

# Bible Briefs Against Hurtful Heresies

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Revised Edition

## CONTENTS

Page

<u>Foreword</u> .....	1
I. <u>Campbellite Questions and Baptist Answers</u> .....	4
II. <u>Heresies of Hardshellism</u> .....	15
III. <u>God's Indictments Against Holy Rollers</u> .....	24
IV. <u>Hard Nuts for Seventh-Dayists</u> .....	31
V. <u>The Ku Klux—Anti-American, Anti-Christian, Anti-Baptist</u> .....	54
VI. <u>Nuts for Catholics</u> .....	62
VII. <u>The Rich Man and Lazarus</u> .....	64
VIII. <u>Deadly Doctrines Differentiated</u> .....	71

## FOREWORD

Any teaching or doctrine not found in the Bible is heresy. All heresies are sinful because contrary to the truth. God's Word is truth. Any error will damn eternally unless atoned for by the blood of Christ. *"And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him"* (Lev. 5 :18): *"Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering,*

*or in your solemn feasts, to make a sweet savour unto the LORD, of the herd or of the flock: Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil. And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil. And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD. And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD: Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD. Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. According to the number that ye shall prepare, so shall ye do to every one according to their number. All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD" (Num. 15:2-13).*

We say this to emphasize that it matters what you believe. Sincerity is no substitute for the truth. Every heresy is contrary to the truth, yet some heresies are more hurtful than others because some truths are more vital than others. No truth is nonessential, but some truth is non vital. My eyes and legs and arms are essential for my usefulness, but they are not vital. I might live without them. So all truth is essential to the unity and peace and prosperity and well being of God's people here and to their reward hereafter; but all truth is not vital. Men may be wrong on baptism, the Lord's Supper, church membership and many other truths and still be saved, if they have been washed and made white in the blood of the Lamb. All heresies are hurtful; but those that subvert vital truths are damning. It is mainly against them that these briefs are published.

—The Author.

## **CHAPTER I**

### **CAMPBELLITE QUESTIONS**

#### **AND**

### **BAPTIST ANSWERS**

Three copies of a little leaflet published by some Campbellite brother have been sent to the writer of late. The leaflet is entitled "Questions for Baptists." At the head of the leaflet is the language of the Apostle Peter exhorting us to "*But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear*" (1 Peter 3:15). Believing in the sincerity of those from whom these questions

have come, with meekness and yet with delight the writer undertakes to answer these questions.

1. "Why are you a Baptist?" Because Jesus Christ and all His apostles were Baptists, for they were all baptized by the first Baptist preacher.

2. "Where do you find Scriptural authority for wearing the name Baptist?" *"In those days came John the Baptist, preaching in the wilderness of Judaea"* (Matt. 3:1). God calls the preacher He sent to prepare the material out of which His Son was to organize His church, a Baptist. The only baptism that ever came from heaven; that God the Father ever sanctioned by audible voice; that the Holy Spirit ever approved by a visible manifestation of His presence; that the Lord Jesus, King of Glory, ever submitted to, was Baptist baptism. All other baptisms came from men. No man has followed Christ in baptism, until like his Lord, he has been baptized by a Baptist preacher with correct church authority.

If Jesus had been baptized to induct Him into the priesthood, it would have been done by a Jewish priest, not a Baptist preacher. The very fact that God sent John to baptize shows that it was something new and not a continuation of an Old Testament rite or ceremony.

3. "Can you give chapter and verse?" Yes. *"In those days came John the Baptist, preaching in the wilderness of Judaea"* (Matt. 3:1) God calls the man who baptized Jesus a Baptist. If the Lord Jesus walked sixty miles to get a man whom His Father called a Baptist to baptize Him, that name ought to be good enough for any follower of His.

4. "Are the disciples of Christ ever called Baptists in the New Testament?" No. They are simply called churches without any distinguishing name, as all churches then were of one faith and needed no name except the church of Jerusalem or Antioch or Corinth or the churches of Judea or of Galatia or of Asia. But let the reader bear in mind, too, that no New Testament church is ever called a Christian church; that the name Baptist came from God, while the name Christian came from the heathen; and that the name Baptist was first used in Judea, during the personal ministry of our Lord, of His forerunner, while the name Christian originated ten or twelve years after the death of our Lord at the heathen city Antioch.

5. "If so, where?" Nowhere. They are called disciples or believers or brethren or saints or sheep by the Master and the Apostles.

6. "Is it necessary to be a Baptist in order to be saved?" No. Jesus saves, not the church. The blood of Jesus washes away the stains of sin, not baptism: *"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin"* (1 Jn. 1:7). Men become children of God by faith in Christ: *"For ye are all the children of God by*

*faith in Christ Jesus" (Gal. 3:26); "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jn. 1:12); not by the natural birth: "That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom. 9:8); "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jn. 1:13); nor by obedience: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19), nor by works: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5); nor by joining the church: "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2 :47). Men are born into the family of God by the new birth, but men are not born into the church. Luke says the Lord added to the church daily "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47). Salvation first, then baptism and church-membership.*

7. "If so, which kind of a Baptist, there are about a dozen different Baptist denominations?" No kind at all. A sinner is saved by the blood of Jesus before and without baptism, if saved at all. In Exodus 12:13-28: *"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.*

*And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they." The blood was applied in Egypt; they were not baptized until three days after at the Red Sea. "And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left" (Exodus 14 :22); "And were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:2). In Rom. 4:1-25: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. O How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded*

*that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification."* , Paul shows that Abraham and David were justified by faith without works; and that Abraham's faith in a crucified and resurrected Christ was the same faith that we have today. You ask how could Abraham's faith be in a crucified and resurrected Christ centuries before His birth? In Rom. 4:17: *"(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were"* Paul talks on that very question.

8. "Does believing and obeying the gospel make one a Baptist or simply a Christian?" Believing in Christ makes him a disciple or Christian; obeying God's command to be baptized God's way makes him a Baptist.

9. "Can a man be saved without being a Christian?" Millions were saved from Abel's day on down who are never called Christians. Yet they believed in Christ and in that sense were Christians. No man can be saved without believing in Christ, but millions of Baptists, Methodists, Presbyterians and others, will be in heaven who never wore the name Christian.

10. "Can he be a Christian without becoming a Baptist ?" Yes, he can be a Christian without belonging to any church. All children of God are Christians whether they ever belong to any church or not. We believe there are Methodist Christians, Campbellite Christians, and lots of other Christians who are not Baptists and never will be. But they are some of the kind that Paul says will be saved yet so as by fire in 1 Cor. 3:10-15: *"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."*

11. "Do the same steps that make one a Christian make him a Baptist, too?" No. Repentance and faith make him a Christian; but it takes New Testament baptism to make him a Baptist.

12. "If the gospel only makes Christians, does it not require more than the gospel to make Baptists?" The Gospel only does not make Christians. Paul said: *"For our gospel came not unto you in word only, but also in power, and in the Holy*

*Ghost, and in much assurance; as ye know what manner of men we were among you for your sake"* (1 Thes. 1:5). It takes the Gospel and the Holy Spirit to make a man a Christian. It takes a Baptist preacher and a New Testament church with correct authority to make him a Baptist.

13. "If a person can be saved and become a Christian without 'joining' the Baptist church, is it not unnecessary, a useless institution?" No. A man may be born and live, as a savage used to do, without clothes all his life, but that does not prove that clothes are an unnecessary or useless thing. A man may live without hand or foot or eye or ear, but that does not prove that these are useless adjuncts to man's anatomy. Baptist churches are the most important institutions in this world; for without them the truth would fall to the ground, as they are the pillar and ground of truth: *"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth"* (1 Tim. 3:15). Baptist churches, useless institutions? Nay, verily. They are the pillar and ground of the once delivered faith. They are the custodians of the ordinances: *"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you"* (1 Cor. 11:2). They are the only institutions that are divine on this earth. Without them Matt. 16:18 *"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it"* has failed of fulfillment. Baptist churches are the only institutions on this earth of which the Lord Jesus is Head and who carry out his last commission as He gave it. *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen"* (Matt. 28:19-20). Baptist churches do not save anybody; but Baptist churches are the only churches on this earth that receive no one but the saved into their membership. Baptist churches will not take anyone to heaven, but a failure to belong to a Baptist church will cause many saved people to be *"called the least in the kingdom of heaven."* (Matt:5:19) when they get there, because of their willful disobedience to the plain commands of their Lord. Alexander Campbell said in his debate with McCalla: "From the Apostolic age to the present time, the sentiments of Baptists and their practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced." If Mr. Campbell told the truth, then this world would be without New Testament baptism and New Testament churches, if it were not for the Baptists. Mr. Campbell was not a Baptist when he used those words.

14. "And if no reference to the Baptist church can be found in the New Testament, is it not an unscriptural institution without Bible authority for its existence?" Wrong again, Beloved. There were no other churches in New Testament days but Baptist churches. A. Campbell well and truly said: "The church at Jerusalem was a Baptist church; the church at Samaria was a Baptist church."

15. "Is not the Baptist church a human organization deriving its name from, and built upon, the ordinance of baptism?" No. The name Baptist came from heaven, for God called John a Baptist. Baptist churches are built upon the one true and tried foundation. Jesus Christ, that the gates of hell cannot shake. *"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it"* (Matt. 16:18).

16. "How then can it be the 'household of God' or church of the New Testament, which is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone?" Easily. Baptist alone claim Jesus Christ as the Founder and Head of their churches. All others have human heads and human founders. Baptists alone demand that every one received into their fellowship shall acknowledge the Lordship of Jesus and that He is Head over all things to His churches today. Campbellites have ruling elders usurping the Headship of Christ; and invest their ministry with episcopal authority in receiving members, thereby destroying the democracy and brotherhood of their members. Baptist only acknowledge the headship of Christ in all things.

