

A
CREED OR CATECHISM

EXAMINED.

Involving Fatal Errors of
All Creeds.

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PREFACE.

The writer of this work has believed for years that one or more of the existing creeds should have such an examination as to certify that the statement of the heavenly messenger to Joseph Smith, that, "The creeds were all wrong," was true. The challenge of the Rev. Dr. C. B. Taylor, Ph. D., of Presbyterian faith, and Lane Seminary fame, and resident at McArthur, Ohio, in August, 1895, to representatives of the Reorganized Church of Jesus Christ of Latter Day Saints, gave the author such opportunity. Consequently the examination took place in the debate which was held in the City Hall, at McArthur, October 21st to 30th. Dr. Taylor's affirmation being:

"RESOLVED, That the Presbyterian, Methodist Episcopal, Protestant Episcopal, Disciple and United Brethren churches, together with all churches on earth, agreeing with these in substance, in faith and practice, compose the Church of Jesus Christ, the visible kingdom of God on earth."

As points common to all creeds, viz: Destiny of wicked, church organization, the signs following the believer, etc., and on which points no creed existing is in harmony with the Bible, are covered in this examination; it shows all creeds to be wrong, and the more striking is this when the *criticisms by others of their own creeds are considered*, not least of which is the General Assembly's condemnation of the Presbyterian creed.

Though brief, this examination is sufficiently complete to serve the purpose designed; turning on the light, especially in the case of this one, and covering principles common to others, or rejected by them.

Glad indeed would the Reorganized Church of Jesus Christ of Latter Day Saints be, if examinations of their faith were conducted on this plan, doctrinal errors pointed out (if they have such), and proof be furnished from the Bible, which is the only proper examination.

May the Eternal One speed the day when men of every clime and nation shall be willing to be separated from error and idols, whether of wood, stone, creed or what not. Let us "prove all things and hold fast that which is good."

R. ETZENHOUSER.

A Creed or Catechism Examined.

Others Shown Parallel.

An angel messenger stated to Joseph Smith that the "creeds were all wrong." At that time four of the Smith family were members of the Presbyterian Church, in good standing. The work herein examined is the Larger Catechism of that faith, or church, and which has been *rejected* by a majority vote of the General Assembly, but since a two-thirds vote is required, while it is *condemned* in the house of its friends, it must still hold its place till that two-thirds vote is reached. As the examination proceeds, the reader will witness how tenacious mortals still are to cling to their idols, for an abundance of error appears to cause one to think it would have had a *full vote* of condemnation and the voters delighted to have the opportunity to do the race such splendid service.

When the announcement with respect to creeds was made by Mr. Smith, the bitterest of resentment was provoked, but after sixty years of time, and by the forces at work under God's manipulation for the

salvation of men, the creeds come to grief, one by one, *sore stricken in the house of their friends*; a splendid vindication of Mr. Smith, and the ratification of the angel message being wondrously wrought out.

CATECHISM, QUESTION 3.—"What is the word of God?" ANSWER.—"The Holy Scripture of the Old and New Testament are the word of God the *only rule* of faith and obedience." The writer uses italics in the extracts to call attention.

With the above is associated from the Methodist Discipline, page 3, their announcement on the same matter, in recommending the Discipline: "We esteem it our privilege and duty most earnestly to recommend to you *this volume*, which contains the doctrine and discipline of our church, both of which, as we believe, are agreeable to the word of God, the *only* and the *sufficient* rule of faith and practice."

If, then, the Bible is the "*only rule*" and "the *only* and the *sufficient* rule," why have either of these, Catechism or Discipline? For in

the first place, according to their own announcement, they are an innovation, and in the second place, as they do not agree in their teaching, one or the other is certainly not in accord with the Scriptures, and it may be, neither is.

Again, if the Bible is the *only* and "the only and the *sufficient* rule," do the different churches wish to plead guilty of *differing* of preference? The Savior said a house or a kingdom divided shall not stand. (See Matt. 12: 25). The Savior in prayer plead: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17: 21.

Is not that the *superlatively best* reason why unity should be? Now, which of two inevitable answers do the churches wish to file? First, that God gave an *only* and *sufficient* rule, that could not be comprehended; or, that they, comprehending it, differ of choice, notwithstanding the Savior's plea ringing down the ages for *unity*, that the *world may believe* the Father had sent him, which argues, differences will becloud the divinity of my mission, unity will certify it is divine.

QUESTION 7.—"What is God?"
ANSWER.—"God is a Spirit, in and of himself infinite in being, glory, blessedness and perfection; all sufficient, eternal, unchangeable, *incomprehensible, everywhere present*, almighty, knowing all things, most wise, most holy, *most just, most*

merciful and gracious, longsuffering, and abundant in goodness and truth."

