross. (Ex. 19; Jno. 1:17; Col. 2:14). Not till after His resurrection did Jesus place no distinction between Jew and Gentile, and sent His disciples to all the world. (Mat. 28: 18, 20; Mk. 16:15; Lu. 24:47; Acts 1:8). This was under the New Covenant, which began at Calvary. The Gentiles are under the New Covenant. The Old Covenant was through Moses, and was between God and Israel. The New Covenant was through Jesus, and was between God and "whosoever will" (Jno. 1:17). (Isa. 11:10; 42:1-7; 49:6; Lu. 2:25-35;Acts 10:44-48; 11:1-18; Eph. 2:14-18; Rev. 22:17).

b'. Christ's new command.
The New Covenant is based on the law of Christ. (Deut. 18:18,19; Mat. 17:5). It is not "Keep the Sabbath", but "Love one another" (Jno. 13:34; Gal. 6:2; I Jno 3:23). We are not to judge one another in respect to the keeping of Sabbath days (Col. 2:16). While one may esteem one day above another, another may esteem every day alike (Rom. 14:5-10). The seventh day Sabbath was a shadow of our rest in Christ. He is our rest (Heb. 4).

b. First day of the week. (Mat. 28:1; Mk. 16:2; Lu.24:1; Jno. 20:1).

(a). In type.

a'. Sheaf of firstfruits.
Type of the resurrection of Christ (I Cor. 15:20). Christians are on resurrection ground. Now the day for Christians to observe is the first day of the week, or the Lord's Day. It is a privilege, but not a law. Instead of resting, as on the old Sabbath we have resurrection activity. Our soul is refreshed by studying the Word of God, prayer, and worship of Christ. In the joyous liberty of the children of God we observe the Lord's Day.

b'. New meat offering.
Type of Pentecost. On the first day of the week, after the perfect cycle of seven Sabbaths (Lev. 23:10,11,15-17). The Holy Spirit came on the first day of the week (Acts 2:1-4).

(b). In observance.

a'. The apostles. In Paul's time the Jews were reached easily on the Sabbath day (Acts 17:2), but the Christians worshipped on the first day of the week (Acts 20:7; I Cor. 16:2; Rev. 1:10).

b'. Early Church fathers. We do not owe the keeping of the first day of the week to Constantine and the Roman Catholic Church, as the Adventists say. Ignatius (100 A.D.); Justin Martyr (105 A.D.); Clement of Alexandria (194 A.D.) and Tertullian (200 A.D.), wrote from 100-200 years before Constantine, and they all wrote concerning the Christians observing the Lord's Day.

Jesus said; "If the Son shall make you free ye shall be free indeed (Jno. 8:32,36). Paul said, "Stand fast in the liberty wherewith Christ hath made you free (Gal. 5:1)."

XIV. NEW ISSUE.
Notes on this subject will be from the booklet, "The Truth about the Trinity and Baptism in Jesus' Name only" by Rev. Frank J. Lindquist, Pastor of Minneapolis Gospel Tabernacle.

There is more or less concern displayed in the Pentecostal movement about what is commonly called the New Issue. An issue is always a sad thing, as it divides God's people, causing strife, and hindering the working of the Holy Spirit.

Those who cause issue or division are guilty before God. The chief cause of the Issue in the beginning was the question of Baptism in Jesus' Name only. Now we have never denied this Baptism, nor have we attempted to rebaptize any one who was baptized im Jesus' Name only. The parties who cause the Issue are those who deny that (Matt.28:19) is the Bible Baptism, and insist that such as have been baptized into the Name of the Father, Son and Holy Spirit must be rebaptized in the Name of Jesus only. Now I am sure that you will agree with me that the most important thing in Baptism is the attitude of the heart, and the presence of the Spirit, and the formula is second. The formula may be ever so correct, the immersion may be complete, but still the one baptized may be in the gall of bitterness as Simon of Acts 8. I repeat, therefore, that they who insist on Baptism in Jesus' name only are guilty of Issue and division.

Since baptism in Jesus' name only is founded upon supposition and error, rather than the Bible, it has led to other heresies and errors.

1. The denial of the Trinity of Persons in God.
2. Regenerative Baptism.

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3. Teaching those not baptized in the Spirit are not saved. These errors are founded upon a false interpretation of John 3:5.

4. A smaller portion have gone farther in error, denying the Coming of the Lord personally, and teaching that the coming of the Lord is only a spiritual movement.

THE NAME OF JESUS.

It will perhaps surprise many to know that the name of Jesus was a common name when Mary brought forth her son in the manger; perhaps as commen as Harry or James is today. Josephus mentions no less than 13 in his history of the Jews, some of whom were disreputable characters Jesus is still a common name in such Latin countries as Spain, Italy, Mexico. Now don't you think it is rank blasphemy for any one to have this name given to men, which the Jesus only folks insist is, "The name of the Father, and the Son and the Holy Ghost?"

Let us tell you what the Name of Jesus really is. The full name of the Son of God is "Lord Jesus Christ". "Lord" is the name of His divinity, "CHRIST" is the name of His office, as Messiah, and Jesus is the name of His humanity. See what Jesus only does. It forces into the background the DEITY AND LORSHIP of the Son, also His Messianic office and simply exalts what they term, "an office".

There is not a scripture to prove that Jesus is the name of the Father or the Holy Ghost, but of the humanity of the Son of God only. We do not deny the divinity of the Son of God. He is "My Lord and my God," as Thomas acknowledged in John 20; He is Jehovah, the Great, "I Am" of the Old Testament. He is Creator of heaven and earth, as brought forth in Colossians. He is the Lord that shall reign until He hath put down all rule and all authority and power. "And when all things are subdued into Him, then shall the Son also Himself be subject unto Him (the Father), who put all things under Him, that God may be all in all" (I Cor. 15:28).

BAPTISM IN JESUS' NAME.