17. "If John the Baptist founded the Baptist church, are not Baptists the disciples of John, instead of Christ?" No, indeed. John did not found anything. He only prepared the material out of which the Lord Jesus built His own church. No Baptist contends that John founded a church. Jesus did that Himself.

18. "As Baptists claim to take the Bible as their rule of faith and practice, why do they persist in such unscriptural teaching and practice as the following:

(1). "Exhort sinners to the mourners' bench to get religion?" Most of them don't do it. Those who do, do so for the same reason that Philip joined himself to the chariot of the Ethiopian Eunuch, namely, to instruct or teach the sinner how to be saved.

(2). "Declare feelings to be the evidence of sins forgiven?" Because God says so. God says we know we have passed from death unto life because we love. Love is more than feeling, but love has "feelings"; and the man who loves, feels it. We believe in a salvation that is better felt than told, too. The child of God can feel a peace that "passeth understanding" a "joy unspeakable," and a "love that passeth knowledge," but he can't tell the height nor depth nor length nor breadth of any of these experiences. We are sure we know some Campbellites, who have the same kind of salvation we have, namely, one they can feel; and we are awfully sorry for the rest of them, who haven't got that kind.

(3). "Insist that we are justified by faith alone, that baptism has nothing to do with remission of sins, that it in no wise concerns our salvation?" Right there our good Campbellite friend gets down to the milk in the coconut. Baptists teach that we are saved before and without baptism; while Campbellites teach no baptism, no salvation. This man is honest enough to teach old fashioned Campbellism,



which some of them now try to deny. Baptists don't connect baptism with the procuring or appropriating or the assurance of salvation as do real Campbellites, because to do so would make salvation or the new birth to depend on "the will of the flesh" (i. e. the will of the man himself) and the "will of man" (i. e. the will of the baptizer), when in John 1:13: *"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."* Jesus Christ says plainly that the new birth is neither of the will of the flesh nor of the will of man. We don't connect baptism with salvation because the one book in the New Testament written to sinners, the Gospel of John, does not mention baptism in connection with the instruction given by Jesus Christ to any inquirer. It does mention faith every time. Baptists do not connect baptism with salvation because they believe that salvation depends wholly upon the finished work of Christ which does not need to be plussed by any sacrament of church or priest. As H. T. Anderson well said "Baptism for the remissions of sins is essentially Romish." Baptists wear none of the toggery or tinsel of Rome. Campbellites get their church salvation, baptismal regeneration, baptism for (in order to) the remission of sins, their teachings that baptism and communion are sacraments that confer grace on those who receive them, their weekly communion and their one man reception of members from the Roman Catholic church, not from the Bible.

(4). "Invite people to join the Baptist Church?" For the same reason that Paul attempted to join the church at Jerusalem, namely because they can't get in the Church of Christ without joining it. *"And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple"* (Acts 9:26).

(5). "Call the church together to hear people relate their experience and then vote as to whether or not they are fit subjects for baptism?" Because the apostles so practiced. *"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"* (Acts 10:47). Because Paul taught the churches to do so. *"Him that is weak in the faith receive ye, but not to doubtful disputations"* (Rom.14:1) and *"Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him"* (II Cor. 2:6-8). And also because Baptist churches are pure democracies and the only way to ascertain the will of a democracy is by a vote. Monarchies, oligarchies, plutocracies, bureaucracies and aristocracies can settle things by ruling elders or a bishop or a pastoral boss, but democracies let the people vote to settle things.

(6). "Baptize into Baptist church." Because Paul said: *"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit"* (1 Cor. 12:13). The church at Corinth was a body of Christ: *"Now ye are the body of Christ, and members in particular"* (1 Cor. 12:27). Every local Baptist church on earth today is a body of

Christ. He has no other kind on this earth today. We baptize people into Baptist churches because God told us to do so.

(7). "Close communion, etc., etc.?" We teach close communion, etc., whatever etc. includes, because the Scriptures so teach. A Campbell said open communion is both unreasonable and unscriptural. So said J. W. McGarvey and all other Campbellites of recognized scholarship. *"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper"* (1 Cor. 11:18-20) shows conclusively that if there are sects or divisions or heresies present at the Lord's table you can't eat the Lord's supper. It is no longer the Lord's table but the table of men or of demons. God's alternative is close communion or none at all.

19. "Where in the New Testament do you find authority for these things?" All Scripture references bearing on doctrine, polity or ordinances of the New Testament churches plainly teach that the once delivered faith is the faith now taught and practiced by the Baptists. Given an open Bible and an open mind and a new heart and a Baptist will be the sure result.

20. "Baptists are unscriptural in name, doctrine and practice, why be a Baptist?" Wrong again, neighbor. I am a Baptist because they are scriptural in origin, name, doctrine, faith and practice. The first New Testament preacher, John the Baptist, was a Baptist preacher. The material out of which Jesus Christ organized His church was prepared by this Baptist preacher and was therefore baptist material. The church organized by Jesus Christ out of the material was the Baptist Church. The only time all three persons of the Godhead ever manifested their presence on earth was at a Baptist baptism. Mat 3:16,17: *"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."* No man could be one of the twelve except one who was baptized by the first Baptist preacher. *"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection"* (Acts 1:21-22).

The only churches that have stood for the promise in Matt. 16:18 to this good hour have been Baptist churches. *"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."* to this good hour have been Baptist churches. As Ypeij and Dermout, who were not Baptists, well said: "Baptists may be considered as the only Christian community which has stood since the apostles, and, as a Christian society, has preserved pure the doctrine of the Gospel through all ages." I am a

Baptist because the New Testament is a Baptist Book written by Baptists, for Baptist and to Baptists: and put in the hands of an open-minded inquirer it will make a Baptist out of him. I am a Baptist because the great commission is a Baptist document. It puts the emphasis or accent where none but Baptists put it, namely, on making men disciples or Christians before baptism. Then it commands all Christians to be baptized as Christ Himself was, namely, by a Baptist preacher. And finally, in contradistinction to modern Unionists and Fundamentalists, it commands all those who love the Lord to obey Him in all things, the non essentials, as well as the essentials.

I am a Baptist because Baptist churches are the only ones that come up to the following tests of the New Testament churches, namely they were founded by the Lord Jesus Himself; have had an unbroken perpetuity and a wilderness history; Christ the only Lawgiver, Head and Lord; doctrinal conformity to the New Testament model; missionary activities, and have been the sect everywhere spoken against for 1900 years.

With "meekness and fear," and yet with cordial good will and sincere regard for all with whom we differ, we have given an answer to the questions asked as to the once delivered faith. If God should use it to bring one honest inquirer to the unity of faith and the fitly joining of such an one to a body of Christ or for the establishing in the faith of some who are already in such a body, we shall be greatly rejoiced; for as John said: *"I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father"* (II John 1:4).

## II

### HERESIES OF HARDSHELLISM

Hardshells make much of the Bible doctrine of the sovereignty of God. That the Bible teaches the sovereignty of God, none can deny who have read it at all. The Hardshells are heretical on this great Bible doctrine in that they preach only a half-truth; and a half-truth on this subject as on many others is the enemy of and destroys the whole truth. They claim that God is a sovereign and yet they treat Him as a servant. The very heart of the Bible teaching on the sovereignty of God is that He must be obeyed in all things. The Lord Jesus commended the faith of the centurion in Matt. 8:5-13: *"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found*

*so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour"*, because it was a faith that not only recognized Him as a sovereign; but the centurion's faith in Christ believed that a sovereign Lord must be obeyed. This is where Hardshellism is most heretical. They say God is sovereign and yet will not obey the last command of Him, who said: *"All authority is given unto Me in heaven and in earth."* The man who really believes in the sovereignty of God, like Saul of Tarsus, will count himself debtor to all men and *"as much as in him is,"* will go his length to obey the Lord's command to *"preach the gospel to every creature."* Hardshellism is heretical, fatally heretical, on the doctrine of the sovereignty of God because they cut the heart out of the great commission and willfully and wickedly disobey Christ's sovereign command to *"preach the gospel to every creature."* The one ground of censure against the one-talent man was that he claimed to believe in the sovereignty of God and yet did not do what his sovereign Lord told him to with his money. The same offense called forth the just rebuke of his sovereign Lord against the man in the parable of the pounds, who tried to excuse himself for disobedience to his Lord's command on the ground that his Lord was sovereign and could do it without his servant's help.

Study afresh the parable of the talents in Matt. 25:14-30: *"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money*

*to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."* And of the pounds in Luke 19:11-26: *"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him."* The man censured in each case is a man heretical as to the sovereignty of God. He made his belief in the sovereignty of God an excuse for doing nothing, just like Hardshells do. Both of them said like all Hardshells say, whether in Hardshell churches or in Missionary churches, that God was a sovereign and reaped where He did not sow.

That is the favorite excuse of Hardshellism. God is sovereign, they say, and can and will save the heathen without the gospel; in other words, since the seed is the Word, He will reap where no sowing has been done, just as these two Hardshells in these two parables said. Study the Lord's answer. In each case the Lord said in substance: "If I am sovereign, why did you not obey Me? Your professed belief in My sovereignty is wicked hypocrisy; for if you had really believed in My sovereignty, you would have obeyed My commands instead of rebelling against My authority and trampling My commands under your feet. Your own words condemn you. You pretend to believe in My sovereignty and yet wickedly withheld from me the one thing to which a sovereign is entitled, namely,

loyal obedience to my command to *'Occupy till I come.'*" Every man who makes his belief that a Sovereign God can save the heathen without the gospel an excuse for doing nothing for missions, is a heretic against the sovereignty of God and an anarchist against the authority of the Son of God, who commanded His churches to *"go ye into all the world, and preach the gospel to every creature"* (Mark 16:15). *"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"* (Rom. 10:13-14). Ezekiel believed in the sovereignty of God and when his sovereign Lord told him to go and preach to a valley full of dry bones, he went and went to preach *"O ye dry bones, hear the word of the Lord"* (Ezek. 37:4). What is the right kind of belief in the sovereignty of God, believing, that He has the right to command and that we have no right to make excuse or to disobey Him. The first fatal heresy of Hardshellism is that it is a wicked and willful rebellion against the authority of the Lord Jesus, which is the very heart of the doctrine of God's sovereignty.