Now as to God being *incomprehensible*, it is true we cannot, in the fullest and absolute sense, even comprehend a blade of grass, but the Savior said: "This *is* life eternal, that they might *know* thee the only true God, and Jesus Christ whom thou hast sent."—John 17: 3. Was, and is, the Savior incomprehensible *too*? Here it is announced they both may be *known*." Again: "All things are delivered unto me of my Father: and no man knoweth the son, but the Father; neither *knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him*."—Matt. 11: 27.

Ah! he may be known. "Every where present." Then why *appear* to Moses on the mount? Why the Savior pray, "Our Father which art *in* heaven?" Why Jesus be seen by the martyred Stephen, on the right hand of God, and that too in heaven? Paul, in Hebrews 1: 3, very definitely settles the matter again: "Who being in the brightness of *his* glory, and the *express image* of his *person*, * * sat down on the *right hand* of the Majesty on high." If Christ as a person could be everywhere, so could God, but as he could not, neither can God. The Holy Ghost, who came because it was expedient for Christ to go away, can be everywhere present. God, then, is not everywhere present.

"Most just, most merciful."
This we believe, but oh, what a
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picture of justice and mercy is presented in question 12: "What are the decrees of God?" ANSWER.—"God's decrees are the wise, free, and holy acts of the counsel of his will, whereby, from all eternity, he hath for his *own glory, unchangeably foreordained whatsoever* comes to pass *in time*, especially concerning angels and men." So according to this, wars, pestilence, famine, Chicago fire, Johnstown flood, Homestead riot, or the damnation of all who are not saved, was *unchangeably foreordained* so. *All that transpires in time* "concerning angels and men." And all for God's own glory? If all this is so, what could be to his displeasure or the devil's gratification?

All the ills that come to man in this life, are the result of the use of his agency, direct or indirect. Having given man this agency, and laws to obey or transgress, God leaves the problem to man for solution, as to what he shall be, here or hereafter. Ezekiel 18: 24-27 presents that the righteous man who turns away shall die, the sinner who reforms shall live. Mark 9: 41 is the Savior's warrant that the giving of a cup of water shall not go unrewarded. Rev. 20: 12 shows that God will judge and reward *all* according to their works. Again, we state, man's use of his agency makes him what he is here and will be hereafter. God foreordained so much, and no more, on the point involved.

QUESTION 15.—"What is the work of creation?" ANSWER.—"The

work of creation is that wherein God did in the beginning, by the word of his power, make of *nothing*, the world and all things therein for himself, within the space of six days, and all very good."

Now where did they learn God made so much out of nothing?

QUESTION 17.—"How did God create man?" ANSWER.—"After God had made all other creatures, he created man, male and female; formed the body of the man of the *dust* of the ground, and the woman of the *rib* of the man.

Why not have made man of nothing too, seeing it worked so well, and as nothing was used for so many things? Why tear a rib from man to make the woman? Making something out of nothing is a task indeed, but for God to make so much out of nothing and then need dust and a rib to finish with, is a monstrosity. Is it not more consistent, to believe that matter existed co-eternal with God, than to claim God made this material universe, the heavens, earth and fountains of water out of nothing? Verily, such teaching, involving the contradiction it does, creates and solidifies infidel principles.

QUESTION 29.—"What are the punishments of sin in the world to come?" ANSWER.—"The punishments of sin in the world to come are, everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without *intermission* in hell-fire forever."

Rev. 20: 13: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

When hell shall have "delivered up the dead," will they still be there? Will it not be an intermission? In Isaiah 61: 1, Christ's mission is represented, "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Agency here, and opportunity, is freedom, but in the confines of Satan's domain opportunity was not, till Christ entered there. Isaiah 42: 7: Christ's mission includes "To open the blind eyes, to bring out the prisoners from the prison," and Zechariah 9: 11 forever settles the matter: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is *no water*." As there is water here, and also the Spirit, called "the water of life," the only kinds of water known to the Bible, the *pit wherein is no water* is not *this world, this life*, but refers to the prison house where the devil reigned over captives in bondage till Christ set them free. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison."—1 Peter 3: 18, 19. "For for this cause was the gospel preached also to them that are dead,

that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Peter 4: 6.

The phrase, "that they might be judged according to men *in the flesh*," shows these were *not in the flesh*, and the same phrase shows their obedience or disobedience is to be passed upon the same as is the case of men here. The teaching of this Catechism and modern so-called Christianity, that God loves the sinner so much, and till death, and then wreaks out vengeance on him through the eternal years, is another queer contradiction, and presents God as a tyranical monster, instead of a loving Father who only punishes to reclaim.