Then days before the day of Pentecost, Jesus stood on the Mount of Olives and gave us the Divine commission, "Go ye therefore and teach all nations, baptizing them, into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Some will deny that the word "Father" is a name, claiming this is just an office, but surely the "Holy Ghost" is the name of the Spirit of God.

It is claimed that Peter, on the day of Pentecost, only ten days after Jesus had given the above commission, received a revelation that the name of the Father, Son and Holy Ghost is "Jesus." If any one can give us the chapter and verse for this we will believe it. It is argued that if Father, Son and Holy Ghost were not the same person, then Jesus would have said "baptizing them in the 'names'," rather than "name" (singular).

Let us take an illustration. Our country is composed of 48 states, each with its own government, each with different names, and all together make the "United States of America." When we send an ambassador abroad, he does the business in the "Name" of the United States, and

not in the "Names" of the United States, and this does not prove there is only one state, but many states united to one country. So the Bible teaches that the Father, Son and Holy Ghost are different persons in one God.

When Acts 2:38; Acts 8:16; Acts 10:48; and 19:5, tells us they were baptized in the name of "Jesus Christ," in the Name of the "Lord Jesus," and "in the Name of the Lord," and "in the Name of the Lord Jesus," there is no question, but what Peter and Paul were giving the authority for baptism and not the formula. We certainly should baptize in the Name of Jesus, but it is going too far to state Baptism shall be in the Name of Jesus only.

The book of Acts does not teach "Jesus only." It mentions Baptism in the Name of "Jesus Christ," in the Name of the "Lord Jesus," and "in the name of the"Lord."

Colossians tells us, "AND WHATSOEVER YE DO IN WORD OR DEED, DO ALL IN THE NAME OF THE LORD JESUS, GIVING THANKS TO GOD AND THE FATHER BY HIM" (Col. 3:17). Not only are we to baptize in Jesus' name as to authority, but, "WHATSOEVER YE DO IN WORD OR DEED." which includes Mark 16-17, "In my name shall they cast out devils; they shall speak with new tongues, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick, and they shall recover."

We are to do all this in the name of the Lord Jesus Christ, because when we tackle devils, serpents, poison and sickness, we need the authority of that Name.

Even the seven sons of Sceva (Acts 19:13) felt the need of this name for authority in exercising a demon possessed man, (but with sad results), but the name of the Lord Jesus was magnified (Acts 19:17).

TESTIMONY OF THE TWELVE APOSTLES

We now want to show you that the statement, "All Apostles baptized believers in THE NAME OF JESUS ONLY," is false and unsupported by the book of Acts, the earliest Christian writings, or the Testimony of the Church Fathers.

I want to quote from the "Teaching of the Twelve Apostles" or Didache (teaching) which is commonly acknowledged to be the oldest church Manual in existence.

This book was discovered in 1873 in the library of the Jerusalem Monastery, in Constantinople. It is a collection of manuscripts bound in one volume covered with black leather, carefully written on well preserved parchment and numbers in all 120 leaves or 240 pages.

This hand-written copy is signed thus, "Finished in the month of June, 11th day in the year 6,564 (equivalent to A.D.1056), by the hand of Leon, Notary and sinner." Its discovery created a sensation in the Theological world. It was sort of a"Missing Link" to shed light upon a period of time, (from A.D.70 to A. D. 150) of the Apostolic church, of which we are more or less ignorant.

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The Didache claims no apostolic authority; it simply is the summary of what the unknown author learned either from personal instruction or oral tradition, to be the teaching of the apostles, and what he honestly believed himself. It takes its place among the genuine documents of the apostolic fathers, Clement of Rome, Polycarp, Ignatius, Barnabas, and Hermas. These writings fill the gap between the apostles and the church fathers, from the close of the first, to the middle of the second century; just as the Apocrypha of the Old Testament fill the gap between Malachi and John the Baptist.

The time of composition is probably between A.D.70 and 100. No mention is made of a New Testament Canon or any book except. "The Gospel". The Didache presents Christian teaching and Christian institutions in primitive, childlike simplicity.

The views of scholars still vary considerably, but seem to incline with increasing unanimity to a very early date, from A. D. 70 to 150

On the subject of baptism we will quote the seventh chapter to prove that apostolic practice was not to baptize in JESUS' NAME ONLY.

Chapter 7

1. "Now concerning baptism, baptize thus: Having first taught all these things baptize ye into the name of the Father, and of the Son, and of the Holy Ghost in living or running water."

2. "And if thou hast not living water, baptize into other water; and if thou canst not in cold, then in warm water."

3. "But if thou hast neither, pour water thrice upon the head into the name of the Father, Son and Holy Ghost."

4. "But before baptism, let the baptizer and the baptized fast, and others who can; but thou shalt command the baptized to fast one or two days before."

The same volume contains another book called "The Seventh Book of the Apostolic Constitutions," dating from the first half of the fourth century. Here are some quotations from Chapter 22. "Now, concerning the baptism, a bishop or Presbyter, we have already given directions; and we now say, that thou shalt so baptize, as the Lord commanded us, saying, "Go ye and teach all nations, baptizing them into the name of the Father, Son and Holy Ghost."

"But thou shalt before hand, anoint the person with holy oil, and afterwards baptize him with water, and in the conclusion shalt thou seal him with ointment."

Nothing is mentioned of infant baptism, or the shorter term, "in the name of Jesus" in any part of this book. We are not contending for the mode of baptism here, but quote this to show the formula.

JUSTIN MARTYR

The next oldest description of baptism is by Justin Martyr, converted at the age of 30 and put to death 165 A.D.

POLEMICS

"As many as are persuaded and believe that the things spoken and taught by us are true, and promise to be able to live accordingly, are instructed to pray and intreat God, with fasting for the remission of their sins, while we at the same time pray and fast with them."