The second heresy of Hardshellism is like the first, a half-truth. They teach the doctrine of personal, unconditional, eternal election. That is the truth, but not all the truth on that subject. *"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction"* (II Peter 3:16). But they warp and wrest and twist that truth and make it teach a lie, namely, that if God elected a man unto salvation, he will be saved, whether he ever hears the gospel or not. The God, who elected the men unto salvation, also elected the means for their salvation. To preach the personal election of men, as Hardshells do, and leave out or deny the divinely chosen means, is not only not the truth, but is a wicked perversion of the truth. When Paul states the doctrine of election he states the whole truth. Rom. 8:28-30: *"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."* He clearly teaches that all the elect will be glorified; but between their predestination and their glorification he puts in the two things the Hardshells leave out, namely, their calling and their justification. They are called, Paul said, by the gospel and they are justified by faith or believing the gospel. So that the whole truth as to election is that all the elect will be called by the gospel and be justified by believing the gospel and be glorified by reason of the hope obtained through the gospel. Or take this passage in II Thes. 2:13-14: *"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ"*, Paul again tells the whole truth about election: There is eternal election, from the beginning; personal

election, "you"; unconditional election, "God chose." But that is only half the truth. God's election was "unto salvation." This salvation was not unconditional, but was *"through the sanctification of the Spirit and belief of the truth."* This unconditional election was unto a conditional salvation to which the elect were called by the gospel. These unconditionally elected ones could only obtain the glory of the Lord Jesus Christ through a conditional salvation to which they were called by the gospel. Since Hardshellism preaches no gospel, no one has been called unto salvation through it. Since being called unto salvation by the gospel is necessary to obtaining salvation and Hardshellism has no gospel for the unsaved, no one was ever saved by Hardshellism. Since God's elect are all called unto salvation by the Gospel and the Hardshell elect are all saved without the gospel, Hardshell elect are not God's elect. Since all God's elect are saved *"thru sanctification of the Spirit and belief of the truth"* and Hardshells are saved without the belief of the truth. Hardshells are not saved or not God's elect and Hardshellism is not the truth. Since God's unconditional election is unto a conditional salvation and Hardshell unconditional election is unto an unconditional salvation; Hardshell election is not the truth but a perversion of the truth and is not unto a salvation at all but unto damnation. Remember that God's unconditional election is unto a conditional salvation and when Hardshellism teaches an unconditional salvation the election they preach is unto damnation instead of salvation. An election which does not include the preaching of the Gospel as a condition of salvation is not God's election at all; for *"it pleased God by the foolishness of preaching to save them that believe"* (I Cor. 1:21). God's election included both the men and the means. But once more Paul said: *"I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory"* (II Tim. 2:10). The elect will obtain eternal glory; but how? By the missionaries enduring all things that they may preach the gospel by which the elect are called unto salvation. Since Hardshell election leaves out missions it is not God's kind, not Paul's kind and not the truth.

The third heresy of Hardshellism and the one which is the tap root of nearly all other heresies, which they teach is their enmity to the gospel. They do not preach the gospel. They deny that the gospel is to be preached to the lost. They affirm in debate that adults are saved without the gospel as truly as infants. Their opposition to missions grows out of their opposition to the gospel. Their opposition to Sunday schools grows out of their opposition to the gospel. They are as bitter enemies to the gospel as the Jews or the Turks or the infidels. They teach the unheard of, unnatural and unscriptural notion that a child can be born of a father without a mother. They say that infants and adults alike are born of the Holy Spirit and without the Word of God. The Missionary Baptist, who says the heathen can be saved without the gospel, is a hardshell heretic and ought to be disciplined by his church for the worst of heresies. Heresy as to how men are saved is the worst of heresies and the man who says the heathen can be saved without the gospel is a heretic as to how men are saved. If he is a saved man, which is doubtful, he "denies the Lord who bought him"; for the atoning death and resurrection of Christ are the very pith and marrow of the gospel. If the heathen

are saved without the gospel, they are saved without the knowledge or benefits of the atoning death of the Lord Jesus Christ. Paul declares in Gal. 3:8 *"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."* No heathen was ever justified who had not first heard the gospel and then believed in Christ. *"Faith cometh by hearing, and hearing by the word of God"* (Rom. 10:17). They cannot have faith until they hear and they cannot hear without a preacher and *"And if Christ be not raised, your faith is vain; ye are yet in your sins"* (I Cor. 15:17). Hardshells, like the Scribes and Pharisees, are enemies of the gospel and oppose preaching it to the heathen. The Lord Jesus told Nicodemus: *"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"* (John 3:5). The new birth is one birth of two elements. The water is a type or symbol of the Word. Eph. 5:26: *"That he might sanctify and cleanse it with the washing of water by the word."* Campbellites say men are born of the Word without the Spirit; Hardshells say they are born of the Spirit without the Word.

Both are alike heretical as to the new birth. If any difference, Campbellites are less dangerous than Hardshells, for they do believe in preaching the Word to sinners. And if Christ is preached by them to sinners the Holy Spirit may occasionally enable a sinner to see Christ and lay hold on him. That is never true of Hardshellism, for they never preach Christ to sinners. Both Campbellites and Hardshells are heretical on the new birth; and since men cannot be saved without the new birth neither Campbellism nor Hardshellism, in their unadulterated form, ever saved any sinner. Men are not saved by the Spirit without the Word nor by the Word without the Spirit. They must be born of the Word and the Spirit, if they would enter the kingdom of God. Hardshellism has no place for any such Scriptures because it denies that the Word has anything to do in the salvation of the lost. *"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel"* (1 Cor. 4:15). *"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"* (Rom. 1:16). *"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures"* (James 1:18). *"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you"* (1 Pet. 1:23-25). *"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ"* (II Thes. 2:13-14). Hardshellism is one of the worst enemies of Christ on earth today because of its enmity to His gospel. No man can be a friend of Christ and be an enemy of the gospel. In Mark 8:35: *"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's,*



*the same shall save it" and Mark10:29: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's," (Mark10:29) the Master couples friendship to the gospel and friendship to Himself so closely together that no man "can put asunder what Jesus Himself hath joined together."*

We have called attention to the heresies of Hardshellism on the doctrine of God's sovereignty, election and the plan of salvation. They are as fatally heretical as to man's free agency as they are on God's sovereignty. In their teaching that men and women are saved in this land and in heathen lands just like infants are, they deny human responsibility and accountability. An intelligent man is no more responsible for his own acts, according to Hardshellism, than an idiot or an infant. *"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned"* (Matt 12:36,37). If, as Hardshellism teaches, infants and adults are saved exactly alike, then no man is responsible for his own sins or his disrespect or disobedience to God's law or his rejection of Christ or his damnation in hell. The logic of Hardshellism is can't-help-it-ism. If, as Hardshellism teaches, adults and infants are saved exactly alike, the judgment is a farce; for adults are no more accountable for their deeds than infants are. But if, as the Bible teaches, both in heathen lands and in lands where the Bible is preached, God *"who will render to every man according to his deeds"* (Rom 2:6) then Hardshellism is a lie and men will be damned for their own sins and not for Adam's sin, nor because they can't help it. They will be punished every man for his own deeds. And as God *"now commandeth all men everywhere to repent, because he hath appointed a day, in which he will judge the world in righteousness"* (Acts 17:30-31) by the Lord Jesus; therefore adults and infants are not judged, condemned or saved on the same basis and Hardshellism is a lie. Infants who die in infancy are all saved because Christ bore the Adamic sin for all Adam's race. *"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world"* ( Jn. 1:29). Adults will be judged and condemned for their own sins. Those who are saved will be saved because they heard, repented and trusted in the Son of God, *"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed"* (I Peter 2:24). That is why the Master commanded us to preach the gospel to every creature. Adults cannot be saved without hearing the gospel and believing in Christ. God said so in Rom.10:11-14: *"For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"* Growing out of the Hardshell notion that infants and adults are saved in exactly the same way are a whole brood of deadly, soul destroyed heresies. If

infants and adults are saved alike, then God can as justly send infants to hell as adults, and that is why the two seed Hardshells as well as John Calvin said there would be infants in hell a span long. If infants and adults are saved alike, then if all infants will go to heaven, all adults will go to heaven, too; and Hardshells who teach Universalism are logically in line with this theory. Some infants in hell or all adults in heaven is the logic of Hardshellism. The only way around that logic is two seedism, which teaches that some men are children of God and some are the children of the devil from all eternity. Of course if that is true there is no necessity for preaching the gospel to anybody; for the saved are already saved and the lost are already damned. But that hell born lie denies these fundamental Bible doctrines: universal, hereditary depravity; the necessity of Christ's atonement; the necessity of the new birth; the work of the Holy Spirit; the need of preaching the gospel; evangelical repentance and saving faith; a just judgment seat of Christ, etc., etc. But that isn't all. If adults and infants are saved exactly alike, then men are not accountable to the government for their violations of law any more than infants are. The logic of Hardshellism would do away with law and courts and prisons and make every man, like a baby, a law unto himself; and this whole world would be a Russia ruled by a lawless mob. Hardshellism is the enemy of both law and gospel. It would logically destroy both. And the so called Missionary Baptist who does nothing for missions is as truly an enemy of Christ and the gospel as Hardshellism.

### III

#### **GOD'S INDICTMENTS AGAINST HOLY ROLLERS**

Grand juries may indict and the indictment may not hold. It may be faulty or for want of proof may be thrown out or dismissed. God's indictments all hold. The testimony is so abundant and overwhelming that *"every mouth may be stopped"* (Rom. 3:19), and the indicted will have no defense. In speaking of God's indictment against Holy Rollers, we include Sanctificationists, Nazarenes, Second Blessingites, Keswickites and all others, who believe in a second work of grace or make personal holiness a condition of present or final salvation.