To show what God proposes to do, instead of this plan of "torment without *intermission* in hell-fire forever," we quote again Revelations 20: 13: "And the sea gave up the dead which were in it; and *death* and *hell* delivered up the dead which were in them: and they were judged every man according to their works." And Paul in 1 Corinthians 15: 41, 42 says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star *differeth* from another star in glory. *So also* is the resurrection of the dead." So, rescued from hell, they are to receive a just recompense of reward instead of remaining without *intermission*.

Oh what a difference between the gospel plan of God and the man-
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made creed! All Protestantism—all the Reformers and those who have taken up this work—taught uniformly on this point, and in direct opposition to the Bible, as we have shown, so why should not the angel have said, “the creeds are all wrong,” and why should not consistent men be glad to throw them aside. But again to the Catechism.

QUESTION 22.—“Was the covenant of grace always administered after one and the same manner?”
ANSWER.—“The covenant of grace was *not* always administered after the same manner, but the administrations of it under the Old Testament were *different* from those under the New.”

Let us see: “For I am the Lord, I change not.”—Mal. 3: 6. “Jesus Christ the same yesterday, and today, and forever.”—Heb. 13: 8. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”—Acts 4: 12.

Now, let every body stand up and be counted, who believe Enoch and Elijah, who were translated—taken to God—were saved without obeying the gospel, and then tell us how it is. “God is no respecter of persons.” Who do you suppose were those “wise men of the east” who came to worship the child Jesus? Matthew 8: 11 says: “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.”

Do you see? Abraham, Isaac and Jacob are safe. Don't you wish your name was in the list? But listen to Jesus: (John 3: 5) “Except a man be born of water and of the Spirit, he *cannot enter into* the kingdom of God.” A definite rule and no exceptions, baptized by immersion as Jesus was, of John.

Paul writes, of the Israelites: “And were all baptized unto Moses in the cloud and in the sea: And did all eat the same *spiritual meat*; And did all drink the same spiritual drink: for they drank of that spiritual rock that followed them; and that rock was Christ.”—I Cor. 10: 2-4. What need be plainer? *Baptized in the sea! Eat spiritual meat, drank spiritual drink*, or in other words had the gospel complete.

Another evidence: “By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.”—Heb. 11: 24-26. He chose between treasures of Egypt and reproaches of Christ and had “respect unto the recompense of reward”—gospel reward. But hear Paul again, who clears up all possible doubt: (Gal. 3: 8), “And the scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all

nations be blessed." Verses 17-19 continues: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgression."

We have in the above Paul's statement that the gospel was preached before to Abraham. There was but ONE gospel known to Paul. "Though we, or an angel from heaven preach any other gospel unto you than that we have preached unto you let him be accursed."—Gal. 1: 8. Next he calls it "the covenant, that *was* confirmed *before* of God in Christ, the law which was four hundred and thirty years AFTER can not disannul," showing distinctly it was before the law given at Sinai, and finally tells us that the law was added because of transgression. That, then, was why the hard law of an eye for an eye and a tooth for a tooth was added; because the gospel was transgressed.

Now hear the Savior: "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. [It had been begun previously then; he was to FINISH]. Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent *you* to *reap* that whereon ye *bestowed no labour*: OTHER men laboured, and ye are entered into *their labours*."—John 4: 34-38. Christ, then, came to *finish*. He sent his disciples to *reap*. Others had sown. The sower and reaper should rejoice together; *other* men labored, and ye are entered into *their labor*.

Now, note how the Savior arraigns Nicodemus for not being familiar with the gospel, it having been among Israel; "Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a Master of Israel and KNOWEST not THESE things?"—John 3: 7-10 So it is entirely clear that the administration or the covenant of grace was the SAME in the Old Testament times as in the New; this Catechism to the *contrary*, notwithstanding. But, as some teach that the church did not exist till on Pentecost, we will, for their benefit, go a little farther and settle that matter: "This is that Moses, which said unto the children of Israel, A

prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the *CHURCH in the wilderness* with the angel which spake to him in the mount Sinai, and with our fathers: who received the *lively oracles* to give unto us."—Acts 7: 37, 38.

Here it is plainly stated Moses was in the *church* in the wilderness who received the *lively oracles*—the gospel.

This agrees with the foregoing, the Savior came to *finish* the work, and those sent by him entered into *other men's labors*, among whom was Moses "who received the *lively oracles* to give unto us," says the writer of the Acts.