"Then they are brought by us to a place where there is water - for in the name of the Father, and Lord of the whole universe, and of our Saviour Jesus Christ and of the Holy Spirit, they then receive the washing with water.

IGNATIUS LIVED LATTER PART OF FIRST CENTURY.

"There are not three fathers, nor three sons, nor three paracletes, therefore the Lord sending the apostles to disciple all nations, commanded them to baptize into the name of the Father, and of the Son, and of the Holy Ghost, not into three names, nor into the three incarnations but into the three of equal honor."

TERTULLIAN LIVED BETWEEN 160-240 A.D.

"Commanding that they should baptize into the Father, and the Son, and the Holy Spirit, not into one. For we are not baptized once but thrice, at each name, into each person."

CLEMENT, ALEX. LIVED BETWEEN 150-220 A.D.

"The man baptized into God, has entered into God, and has received power over scorpions, and to tread on serpents - the powers of evil: And to the Apostles he commanded, "Go preach, and them that believe, baptize into the name of the Father, and of the Son, and of the Holy Ghost,' into whom we are born again, having been made superior to all powers."

BASIL M. III LIVED BETWEEN 326-380 A. D.

"He who is baptized, is baptized into the Trinity, into the Father Son and Holy Ghost, not into principalities, nor into power, nor into any such thing among creatures."

"Let no one be deceived by the fact that the Apostles' frequently omitting in mentioning baptism, the name of the Father, and of the Holy Ghost, nor imagine on this account, that the invocation of these names are unimportant."

CYRIAN LIVED BETWEEN 200-258 A. D.

"The condition of the Jews and of the Gentiles are different. The Jews because they had already received the most ancient baptism of the law and of Moses, were baptized also in the name of Jesus Christ, as Peter says (Acts 2:38), 'Repent and be ye baptized every one of you, in the name of Jesus Christ, for the remission of sins.' Peter makes mention of Jesus Christ, not as if the Father should be omitted, but that the Son should be conjoined with the Father. Finally, when after the resurrection, the Apostles are sent by the Lord, to the nations, they are commanded to baptize the Gentiles into the name of the Father, and of the Son and of the Holy Ghost.

[illegible] and I will dwell in the midst of thee." said the Lord.

POLEMICS.

DIDYMUS, ALEX. LIVED IN 4th CENTURY

Commenting on Acts 2:38, he says, "The Saviour having commaneded the perfected to be baptized into the name of the Father, and of the Son, and of the Holy Ghost, some unwisely interpreting the scriptures, having heard Peter exhorting every one to be baptized in the name of Christ, imagine the one equal to the three names."

"But the Church believing the Trinity, undivisable and unseparable, declares the Father to be of the Son, and the Son of the Father, and the Holy Ghost to be of the Father and the Son."

ORIGEN LIVED BETWEEN 185 - 254 A. D.

"Perhaps, also, you may ask this: Since the Lord Himself said to His disciples that they should baptize all nations into the name of the Father, and of the Son, and of the Holy Ghost, why does the Apostle here use the name of Christ, only, in baptizing, saying, 'Whosoever of us have been baptized into Christ,' since it is not regarded as legitimate baptism unless under the name of the Trinity?"

But see the discretion of Paul, since in the present passage, he did not desire so much to discuss the subject of baptism, as that of the death of Christ, thru the likeness of which he would, also, persuade us that we ought to die to sin, and be buried together with Christ. Nor was it proper to say, "Whosoever of us have been baptized 'into the name of the Father, or of the Son, or of the Holy Ghost,' have been baptized into his death." Comment on Rom. 6:3

THE TRINITY OR PLURALITY OF PERSONS IN THE GODHEAD

From the church Fathers and authorities already quoted, we see that the Trinity, or plurality of persons in the Godhead was an Apostolic doctrine, and now we shall proceed to prove it in the Old and New Testament.

In Genesis I:1, the name God or Elohim is an uni-plural noun formed from "El-Strength or Strong One," and "Aloh," to swear to bind oneself by an oath. We see the compound unity of this name in Gen. 1:26. "Let us make Man in OUR Image."

Genesis 3:22. "Man is become as one of US".

Genesis 11:7. "Go, let US go down."

Isa. 6:3-8. "Who will go for US?"

There are those who acknowledge a plurality of offices, termed, Father, Son, and Holy Ghost, but deny a plurality of persons in the Godhead.

Let me ask a question. Would God speak of Himself, as, "US" and "OUR" simply because of a plurality of attributes or office? Suppose I should do the same. I am pastor of the Minneapolis Gospel Tabernacle, in Minneapolis, and chairman of the North Central District Council. Because I hold these two offices, could I speak of myself as "US" and "OUR"? Of course not. No more does God use poor grammar when speaking of Himself.

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THE GREAT COMMANDMENT.

"Hear O Israel: The Lord our God is one Lord" (Deut. 6:4; Mark 12:29). This literally reads, "Jehovah Our Elohim (plural) is One Jehovah."

Here in the Old Testament we find the one Jehovah is a plurality, (Elohim) is a unity (One Jehovah).

Let us look for a moment at this word "One" as found in the Old and New Testament.

In the Old Testament the Hebrew word translated "One" denotes a compound Unity - not a simple Unity.

These passages illustrate the meaning of this word "One" as used in Deut. 6:4.

Genesis 2:24, "Therefore shall a man leave his father and mother and shall cleave unto his wife, and they shall be one flesh." Husband and wife are two persons, and yet they are one. - A compound unity.

Genesis 11:16. "And the Lord said, 'Behold the people are one and they have all one language'." "The people" is not one person, but many persons making one people - another compound unity.

In the New Testament, it is the same in Greek.

I Cor. 3:6-8. "I have planted, Apollos watered, but God gave the increase. Now He that planteth and he that watereth are "One", and every man shall receive his own reward according to his labor."

I Cor. 12:13. "For by One Spirit are we all baptized into the One body - And have been made to drink into One Spirit."

