

*Enclose this with your
certificate to your Pastor.
J. J. Both.*

East Emmet Church

And

Her Creed



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Newton, Kansas

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FOREWORD

Concerning the separation from the Pennsylvania Congregation and the organizing of the East Emmet congregation, and articles of faith mutually agreed upon.

To Whom it May Concern:

Greeting in Jesus' Name. We think it good and we hope profitable and for the benefit, satisfaction and comfort of those who may live when we have gone to our reward, to give a reason, as nearly as possible, why we were compelled to worship apart from the Pennsylvania Congregation. The real issue was the difference in the teaching of the

Plan of Salvation.

First we wish to humbly confess and we do regret mistakes made by us in more than one instance, and we wish to leave our testimony here that it was with regret and sorrow of heart that we were compelled and obliged to take this step.

We did not, however, (as we have been falsely accused) take this step because of any mistreatment or anything we had to bear or suffer on account of the doctrine we advocated, nor was it because of any ill-will towards any one. But we simply could not consistently nor conscientiously represent a conference or church which manifested a disposition to crush the experience and destroy the faith of entire sanctification as a definite experience received by faith,

which had been taught by us for twenty years or more and accepted as Biblical.

The Conference held at the Catland Church, Peabody, Kansas, October 1899, passed a resolution as follows: Resolved that we believe in a definite second work of grace. Question was: Is the baptism of the Holy Ghost necessary to acceptable Christian living, and is it the duty of every one to seek it until definitely experienced? The answer: According to Matt. 3:11, Acts 2:4 and Acts 2:38, 39: The baptism with the Holy Ghost is as necessary to be obtained as **conversion**, and that it becomes the duty of every **believer** to seek and tarry until he has definitely experienced it, 1 Cor. 12:13. The following year at the Pennsylvania Church, Trousdale, Kansas, there was passed a resolution concerning the Bishops when baptizing converts: they were to lay hands on them and offer a special prayer that they might receive the baptism of the Holy Ghost. (See Kansas and Nebraska Conference Records.) The position taken at the Peabody Conference, however, was strongly opposed at that time by some of the ablest ministers of the Eastern Conferences, but the home sentiment was too strong and it was overruled and accepted as the mode of teaching the plan of salvation. But those ministers with some others, from then on, as well as before, looked upon this Conference and Church district with more or less suspicion.

In a few years the Hesston Academy was launched and ministers from the Eastern Conference came to launch it, when the

work of correcting the teaching on the doctrine of entire sanctification was carefully begun. Along about this time a question regarding the second work of grace was presented to the ministers to be brought before the Conference then held in Nebraska, resulting in a decision to appoint a ministerial meeting in which it was hoped that the ministers of this conference district in discussing the different topics, including the plan of salvation, could be brought to the point of seeing more alike and to a better harmony of teaching, and that the teaching which was deemed by them to be erroneous could be carefully corrected, which hope however proved unavailing after having two yearly ministerial meetings in which there was much discussion in public and private, and resulted only in a more definite stand being taken by both sides. In one of these discussions it was asserted that the Baptism of the Holy Ghost was not for the people of this present age, but Pentecost was only for that time, to initiate the people into the Christian Church, Acts Chapter 2. And at Samaria, it was only for the Samaritans to initiate them into the Christian Church, Acts 8:14-17; and at the house of Cornelius, it was only for that day to initiate the Gentiles into the Christian Church, Acts 10th chapter: and that the Holy Ghost baptism is not for the people of our day: also that a person does not definitely know he has received the baptism of the Holy Ghost. This same minister was chosen by the leaders of the church to be

spokesman and he also claimed that he was called of God to correct the erroneous teaching, referring to entire sanctification as taught by us.