The choosing of the twelve apostles (Matt. 10; Luke 6) is conceded by all to have been done by Christ and before Pentecost. Of it, Paul wrote: (1 Cor. 12: 27, 28) "Now ye are the body of Christ, and members in particular. And God hath set some in the *church* first apostles," etc. So the church was in existence then. Again in Matthew 18: 15–20: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church: let him

be unto thee as an heathen man and a publican." This is the declaration of the Savior and should forever set the matter at rest, with all who accept him as such. Nothing in it implies, or suggests, that they were to wait till Pentecost, but at once to proceed to settle differences. To show the strength of the work when *so done*, he said: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Heaven's rule being complied with, ratification followed, retaining the innocent in the church, and the guilty were turned out. So the church was actually there.

QUESTION 70.—"What is justification?" ANSWER.—"Justification is an act of God's free grace unto sinners, in which he pardoneth all their sin, accepteth and accounteth their persons righteous in his sight; not for anything *wrought in them, or done* by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by *faith alone*."

Now, if all this is to be, without "*anything wrought in them or done by them*," they are mere machines. Why not have served ALL ALIKE, as man had no part in it? But the clause, "and received by faith alone," contradicts the above. Faith is to be exercised, so here another bad break is added, this "*faith alone*" that we will analyze with question 71: "How is justification an act of God's free grace?"

ANSWER.—“Although Christ by his obedience and death, did make a proper, real, and full satisfaction to God’s justice in the behalf of them that are justified: yet inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them; and did provide this surety, his only Son, imputing *his righteousness to them, and requiring nothing of them for their justification but faith*, which also is his gift, their justification is to them of free grace.”

Instead of having righteousness of their *own*, as the Bible requires, this takes Christ’s and appropriates it to them, as machines, but still there is *nothing* required of them “*but faith*.” Now let James answer on these two problems of *faith alone*. “But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father JUSTIFIED BY WORKS, when he had offered Isaac his son upon the alter? Seest thou how faith wrought with his works, and BY WORKS was faith made perfect?”—James 2:20–22. So that again, this Catechism is shown to be in open opposition to, and flat contradiction of the Bible. But listen to question 75: “What is sanctification?” ANSWER.—“Sanctification is a work of God’s grace, whereby they, whom God hath, *before the foundation of the world, CHOSEN to be holy*, are, in time, through the powerful operation of his Spirit, applying the death and resurrection of Christ unto them, renewed in their whole man after

the image of God; having the seeds of *repentance unto life*, and ALL *other* saving graces, *put into* their hearts, and those graces so stirred up, increased and strengthened, as that they more and more die unto sin, and rise unto newness of life.”

Now, as “repentance unto life, and ALL other saving graces put into their hearts,” covers the entire matter, man is declared incompetent in mind or heart to do a thing for himself, hence totally deprave, and also *absolutely a machine*. And while this is unavoidably the result of the position taken, we are gravely informed this “sanctification” is wrought for “whom God hath, *before the foundation of the world, CHOSEN to be holy*,” If, then, reader, you were not of that *chosen* number, what will all you may do avail?

“For God so loved the WORLD [not a chosen few] that he gave his only begotten Son, that WHOSOEVER believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to *condemn* the world; but that the WORLD through him MIGHT BE SAVED.”—John 3:16, 17. Ah! then a few were not CHOSEN and the rest condemned.

“And the Spirit and the bride say, Come. And let him that heareth say, Come. * * And WHOSOEVER WILL, let him take the water of life freely.”—Rev. 22:17. Does that mean that anything and everything of the modern “Come to Jesus plan,” will do? Ah! no.

“Sanctify them through thy TRUTH: thy *word is truth.*”—John 17: 17.

“Whosoever transgresseth, and abideth not in the *doctrine* of Christ, hath not God. He that abideth in the *doctrine* of Christ he hath both the Father and the Son.”—2 John 9. This includes ALL doctrine, ordinances, officers, governments, gifts and blessings taught and realized in the Savior’s time. So specially stated in Matthew 28: 20, when he had been resurrected and *all* power in heaven and in earth given him and his laborers to go upon their great mission: “Teaching them to OBSERVE ALL things WHATSOEVER I HAVE *commanded* you: and lo, I am with you always, even unto the end of the world.”

QUESTION 79.—“May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, *fall away* from the state of grace?”

ANSWER.—“True believers, by reason of the unchangeable love of God, and his decree and covenant to give them perseverance, their inseparable union with Christ, his continual intercession for them, and the Spirit and Seed of God abiding in them, can *neither totally nor finally* fall away from the state of grace, but are kept by the power of God through faith unto salvation.”

That is the Catechism view of it. Now let the Bible speak:

“But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth ac-

ording to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.”—Ezek. 18: 24.

Again: “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”—Heb. 6: 4–6.

This once in grace always in grace, of course, was a necessary accompaniment of foreordination and predestination inherited by Presbyterians and Baptists from Calvin.

