

History of Religious Movements Formed From Reformation Efforts¹

Introduction:

- A. The reform efforts of Luther, Calvin, Zwingli and others had a major impact on religious thought in their day and for years to come.
- B. The material presented here is intended to provide information regarding groups who either trace their inception back to these men and their views or, at least, were heavily influenced by these views.

Body:

1. The Mennonites

- A. Four major elements came out of the Reformation:

- 1. The Church of England, which retained much of the Catholic worship and doctrine
- 2. Lutheranism, which broke with Rome over the doctrine of works and faith but kept much of its formal approach to worship
- 3. The Reformed, who went far in breaking with Rome but were hindered in their efforts to reform because of their ties with the state
- 4. The Anabaptists, who caught some of the greatest insights into the purity of the Christianity set forth by Jesus

- B. Early years

- 1. Grebel in 1525 broke with the Reformed church because its leader, Zwingli had rejected baptism of adults previously baptized as infants (anabaptism), so he began the first Anabaptist church. Mennonites look to this date as their beginning.
- 2. In 1536 Menno Simons broke with the Roman Catholic Church and led in the movement which now bears his name. Soon his work met opposition and

¹ Note: This material is taken from a multi-volume Bible Class Study written by Owen D. Olbricht entitled *Studies in Denominational Doctrine*. The material presented is not intended to serve as a rebuttal against any of the views presented. Rather, it is solely intended for the purpose of presenting material regarding the beginning of these movements and a sketch of their beliefs. Neither is the material designed to deal with the claims of some of these groups tracing their roots back to the first century. Space will simply not allow a more thorough study of these issues in this format.

persecution in Holland and also in Germany, England, and Switzerland where the movement spread. Thirteen families settled in Germantown, near Philadelphia, in 1683. Other immigrants came to America and established their homes in other sections of the country.

3. Being led by Jacob Amman, a group now bearing his name, the Amish, split off in 1693 because of his insistence on a strict adherence to their confession of faith, especially in regard to withdrawal from disobedient members. Much of the divided group reunited with the others a couple of centuries later.
4. The Amish preserve the "Pennsylvania Dutch" language. They have a characteristic dress of plain clothing, refuse to own automobiles and telephones, and oppose higher education. Many of them are farmers.
5. The Mennonites vary from this extreme to the most liberal of them who accept most of the modern advances of the present age. The women normally wear a thin white head covering to fulfill the requirements of the veil in 1 Cor. 11:2-16.

C. Beliefs²

1. They believe in a Triune God: the Father, Creator of all; the Son, conceived of the Holy Ghost and born of a virgin; and the Holy Ghost, a divine personality.
2. They teach the plenary and verbal inspiration of the Bible as the Word of God, sorrow and death (natural and spiritual) through the transgression of man who created pure, atonement by the blood of Jesus, innocence of children, and salvation based upon repentance and faith.
3. They practice footwashing as a religious ceremony that should be observed literally, observe the "kiss of charity," and anoint with oil for physical restoration of the believer who is sick and calls for such anointing.
4. The communion includes the bread and cup as symbols of the body and blood of Christ and a common union of members. This is observed twice a year.
5. They teach that marriage between believers and unbelievers is unscriptural, and that marriage with divorced persons whose former companions are living constitutes adultery.
6. Baptism is administered only to believers, not to infants, and pouring is considered by most to be the scriptural mode; however, some do immerse. Their members are not to follow worldly fashions, engage in carnal warfare, swear oaths, or hold membership in secret societies. Obstinate sinners within the Church are to be expelled.
7. They accept the personal return of Christ, believe in the bodily resurrection both of the just and the unjust, and in the final judgment which will be followed by eternal reward and punishment.

²A thorough discussion of the beliefs of these groups is not intended. The material presented is basic and may not accurately depict variations of beliefs between the groups. The student is advised to more fully research such beliefs if a thorough and up-to-date expression of these views is desired (PHM).

8. Their congregations practice a type of autonomy and are led by bishops (also called elders), ministers and deacons. Many of their ministers labor at secular employment to support themselves.