The discussions were not all one-sided, however. The Holiness side also had abundant opportunity granted them to give a reason for the hope that was in them, which they did in public and private discussion, declaring openly their faith in regard to the plan of salvation, especially on entire sanctification by faith in the blood of Jesus, Heb. 13:12. This was written and a copy given to each one of the four bishops then in the district, asking them in return to give in writing just what the church believed on this point of entire sanctification, which, however, they failed to do (nor has any one else ever done so), but they showed their displeasure by their fears and doubts on the subject, and by not acknowledging one of their ministers who stood for the doctrine of entire sanctification as a definite experience received by faith subsequent to regeneration as being in full fellowship with the Church and Conference on the plan of salvation. So it became more and more evident that the ruling element in the Church and Conference were deciding against that which they themselves had previously taught, and that the testimony and faith of entire sanctification was to be crushed and destroyed; especially for souls to seek according to Luke 13:24 and expect to receive by faith the baptism of the Holy Ghost was ignored and strongly opposed. At the following

Conference in 1912 a resolution was passed as follows:

Resolved that we believe the Bible teaches that without holiness no one can be a child of God, Heb. 12:14; 2 Tim. 1:9; 1 Cor. 12:13; that each believer should so order his life that he may meet the conditions for fuller growth in holiness, 2 Cor. 7:11; 2 Pet. 3:18; 2 Cor. 3:18, and that we should trust the Lord for a constant keeping, and look forward to a completeness in holiness at His coming, 1 Thess. 5:23, 24; 3:13. This resolution and the application that is made in it of these Scriptures we felt was not only erroneous, but actually misleading, and a thrust at the fundamental principles of salvation.

The result was the East Emmet Church was built and dedicated to the Lord May 25, 1913, where it is hoped that Bible holiness may and will be earnestly advocated and taught in the fear of God and by His grace until Jesus comes again.

John G. Longenecker	E. H. Byler
J. M. R. Weaver	Ira Hamilton
J. P. Brenneman	S. E. Neuhauser
S. B. Overholt	D. D. Zook

Now as it has been suggested and requested by some that it might be well for one who was present from the time the holiness revival came to this vicinity in the spring of 1890, and was present during the Conferences and heard the discussions and contentions both pro and con, which finally resulted in the above separation, who also

was present when the class was organized—that for future reference to put our creed in writing and give what was deemed proper and in harmony with the Word at the time the Church of East Emmet was organized. It was not with the thought to organize and build up a denomination, separate from all other denominations, (as there are denominations too many already). But we believed in a visible church and we wanted a place to worship. Our thought was to continue teaching sanctification and the plan of salvation as we had been teaching it for twenty years or more; and were persuaded that it was Biblical, that it has been witnessed to by thousands of God's people down through the ages. Furthermore, we believing as we do, (notwithstanding we had many opportunities to join other denominations) our convictions were rather to be inter-denominational and keep this teaching before the people of our choice and neighborhood in our yearly campmeeting, which has been done for well nigh thirty years, with God's approval, we surely do believe.

Furthermore as Christ taught, John 8:32, we do believe that the child of God should have liberty to do what he believes to be right before God and in harmony with God's Word; and not be bound down by any ecclesiastical domination to teaching not in harmony with the Word of God; and forbidden to preach and teach what is in harmony with it. So the one thing agreed upon was, "In essentials unity, in non-essentials liberty, and in all things charity."

And as we have that liberty, it is only fair that we give to others the same liberty, which we know well does not tend to build up a denomination. But what of it? God has many avenues in which to use His children if only they make sure that they are in the will of God and are laboring together with Him, regardless of the denomination or family in which they serve. That is interdenominational doctrine. So we beg to submit the following articles and recommendations of faith.

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ARTICLES OF FAITH

Article I

We believe in one God, in three persons: Father, Son and Holy Ghost, the Creator of all things, visible and invisible, 1 Tim. 2:5.

Article II

One only Savior, Jesus Christ, the only begotten Son of God, who is the supreme Head of the Church, which He has purchased with His own blood. Col. 1:14-19.