Of those not chosen to be saved, not foreordained to be saved, predestined to be damned, it has been truthfully said, carrying out the logic: “You’ll be damned if you DO, you’ll be damned if you DON’T, you’ll be damned if you WILL, you’ll be damned if you WON’T, you’ll be damned anyway.” As we proceed it will be seen that this even includes infants, who are so unfortunate as to have no Christian parents. It will also be seen, infants are to be baptized, but are not to have the sacrament. Verily, when the blind lead the blind all fall into the ditch.

QUESTION 87.—“What are we to believe concerning the resurrection?” ANSWER.—“We are to believe, that at the last day, there shall be a general resurrection of the dead, both of the just and unjust; * * But the Bible shows clearly two resurrections, which are more than one thousand years apart, one at Christ’s coming, and the other after he has reigned on the earth a thousand years.

“But every man in his own order: Christ the first fruits; afterward they that are Christ’s at his coming.”—1 Cor. 15: 23. “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—Rev. 20: 6. Verses 7 to 12 speak of the conditions during the thousand years, and verse 13 says: ‘And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.’”

So it is clearly taught in the Bible that there are *two* resurrections instead of one. We now have the happiness to record something excellent from the Catechism, but sadly enough, do we record that it is violated in its entirety, as the reader has witnessed, as he has followed our examination, for *sound doctrine* is not to be found in the make-up of the Catechism. And instead of applying themselves to

the “necessities and capacities” the preachers are prone to flaunt their much learning, even reveling in the dead languages, whereby they set aside the plain teaching of the Bible and twist and turn to suit their pleasure.

QUESTION 159 —“How is the word of God to be preached by those that are called thereunto?” ANSWER.—“They that are called to labor in the ministry of the word are to preach *sound doctrine*, diligently, in season, and out of season; *plainly*, not in the enticing words of man’s wisdom, but in demonstration of the Spirit, and of power; faithfully, making known the *whole counsel* of God; wisely, applying themselves to the *necessities and capacities* of the *hearers*; zealously, with fervent love to God, and the souls of his people; sincerely, aiming at his glory, and their conversion, edification, and salvation.”

The foregoing with reference to how to preach the word, is all right, except the words “out of season,” but the splendid provisions found are seriously and shamefully violated, as has been apparent thus far, in this examination, and will still farther appear as we proceed.

QUESTION 165.—“What is baptism?” ANSWER.—“Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and re-

generation by his Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's."

It is noticeable not a word is said as to mode, but as they conform to three, this is not so surprising. By silent consent they are committed to the defense of all three, as well as by their practice. What is still worse, in their preaching and otherwise they hold it is not essentially a saving ordinance, denying squarely the Savior's affirmation. It is not true either as stated, that it is a "seal" of remission; baptism is the means of remission, the Holy Spirit that follows through laying on of hands is the seal. Now to the Savior's statement: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he *cannot enter* into the kingdom of God."—John 3: 5. Only by being enveloped, immersed in water, is the express term *born* fulfilled. They who believe in the baptism of the Spirit want it large, full, abundant, a Pentecostal shower, let them reason the same on the water.

Though the Savior has said this only is a means of entrance into the kingdom, and without which no man can be saved, they deny both. "Except ye repent ye shall all likewise perish," (Luke 13: 3) is good for face value, but "Except a man be born of water and of the Spirit

he cannot enter into the kingdom of God," though from the same mint, is to them of doubtful value. "Buried with him by baptism into death" and "planted together in the likeness of his death," (Rom. 6: 4, 5) is also not good for face value, but may be twisted to suit all occasions and demands, notwithstanding all civilized nations interpret buried by interring their dead well down in the earth. And planting the world around, is putting seed in the earth, "Buried with him *in* baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2: 12.

"Buried with him in baptism." This too, is doubtful coin, and may mean sprinkled with him, or poured with him, in baptism, but would they sprinkle or pour their friends when they must lay them away in the silent tomb, in the city of the dead? Would they be satisfied with a handful of earth sprinkled on them, or a considerable quantity poured on them. "Oh consistency, thou art a jewel!" Where is their sound doctrine? "But what a tangled web they weave, who practice solely to deceive."

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22: 16. And as to how to *wash away*, "And they went down *both into* the water, *both Philip and the eunuch*: and he baptized him."—Acts 8: 38.

This into the water is sensible as

applying to immersion, and only in that sense. When born, buried, planted, mean sprinkle or pour, then, and not till then, should either be consented to. But this *into* has been said not to mean into, but close by, and the puzzled dutchman rejoiced to find that out; for Psalms 9: 17, "The wicked shall be turned into hell, and all the nations that forget God," would only mean shoost close py so as to be gomfortable. "Chonah vas not in der whale, he shoost shumped on his pack und rote mid de shore. Daniel vas not in mit de lions, but looked in mit dem a leedle. Und dem chaps, vas not in dem furnace, shoost close py vorming. Oh, Mr. breecher I vas so glad I vas here tonight!"

