



METHODIST

Methodism was founded by John Wesley, an ordained priest in the Episcopal Church. Wesley lived and died an Episcopalian and had no intention of organizing a new church. The Methodist Episcopal Church came into existence in this manner: John and Charles Wesley, with Whitefield and about a dozen other students at Oxford formed themselves into a society for the purpose of overcoming the formalism and ritualism of the Episcopal Church and to stimulate piety and spirituality among its members. Other societies were organized and because of their methodical manner of life they were called Methodists. The appellation obtained currency and upon the death of Wesley these societies banded together under a conference and became known as the Methodist Episcopal Church, although they for a time considered themselves a part of the Episcopal Church.

The Methodist Episcopal Church of the United States originated with the Christian Conference held in Baltimore, Dec. 24, 1784. The Baltimore conference adopted the Book of Discipline prepared by Wesley which reduced the thirty-nine articles of the Episcopal Prayer Book to twenty-four articles and added one covering the rulers of the United States. Also the Apostles' Creed, which the Episcopal Church inherited from the Roman Catholic Church, was incorporated in their form of worship.

The English Church is divided into some nine subdivisions, while the American Methodists are divided into over fifteen separate bodies.

THE METHODIST CHURCH TEACHES:

- I. That the Church is composed of many branches, of which the Methodist Church is one. (Preamble of the Constitution of the Methodist Episcopal Church.)

THE BIBLE:

1. Christ established only one church (Matt. 16:

18; Acts 20: 28; Rom. 12: 4, 5; I Cor. 10: 17; Col. 1: 18; I Cor. 12: 13).

2. **NOTE:** If the Methodist Church is one of the branches, where are the trunk and limbs?

(1.) The Episcopal Church is the mother of the Methodist Church.

(2.) The Catholic Church is the mother of the Episcopal Church.

(3.) Therefore the Catholic Church is the trunk and the denominations which came from her are the branches.

(4.) The Catholic Church is called the Mother of Harlots in the Scriptures (Rev. 17: 1-18).

a. She is a city on seven hills (Rev. 17: 9, 18).

NOTE: Rome is built on seven hills.

b. She sits on many waters—peoples, multitudes, nations and tongues (Rev. 17: 1, 15).

c. She has made the world drunk with the wine of her spiritual fornication (Rev. 17: 1, 2).

d. She is drunk with the blood of martyrs (Rev. 17: 6).

NOTE: Read the history of her inquisitions.

e. She is the Mother of "Harlots" (Rev. 17: 5).

NOTE: In her catechism she teaches she is the mother of all churches.

(5.) The Scriptures say that the axe is laid at the root of the unfruitful tree to hew it down (Matt. 3: 10; Luke 3: 9).

(6.) Christ is the Vine and we, as individuals (not churches) are the branches (John 15: 1-6).

II. That division is permissible and even advisable.

THE BIBLE:

1. One way, not ways, prophesied (Job 28: 7; Isa. 35: 8).
2. Christ said there is one way (Matt. 7: 13, 14; John 14: 6).
3. Christ said there is one fold (John 10: 1, 16).
4. Paul denounced division (I Cor. 1: 10).
5. Christ prayed for his followers to be one (John 17: 20, 21).

III. That it makes no difference what name the church members wear.

THE BIBLE:

1. Adam and his wife wore the same name (Gen. 5: 2).
2. Adam is a figure of Christ (Rom. 5: 14).
3. Adam and his wife wearing the same name pictures Christ and his wife, the Church, wearing the same name.
4. The new name prophesied to be given when salvation went out from Jerusalem and the Gentiles saw His righteousness (Isa. 62: 1, 2).
5. The new name given as prophesied (Acts 2: 1-47; 10: 1-48; 11: 1, 25, 26).
6. King Agrippa knew they wore the name "Christian" (Acts 26: 28).
7. Peter said we are to suffer in the name Christian (I Peter 4: 16).
8. No salvation promised in any other name (Acts 4: 12).

IV. That the Church is to be governed by a general conference which has full power to make rules and regulations for the church. (Art. 46, Book of Discipline.)

THE BIBLE:

1. New Testament Church was purely congrega-

tional in its form of government. No episcopacy known.

- (1.) There was a plurality of elders over the local congregation, but never an elder, or bishop over a plurality of churches (Acts 14: 23; Phil. 1: 1; Titus 1: 5).
- (2.) It is not the duty of the Church to make laws, but to OBEY the laws made by the Head of the Church (Col. 1: 18, 24; Matt. 28: 18).

V. That the officers of the Church are Presiding Elders, circuit riders, class leaders, stewarts, etc.

THE BIBLE:

1. Only two classes of church officers in the New Testament Church and they were only over the one local congregation (Phil. 1: 1; I Tim. 3: 8; James 5: 14).