Article III

One Holy Spirit, the third person in the Trinity who is now the Representative of the Godhead on earth, Who proceeds from the Father and the Son to convict the

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world of sin, of righteousness, and of judgment. We recognize and acknowledge Him and honor Him in all His marvelous work of creation and inspiration: Gen. 1:2; 2 Tim. 3:16; 2 Peter 1:21; John 3:5; 14:16; 16:13,14; 14:26; Romans 15:16; 8:16; 5:5; Acts 15:8,9; Romans 8:26; Acts 1:8.

Article IV

We emphatically affirm our unwavering faith in the Holy Scriptures as being Divinely and supernaturally inspired. 2 Tim. 3:16; 2 Peter 1:21. And, if rightly interpreted, one part will never contradict any other part. It is our divinely authorized Rule of Life.

Article V

The Fall of Man. We believe and teach, not only that all have sinned, Rom. 3:10-20, but that man is a sinner by nature, Psa. 51:5; Rom. 5:12, 13; Eph. 2:3; Rom. 7:23; 8:6, 7; not only does he need to be pardoned and cleansed from the moral pollution of a sinful life or of sins committed, Titus 3:5; 1 John 1:9; but to be cleansed from the principle or nature of sin, 1 John 1:7. We do not believe nor teach that carnality or the principle of sin is located in our physical body (Rather it is a state of mind, affections and will, Mark 7:21-23) as the Scriptures nowhere teach. But they do teach that our bodies are the temples of the Holy Ghost, 1 Cor. 6:19,20 and are to be presented holy, Rom. 12:1, and preserved blameless

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unto the coming of the Lord, 1 Thes. 5:23, "Who will change our vile body, or body of humiliation that is subject to pain, suffering, death and decay". Phil. 3:21; Rom. 8:23,24.

Article VI

The Plan of Redemption. True repentance toward God and faith in the shed blood of our Lord Jesus Christ bring the forgiveness of all our sins and the experience of the New Birth whereby we become Children of God. Gal. 3:26-28; 1 Peter 1:23. The unconditional abandonment of all we are and have to God forever, and unwavering faith in the promise of the Father, bring the baptism with the Holy Ghost, by Whom we are sanctified wholly. This baptism is always subsequent to regeneration. It is an instantaneous experience, received by faith, cleansing the heart of the recipients from all sin and enduing them with power from on high. Regeneration and sanctification thus wrought by God's free grace are witnessed to by the Holy Spirit. Rom. 12:1,2; Matt. 19:20; Mark 10:21; Luke 24:39; Acts 1:8; 2:39; 2:2; 15:8,9; 26:18; 1 John 1:7.

Article VII

We believe in the resurrection of the body, the judgment of mankind, the everlasting punishment of the wicked, and the eternal happiness of the righteous. John 5:28,29; Rom. 14:10-12; 2 Cor. 5:10; Matt. 25:46.

Article VIII

Recommendations—Ordinances. Baptism: Recognizing the fact that water baptism is an outward sign of an inward work wrought in the heart by the Holy Spirit, we recommend that the ordinance be observed by all whom God has saved (as to the mode, that is left to the applicant). Acts 1:5; 1 Peter 3:18-21; Matt. 28:19,20; Rom. 14:5.

Article IX

The Lord's Supper—Believing that the sacrament of the Lord's Supper represents our redemption through Christ, we recommend that this ordinance be reverently observed. 1 Cor. 11:23-29.

Article X

We recommend the washing of the saints' feet, as taught by our Lord, John 13:17, but leave it to the conscientious belief of each individual, exercising charity toward those who do, as also toward those who do not understand it as a literal washing of feet. "Happy are ye if ye do it."

If this ordinance, as well as any other, be rightly observed, it prefigures a spiritual truth to our minds that is intended to be a blessing and a help to us.

Article XI

We believe that the Holy Scriptures teach the personal and premillennial return of our Lord, and that we are commanded to

be ready, and daily to watch for His glorious appearing. We therefore recommend that this truth be proclaimed from time to time as God may direct. Acts 1:11; 1 Thes. 4:16-18; Rev. 20:4,5.