God's indictments are against all who teach that man's holiness gives standing with God or makes the doer of such holiness accepted of God. We are *"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved"* (Eph 1:6) and Christ *"is made unto us holiness"* and that is *"Follow peace with all men, and holiness, without which no man shall see the Lord"* (Heb. 12:14). The twelve indictments herein brought against Holy Rollers and other Holiness folks are brought in God's own words. They are not some man's inferences but God's indictments. The heading is ours, but the indictment is God's.

1. They are blind. *"Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD'S servant?"* (Isa.

42:19). God says the man who claims to be perfect is blind. That is the reason he does not see his own sins.

2. They are deceived. *"If we say that we have no sin, we deceive ourselves, and the truth is not in us"* (1 John 1:8).

3. They are destitute of truth. *"If we say that we have no sin, we deceive ourselves, and the truth is not in us"* (1 John 1:8).

Terrific indictment is that. The only other people that God says there is no truth in, besides those who say they do not sin, are hypocrites: *"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him"* (1 John 2:4) and the devil: *"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it"* (John 8:44).

4. Liars or make God a liar. *"If we say that we have not sinned, we make him a liar, and his word is not in us"* (1 John 1:10).

God says: *"There is not a just man upon earth that doeth good and sinneth not"* (Ecl. 7:20). Our Holiness friends of all varieties say they do not sin. God's indictment here is twofold. He says they are liars. That is one charge. And then He says their claim makes God out a liar, for He says they do sin and they say they do not. The second charge is more grievous than the first under this count. To charge God with being a liar is to be guilty of contempt of the judge of all the earth, to be guilty of sacrilege, of blasphemy, of perjury, of "wickedly and feloniously" attempting to set aside God and His word as the law by which man shall be judged.

5. They are Spiritual Bastards. *"But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons"* (Heb. 12:8).

If God whips Holy Rollers it proves they sin; if He doesn't whip them it doesn't prove that they live without sin; but it proves that they are bastards, that they call God their Father when they are not His sons. Mark you, God says He chastises all sons, which proves that all God's children sin and have to be whipped for it at times.

6. They are filthy. *"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness"* (Pro. 30:12).

Even their good works are filthy. *"All our righteousnesses are as filthy rags"* (Isa. 64:6). Filthier still does Paul say they are. He says that all good works of men, even if blameless in men's eyes: *"Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were*

*gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:" (Phil. 3:6-9).*

| 7. They are ignorant. *"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3).* Their ignorance is the kind described by Paul: *"Being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18).* Ignorance, especially when willful, is no excuse in the eyes of the law.

8. They are accursed. *"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10).*

The law says: Do and live. All who are trying to get to heaven by doing God's commands are under the law. God says that all of them are accursed, because none of them have done all that God commanded.

9. They are boastful. That proves they are not saved. For God plainly says: *"Not of works, lest any man should boast" (Eph. 2:9).* *"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith" (Rom. 3 :27).*

10. They are destitute of the Holy Spirit. *"These be they who separate themselves, sensual, having not the Spirit" (Jude 1:19).*

Their rolling, jumping, mixing of the sexes in worship, and appeal to physical excitement all mark them as sensuous and sensual; and Jude said that such folks are destitute of the Holy Spirit. If they were spiritual they would obey God's plain command about women keeping silence in the churches. *"For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:33-37).*

11. They are rejecters of God's counsel against themselves. They are true to their self-righteous forefathers, the Pharisees, who claimed to be better than others whom the Lord Jesus called hypocrites. *"But the Pharisees and lawyers*

*rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30).*

In rejecting Baptist baptism all modern holiness sects follow in the wake of the self-righteous heretics of Bible days, who boasted of their good works and thought themselves better than Christ and His apostles and the Baptists of that day. Jesus pronounced the most terrific series of woes against them in Matt. 23:13-39 that ever fell from His lips : "*But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and*

*the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."* Those woes rest on all modern Holiness sects, for the same reasons exactly that they did upon the Pharisees.

12. They preach the doctrine of the devil. All Holiness sects of whatever name preach the possibility of apostasy. So do all others who teach salvation by works. The first preacher of apostasy was Satan. In the oldest book of the Bible, the devil preached that lie. In Job 1:11: *"But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."*; and *"And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face"* (Job 2:4-5), Satan told God he could make Job apostatize. God told him to try his hand. He did his best and failed. It will be so clean to the end.

*"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out"* (John 6:37).

That proves that no one ever saved by Christ will ever be lost. Paul said in Rom 8:22-30: *"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 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. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."*

There is God's five link chain, extending from eternity past to eternity future. Every man that God foreknew before time will be finally and eternally glorified after time shall be no more. To prove apostasy they must prove that somebody was saved that God did not foreknow and then prove that God is a liar, perjurer and covenant breaker. Psalms 89:27-36: *"Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and*

*my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me."* Also in Hebrews 6:16-20: *"For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."* Apostasy was first preached by the devil and is one of "the doctrines of devils" that is still preached in these last days.

Reader, these indictments are God's, not man's. They will certainly hold. The court of last appeal has already passed upon them. The Bible says: *"For ever, O Lord, thy word is settled in Heaven"* (Psalm 119:87). The Judge of all the earth will never reverse His own decisions nor alter His own verdict. His verdict is: *"For there is not a just man upon earth that doeth good and sinneth not"* (Ecc. 7:20). "The soul that sinneth, it shall die." From that verdict there is no escape except through Christ and His finished work. He took our place and died in our stead, *"that he might be just and the justifier of him which believeth in Jesus"* (Rom. 3:26). *"Christ is the end of the law for righteousness to every one that believeth"* (Rom. 10:4). *"He that believeth on him is not condemned"* (John 3:18). Will you not receive Him and have life forevermore? *"He that believeth on the Son hath everlasting life"* (John 3:18). If you have received Him as your personal Savior then, at any cost, obey His word, stand for His truth.

#### IV

#### **"HARD NUTS FOR SEVENTH DAYISTS"**

1. Where is the proof that any man ever kept the seventh day, except by special commandment, prior to the proclamation of the ten commandments at Mount Sinai? *"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made"* (Gen. 2:2,3); Ex. 16:1-30: *"And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt."*

*And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not*



*stink, neither was there any worm therein. And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." In Exodus 20:1-17: "And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."*

2. If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, seeing those, to whom the law was given were plainly commanded not to do so? "*See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day*" (Exodus 16:29).

3. If you keep one Sabbath, the seventh day, why not keep them all, the seventh year and the year of Jubilee? Who has authorized you to make distinction in favor of the seventh day? Lev. 25 :1-22: "*And the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a*

*sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee. And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God for I am the LORD your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store. "*

4. If Christians are required to keep the Sabbath, how are they to live in cool climates? *"And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day" (Ex. 35:1-3.)*

5. Is it the duty of Christians to put to death those who desecrate the seventh day? Num. 15:32-36. *"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the*

congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses." If yes, who will be the public executioner? If no, what will you do with the law? "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death" (Ex 35:2.) If you say that the penalties are abolished, I answer that the same passages that you use to establish this prove beyond the shadow of a doubt that the law, too, is abolished. If you admit that the penalties are still in force and the proof that they are is unanswerable and invincible if the law is in force, there is not an Adventist on top of the green earth who can escape the vengeance of the broken law.

6. If Christians are under obligations to observe the seventh day, Why did Jesus declare that all law and prophecy hangs on love instead of the Sabbath, seeing the command to keep the Sabbath is the one on which you hang your ever lasting all? Matt. 22:34-40: "*But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.*" Romans 13:8-10: "*Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*"

7. Why did Jesus not require the young ruler to keep the Sabbath when enumerating the commandments? Matt. 19:16-20: "*And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?" Mark 10:17-22 : "*And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear**

*false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions." Luke 18:18-24: "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!"*

8. If Christians are to keep the law of Moses, the Sabbath, why did the apostles and elders who met at Jerusalem leave it out of their address to the churches? Acts 15:1-29: *"And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David,*

*which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren: And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."* This case finds, in some respects, a parallel in your theorizing. Judaizing teachers had gone forth declaring to the brethren that unless they would submit to circumcision and keep the law of Moses they could not be saved. The apostles said, "We gave no such commandment" (Acts 15:24).

9. If Christians are required to keep the Sabbath how are we to account for the open violation of the law by Jesus Christ, who is our example, unless by saying that the power that made the law can take it away, and that He did it? "*At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day"* (Matt. 12:1-8): "*Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me,*

*because I have made a man every whit whole on the sabbath day? (John 7:22, 23).*

10. If you keep the Sabbath because as you think, it was kept before the law of Moses, why do you not practice circumcision, seeing it is plainly commanded in those ages? Gen. 17:1-14: *"And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Gal. 5:16: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."*

11. When did patriarch, prophet, or apostle, or anybody else, command any Gentile to keep the law of Moses? No dodging here. Proof! Proof! Proof!!!

12. Paul says the ministration of death unwritten and engraven in stone. *"And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But*

*the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's" (Exodus. 20:1-17): "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God" (Exodus 31:18); "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." (Exodus 32:15,16); Exodus 34:1-28: "And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: Lest thou make a covenant with the inhabitants of the*

land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Thou shalt make thee no molten gods. The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest. And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. Thrice in the year shall all your menchildren appear before the Lord GOD, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk. And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." was done away: II Cor. 3:1-18: "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day,



*when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."* When, where, and by whom was it brought back into force? Name the day, the age, the authority, and give proof from the Book. If your doctrine is true the great apostle of the Gentiles stands convicted of a mistake.

13. If the early Christians kept the Sabbath day why did they break bread on the first day of the week? *"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight"* (Acts 20:7).