VI. That none should be admitted into full membership of the church until he has been at least six months on probation. (Art. 49, Methodist Book of Discipline, also Art. 445.)

THE BIBLE:

1. Baptism brings a man into Christ and into the Church (Acts 2: 41, 47; Gal. 3: 27; I Cor. 12: 13).
2. They were baptized the same day they heard the Gospel, so we see they did not practice probation (Acts 8: 26-39; Acts 10: 1-48; Acts 16: 14, 15; Acts 16: 25-33; Acts 22: 11-16).

NOTE: They were baptized, thereby becoming members of the Church, the same day, even to the same hour of the night.

3. Probation is a borrowing from heathenism. Buddha, who was a heathen, put his followers on a four months' probation.

VII. That a man is justified by faith only.

"Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." (Art. 9, Book of Discipline.)

THE BIBLE:

1. A man without works though he has faith can not be saved (James 2: 14).
2. Faith without works is dead (James 2: 17).
3. If faith alone could save, then all the devils would be saved, for they believe (James 2: 19).
NOTE: Universal salvation.
4. Faith is made perfect by works (James 2: 22).
5. We are not justified by faith "only" (James 2: 24).
6. Faith without works is as dead as the body without the spirit (James 2: 26).
7. Faith only gives us "power to become" sons of God (John 1: 12).

VIII. That man has no free will to do good without the grace of God by Christ preventing him. (Art. 8, Book of Discipline).

THE BIBLE:

1. God made man a free moral agent (Gen. 1-6).
2. "Whosoever" opens the door to all them that obey the Gospel (John 3: 16; Rev. 22: 17).
3. All men must repent or be damned (II Peter 3: 9).

IX. That salvation is offered in both the Old and New Testaments. (Art. 6, Book of Discipline).

THE BIBLE:

1. Those in Old Testament times only looked for a Saviour (Isa. 7: 14; John 9: 56; Heb. 11: 13).
2. None were saved before Christ (John 1: 17; John 3: 13; Rom. 3: 9; 11: 32; Gal. 3: 27; 3: 8, 13, 14; Eph. 2: 11, 12; I Peter 2: 9, 10).

3. The best produced before Christ was less than the least in the kingdom (Matt. 11: 11).

X. That baptism is not essential to salvation.

THE BIBLE:

We are baptized:

1. To flee the wrath to come (Matt. 3: 7).
2. To fulfill all righteousness (Matt. 3: 15).
3. To accept the counsel of God (Luke 7: 30).
4. To enter into the kingdom of God (John 3: 5).
5. To have sins remitted (Acts 2: 38).
6. To receive the Holy Spirit (Acts 2: 38).
7. To get into the church (I Cor. 12: 13).
8. To get into Christ (Gal. 3: 27).
9. To save us (I Peter 3: 21).

NOTE: Peter wrote as directed by the Holy Spirit and he said baptism saves us. To deny this is denying the Holy Spirit and calling Him a liar.

10. Christ said, "He that believeth and is baptized shall be saved" (Mark 16: 15, 16).

XI. That although baptism is not essential to salvation, they base the salvation of infants on baptism (Art. 17).

NOTE: This is water regeneration, pure and simple.

THE BIBLE:

1. The Bible requires more than baptism.
 - (1.) Faith (Heb. 11: 6; Mark 16: 15, 16).
 - (2.) Repentance (Luke 13: 3; Acts 17: 30; II Peter 3: 9).
 - (3.) Confession (Matt. 10: 32; 16: 16; Rom. 10: 10; Acts 8: 37).
 - (4.) Adding the Christian graces (Acts 2: 42; II Peter 1: 5-11).

NOTE: No infant can do these things.

XII. That it is Scriptural to baptize unbelievers. (Art. 17, Book of Discipline.)

THE BIBLE:

1. The Gospel must be heard, believed and obeyed (Rom. 10: 13-17; Heb. 11: 6; Mark 16: 15, 16).
2. An infant, then, is not a proper subject of baptism.

XIII. That baptism takes the place of circumcision.

THE BIBLE:

1. Circumcision of the flesh is a picture of the true circumcision—that of the heart (Heb. 10: 1; Rom. 2: 29).
2. NOTE: The true circumcision did not come in until the Gospel dispensation; therefore nothing could take its place.

XIV. That there are three ways of baptizing—sprinkling, pouring and immersion (Articles 442, 444, Book of Discipline.)

THE BIBLE:

1. Only ONE baptism (Eph. 4: 5).
2. Baptism is:
 - (1.) A birth (John 3: 5).
 - (2.) A going down into and a coming up out of (Acts 8: 36-39).
 - (3.) A washing (Acts 22: 16).
 - (4.) A burial (Rom. 6: 4; Col. 2: 12).
 - (5.) A planting (Rom. 6: 5).
 - (6.) A resurrection (Col. 2: 12).