Compare John 17:22,23, "And the Glory which thou gavest me, I have given them, that they may be one - (a compound), even as WE are ONE, (compound unity).

Gal. 3:28 - "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all One in Christ Jesus."

This use of the word One plainly shows us that the One God of the Bible is a Plurality of persons.

DANIEL'S VISION

Let us turn to Dan. 7:13-14. "I saw in the night vision, and behold, one like the Son of Man, come with the clouds of heaven, and came to the Ancient of Days and they brought Him near before Him."

Let me ask you, my friend, "Who is the 'Son of Man' and who is the 'Ancient of Days?" None other than God, the Son, and God, the Father.

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The Ancient of Days is described in the 9th verse, "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool. His throne like the fiery flame, and His wheels as burning fire." This is not the description of angels or cherubim, but of the Father Himself

JOHN'S VISION

Over 600 years later than Daniel's vision, we find the Apostle John having a similar vision on the Isle of Patmos about A.D. 96.

Rev. 4:2. "Immediately I was in the Spirit; and behold a throne was set in heaven, and One sat on the throne."

Rev. 4:3. "And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

Rev. 5:1. "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

Rev. 5:6. "And behold, and lo, in the midst of the throne and of the four beasts and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

Rev. 5:7. "And He came and took the book out of the right hand of Him that sat on the throne."

Now we see in Rev. 4:10, that He who sat on the throne, is worshipped by the elders, also the Lamb is worshipped. - Rev. 5:8-10. Then hear the chorus of undivided worship to God, the Father, and God the Son. Rev. 5:13.

"Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, (God the father) and unto the Lamb (God the Son) forever and ever." The song to the Trinity is also found in Rev. 7:9-10.

We see by these visions how God uses human phraseology to explain Divine, spiritual facts.

Our attempts at a philosophical explanation of the Trinity of God, is an attempt to put the facts of infinite-Spirit being into the forms of finite thought, and can at best be only partially successful.

THE NAME JEHOVAH

From studying God's word, we see that Jehovah is the name of the Trinity. This name was revealed for the first time to Moese in Ex. 33:13-16 and is the Redemption name of God.

Jesus claimed to be Jehovah as read in John 8:58. "Before Abraham was, I AM."

In Zech. 2:10,11, we read, "Sing and rejoice, O daughter of Zion: for lo, I come and I will dwell in the midst of thee." said the Lord.

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"And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts sent Me unto thee."

Here the Lord (Jehovah) speaks of Himself as sent by the Lord (Jehovah) of hosts.

In Isa. 49:1 we read, "The Lord hath called me from the womb: from the bowels of my mother hath he made mention of my name." (Jesus) Matt. 1:21

Here we have the Lord (the Father) speaking of His Son, and hath made mention of His name from the womb.

By comparing Ex. 16:7 with Heb. 3:7-9, we see that the Holy Ghost is called Jehovah or Lord.

THE REVELATION OF THE TRINITY

The baptismal scene in Matt. 3:16-17 reveals the Trinity of persons, (not office).

God, the Son is baptized.

God, the Father speaks from Heaven (not from the body of Jesus)

God, the Holy Ghost assumes a material form like a dove which is visible, like the body of Jesus is visible.

To state that the Holy Ghost does not possess personality here, because of the form of the dove, is to argue that the Spirit of God can still be the Holy Ghost and not possess personality. Such argument is foolish and unscriptural. The Holy Ghost has personality, also Jesus.

Surely Jesus did not trick the people by becoming a ventriloquist and only make it appear that the Father's voice was coming from Heaven.

STEPHEN'S VISION, WHILE DYING

When a man is dying he is usually serious and speaks the truth. In Acts 7:55 we read, "But he (Stephen) being full of the Holy Ghost, (first person) looked up steadfastly into heaven, and saw the glory of God, and Jesus (with His resurrection body of flesh and bone) standing on the right hand of God." (The third person.)

Here we have the dying statement of Stephen. The Trinity of persons in the Godhead is here revealed. While the Holy Ghost is doing His office work here on earth; Jesus, our High Priest, is our advocate, and intercessor in heaven, with God the Father.

SIN AGAINST THE HOLY GHOST

The Bible is very plain in its teaching that the Son of man is not the Holy Ghost, when Jesus was on earth, or at the present time. Let us look at Matt. 12:31-32.

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"All manner of sin and blasphemy shall be forgiven unto man: but the blasphemy against the Holy Ghost shall never be forgiven unto men."

"And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this age, neither in the age to come."

The Pharisees had ascribed the work of the Spirit to the power of the Devil. Jesus tells them that they were sinning against the Holy Ghost. He also makes it plain that it was possible to sin against the Son of man, (at the time they were speaking) and yet be forgiven. Certainly this shows us that the Son of man does not claim to be the Holy Ghost at that time, nor at the present time. For if Jesus is now the Holy Ghost, then it would be impossible to sin against the Son of man, But only to sin against the Holy Ghost.

HAS JESUS ALREADY COME?

It is certainly very difficult to explain how there is another coming of Jesus, when the claim is made that Jesus is the Holy Ghost. The Holy Ghost is here, so if Jesus and the Holy Ghost are the same person, then we must come to the conclusion that Jesus has already come.

Some who have embraced this error are teaching that there is no literal coming of Jesus, but they explain the coming of Jesus is simply a spiritual movement, or Christ coming in a spiritual sense in us.

Jesus plainly states that the Holy Ghost is ANOTHER COMFORTER: He is here on earth. Jesus Christ is in heaven as our High Priest, interceding for us, and will come soon, from Heaven for His Bride, and she shall meet Him in the air.

FALSE INTERPRETATION OF JOHN 3:5

It is certainly surprising for us to hear that they who claim to have a "Revelation," and be led by the Spirit, should fall for such error as regenerative baptism.