The ark and its service, as a means of safety from the flood, is recounted in 1 Peter 3: 18-20, and verse 21 says: "The like figure whereunto even baptism doth ALSO NOW SAVE us." As then, those who did not use the ark were lost, so they who are not baptized will be. What could be plainer? Peter's argument being the basis of reasoning, and which agrees with: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God," the explicit statement of Christ. It is held the dev'il lied when he contradicted the plain word of God to Adam and Eve. How about the supposed representatives of God and Christ flatly denying their plainest commands? John 3: 34 says: "For he

whom God *hath sent* speaketh the words of God" Reader, you can then readily see that those who deny God's word are *not sent of him*.

Note the Savior's arraignment of those who would seek to enter in other ways: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth: and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his *own* sheep, he *goeth before them*, and the sheep follow him: for they know his voice."—John 10: 1-4.

In the foregoing, sheepfold is the church or kingdom, door is baptism, shepherd is Christ, porter is John the Baptist, "he goeth before them" is Christ's example. Object lesson: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. 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.”—Matt. 3: 13–17.

Now, to illustrate the setting aside of the plain teachings of the Bible, on this all important subject, as it is done by several churches and their many preachers, I give the following:

In the Herald and Presbyter, of May 8th, 1894, a formula is given by Rev. D. L. Lander, and is intended as an offset to “this continual harping upon the scripturalness of immersion.” He says: “But we have sufficient warrant in the Bible for our mode (sprinkling), and we ought to make use of it.” He then gives the questions to be asked of candidates. These being answered in the affirmative, the minister will say: “Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?”—Acts 10: 47. Thus, to begin with, he uses a circumstance as exceptional from the rule as the translation of Enoch and Elijah. “It is appointed to men once to die.” These who had “received the Holy Ghost as well as we” (apostles), were the household of Cornelius, and the event marked the nulifying of the distinction in favor of the Jew, as against Gentile. But the gentleman proceeds: “An elder presenting the font [a bowl] will say: ‘See, here is water.’ Acts 8: 36 (The minister will say): ‘And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.’ Acts 22: 16 (Candidates

arise, and the minister continues): ‘Then will I sprinkle clean water upon you, and ye shall be clean.’ Ezek. 36: 25 ‘I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.’”

Of the Scripture texts thus used, not one is used according to its letter or spirit, as will be clear to the reader, if reading them in their connections or with contexts. Ezekiel 36: 25 applies to God, and him alone, and has no reference whatever to baptism, but, as the reader will see, is God’s personal work to the household of Israel. Read from the beginning of the matter to close, (Ezek. 36: 16–38) and be convinced. But, in addition to this fearful perversion of God’s word, the reverend says he has “no thought of a copyright; any brother is at liberty to use it *in toto*, or, amend it to suit himself.” Again: “I have used it with *good results* in my own ministry.” Is deceiving a good result? This “amending to suit himself” began in Eden, by the master mechanic of that sort of work, and oh! what a host of workmen he has turned out! The seeker after truth can discern all this, however, and steer clear of it, if he will, going to the Bible for sound doctrine—the whole counsel of God.

QUESTION 166.—“Unto whom is baptism to be administered?” ANSWER.—“Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, *till* they profess their faith in Christ,

and obedience to him; *but infants* descending from parents, either both or but one of them, professing faith in Christ, and obedience to him, are, in that respect, within the covenant, and are to be baptized."

Here you see there is a clear case of discrimination against the child born to those who have made no profession! Can a babe choose its parentage? But such is the result of man-made creeds. Who, priest or preacher, would have the audacity to go into heaven's court, and baptize its citizens, were it possible? Yet this is just what they do who baptize babies. Instead of some of them being so cruelly discriminated against, the Savior said: "Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven." So they are all citizens of the kingdom without baptism, which is for those who have sinned, who can believe, who can repent, none of which is possible to babies.

"He that *believeth* and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 16. It so happens a babe cannot *believe* to be saved or *disbelieve* to be damned.

Again: "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."—Acts 2: 38.

A babe can neither sin nor repent, and as baptism is FOR THE REMISSION OF SIN, it has no application whatever to babies. Baptism of in-

fants is only found in man-made creeds, and is a relic of the dark ages.

QUESTION 177.—"Wherein do the sacraments of baptism and the Lord's supper differ?" ANSWER.—"The sacraments of baptism and the Lord's supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ, and that even to INFANTS; whereas the Lord's supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul, and to confirm our continuance and growth in him, and that *only* to such as are of *years* and *ability* to *examine themselves*."