2. Lutheran Church

A. The Early Years

1. For the first fifty years those who followed Luther in protesting the teachings of the Roman Catholic Church called themselves Evangelicals or "Reformed Churches." Not until the need to distinguish those who adhered to Luther's teaching from those who adhered to Zwingli's did the name Lutheran begin to be acceptable to the followers of Luther.
2. In 1522 Luther wrote: "Please do not use my name; do not call yourselves Lutherans, but Christians...The doctrine is not mine; I have not been crucified for anyone...Why should I, a miserable bag of worms, give my meaningless name to Christ's children?" (F.E. Mayer, *The Religious Bodies of America*, Concordia: St. Louis, MO, p. 123).
3. Luther's objections to what he considered abuses in the name of indulgences and some other practices of the Roman Catholic Church were first made known publicly by the Ninety-five Theses he nailed on the door of the castle church in Wittenberg. From this act in 1517 sprang the reformation movement.

B. Luther's beliefs and approach³

1. Luther's main thesis was that the righteous obtained by Christ was accepted by man solely through faith. He also placed scripture above the decrees of the pope. In 1529 Luther wrote his Longer and Shorter Catechisms and in 1530 Melanchthon wrote the Augsburg Confession. These with the Smalcald Articles of Faith written by Luther and Melanchthon with other reformation leaders in 1537 and the Formula of Concord 1577 contain the basis of Lutheran doctrine.
2. Lutheranism began in Germany and from there spread into surrounding nations, entering the United States early in the 17th century.
3. Luther's intention was not to revolutionize the Catholic Church but was rather to reform certain practice he felt did not conform to is doctrine of faith only. He stated, "Whatever is not against Scripture is for Scripture and Scripture is for it" (quoted by Frank S. Mead, *Handbook of Denominations*, Abingdon Press: New York, 1956, p. 129).
4. What he refused of the practices of the Catholic Church, therefore, were practices such as indulgences, pilgrimages, worship of saints, or any other

³The student is encouraged to locate and obtain a copy of Luther's Catechisms and the other writings noted above for a more detailed depiction of the beliefs of Luther (PHM).

meritorious works to obtain salvation. He believed in the "Priesthood of all believers" and insisted that the clergy could marry.

5. The prominent doctrine that brought Lutheranism into existence was the doctrine of *faith only*.⁴ In his translation of Romans 3:28 Luther inserted the word "alone" and sought to justify it, not on the grounds that it was in the Greek text, but that it was necessary to bring out the meaning of the passage. Luther stated, "There is a beautiful harmony between faith and good works. But it is faith alone which apprehends the blessings, yet faith is never alone."
6. Some indicate that, due to Luther's insistence on the necessity of faith, that infant baptism is unnecessary. In answer to this objection Luther wrote: "Infants are aided by the faith of others, namely, those who bring them to baptism. For the Word of God is powerful, when it is uttered, to change even a godless heart, which is no less deaf and helpless than any infant. Even so the infant is changed cleansed and renewed by inpouring faith, through the prayer of the Church that presents it for baptism and belief, to which prayer all things are possible" (*A Compend of Luther's Theology*, p. 168).
7. The basic unit of the Luther Church is the congregation which is overseen by a church council consisting of the pastor and other officers, elders, deacons, and trustees. Above this is the synod consisting of a group of churches and the highest ruling body over a number of synods is the conference also called a synod. In the United States these synods vary from the conservative such as the American Lutheran Church, Wisconsin and Missouri, to the more liberal Lutheran Church of America.

3. Protestant Episcopal Church

A. The Early Years

1. The earliest certain historical reference to Christianity in Britain is the mention of bishops from Britain (Eborius of York, Restitutus of London, and Adelphius, probably of Lincoln) who on August 1, A.D. 314 attended the Synod of Arles summoned by Constantine.
2. The British Isles had an allegiance to Rome until Henry VIII broke this allegiance perhaps for political more than religious reasons. In breaking with Rome, Henry VIII got parliament to pass a series of statutes in 1534 which forbade all payments to the pope and on November 3, 1534, Parliament enacted the Supremacy Acts which made Henry VIII and his successors the only supreme head on earth of the Church of England. The cleavage was the beginning of the independence of England from the dominance of Rome.

⁴The student is encouraged to note that there are those in the religious world, including this writer, who disagree with Luther's theology on this and other points. The student is further encouraged to look at these differing views, comparing them to that which is revealed in the Scriptures, to enhance their understanding of these and other doctrinal issues (PHM).