Jesus said, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." John 3:5

Shall we believe that Jesus here was speaking of water baptism and the Spirit baptism? No, certainly not. Such is nothing more or less than Roman Catholic dogma, and it is doubtful if the devil has had a better means for sending people to hell, than just such teaching as regenerative baptism.

What does the term "born of water" mean? We will let the Bible interpret itself. "Water" in the Bible is a type of the Spirit and also of the Word of God. This type is plainly shown in the words of Eph. 5:25-26. "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water (notice the words of explanation) by the word."

Peter makes it very plain that water coming through the pipes from

the city water works; or flowing in a stream, or in a lake, does not affect the New Birth, but it is the WORD OF GOD.

"Being born again, not of corruptible seed, but of incorruptible BY THE WORD OF GOD, which liveth and abideth forever." I Peter 1:23.

"The words that I speak unto you, they are spirit, and they are life." John 6:63.

"Of his own will begat he us with the word of truth." James 1:18.

We see from the above, that the water spoken of, in John 3:5 is merely a type of the Word. The Word of God, and the Spirit of God working together, effect the New Birth. Never has any one been born again of the Spirit alone, but a revelation of God's word is necessary, nor has any one been born again of the Word alone, but only as the Spirit applies the Word to our hearts.

"Being born of the Spirit" does not mean to be baptized in the Holy Ghost. The baptism in the Holy Ghost is dispensational, and if a person does not live in this dispensation, when God is pouring out of His Spirit on all flesh, they cannot be blamed for not having the baptism of the Spirit.

Every child of God has the Holy Spirit in a measure. First, we have the Holy Spirit following and convicting us before we are saved.

Second, we have the witness of the Spirit "that we are the children of God" Rom.8:16. "He that believeth on the Son of God hath the witness of himself" I John 5:10.

Third, it is possible for every child of God now to have the Spirit in His fullness, or the baptism, according to Acts 2:4.

Fourth, we have the guidance of the Spirit through life.

DID JESUS CLAIM TO BE THE FATHER?

We will let the Bible answer this question.

"I and my Father are One." John 10:30. A casual reading of this scripture and others (such as John 14:9, "He that hath seen me hath seen the Father") may give us the idea that Jesus claims to be the Father. Yet Jesus declared "No man hath seen the Father" (John 6: 46) in His divine essence.

When Jesus claims He and the Father are "One," we must not believe that He wishes us to believe that He is the Father, but that HE IS ONE IN THE SAME SENSE AS A HUSBAND AND WIFE ARE ONE. The same Greek word is used in both places. Matt. 19:5. "Therefore shall a man leave his father and mother and shall cleave unto his wife, and they shall be ONE flesh." A compound unity.

Jesus prayed for this unity of the believer, in the same way as He and the Father are a unity. "That they all may be ONE, as Thou Father, art in me, and I in Thee, that they also may be ONE in US -" John 17:21.

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Jesus was sent of the Father, and was His representative on earth, therefore Jesus could say, "He that hath seen me hath seen the Father." John 14:9. When we send an ambassador to Great Britian, he goes in the name of this country, and can do business in the name of this country. He can literally say "He that sees me, sees the United States."

The 6th verse of Isaiah 9 need not confuse us. "For unto us a child is born, (the humanity of Jesus) unto us a Son is given, (the Son of God is not born; but is eternal) - his name shall be called... the everlasting Father," or literally "Father of eternity." His "goings forth have been from old, from everlasting". (Micah 5:2). The Son is eternal, so He may well be called the everlasting Father or Father of Eternity.

Jesus never did claim to be the Father (in person) but tells us plainly "My Father is greater than I," John 14:28

THE SUBORDINATION OF THE SON TO THE FATHER.
(As to Order or Dignity)

1.

"My Father is greater than I" (John 14:28), "For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee, and again, I will be to him a Father and he shall be to Me a Son?" (Hebrews 1:5).

"From these scriptures we see that God the Father is greater than Jesus Christ the Son, and God the Father begat Jesus Christ the Son."

2.

"As the living Father sent me and I live because of the Father, so he that eateth Me, he shall live because of Me." (John 6:57).

3.

"No man taketh it from me, but I lay it down of myself, and I have power to take it again. This commandment have I received of my Father," Jesus Christ received commandment of the Father, and was under His authority.

"The Lord God, and His Spirit hath sent me." (The Son.) Isa. 48:16.

"Jesus answered and said unto them, This is the work of God, that yet believe on him, whom He hath sent." (John 6:29).

"And he that sent me is with me; the Father hath not left me along." (John 8:29).

"Neither came I of myself, but He sent me" (John 8:42).

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for whatsoever things he doeth, these also doeth the Son likewise". (I John 5:9).

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Here we see that Jesus Christ was sent of the Father, and can do nothing independent of the Father.

5

"I appoint unto you a Kingdom as my Father hath appointed unto me" (Luke 2:29).

"Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father.

"For he putteth all things in subjection, it is evident that he saith. All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected to him, then shall the Son also himself be subjected to him, that did subject all things unto him, that God may be ALL in ALL" (I Cor. 15:24-28) R.V.

From these scriptures we see that Jesus Christ's kingdom was appointed him by the Father, and Jesus Christ shall ultimately deliver up the kingdom to the Father, and shall be subjected to the Father, that God may be ALL in ALL.

6

"The head of Christ is God." (I Cor. 11:13).

God, the Father is the head of Christ, as Christ is the head of every man.

7

"Wherefore also he is able to save to the uttermost them that draw near UNTO GOD through him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

Men draw near unto God through Christ. God, not Christ is the ultimate goal. He is the way unto the Father. "No man cometh unto the Father, but by me" John 14:6.

8

"Therefore God, even thy God hath anointed thee--"

"Jesus saith unto her, I ascend unto my Father, and your Father, and to my God, and your God" (John 20:17).

From this scripture we see God, the Father, is Jesus Christ's Father and God. Jesus Christ is, and eternally shall be, subordinate to God, the Father.