14. If Christians are to keep the Sabbath day how do you account for the fact that the apostles preached the gospel in Jerusalem, Samaria, to Cornelius the Gentile, and to many others, without commanding a single individual to keep it? Did they, under the inspiration of the Holy Spirit, fail to properly instruct their converts? Acts 2:1-47: *"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into*

blood, before the great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. The Fellowship of the Believers And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." Acts 8:1-10: "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout

men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." Acts 10:1-48: "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; And when he had declared all these things unto them, he sent them to Joppa. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, And called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them.

*And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Acts 16:1-40: "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his*

father was a Greek. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake

*unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed."*

15. Is it not a fact, according to the book of Acts, that the thing done was of more importance than the day? *"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight"* (Acts 20:7.)

16. Do you keep the Sabbath day? No dodging, do you? Do you rest, or put in the day promulgating your doctrines? Do you not eat food on that day prepared by work on a fire kindled in violation of the law? *"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it"* (Ex. 20:8-11). *"And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day"* (Exodus 35:1-3). Do you offer the burnt offering required by law? *"And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the*

*LORD. And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering" (Num. 28:3-10). Do you remain in your house during the day? "See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day" (Ex. 16:29.) If you do not keep the day according to the law, you do not keep it at all. If you admit that any part of the law concerning the Sabbath is done away, you are driven to the inevitable and irresistible conclusion that it is all done away. If you deny that any part of it is done away, you condemn yourself, for you do not keep it. Which way will you take?*

17. Why do you insist on keeping the Sabbath when the Old Testament plainly prophesied that God would cause the Sabbath to cease? *"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts" (Hosea 2:11). Are you not fighting God when you try to keep from ceasing what God said He would make to cease?*

18. Why do you not observe the feast days and new moons and solemn feasts of the Jews, such as Passover, Pentecost and Tabernacles, if you observe the Sabbath; for God said the Sabbath should cease when those other Jewish days ceased? *"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts" (Hosea 2:11).*

19. What day did the Lord make, if not the Lord's Day? *"This is the day which the LORD hath made; we will rejoice and be glad in it" (Ps. 118:24).*

20. Was not the first Lord's Day, the first day of the week, the day on which the Lord arose, a day of rejoicing and gladness, as God said it should be? *"This is the day which the LORD hath made; we will rejoice and be glad in it" (Ps. 118:24); Luke 24:32-41: "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 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. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?"*

21. Was not the next Lord's Day a day of rejoicing, too, when Thomas was present? *"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God"* (John 20:26-28).

22. Was not the Lord's Day with John on Patmos a day of rejoicing as God said? *"This is the day which the LORD hath made; we will rejoice and be glad in it"* (Pa. 118:24); *"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet"* (Rev. 1:10).

23. Was not the immediate change from the seventh day to the first day the *"Lord's doing"* and *"marvelous in our eyes"* as God said it would be? Psalm 118:23-24: *"This is the LORD'S doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it."* Is not the Sabbath the seventh day, the day of worship of an accursed people and desolate hope? *"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them"* (Gal. 3:10); *"Behold, your house is left unto you desolate"* (Mt. 23:38).

25. Did not the resurrection of the Lord Jesus and the descent of the Holy Spirit both occur on Sunday, the first day of the week? Matt. 28:1: *"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre"*; Mark 16:2 *"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun"*; Luke 24:1: *"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them"*; John 20:1 *"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."* And if so, are not an empty tomb and the filling of the Holy Spirit the two most profound causes of Joy in all time? Since both of these occurred in the "fullness of time" on the first day of the week, are they not infallible proofs that the Lord's Day is the day the Lord made for His people to rejoice and be glad in? *"This is the day which the LORD hath made; we will rejoice and be glad in it"* (Ps. 118:24.) Selah!!! John 20:19: *"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you"*; Acts 20:7: *"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight"*; 1CO 16:2: *"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."*



## V

### **THE KU KLUX, ANTI-AMERICAN, ANTI CHRISTIAN, ANTI-BAPTIST**

*"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). Spoken by The Son of God.*

*"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11-12).*

In speaking of the Ku Klux Klan, we do not speak from hearsay, but from first hand information. We have before us at this time "The Kloran," which is the official book of "The Knights of the Ku Klux Klan." It gives their imperial decrees, "kreed," imperial seal, diagram of their klaverns, opening ceremony, order of business, their prayers, their songs, their lectures, their naturalization ceremony, their dedication, etc., etc. It was copyrighted by W. J. Simmons, Atlanta, Ga. The copy we have belongs to Klan 2, Realm of Kentucky. We make bold the charge that as an organization it is Anti-American, Anti-Christian, Anti-Baptist and expect to prove it by "The Kloran" and the Bible.

#### **I. It is Anti-American.**

1. Their "Kreed" is Anti-American. It says: "We avow the distinction between the races of mankind as same has been decreed by the Creator." The Declaration of Independence declares: "We hold these truths to be self evident, that all men are created equal." If that is a self-evident truth, then the Klan "Kreed" is a lie. If all men are created equal, then to teach that there is a "distinction between races" is a lie. This statement of their creed is not only Anti-American; but it is Anti-Bible. The Bible plainly declares: "God hath made of one blood all nations of men." God's Word is the eternal truth and the Klan Kreed is a lie.

2. The Ku Klux is Anti-American in that its members, as has been called attention to by the courts of this country, punish men without trial by a jury of their peers. Our authority for this statement is based on the charges of Kentucky circuit judges.

3. The Ku Klux is Anti-American in that its tenets, if they should become general in this country, would destroy civil and religious liberty. The constitution of this country guarantees to every man, who is a citizen of the United States, white or black, natural born or naturalized, rich or poor, cultured or illiterate, the rights of free speech, the right of protection as to life, liberty and property, the right to congregate unmolested and undisturbed so long as they are law abiding and the

right to worship God according to the dictates of their own consciences. Wherever the Klan has sway these rights are more or less limited and restricted so far as Jews, Catholics and different cultures are concerned.

For these reasons we say the Ku Klux is Anti-American. It is the greatest menace in America to the white people in the South. Just to the extent that the Ku Klux gets a hold in the South, for self-preservation, will have to line up politically in the South with the Catholics and the Jews. In all Southern cities that means elections controlled by Catholic priests. In many states it would mean that. In the nation it will hasten that, if the Ku Klux gets big enough to have a controlling voice in national elections.

## **II. The Klan is Anti-Christian.**

Since Christianity and the Bible stand or fall together, I include under this head some of the many teachings of the Kloran, that are contrary to the Bible. We have not read in many years a document that has more falsehoods in it than the Kloran, the "sacred book" of the Invisible Empire. We will enumerate some of the more glaring. There are many we do not enumerate. |

### **1. Eternal White Supremacy. Kloran, pp. 2 and 26.**

That is in their Creed and in their oaths. Yet the Bible plainly teaches eternal supremacy to the Lord Jesus, who was and is a Jew, and to the Jewish nation. The Kloran here contradicts all the prophecies of the reign of Christ.

### **2. The Kloran a "sacred" book.**

On page 5 of the Kloran it calls itself a "sacred Book." That is a blasphemous lie. The Bible is the only sacred book. The Kloran is as bad as Mrs. Eddy's "Science and Health" or Joe Smith's Mormon Bible or Mrs. White's revelations in that it lifts its blasphemous head, like a snake, and wants to be put down as a "sacred book" on equality with the Bible. That ought to damn it forever.

### **3. The "Sacred Altar."**

It is sacrilegious and idolatrous in that it has "a sacred altar" and on that altar it puts the "fiery cross" on an equality if not above the Bible, the infallible and inerrant Word of God. I say the fiery cross is probably above the Bible in their worship or "devotions" because on page 12 they make the fiery cross, not the Bible, the light of their klavern; because the fiery cross, not the Bible, is the emblem of their principles; because the fiery cross, not the Bible, nor the name of Jesus Christ, is the thing for which they "serve and sacrifice." That is the rankest of heathenism and idolatry. It is pouring contempt upon the Bible and the name of Jesus to put anything above them.

#### **4. "Opening Devotions."**

Their altar is a place of worship, idolatrous worship, akin to that of the Catholics with all their crosses and lights and tapers, etc. Their devotions are to the fiery cross or to God through the fiery cross and klavern altar. They are guilty of the awful sin of Dathan and Abiram. Num 16:23: *"And the LORD spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."* They offered strange fire unto the Lord and did not worship Him through Jesus Christ, the only name given under heaven or among men, whereby men may approach or Worship God. Acts 4:12 *"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."* They are like Catholics in that they worship a cross. God's word calls such worship the worship of demons. *"What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?"* (1 Cor. 10: 19-22). The Lord have mercy on such apostates from the faith!!!

#### **5. They pray, but not in the name of Jesus.**

**Kloran, pp. 41,42.**

Their prayers are an abomination to God, because they do not pray in the name of Jesus. *"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name"* (Matt. 6:9). *"And whatsoever ye shall ask in my name,*

*that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13-14).*

## **6. They teach salvation by character.**

On pages 13-14 the Kloran says: "Give us to know that each Klansman by the process of thought and conduct determines his own destiny, good or bad." Rottener doctrine isn't taught anywhere on this earth than that. That is Anti-Christian, Anti-Baptist, Anti-Gospel, Anti-Grace, Anti-Redemption, Anti Blood-of-Christ, Anti-Holy-Spirit. It is salvation without Christ of the rankest and rottenest type. *"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).*

## **7. More Sacrilege.**

To those being initiated these sacrilegious words are spoken by the Kladd: "Your righteous prayer has been answered and you have found favor in the sight of the Exalted Cyclops and his clansmen assembled." That is dangerously near being guilty of the sin which the Bible calls the "abomination of desolation," i. e., for a man to accept the worship which is due to God only. *"But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).*

## **8. Perverting Scripture.**

Of the initiate, who has gone part of the way and not completed his initiation, they use this Scripture and apply it to admission into the Klan, which is a wicked and palpable perversion of the language of the Master to those called into the Gospel Ministry. *"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).* They teach that admission into the kingdom of heaven and into the Klan are closely connected as seen by what follows this quotation. Right after saying the man, who turns back from entrance into the Klan is worthy of the high honor of citizenship in the Invisible Empire or the fervent fellowship of klansmen. That is on a par with Catholicism. Catholics teach that admission into heaven is dependent upon your being a member of the Catholic Church; the Klan teaches that admission into the kingdom of heaven and the Klan go hand in hand. And that too without Jesus Christ or His blood having anything to do with it. How could a thing be more Anti-Christian and Anti-Baptist than that? *"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17).* *"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).* *"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).*

## **9. Their Oath Is Anti-Christian.**

All oath-bound orders are Anti-Christian. The Bible plainly forbids them. Their oaths are oaths of adjuration, i. e., oaths taken under the penalty of a curse, if broken. The curse pronounced upon the klansman who violates his oath, is "disgrace and death." Such oaths are not fit for the kingdom of heaven, they add: "or are wicked." *"Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin"* (Lev. 5:4-6). *"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation"* (James 5:12).