Just so. The babies are to be baptized, although they cannot examine themselves, and they cannot have the Lord's supper *because* they *cannot* "examine themselves." Consistency, thou art a jewel! but none need seek for thee in *men-made* creeds.

We continue the examination no farther, having presented enough to give a good average, and within it the vital points found in the Catechism dealt with. We take occasion to say, that so much of the gospel as is dealt with in the Catechism examined, was perverted, as shown in our examination, and much of the gospel was *altogether ignored*, among which is the laying on of hands for the bestowment of the Holy Ghost, and the gifts of the Holy Ghost; apostles, prophets and

other officers belonging in the church of Christ, and many other items. This Catechism, or creed, is one of the leading ones, and is a fair sample of them as a whole. It is not strange that the angel should have told Mr. Smith "they are all wrong," but it is a little strange that that august body, The General Assembly of the Presbyterian Church, only gave a majority vote to condemn, whereas, according to their rule a two-thirds vote was needed. Oh, Lord, hasten the day of the two-thirds vote, to deliver men from this idol!

Now to show that the foregoing examination is not harsh, but consistent, we add the following:

Cleveland, Ohio, *Plain Dealer*, of October 8th, 1889 contained this: "A meeting of Presbyterian ministers was held in the Forest City House, Monday morning, * * The principal business was the reading and discussing of a paper upon the revision of the Westminster confession of faith by Rev. J. D. Williamson." Among other items it contained: "I have read and reread chapter third on God's eternal decree, and my moral sense has been no less shocked than when in my boyhood days I first read the confession." Ah! he was shocked, as a boy (it could be seen then), he was shocked as a man, and oh, what a LOT of company he has.

Let another speak:

At Indianapolis, Indiana, the papers of February 23d, 1890, reported: "The following paper was

read by the Rev. T. A. Goodwin at the meeting of the Methodist ministers: 'For more than seventeen hundred years the church has been tinkering at her creeds, now adding, now subtracting, and then refashioning the things that remain, until the creeds [notice he makes it plural] of today are a theological hodge-podge, rather than the faith of the church, and in many cases widely departing from the faith once delivered to the saints. The first attempt at creed-making resulted in what was known as the apostle's creed, although the last apostle had been DEAD more than a hundred years when the creed was first formulated. * * From that day to this, creed building and creed repairing has been a chief occupation of the church, until creeds have become as numerous as sands upon the sea shore, so to speak; and, strange to say, they all claim to be in harmony with the apostles' creed, and with the Bible as well. * * But what of Methodism, and some other isms? For nearly three hundred years it has been uncomfortably quartered in a house of theological patch work. * * The whole needs to be torn down and reconstructed from cellar to garret, so as to make a symmetrical and congruous structure, consistent with itself by being consistent throughout with the Bible.'" Let us say, amen and amen.

Mr. Talmage hits a fact, too, once in a while. *St. Louis Globe Democrat*, March 3d, 1890, reports

him in a sermon on creeds as saying: "Let us put the old creed respectfully aside and get a brand new one." That is just the thing, Bro. Talmage, give us your hand, and let us have a hearty shake.

Now then let us take a glance at what should be in the new creed. Let us use the six principles that Paul calls the principles of the doctrine of Christ. Let us call the first one faith; the second, repentance; the third, baptisms (water and Spirit); the fourth, laying on of hands; the fifth, resurrection; and the sixth, eternal judgment. (Heb. 6: 1, 2). As officers, etc., let us have, "First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Cor. 12:28; also Eph. 4: 11-16. Let us do as the Savior said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take

up serpents and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 15-18. Or, as Matthew 28: 20 says, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

By thus teaching just what Christ did, no more, no less, let us have the Bible for our creed. Let us have all the churches resolve themselves into one, just as it was in the times of the Savior, and so fulfill the prayer of the Savior, and give his mission and sacrifice the force it is worthy of, from those who receive its benefits: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John 17: 21. That would bring the fulfillment of that other prayer of his: "Thy kingdom come, thy will be done, on earth as it is done in heaven."

That at least all honest seekers for saving truth may so labor, is the ardent desire and fervent prayer of the writer.

Since writing the foregoing there has come to the writer's notice, the "Westminster Paper Series," "Which Is The Apostolic Church?" by Thomas Withrow, Professor of Church History, Londonderry, Ireland, which work has been remodeled by Rev. R. M. Patterson, and issued by Presbyterian Board of Publication and Sabbath School Work, 1334 Chestnut St., Philadelphia.