JESUS CHRIST STILL HAS A HUMAN BODY IN GLORY.

"I see heaven open and the Son of man standing on the right hand of God." (Acts 7:56)

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"One mediator between men and God, the MAN Christ Jesus" (I Tim. 2:5).

"Who shall change our body of humiliation that it may be fashioned like unto his glorious body" (Phil. 3:21).

"When he shall appear, we shall be like him" (I John 3:2).

"A spirit hath not flesh and bones as ye see me have" (Luke 24: 39).

If the only person of the Godhead is in the earth today in the office of the Holy Ghost, then the glorified human body of Jesus must not at the present time be indwelt by all the fullness of the Godhhead, and instead of a High Priest who ever liveth to intercede for us, we have only the body of Jesus in heaven. But thank God, the Scriptures teach that at the present time the Holy Ghost possesses personality, and our High Priest in heaven also possesses personality, and hears us.

BAPTISM WITHOUT THE NAME OF THE TRINITY

Triple baptism was of ancient usage, and was emphasized to counteract the heresy of those who did not believe in the Trinity of the early church.

Eumonius, an Arian bishop of Cyzicum, A. D. 360, was one of the first to practice baptism without mentioning the name of the Trinity. Theodoret, bishop of Cyrus, A.D. 420, writes thus of him, "He subverted the law of holy baptism, which had been handed down from the Lord and the Apostles, and made a contrary law, that it was not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity."

ARIANISM.

During the first three centuries of the Christian era, what was subsequently called the Doctrine of the Trinity had become the subject of controversy, chiefly in one direction; it had been decided against Sabellius that there are in the Godhead three distrinct persons, whereas Sabellius had in effect reduced the three to one. Im the year 317, Alexander, Bishop of Alexandria, having publicly expressed his opinion that the Son of God is not only of the same dignity as the Father, but of the same essence (in Greek, ousia), Arius, one of the Presbyters, considered this view as leaning too much to Sabellianism, and, rushing to the other extreme, he declared that the Son of God was only the first and noblest of created beings, and though the universe had been brought into existence through his instrumentality by the External Father; yet to that Eternal Father He was inferior, not merely in dignity, but in essence. The views of Arius commended themselves to multitudes, while they were abhorrent to still more; fierce controversy respecting them broke out, and the whole Christian world was soon compelled to take sides in the struggle. Constantine, the first Christian emperor, was then the reigning sovereign, and after he had failed by private means to restore peace and

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unity, he summoned a council to meet at Nice, in Bithynia, which it did in A.D.325. It was the first general Council and the most celebrated of all. It declared Christ to be homoousios, (that is, of the same essence of the Father), whereas Arius regarded him as only homoioussios, (of similar essence). The erring Presbyter was deposed and exiled, but his numerous followers maintained his doctrine, and were at times so successful that each party had in turn the power, of which it had no scruple to avail itself, of using carnal as well as spiritual weapons against its adversaries; indeed, it is believed that Arius himself died by poison. It would occupy too much space to detail the vicissitudes of a highly checkered struggled; suffice it to say that the Arians greatly weakened themselves by splitting into sects, and the doctrines regarding the relations of the three divine Personages authoritatively proclaimed at Nice were at last all but universally adopted. They may be found detailed in what are popularly termed the Nicene and the Athanasian Creeds. They were held almost without a dissentient voice through the middle ages, and were cordially accepted by the leading reformers. The churches of Rome, England and Scotland are all at one with regard to the doctrine of the Trinity, as are also the most powerful bodies of English Non-Conformists. Arianism, has from time to time appeared in the churches, but as a rule its adherents have sooner or later gone back to orthodoxy or to Unitarianism, (of different forms).

THE FIRST RECORDED USES OF SPRINKLING.

Cornelius, Bishop of Rome, A.D. 250, writes: "Novatian fell into a grievous distempter, and being about to die, he received baptism, being sprinkled on his body, if that can be termed baptism.

Here we see that sprinkling is mentioned, and doubt expressed that this can be called baptism.

THE VERSE OF I JOHN 5

Some times the seventh verse of I John 5 is quoted, to prove that there is only one person in the Godhead. "Four there are three that bear witness in heaven, the Father, the Word, and the Holy Spirit: and these three are one." "One" here is a compound unity.

IS JESUS ONLY A NEW REVELATION?

It is claimed by adherents of the "Jesus Only" theory, that this is a revelation from God, in these last days, and it is commonly called new light. I deny this, and will quote from Schaff's History of the Christian Church, page 287 - 294, of volume I, to prove that instead of this theory being a revelation, it is simply a re-hash of error that has appeared in t he church from time to time.

"These anti-trinitarians are commonly called Monarchians or Unitarians on account of the stress laid upon the unity of God." In the fourth class of these anti-trinitarians we have the followers of Praxeas, of Asia Minor. He came to Rome under Marcus Aurelius, with the renown of a confessor; procured there the condemnation of

Montanism; and propounded his views to which he gained even the Bishop Victor. But Tertullian met him in vindication at once of Montanism and of hypostasianism with crushing logic, and charged him with having driven away the Holy Ghost, and having crucified the Father. According to Tertullian, Praxeas, constantly appealing to Isa. 45:5, John 10:30 ("I and the Father are one"), and 14:9, ("He that hath seen me hath seen the Father"), as if the whole Bible consisted of these three passages; taught that the Father himself became man, hungered, thirsted, suffered, and died in Christ. True, he would not be understood as speaking directly of a suffering of the Father, but only of a sympathy of the Father with the Son; but in any case he lost the independent personality of the Son. He conceived the relation of the Father to the Son as like the spirit to the flesh. The same subject as spirit is the Father; as flesh, the Son. He taught the Catholic doctrine tritheistic."

"Noetus, of Smyrna, published the same view about A.D. 200, appealing also to Rom. 9:5, where Christ is called the one God over all. When censured by a council, he argued in vindication of himself, that this doctrine enhanced the glory of Christ."