#### **10. Their Oaths Are Impious and Treasonable.**

Here is what the Kloran says: "Always remember that to keep this oath means to you honor, happiness and life; but to violate it means disgrace, dishonor and death." That means one of two things: it either means physical life or spiritual life. On page 28 the Kloran says "the distinguished marks of a klansman .... are spiritual." If it be spiritual life that is conditioned on keeping the klansman's oath, then every Baptist preacher and layman in it is a wicked and malicious false prophet, who comes in the class described in II Peter 2:1 *"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."* If it is physical life that is conditioned upon keeping the klansman's oath, then that oath is both wicked and treasonable; for they say that the penalty for violating it is death. That means they are a lawless, anarchistic organization that threatens to visit the death penalty, not by law, but by a klan mob, if a man violates his oath. That oath, while not given in the Kloran, binds them by an "unyielding tie" to the Klan, which means, if it means anything, that it puts allegiance to the Klan above God and country, otherwise it would not be "unyielding."

#### **11. Their Names Arc Heathen and Satanic.**

Dragon is a Bible name for the devil. "Hydras" and "furies" are heathen names for imps. Wizard belongs to Spiritism, which is the religion of the demon possessed. Kludd is the heathen Druid name for priest. Emperor belongs to autocracies and monarchies. Klabee, treasurer, is from the heathen Egyptians. Titan and Cyclops belong to the heathen giants of ancient times. Nighthawk speaks of darkness, and Paul forbids Christians having any fellowship with darkness. *"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret"* (Eph.

5:11,12). The Fiery Cross is a combination of Catholic superstitious reverence for the crucifix and of hellish delight in fire. All these names are Anti-Christian.

### **III. The Klan Is Anti-Baptist.**

The above teachings are all Anti-Baptist, Anti-Bible, and Anti-Christian. One other thing we call attention to that is wicked and blasphemous. That is their baptismal dedication. How any Baptist anywhere could have submitted to that impious, blasphemous, sacrilegious act is more than we can understand. Here are the sickening details of their perfidy and shame.

Under the head of dedication, pages 40 and 43, they give the dedicatory prayer, song and baptism. The Exalted Cyclops takes a vessel from the sacred altar with dedication fluid, and says to the candidates: "With this transparent, life-giving, powerful, God-given fluid, more precious and far more significant than all the sacred oils of the ancients, I set you apart from men, etc."

Then he has the candidate kneel upon his right knee. Then they sing to the tune of "Just As I Am" these words:

"To Thee, oh, God I call to Thee!

True to my oath, oh, help me be

I've pledged! my love, my blood, my all;

Oh, give me grace that I not fall."

Then the exalted Cyclops says: "Neath the uplifted fiery cross, which by its holy light looks down upon you to bless with its sacred traditions of the past I dedicate you in body, in mind, in spirit and in life to the holy service of our country, our klan, our homes, each other and humanity."

Then the baptism takes place. The Exalted Cyclops pours a few drops of the "life giving" fluid upon the candidate's back and says "in body"; pours a few drops on his head and says "in mind"; pours a few drops in his own hand and tosses it upward and says "in spirit"; and then waves his hand in a circular motion around the candidate's head and says "in life." Then all of those present must kneel, except the officers and they pray to God to dedicate these candidates, whom they have dedicated by "Thine own divinely distilled fluid," "these manly (whoever heard of a man who was afraid to show his face being a manly man.) men" with the fulness of Thy spirit, etc. Note their idea of the Holy Spirit is shown by their spelling it with a little "s." They were considerate enough of God the Father and the Lord Jesus not to insult either of them by offering the prayer in His Name.

The Bible teaches "*we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life*" (Rom. 6:4).

## VI.

### NUTS FOR CATHOLICS

Bro. A. J. Terry is a Baptist missionary in the state of Piauhy, Brazil. He had some discussions awhile back with the Catholic bishop in that state. In that discussion he got out in tract form the following questions, which the bishop has never even tried to answer. Hand them to the nearest Catholic priest or neighbor and ask him to answer them. Bro. Terry translated it from Portuguese into English for us.

"Baptists do not follow any man; but Christ and He alone is their Leader and Head. They do not accept any authority, except the Holy Scriptures as authoritative over men's consciences and lives. They do not follow Luther, Calvin or any other Reformer. They are older than the Reformation and for that reason are not Protestants. Therefore we request that from the Bible, which is the only authority upon spiritual questions, that any of our Catholic friends cite us their authority for the following:

1. A Bible text that proves we should pray to the Virgin Mary.
2. A Bible text that proves Mary was conceived without sin.
3. A Bible text that proves the apostle Peter did not have a wife.
4. A Bible text that proves ministers ought not to marry.
5. A Bible text that proves Peter was bishop in Rome.
6. A Bible text that proves the Pope is vicar of Christ and successor of Peter.
7. A Bible text that proves the priests can forgive sins.
8. A Bible text that proves the wine in the Lord's Supper ought to be taken only by the priests.
9. A Bible text that proves the existence of the Roman mass.
10. A Bible text that proves the priests have the power to change the bread and wine into the body, blood, soul and deity of Jesus Christ.
11. A Bible text that proves there are seven sacraments.

12. A Bible text that proves the use of images was recommended by Christ or His apostles.
13. A Bible text that proves the existence of purgatory.
14. A Bible text that proves there is more than one Mediator.
15. A Bible text that proves we should pray for the dead.
16. A Bible text that proves we should fast on Fridays.
17. A Bible text that proves the infallibility of the Pope.
18. A Bible text that proves baptism splashes away original sin and transforms one into a Christian, sons of God, and heirs of the Kingdom of Heaven.
19. A Bible text that proves children who die without baptism go to a place called "Limbo," and proves that such a place exists.
20. A Bible text that proves Jesus or His apostles baptized children or approves the baptism of children.
21. A Bible text that proves the Roman church has the right to change the act of baptism from immersion to sprinkling, or to change any command or teaching of our Savior Jesus Christ.
22. A Bible text that proves a man ought to be persecuted and cursed because he has conscientiously abandoned the religion in which he was born and has accepted the religion of Jesus Christ." News & Truths.

## VII

### THE RICH MAN AND LAZARUS

Luke 16:19-31: *"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us*



*and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."*

In this passage of Scripture the Son of God pulls aside the curtains and lets us have one glimpse into the unseen world. This was His testimony as to the reality of Paradise and of Hades. He had seen both before He came to this world and His testimony was that of an eye witness. In this passage He answers practically every modern heresy at its vital points with His own testimony. So that the issue is clearly drawn as to Whom you will believe, Christ or these false teachers. You can't believe both. If the Son of God spoke the truth they are all found to be liars and that upon the testimony of the Son of God, who is to be their judge. From His verdict there is no appeal to a higher court. His decision will be final and He will not reverse Himself. Let us examine what He said.

### **1. Modernism.**

Modernism denies the accuracy of Moses. Christ here endorses it and elsewhere He bluntly says: *"If ye believe not Moses' writings, how shall ye believe my words?"* (John 5:47).

Modernism teaches that man evolved from the brute and when he dies, that he dies like a brute. The Son of God's answer to that is the picture of this rich man in hell. *"And in hell he lift up his eyes, being in torments"* (Luke 16:23). It matters not how brutish a man may be here. He may like a brute live to eat, drink and fare sumptuously every day; but he doesn't die like a brute. There is a hell of conscious torment to which all such Materialists go. Modernism denies the reality of sin and of the punishment of sin. The Son of God's answer to that is this rich fool's prayer to Abraham to send Lazarus to his father's house to tell his brothers that are alive and warn them not to follow him into hell. *"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment"* (Luke 16:27,28).

### **2. Christian Science.**

Christian Science denies the reality of sickness. The Son of God herein testifies to the reality of Lazarus' sores. *"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his*

sores" (Luke 16:20,21) They were no delusion of mortal mind. *"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried"* (Luke 16:22). Christian Science denies the reality of death. The Son of God testifies that the rich man died. Christian Science denies the reality of sin and of hell. The Son of God testifies from His own personal eyewitness of men in hell. *"And in hell he lift up his eyes, being in torments"* (Luke 16:23). As to the reality of sin and the certainty and eternity of the punishment of all whose sins have not been washed away in His atoning blood.

### **3. Russellism.**

Russellism denies that death ends all probation. The Son of God here plainly instructs there is no second chance. *"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence"* (Luke 16:26). Russellism denies the reality of hell. The Son of God here bears testimony to its reality and the awful suffering in conscious torment of all who go there.

Russellism denies that hell is real fire. The Son of God plainly speaks of its flames and of the cry for water by the damned who are there. *"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame"* (Luke 16:24).