XV. That the Holy Spirit works on sinners to save them.

THE BIBLE:

1. Holy Spirit arranged fields of labor for ministers (Acts 8: 26-35).

2. Holy Spirit selects and sends preachers (Acts 8: 26-35; 13: 2).

NOTE: The Holy Spirit never acts directly on the sinner.

3. Christ alone has the right to pray for the Holy Spirit to be given (John 14: 15-17).

XVI. That those who are baptized in water may also be baptized in the Holy Spirit. (Articles 442, 443, Book of Discipline.)

THE BIBLE:

1. The Holy Spirit operates in three degrees.
 - (1.) Baptismal (Acts 2: 1-4; Acts 10: 44-48).
 - (2.) Laying on of hands of an apostle (Acts 8: 12-17; 19: 6; II Tim. 1: 6).
 - (3.) General gift as a comforter or counselor (Acts 2: 38).

NOTE: The first gift conferred power to perform all kinds of miracles, even to the raising of the dead; the second conferred power to perform a few miracles; the last conferred no such miraculous powers.

2. Holy Spirit baptism came with a rushing of wind and tongues like as of fire (Acts 2: 1-4).

NOTE: (1.) None receive this manifestation today.

- (2.) The indwelling of the Holy Spirit promised only to the obedient (I Cor. 3: 16).

XVII. That the Lord's Supper is a sacrament. (Art. 16, Book of Discipline.)

THE BIBLE:

1. The word sacrament is never found in the New Testament.
2. The word sacrament means "an oath". The Lord's Supper is not an oath.
3. The Lord's Supper is called in the New Testament:

- (1.) The Breaking of Bread (Acts 2: 42; Acts 20: 7).
- (2.) The Communion (I Cor. 10: 16).
- (3.) The Lord's Supper (I Cor. 11: 20).
- (4.) The Lord's Table (I Cor. 10: 21).

XVIII. That no person should be admitted to the Lord's Table who is guilty of any practice worthy of exclusion as a member. (Art. 446, Book of Discipline.)

THE BIBLE:

1. The test is the manner of partaking and not the worthiness of the one partaking (I Cor. 11: 28).
2. The more unworthy one is the more needful to partake, for to have life one must partake (John 6: 53).

XIX. That it is not necessary to observe the Lord's Supper each week. The Methodists commune once each quarter.

THE BIBLE:

1. The priests under the law eating the shewbread once each week pictured the priests in the Church (I Peter 2: 5, 9; Rev. 1: 6) communing each week (Lev. 24: 5-9; Heb. 10: 1).
2. The early church communed each week (Acts 20: 7).

NOTE: This is the same phraseology as (I Cor. 16: 1, 2) and all understand this to mean taking the offering each week.

3. Christ said there is no life in us if we do not partake (John 6: 53).
4. The early church continued steadfastly (Acts 2: 42).

XX. That the Church should pass upon the reception or expulsion of members. (Articles 445, 249, 250.)

THE BIBLE:

1. Christ is the only Judge (John 5: 22).
2. Christ commands us not to judge (Matt. 7: 1).
3. God adds to the Church, not man (Acts 2: 47).
4. Christ commands that the good and bad "in the kingdom" be permitted to grow together until the harvest—the end of the world (Matt. 13: 24-30, 39).

NOTE: How many times has the spectacle been witnessed of the Church voting out bad members—the tares, and good members, friends or relatives—the wheat going out with the bad out of sympathy. Thus is rooted up the wheat with the tares.

- XXI. That the Church should be governed by a discipline and its members should adhere to a creed. (Articles 69 and 442, Book of Discipline.)

NOTE: The Apostles' Creed, which is used by the Methodist Church, was never written by the apostles. The earliest record of the Apostles' Creed is found in 180 A. D., being quoted by Irenæus and the present Apostles' Creed is much larger and changed in 16 different places.

THE BIBLE:

1. The Bible is the only rule of faith and practice (Isa. 8: 20; Rev. 22: 18, 19).
2. Christ is the only creed of Christianity (Matt. 16: 16, 18; Acts 8: 37).

NOTE: The Methodist creed is a human creed, written by human beings and is subject to change, showing how human it is

- XXII. That it is permissible to use the mourners' bench.

THE BIBLE:

1. The mourners' bench is unknown in the Bible.
2. The idea of the mourner's bench is that the man must seek God, whereas God is anxious for men to be saved.

XXIII. That Christ was in the world to reconcile His Father to us. (Art. 2, Book of Discipline.)

THE BIBLE:

1. The exact opposite is true. Christ was in the world to reconcile the world to God (II Cor. 5: 18, 19; Rom. 5: 10).

XXIV. That a death-bed repentance will save a man.

THE BIBLE:

1. Not a case of a death-bed repentance in the Bible.
2. No salvation for the man who has not been born of the water and of the Spirit, for he is not in the kingdom (John 3: 5).