"Callistus (Pope Calixtus I) adopted and advocated the doctrine of Noetus, which Epigonus and Cleomenes, disciples of Noetus, propagated in Rome under favor of Pope Zephyrenus. He declared the Son merely the manifestation of the Father in human form; the Father animating the Son, and the Spirit animates the body, and suffering with Him on the cross. "The Father, says he, "who was in the Son, took flesh and made it God, uniting it with himself and made it one. Father and Son were therefore the name of the one God, and this person cannot be two; thus the Father suffered with the Son." He considered his opponents "ditheists," and they in turn called his followers "Callistians," After the death of Callistus, who occupied the papal chair between 218 and 223 or 224, this doctrine (patripassianism) disappeared from the Roman Church."

From the above, we see that "there is nothing new under the sun" and what was supposed to be a new revelation, is nothing but an old heresy, that has taken root in the hearts of leaders where the soil of spiritual pride exists, who wrest the scriptures to accord with their man-made theories, who ignore the warnings of history, and care not how much division they create, to the hurt of the cause of God.

THE PERSONALITY OF THE HOLY GHOST

If may be surprising to know that some who pose as leaders do not believe or know that the Holy Spirit is a person. They think that because the Spirit does not manifest himself in human flesh, we cannot speak of Him as a person. THIS IS SIMPLY A CONFUSION OF CORPOREITY FOR PERSONALITY.

GOD THE FATHER IS A PERSON.
GOD, THE SON IS A PERSON, AND WAS A PERSON BEFORE THE INCARNATION.
GOD, THE HOLY GHOST IS A PERSON.

What is a person? ANY BEING THAT CAN THINK, FEEL, WILL, AND ACT IS A PERSON. THE ANGELS ARE PERSONS, the Devil, is a person,

human beings are persons, and it is immaterial whether a being possesses a body of flesh. A body of flesh is not necessary to think, feel, will, or act. The rich man in hell could do all this while his body was in the grave waiting the resurrection.

THE SPIRIT POSSESSES KNOWLEDGE.

I Cor. 2:10-11, "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

THE SPIRIT POSSESSES A WILL.

"But all these things worketh that one and the self-same Spirit, dividing to every man severally as HE WILL" I Cor. 12:11.

We see from the above verse that the Holy Spirit is not some power like electricity, gravity, etc., that we get a hold of, and use as we will; but He is a PERSON, who gets a hold of US and uses US as HE WILLS.

THE HOLY SPIRIT POSSESSES A MIND.

"And He that searcheth the hearts knoweth what is the MIND OF THE SPIRIT, because He maketh intercession for the saints according to the will of God." Rom. 8:27.

The Greek word for mind here is a word that includes the ideas of thought, purpose and feeling.

THE HOLY SPIRIT POSSESSES FEELING

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

Surely it must grieve the Holy Ghost, to have such error preached, that denies the personality of the Spirit, as if He were a blind force, such as gravity.

THE HOLY SPIRIT CAN ACT

The Spirit searcheth. I Cor. 2:10
The Spirit speaks. Acts 2:4; Rev. 2:7
The Spirit witnesses. Gal. 4:6
The Spirit intercedes. Rom. 8:26
The Spirit testifies. John 15:26
The Spirit teaches. John 14:26; 6:12-14.
The Spirit guides. Rom. 8:14.
The Spirit commands. Acts 16:6-7;
" 13:2
The Spirit appoints. Acts 20:28
The Spirit reveals. II Peter 1:21

POLEMICS.

BE CAREFUL HOW YOU TREAT THE SPIRIT

It is possible to -
Grieve the Spirit. Eph. 4:30; Isaiah 63:10.
Rebel against the Spirit. Isa. 63:10.
Do despite unto the Spirit. Heb. 10:29
Lie to the Spirit. Acts 5:3.
Blaspheme the Spirit. Matt. 12:31-32.
Resist the Spirit's striving. Gen. 6:3
Quench the Spirit. I Thess. 5:19

THE HUMANITY OF JESUS.

The "Jesus Only" folks claim to honor the Lord Jesus Christ, as no other Christians do. Now we want to prove that their teaching does just the opposite to what they claim. THEIR TEACHING EXALTS THE NAME OF HIS HUMANITY. (JESUS) BUT THEY ROB HIM OF HIS HUMAN NATURE, AND ACCORDING TO THEIR TEACHING, JESUS IS NOT THE TRUE "SON OF MAN" AS HE IS CALLED 77 TIMES IN THE SCRIPTURES.

1. According to their teaching; Father, Son and Holy Ghost are mere offices, so as to be logical, WE HAD NO SON UNTIL THE INCARNATION AND YET WE KNOW THE BIBLE TEACHES US THAT THE SON IS ETERNAL. THEY HAVE ROBBED JESUS, THE SON OF GOD, OF HIS ETERNAL EXISTENCE. Let us read what the Bible states concerning the person of the Son (not the office). "The Lord possessed me in the beginning of his way, before his works of old."

"When there were no depths, I was brought forth; when there were no fountains abounding with water."

"Before the mountains were settled, before the hills, was I brought forth:"

"While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world."

"When he prepared the heavens, I was there: when he set a compass on the face of the depth-"

"Then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him." Prov. 8:22:30.

2. THEIR TEACHING ROBS CHRIST OF HIS TRUE HUMANITY. The logical conclusions of their teaching is that God simply clothed himself with human flesh, in the same relationship as the human spirit to the human body. Thus, if God withdrew from the human flesh in which He had clothed Himself, the body of Jesus would be a mere corpse, as the human body, when the human spirit and soul leave the body.

(a) Our Lord Jesus, the Son of man had a true human body. Heb.2: 14, "For as much then, as the children are partakers of flesh and blood, he also himself likewise took partakers of flesh and blood, he also himself likewise took part of the same";

John 1:14, "And the Word was made flesh, and dwelt among us."