### **4. Spiritualism.**

Spiritualism teaches that men come back to this earth after they are dead. The Son of God gives the lie to that by showing that neither Lazarus in Paradise nor the rich man in Hades could come back here and warn his brothers. *"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"* (Luke 16:31). Spiritualism teaches that men pass from heaven to hell to minister to the unfortunates in that world of woe. The Son of God plainly says that is false because there is a great gulf fixed, so that men can go neither from heaven to hell for any purpose nor can the wicked ever escape from hell. Spiritualism teaches a second chance. The Son of God denies that, when He testifies that men in torment can neither escape to Paradise nor can they come back to this earth. *"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence"* (Luke 16:26). Spiritualism teaches that the spirits of our departed dead communicate thru spirit mediums with their loved ones back here. The Son of God here shows that neither the righteous nor wicked dead can come back to this earth *" And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"* (Luke 16:30,31)., and elsewhere God's Word shows that all such communications are with "seducing

spirits." "Seducing spirits" are demons not the spirits of dead men. *"But evil men and seducers shall wax worse and worse, deceiving, and being deceived"* (II Tim. 3:13)

## **5. Adventism**

Adventism teaches that the souls of the wicked sleep between death and the judgment. So do the Christadelphians and some Russellites. The Son of God in this passage proves that teaching to be a lie. The rich man is conscious in hades in real fire as soon as his spirit leaves his body. His mental faculties are as good as ever. He recognizes Lazarus in Abraham's bosom and talks to him. He cries for water to cool his tongue. He thinks of his younger brothers back in this world and tries to get word to them not to follow him to hell. The facts as testified to by the Son of God all show the wicked very much awake; active, conscious tormented, and yet not questioning the justice of their punishment during the intermediate state between death and the judgment. Adventism teaches the final annihilation of the wicked. The Son of God testifies that the *"smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night"* (Rev. 14:11). *"And in hell he lift up his eyes, being in torments. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment"* (Luke 16:23-28).

## **6. Hardshellism**

Hardshellism teaches that men are saved by the Holy Spirit without the word. The Son of God here testifies that only those will escape hell who hear the Word of God and repent of their sins and trust Christ to save them. *"If they hear not Moses and the prophets neither will they be persuaded, though one rose from the dead"* (Luke 16:31). *"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth"* (Luke 15:10).

## **7. Campbellism**

Campbellism teaches that men can not be saved without baptism. So do Mormonism, Adventism and Catholicism. The Son of God here teaches that the Old Testament Scriptures, written by Moses and the Prophets, teach a sinner how to be saved, and baptism is not mentioned in the Old Testament. *"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained*

witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God....By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went....By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff....By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment" (Heb. 11:4,5,7,8,21,23). With this agrees also the testimony of Peter where he said: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43). And to this agree the words of Paul to Timothy: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim 3:15).

## **8. Catholicism.**

Catholicism teaches that prayers to the saints are answered. This rich man prayed to Abraham; but his prayer was not answered. "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke 16:24). Catholicism teaches that the popes and all others go to purgatory; that even babies have to go to limbo, especially unbaptized babies and that none go at once into the presence of God. The Son of God here teaches that the righteous go at once into a state of rest and bliss; and that the wicked, go at once into a place of conscious torment. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lift up his eyes, being in torments" (Luke 16:22,23). He also teaches that there is no escape from the place into which they go by any who go there. If, as the Catholics teach, when they say mass for the dead, their popes and cardinals and other high muck-a-mucks go to purgatory when they die: then they are all still in hell; for there is no way to get out when they once are in. The Son of God said so. "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:26).

## **9. Mormonism.**

Mormonism teaches that prayers for the dead will avail, as do the Catholics and High-Church Episcopalians. In other words, they all teach a second chance. The Son of God gives the lie to all such teaching in this passage when he testifies that there is no escape from the place into which men enter death. A fixed gulf

prevents their passage from hell to heaven. This Scripture forever proves to be false in the Mormon idea of baptism for the dead. They teach that if some living man is baptized for some dead one that the dead one may thus pass from hell to heaven. The Son of God in this passage proves that to be false when He says *"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence"* (Luke 16:26).

## 10. Sundry Sects

Sundry sects such as Theosophy, New Thought, Unitarianism, Universalism, Socialism and many Lodges and Fraternal Orders agree in part with the teachings mentioned above and besides teach that God is a God of love and that He is too good to damn anybody for all eternity. The Son of God gives the lie to all they say, in this passage as well as in many others. God is too good not to damn the wicked. He would not be good at all if He did not tell the truth. He has said He will *"by no means clear the guilty"* and that *"every transgression and disobedience received a just recompense of reward"* (Heb. 2:2). The Son of God plainly testifies that all such Materialists as this rich man, who live for the present to enjoy the good things of this life, will get their evil things in the next. He even makes the contrast as radical as it could be made. He makes Lazarus have only evil things in this life and the rich man only good things in this life, in order to show men that the worst possible conditions in this world with salvation are infinitely more to be desired than the best possible conditions in this world without salvation. *"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom"* (Luke 16:19-23) There is a topless heaven and there is a bottomless hell. Every man that comes into this world is going to spend eternity in one or the other. The Master draws aside the curtain and lets us see just a little of the rest and bliss of one and of the torment and anguish of the other. *"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented"* (Luke 16:25). He concludes this awful picture with the solemn warning that men's eternal doom will be determined by their attitude towards the Bible. *"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"* (Luke 16:31). There are no untried means to bring men to salvation here and to heaven thereafter, if they will not heed the warnings of God's Bible. That is God's last and final word to the lost. Hell is the portion for all who reject the Bible and its Christ.

## DEADLY DOCTRINES DIFFERENTIATED

*"And knowest his will, and approvest the things that are more excellent, being instructed out of the law" (Rom. 2:18). "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (Phil. 1:10).*

Many thoroughly sincere people think there is not much difference between Baptists and other denominations, except upon a few what they call "non essentials." It is for the purpose of differentiating between Baptist and other people, not upon a few "non essentials," but upon vital doctrine, that this last chapter is inserted into this book. Many people do not know that there are vital differences between Baptists and other denominations. Our purpose in the chapter is a two fold one. First, it is to call attention to some doctrine, that are deadly and soul destroying, that many people, who hold them, think harmless. And then, if these doctrine are deadly, it is well to make it so clear and plain, that the wayfaring man, though a fool, may know just who are the teachers of these soul destroying doctrine and be warned against the *"cunning craftiness, whereby they lie in wait to deceive."* (Eph. 4:14).

In the two passages at the head of this chapter Paul exhorts his Roman and Philippian brethren to be able to distinguish the things that differ. Moffatt's translation gives the meaning of Rom. 2:18: "with a sense of what is vital in religion." Phil 1:10 is thus translated by him: "Enabling you to have a sense of what is vital, so that you may be transparent and no harm to any one in view of the day of Christ."

That is our purpose in this discussion, namely, to call attention to what is vital in religion and to enable younger men in the ministry, Sunday School teachers, and other personal workers to know and to show the vital differences between the gospel of grace and all other gospels. A mistake here is vital and if not corrected will be eternal. Paul told the church at Rome *"For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God"* (Rom 10:2,3). They were ignorant of God's righteousness and going about to establish their own. They sought salvation, but they sought it by works and not by faith; and for that reason did not attain that which they so earnestly and zealously sought. Sincerity will not save any one. God said so. *"There is a way which seemeth right unto a man, but the end thereof are the ways of death"* (Prov. 14:12)

### **I. Some Deadly Doctrine.**

#### **1. The Universal Fatherhood of God.**

While those holding this doctrine differ widely among themselves as to what they mean by it, in general they teach that all children are born into this world pure and holy and are therefore the children of God; that they remain children of God until such a time as they forfeit that relationship by lives of rebellion and transgression against God; that all these erring children of God have to do to be received back into the family of God is to reform and clean up and live right and keep God's commandments. Of course there are many like the Unitarians and Universalists and Modernists who go further and teach that God is too good to send any of His own children to hell and for that reason deny eternal punishment.

### **What Saith the Scriptures?**

The Son of God taught no such doctrine. He very plainly told the Jews, who claimed God as their father because they were the seed of Abraham: *"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it"* (John 8:44). That was the answer of the Son of God to the doctrine of the universal fatherhood of God, as applied not to the race, but to the descendants of Abraham, Isaac and Jacob. He plainly differentiated between the children of God and the children of the devil. The vital difference He made was not as to birth, nor as to religion, nor as to morality, nor as to keeping commandments, nor as to their faithfulness in their ritualistic observances. In the externals of religion they were alike because *"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness"* (Matt. 23:27).

The one distinction the Son of God made between the children of God and the children of the devil was as to their attitude towards Him. John 8 :21-44: *"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man:*

*how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."*

The Son of God plainly says that every man who denies His deity is yet in his sins and can not come where He is. He clearly tells them that if they deny His atoning work, they do not know the truth and can not be made free from sin or delivered from hell, except by Him, for He is the truth. John the Beloved further elaborates that difference in these words: "*He that hath the Son of God hath life; and he that hath not the Son of God hath not life*" (1 John 5:12). It all depends upon whether a man has "*Christ in You the hope of glory*" (Col. 1:27). He was God's only begotten Son. "*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*" (John 3:16). All others are adopted children, who receive Christ Jesus as their Lord and Savior. John 1:12-14: "*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And 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.*" God thus honors His well beloved Son. He plainly tells men everywhere that He so values the person and work of the Lord Jesus that He makes men's entrance into heaven or hell to depend wholly upon what they do with His only begotten Son, Jesus Christ. If they will receive and honor and love His Son, then He will receive them as His adopted sons and make them joint-heirs with His only-begotten Son. If they reject His only-begotten Son, then they are eternally doomed and damned with the devil, their father. Gal. 4:4-8: "*But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no*



gods." Paul goes further still and shows that all men are born into this world children of wrath, not children of God. *"And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others"* (Eph. 2 :1-3).