Article XII

Divine Healing.—We would recommend and urge the seeking of faith to be healed, using whatever means and helps we can to aid faith to be healed, Acts 14:9,10; James 5:15; 2 Tim. 4:20.

Article XIII

We recommend marriage as being honorable and ordained of God, but only in the Lord, 1 Cor. 7:39; 2 Cor. 6:14. We believe it positively unscriptural for a minister to solemnize the marriage of persons, not having the right to remarry. Jesus recognizes just one cause for divorce, and that is fornication. Matt. 19:9; 5:32; (1 Cor. 7:10,11).

Article XIV

We recommend and teach the doctrine of non-resistance (see War) as taught by Jesus, Matt. chapters 5, 6 and 7; Non-swearing of oaths, and against secret orders of all description, John 18:20; 2 Cor. 6:14-18. (See Government.)

Article XV

We recommend and earnestly entreat God's people to dress modestly as becometh people professing godliness, or holi-

ness. 1 Tim. 2:8-10; Titus second chapter. (See Apparel.)

Government

Furthermore we recommend the Congregational form of Government. We believe that the directions given to us in Matthew, 18th chapter, cannot be improved upon with reference to our dealing with each other. Further, we would recommend as God may direct and the needs demand that officers in the church be appointed or ordained according to the qualifications and directions given us in 1 Tim. 3:1-13; Titus 1:5-11; Acts 6:3-6.

As to their support we request, recommend, and are sure that where Divine love prevails and the servant of the Lord is faithful, God's people will contribute freely to the needs and support of those that are over them in the Lord. 1 Cor. 9:14.

Now as to Civil Government, God ordained and instituted civil government for the punishment of evil and the protection of the good. We respect those powers that be with due loyalty, willing to be submissive to, subject to, and obedient to their authority, so long as they do not obtrude upon us things which militate against the supreme Law and will of God. We pay tribute and custom demanded of us willingly and cheerfully, and pray for the Divine protection and guidance of those in authority. 1 Tim. 2:1,2; Matt. 17:27; Rom. 13:1-7; 1 Peter 2:14.

The church and state are two different institutions with widely different govern-

ments, Christ the head of the Church, and God the head of State Government.

Rom. 12 gives the Church her directions and way of dealing and overcoming evil—Go preach the Gospel. Rom. 13 gives the direction as to the Government of the State.

War

War is at variance with the teaching of Christ and the apostles, and hence incompatible with Christianity. History records the fact that the early church for three hundred years taught the Gospel of non-resistance and the saints suffered and died at the stake rather than go to war. The fathers of the early church said it was unlawful for Christians to go to war; John Wesley:—Shall Christians assist the Prince of Hell by telling the benefits of war? Adam Clark:—War is as contrary to the Spirit of Christianity as murder. George Fox:—I cannot fight for the spirit of war is slain within me. Matt. 5:9, 43, 44; Rom. 12:19, 20, 21; 1 Thes. 5:15. Therefore we are opposed to taking up arms in times of war.

Apparel

With reference to wearing apparel the Holy Scriptures give us no definite instructions regarding mode and style (which differ so greatly in different countries and climates) only that Christians should adorn themselves in modest apparel with shame-

facedness and sobriety, not with broided (stylishly dressed) hair, nor gold nor pearls nor costly array. The directions given in Scripture regarding apparel do strongly protest against extravagance and intemperance. Therefore we deem it necessary to guard against extremes in dress as well as in eating and drinking. We do know that immodest attire is decidedly against the Spirit and teaching of God's Word. We admire neatness and cleanliness and insist on decency with becoming propriety in modes of wearing-apparel. 1 Tim. 2:6-10; 1 Peter 3:3-6; Isa. 3:16-26.