On page 16, treating of the church of the Savior's time, says: "The founders of that Church were apostles and prophets, acting by the authority of God." Was the Presbyterian and other churches under the reformation so established? If not, why not? On page 17 we read: "That which bears the closest resemblance to the divine original is most likely itself to be divine." Exactly! and the Reorganized Church of Latter Day Saints fits that pattern, having apostles, prophets, etc.

On page 30, the nonsensical idea held by Presbyterians and others, of the kingdom being in the heart, is exploded thus: "The fact of its being a kingdom necessarily implies at least three things—first, a *king* or governor; secondly, *subjects*; thirdly, *laws*. In the church or kingdom of God, the king is *Christ*; the subjects are *believers* and their children; the laws are the *Scriptures* of truth." These would hardly all enter the heart. On page 32, of the church, says: "If government existed, some *form* of government

must have been adopted; for to say there was established in the kingdom of Christ government without a form of government is absurd. * * There has never yet appeared government without a form of government. The thing is, impossible." That is just why the same government, apostles, prophets, etc., should be now. But page 34 informs us: "So ecclesiastical polity [form of government] is not taught in Scripture methodically; but away over the wide field of revelation, facts and hints and circumstances lie scattered, which we are to search for, and examine, and combine, and classify." What a charge upon God and Christ. "And God hath set some in the church first apostles, secondarily prophets, thirdly teachers, etc., reads rather "methodically;" nor is it "hints" and "circumstances," but they who turn from the truth unto fables, chose "hints" and "circumstances," at long and short range, and get them wonderfully mixed too.

Page 42 says: "Two of these offices—those of apostle and evangelist—were temporary, necessary at the first establishment of Christianity, but not necessary to be perpetuated. The *apostles* were witnesses of the resurrection of the Lord Jesus, endowed with the power of working miracles and of conferring the Holy Ghost by the laying on of their hands, the infallible expounders of the divine will and the founders of the Christian

Church; and having served the purpose for which they were sent, they disappeared out of the world, and, as apostles, have left no successors," Does this mean "temporary not to be perpetuated:" "And God hath set some in the church first apostles?" "Set" means fixed, firm, stationary. Paul says, in Ephesians 4: Apostles, prophets, evangelists, pastors, teachers, were placed in the church "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Why, the Presbyterians are not even to a unity of the faith as yet, though they repudiate God's means to accomplish unity.

"Witnesses of the resurrection of the Lord." Did Paul see him resurrected? No. But we would be answered: "The Lord appeared to him." Yes, he also did that when he was wicked Saul, and he may appear to any man, as he is "the same yesterday, today and forever." Paul being an apostle, proves a succession, too, and several others could be cited, as Barnabas, who was chosen when Paul was. (Acts 13: 2; 14: 14).

That the performing of miracles, and conveying the Holy Ghost, by the laying on of hands, was confined to the apostles, is reckless enough a blunder for a school boy. See the case of Ananias waiting up-

on Saul by the command of Christ. (Acts 9: 17). On page 47 we are gravely informed: "The apostles were the only office-bearers chosen during the life-time of the Lord." But Luke 10: 1 says: "The Lord appointed other seventy also." When the Bible will be permitted to tell its own story, instead of being disputed, turned and twisted, matters will be clearer to all.

After discussing the merits of Presbyterianism, as compared with the church of Christ's day, and the Catholic and protestant churches, on page 118 in capital letters is this: "THE PRESBYTERIAN IS, IN POINT OF GOVERNMENT, THE ONLY APOSTOLIC CHURCH." "We are, indeed, very far from maintaining that any Church on earth is *in everything* an exact model of the pattern presented in the primitive age. It requires very little thought to see that the apostolic Church of the Scriptures is altogether unique—one that in *all its parts* is never to be realized in this world again." Then mentioning apostles, prophets, Holy Ghost by the laying on of hands, etc., says: "These are matters as to which no sect that we know of has yet been able to copy the apostolic Church, or is ever very likely to do so." On page 122 is found: "We do not, then, assert that the Presbyterian Church is in everything an exact copy of the apostolic Church."

After some more reasoning, we find on page 123: "We regard it, therefore, as put beyond all reasonable doubt, *that of all the Churches*

now existing in the world, the Presbyterian Church comes nearest to the model of apostolic times." How near it is to the model we have shown! All the rest being declared farther away in the estimation of this one, we say, heaven pity them all, for we know none of the man-established ones are right while some are much nearer than the Presbyterian.

Let the honest investigator for the truth, turn from the bewildering,

sickening mass of confusion found in man-made creeds and churches, to the Scriptures; search them diligently, seeking God's aid, comparing the New Testament Church, in all its appointments of every kind and character, with the angel-restored gospel and church, as presented by the Reorganized Church of Jesus Christ of Latter Day Saints, and he will find the object of his search.

[THE END.]