Nature teaches us the same truth. We are born into this world sinners. Men are not sinners because we sin. We are sinners by nature, sinners before we sin. We sin because we are sinners and not vice versa. Of course it should always be borne in mind that children, who die before they reach the age of accountability, all go to heaven. But they do not go there because they are the children of God by the natural birth. They are not. They are children of wrath by the natural birth. Paul plainly says: *"They which are the children of the flesh, these are not the children of God"* (Rom. 9:8).

But all who die before they reach the age of accountability go direct to heaven, because Christ atoned for the Adamic sin, for the whole race of Adam. *"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world"* (John 1:29). No man goes to hell for Adam's sin. Since the imputed sin of Adam and the inherited depraved nature from him is the only sin that unaccountable beings have, all of them, who die before they become actually accountable to God for themselves, go to heaven. But they don't go because they are pure; they go through the atonement of Christ.

But back to the question at issue. The doctrine of total depravity, the necessity of the new birth, adoption into God's family through faith in the Lord Jesus Christ and eternal punishment for all rejecters of the God-hood and Atoning Blood of Christ are consistently denied by all believers in the universal fatherhood of God. From all such turn away.

## **2. Salvation by Works**

The forms, in which this deadly doctrine appears, are manifold and multitudinous. Salvation by character, humanitarian betterment, serving God by serving your fellowman, church salvation, baptismal remission, baptismal regeneration, morality, ritualistic religions, sacramentarianism, priest-craft, lodgism, Ku Klux, Socialism, civic righteousness, soup and soap salvation, social settlement work and social service are some of the many ways in which this hydra-headed monster, salvation by man's works or merit or character, lifts its slimy, subtle form to deceive and delude and damn the precious souls' of men. We haven't the time or space to discuss each in detail. It isn't necessary. Here is a test that every reader may apply to himself and ascertain whether you are poisoned with the

deadly virus of salvation by works. There are just two kinds of religion in the world in their last analysis. All of them may be summed up in the two words, Do or Done. If you are depending upon what you have done or are doing or hope to do to save you or to help to save you or to keep you saved, you are a dupe of the deadly doctrine of salvation by works.

"Till to Jesus' work you cling

Alone by simple faith,

Doing is a deadly thing

And all doing ends in death"

### **What Saith the Scriptures?**

There are two great divisions of this doctrine. There are those who teach that men are saved wholly by works: and then there are others who teach that men are saved partly by grace and partly by works. Romans is Paul's final and complete answer to the doctrine that men are saved wholly by works. Rom. 11:6: *"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."* What a man works for he merits: what grace bestows upon man is unmerited favor towards the ill-deserving. From the very nature of the two they will not mix. If any part of your salvation depends upon your own works then there is merit in it. Since grace excludes all merit in man as a ground of having God's favor, works of man, past, present or future, are excluded in his past, present or future salvation. Paul doesn't leave any legalist an inch of ground to stand upon when he says in Rom. 4:5-6: *"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,"* and in Rom 6:23: *"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."*

Galatians is God's answer to the doctrine that men are saved from their past sins by the grace of God; but that for the present and future their final salvation depends upon their own obedience and their good life. In Gal. 5:4 Paul gives his clinching argument against Galatianism, which is the doctrine that salvation is partly of grace and partly of works. Note his words: *"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."* What did He mean by that? The principle of law is "do and live." Paul plainly tells these Galatians that if they are depending upon their own doing religion to save them or to help to save them, that Christ profits them nothing. Christ does all the saving without any help from the one whom He saves. It isn't partly by Christ and partly of ourselves that we are saved. It is wholly by Christ or He does not touch the job at all. The man, who has been offered full and free and final salvation,

once-for-all on the ground of the finished work of Christ, is fallen away from grace if he refuses to let Christ save him without any help from his own efforts and works, and tries to be saved by his own obedience, depending upon Christ to supply what he lacks of doing enough to save himself. Paul plainly says that man has turned away from grace; that Christ's finished work is of no effect so far as he is concerned; that he is still under law because he is depending upon his own deadly doing help save him; *"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified"* (Gal 2:16). *"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them"* (Gal 3:10). In other words it is salvation wholly by Christ or no salvation at all. Christ will not take the case until we have repented from dead works; and that means until we have quit all our efforts to save ourselves and turn the whole work of salvation over to Him.

Hebrews is God's final answer to all ritualists. Heb.10:12-18: *"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."* Paul shows clearly that Christ's one offering for sin settles eternally the standing of every sinner with God, who relies upon Christ to save him, without any works or merit of his own, plus the value of the blood of Christ. Since the blood of Christ is the only and all-sufficient ground of every man's acceptance with God, who will ever enter heaven, and since the blood never loses its efficacy or power, Paul makes the astounding statement in Heb 10:12,14: *"But this man (Jesus), after he had offered one sacrifice for sins for ever, sat down on the right hand of God...For by one offering he hath perfected for ever them that are sanctified."* Eph 1:6: *"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."* John's Gospel is God's final word as to Christ's saving lost sinners eternally without baptism or church membership or a good life or any other act of obedience, except the act of simple reliance or dependence upon Christ and Him alone to save without any help from man. *"He that believeth on the Son hath everlasting life"* (John 3:36).

### **3. Apostasy**

The third deadly doctrine to which we call attention is the doctrine of apostasy. There is no deadlier doctrine than that. Underlying the doctrine of apostasy is the doctrine of man's merit and salvation by works. Apostasy was first preached by Satan. *"But put forth thine hand now, and touch all that he hath, and he will curse*

*thee to thy face" (Job 1:11); "And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face" (Job 2:4-5). It was a lie then; it is still a lie. Its danger is its subtlety. It insidiously leads men to trust in their own obedience and "holding out faithful to the end" to save them, instead of depending wholly upon Christ to save them. There is no more Christ dishonoring doctrine than the doctrine of apostasy. It makes the blood of Christ and His atoning work for man and the work of the Holy Spirit in man all of no avail, unless supplemented and bolstered up by man's own puny efforts and works. The doctrine of apostasy makes God a liar, perjurer and a covenant-breaker. God promised eternal salvation to all who believe in His Son. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24); "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29). "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;" (Heb. 6:17-19). God made a covenant with His Son that all Christ saved He would make to endure for ever. To prove the doctrine of apostasy therefore God must be proven to be a liar, a perjurer and a covenant-breaker. That is some task for the advocates of apostasy; and when they have proven that God is a liar, perjurer and covenant breaker, they will have turned heaven into a hell. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).*

But the subtlety of the doctrine of apostasy lies in its deception of those who hold it. They think they are saved, when they aren't. Study well these words of Paul: *"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:2).* That was Paul's hope. He knew Christ. He knew that Christ would keep what he had trusted to Him, namely, his soul's eternal salvation. If we know Christ we have eternal life here and now as a present possession. Paul said so. Jesus said so. John said so. *"I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4); "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36); "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24); "Verily, verily, I*

*say unto you, He that believeth on me hath everlasting life" (John 6:47); "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12); "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3-4); "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12).* If a man says he hasn't eternal life here and now, he ought to know we do not question his statement. If he hasn't eternal life he doesn't know Jesus Christ, and isn't saved. If he has eternal life and knows it, then he can not believe in the possibility of apostasy. But Paul says more than that. He says that when on the road to Damascus he committed his soul to Christ to save, that committal was "against that day." That day is the judgment day when Paul must stand before Christ his judge. The act of committal to Christ is faith in Christ. If a man has committed his soul to Christ against the day of judgment, he believes that Christ will keep his soul unto that day. If he has committed it to Christ and believes that Christ will keep it unto that day, then he cannot believe in the possibility of apostasy. If in his heart he believes in the possibility of apostasy, then his own heart witnesses that he hasn't trusted Christ to save him, but is depending upon his own faithfulness unto that day and against that day as his hope of eternal salvation. That is the subtlety of the doctrine of apostasy. It fools the folks that hold it. It leads them to trust in their own efforts for final salvation and that shows they have never really committed their soul's salvation to the Lord Jesus against that day.

## **II. The Teachers of These Doctrine.**

Briefly in concluding, let us note who are the teachers of these deadly heresies. We are not speaking of individuals, but of denominational creeds and teachings. There is no doubt some in all denominations, who have believed the gospel of grace and are resting upon the finished work of Christ as their only and all sufficient ground of hope and salvation. It was to that kind that John's message in Rev. 18:4: *"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"* was addressed, when he urged all the saved to come out of legalistic and ritualistic churches, either Rome or those that came out of Rome, that they be not partaker of their sins and their plagues. We are not speaking of any individuals that do not sincerely believe these doctrine, but of all who do wholeheartedly subscribe to and teach them. Gal. 4:27: *"For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband."* Or the law covenant or those who are depending upon works for salvation are many more than the born-from-above, who are saved by grace. Modernists of all shades teach all three of these deadly doctrine. So do Unitarians, Universalists, many Congregationalists, all Christian Scientists, Russellites, Spiritualists and all lodges. Presbyterians teach a partial idea of the universal fatherhood of God and

with it much confusion as to salvation through confirmation and right living. Catholics teach salvation by works and apostasy and so do the Episcopalians. The Holy Rollers and Adventists teach all three of these deadly doctrine with great zeal and much fervor. United Baptists, Free Will Baptists, many Separate Baptists and some Regular Baptists are more or less tainted with the universal fatherhood of God so far as infants are concerned; and the United Baptists and Free Will Baptists especially teach apostasy and salvation by works in whole or in part. The two denominations that many people think do not differ much from the Baptists, except as to a few "non-essential" things, the Methodists and the Campbellites, are strong and persistent contenders on every platform, in public discussion as well as in private teaching, for all three of these deadly doctrine. They teach the universal fatherhood of God. They teach the possibility of apostasy. They teach that salvation is partly of grace and partly of works.

We have tried to "distinguish" the things that differ and to enable our readers to see what is vital in religion, so that you may be transparent and no harm to any one in view of the day of Christ. Selah!

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