Temperance

Intemperance is excess in anything; any indulgence of appetites or passions and exertions of body or mind which are injurious to the health or contrary to morality: hence God has commanded, "Be temperate in all things," 1 Cor. 9:25. This command embodies the principles of total abstinence from all that is hurtful and wrong, and moderation in things that are lawful and right.

Therefore no one will be received by us or retained who is guilty of using intoxicating liquors or indulging in the use of tobacco or other narcotics in any form. We earnestly recommend abstinence from any food or drink known to be injurious to one's health. Prov. 23:29-32; Rom. 12:1; 1 Cor. 3:17; 10:31; Eph. 5:18.

WHAT WE DO NOT TEACH

By Rev. C. J. Fowler, D. D.

Late President of the National Association
for the Promotion of Holiness.

1. We do not teach an absolute perfection—a perfection admitting of no advance or improvement, like that God has, but a Christian perfection; which is nothing other than perfect love. This is what God provides for all. "Be ye therefore perfect." Matt. 5:48. "Let us therefore, as many as be perfect, be thus minded." Phil 3:15.

2. We do not teach that sanctified, or perfect Christians cannot sin. They may. Therefore all should take heed. "Watch and pray, that ye enter not into temptation." Matt. 26:41. "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

3. We do not teach that sanctified Christians cannot be tempted. They may be, and are, and that severely. Jesus was tempted, and none of His people will be exempt. "He himself hath suffered, being tempted." Heb. 2:18. "The disciple is not above his master, nor the servant above his lord." Matt. 10:24.

4. We do not teach that sanctified Christians make no mistakes. A mistake in practice results from an error in judgment, and, since human judgment is imperfect, a mistake is bound to follow. But this is an involuntary wrong, and is not charged up against one, because of one's not knowing any better. "Sin is not imputed where

there is no law." Rom. 5:13.

5. We do not teach that a sanctified Christian has no thoughts of sin. A thought of sin is not a sinful thought. A thought of sin is the thinking of what goes on about one in this wicked world; (Jesus constantly thought of sin, and was constantly condemning it;) while a sinful thought is that which springs up from the evil within. One is external, while the other is internal; one cannot be helped, while the other can be. "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23.

6. We do not teach that one's life can be such that all will think of it as above all reproach. This would be to get beyond Jesus Christ who was censured for eating "with publicans and sinners." He Himself said, "It is enough for the disciple that he be as his master, and the servant as his lord." Matt. 10:25.

WHAT WE TEACH

By Rev. C. J. Fowler, D. D.

1. We teach that regeneration does not allow the committing of conscious sin. "Whosoever is born of God doth not commit sin." 1 John 3:9. "He that committeth sin is of the devil." 1 John 3:8.

2. We teach that all Christians may love God perfectly, and this God commands. "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." Matt. 22:37.

3. We teach that this is impossible while there is any pride, anger, self-will, unbelief, malice, fear, or any form of wrongness in the heart. All such are contrary to the nature of love; so wherever any of these are, love is not perfect, and cannot be. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18.

4. We teach that God is both willing and able to remove all evil affections from the heart, and thus enable love to be unhindered. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart." Deut. 30:6.

5. We teach that the cleansing of the heart from all indwelling sin is effected by the incoming of the Holy Ghost, in His fulness, who then abides. "And, behold, I send the promise of my Father upon you." Luke 24:49. "And when the day of Pentecost was fully come * * * they were all filled with the Holy Ghost." Acts 2:1-4. "God * * * put no difference between us and them, purifying their hearts by faith." Acts 15:8,9. "Be filled with the Spirit." Eph. 5:18.

6. We teach that the heart thus cleansed and possessed will grow in all Christian graces better than ever, since sin, the greatest hindrance to growth, has been removed. "Let the word of Christ dwell in you richly in all wisdom; * * * singing

with grace in your hearts to the Lord." Col. 3:16. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

7. We teach that this is the great secret of Christian living. All Christians want to keep from sinning; this is the Divine plan. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.