POLEMICS.

(b). Also after the resurrection.
Luke 24:39 - "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have."

(c). Also new glory.
Acts 7:55-56, "But he.....saw the glory of God, and Jesus standing on the right hand of God."
I. Tim. 2:5, "For there is one God, and one mediator between God and man, the MAN Christ Jesus."

3. Their teaching robs Jesus Christ of His HUMAN SOUL AND HUMAN SPIRIT. Jesus Christ not only possessed a human body, but had a human soul and human spirit.

John 12:27, "Now is my soul troubled; and what shall I say -"
Isaiah 53:11, "He shall see the travail of his soul."
Isaiah 53:12, " Because he hath poured out his soul unto death."
Acts 2:31, "His soul was not left in hell."
John 11:33, "When Jesus saw her weeping - he groaned in the SPIRIT."
John 13:21, "When Jesus had thus said, he was trouble in SPIRIT."
Luke 24:46, "He said, Father, into thy hands I commend my SPIRIT, and having said thus, he gave up the GHOST."

From the Scriptures we have examined, we may therefore conclude that the Lord Jesus Christ was the true Son of Man, as well as the only begotten Son of God. As the Son of Man, he had a true human body, human soul, and human spirit. For otherwise he would be more an incarnation than the theophanies of the Old Testament, such as appeared to Abraham. (Gen. 18:1-33) when the Lord appeared to Abraham, ate and drank, and heard the intercession of Abraham for Sodom and Gommorah.

THE SOLEMN WARNING OF JOHN.

"He is antichrist, that denieth the Father and the Sun."

"Whosoever denieth the Son, the same hath not the Father." I John 2:22-23.

When we have such a solemn warning in God's word, do you not think important that we believe not every spirit, (I John 4:1), but try the spirits if they be of God or not, prove all things, and hold fast to that which is good?"

The apostle John tells us it is the spirit of antichrist that denies the personality of the Father and Son, and teaches that the Father and Son are only offices of God.

However, the "Jesus Only" people disregard this warning and preach as we here quote one of their officials. "We believe in one God only; but that He operates in three distinct offices:

"First, the office of the Father; second the office of the Son; and third, the office of the Holy Spirit."

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"The Father, Son and Holy Spirit are positively one in person."

John says, "he is antichrist that denies the Father and the Son," They deny that there is a Father and a Son, and tell us these names only designate offices. Such teaching is plainly from the pit. Only a little time need elapse until we shall see the fruits of such doctrine.

The result of such teaching is this:

God, or Elohim, (Plural noun) is one person.

We have no Father, that is only an office, not a person.

We have no Son, this is only an office, not a person.

We have no Holy Spirit, this is only an office, not a person.

Jesus Christ is robbed of his true humanity, and is not true Son of man.

Jesus Christ had no true human soul.

Jesus Christ had no true human spirit.

The incarnation was only a theophany like in the Old Testament.

Being born of water means water baptism.

Being born of Spirit means Spirit baptism.

Let us look for a moment at the second epistle of John, the third verse, "Grace, be with you, mercy and peace, from God, the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."

Here we see that John distinguishes between "God, the Father" and the "Lord Jesus Christ." Furthermore, we see John says that the "Lord Jesus Christ" is the "Son of the Father." Since "Father" is only an "office" of God, we must reason that the Lord Jesus Christ is the "son of an office." If they would admit that Father is a name, and Father is a person, they might escape such foolishness, but evidently they have not been very clear in their thinking. This is childish reasoning parading itself as a "Revelation" and "New Light."

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POLEMICS -- (Juniors)

EXAMINATION I - - - - - (Pages 1 - 12)

I. What is the purpose of:
   1. Apologetics?
   2. Polemics?

II. What are:
   1. The seven (7) fundamental doctrines of this course?
   2. The seven (7) systems of teachings of this course?

III. What is the chief characteristic of these seven (7) systems?

IV. What is taught concerning the Personality of God by:
   1. Christian Science?
   2. Russellism?
   3. Mormonism?
   4. Modern Theology?

V. What is taught concerning Jesus by:
   1. Christian Science?
   2. Spiritism?
   3. Russellism?
   4. Modern Theology?

VI. What is taught concerning the Holy Spirit by:
   1. Christian Science?
   2. Russellism?
   3. Mormonism?
   4. Modern Theology?

VII. What is taught concerning Sin by:
   1. Christian Science?
   2. Russellism?
   3. Seventh Day Adventism?
   4. Modern Theology?

VIII. What is taught concerning Redemption by:
   1. Christian Science?
   2. Russellism?
   3. Mormonism?
   4. Modern Theology?

IX. What is taught concerning Salvation by:
   1. Christian Science?
   2. Mormonism?
   3. Seventh Day Adventism?
   4. Modern Theology?

X. What is taught concerning Retribution by:
   1. Christian Science?
   2. Russellism?
   3. Seventh Day Adventism?
   4. Modern Theology?

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POLEMICS -- (JUNIORS)

EXAMINATION II -- (Pages 13-17) -- (CHRISTIAN SCIENCE)

I. Teaching concerning the Word of God? Scripture answer.

II. Teaching concerning the Personality of God? Scripture answer.

III. Teaching concerning the Doctrines of Christ? Scripture answer for each.

1. His Incarnation?

2. His Deity?

3. His Atonement?

4. His Resurrection?

5. His Ascension?

6. His Second Coming?

IV. Teaching concerning the Holy Spirit? Scripture answer.

V. Teaching concerning Sin? Scripture answer.

VI. Teaching concerning Death? Scripture answer.

VII. Teaching concerning Future Judgment? Scripture answer.

VIII. Teaching concerning the existence and personality of Satan? Scripture answer.

IX. Teaching concerning Angels? Scripture answer.

X. Teaching concerning Prayer? Scripture answer.