3. Since the break was more political than doctrinal the Church of England, the Anglican Church, retained much of the doctrine of Rome except the primacy of the papacy, but since it had gained its independence during the reformation it was also influenced by some of the doctrine of Luther and Zwingli.
4. When the colonies in the United States gained their independence from England, a reorganization of the Anglican Church in America began, which led to the name of the Protestant Episcopal Church in the United States of America. It still is in communion with and united by the Church of England. It is called Episcopal from the Greek word *episcopos* which means overseer, or bishop. The bishop is the head of the church in a geographical area called a "Diocese," which is made up of self-supporting congregations called "Parishes." The minister of a parish is called a "Rector," and is considered a priest, as also is the bishop. He alone is to administer the sacraments of the church and pronounce Absolution and Blessings. Assisting the priest is the Deacon or, in case of an emergency, a lay person baptize. The bishop does not share his sacramental functions but he does share with the clergy and lay people the guiding functions of the diocese with representatives in its annual diocesan meetings. The Bishops meet in a General Convention once every three years.

B. Basic Beliefs

1. They accept the Bible as a source of authority (*Book of Common Prayer*, Articles of Religion, No. VI).
2. The Apocrypha accepted as canon by the Catholic Church is said by the Episcopalian Church is said to be used for example of life and instruction of manners; but is not used to establish any doctrine (*Book of Common Prayer*, Articles of Religion, No. VI.).
3. Statements of faith in the Apostles' and Nicene Creeds are accepted.
4. Within the Episcopalian Church is a broad and sometimes liberal scope of doctrine. Episcopalianism varies from the High Church (sometimes called the "Anglo-Catholics") which, although rejecting the papal authority, follows closely the Catholic Church in teaching and practice, to the Low Church, which would seem more like the Methodists than the Catholics and uses the Prayer Book without elaborate ceremony. Between these two extremes is the Middle Church. Known for lack of strict interpretation of scripture all segments may be characterized as willing to pursue new truths not embodied in Christianity in the past.
5. Besides the two sacraments of Baptism and the Lord's Supper they have the services of Penance, Holy Orders, Unction, Confirmation, and Matrimony. Penance is not required in the presence of a priest but is permitted for those

who choose to do so. A general confession is made before communion, but personal confession before a priest is not required.

6. Pouring is usually the accepted form for Baptism. In the sacrament of confirmation the candidate confirms the promises made for him when he was baptized as a child.
7. The Episcopal Church has never defined what takes place when the bread and wine are consecrated. They do believe in the real presence of the body and blood of Christ but have not clearly defined how this takes place.
8. In their services the people participate in kneeling and responses. The priest assists the congregation in its ceremony. The services include the lighting and extinguishing of candles and in some cases the ringing of bells. The special days and seasons observed by the Roman Catholic Church are included in their calendar.

4. Presbyterian Church

A. The Early Years

1. The Presbyterian Church is to be traced back to the work of John Calvin (1509-1564). In his efforts, Calvin organized congregations with overseers known as presbyters, from the Greek word *presbuteros*, meaning "elder." From his emphasis on the sovereignty of God came the doctrine most generally associated with him, predestination, the doctrine that God had according to his own good pleasure before creation chose who would be lost and who would be saved. He also predestined the course of life for all, both the good and the bad for His own glory.
2. From Geneva, the city Calvin chose to make the model city of God, his teachings spread throughout Switzerland, into France, Holland, Germany, Hungary, England, Scotland, Northern Ireland, and into the United States, because of his *Institutes*, academy, commentaries, and voluminous correspondence.
3. His followers in France, known as the Huguenots, organized a congregation in 1555. For some time they were severely persecuted. His followers in Holland, the Dutch Reformed Church, also were persecuted. John Knox, converted while an exile from Scotland, returned to capture the minds of the Scots with Calvinistic thought. Later those converts so grew in number that they became the state religion, the Church of Scotland.
4. In Britain the Scottish Presbyterians became strong enough to write Calvinism into the standard of faith, the Westminster Confession, which was adopted by the General Assembly of Scotland in 1647 and by the English Parliament with

some modification in 1648. This has been the basic standard for Presbyterians (though at present somewhat modified) for many centuries. Also in 1647 the Catechisms, the Larger, for pulpit use, and the Shorter, for training children, were written.

5. To escape the persecution that arose in unfriendly countries, many Presbyterians, known as the Reformed Church in some places, migrated to the United States to find religious freedom. As early as 1611 a congregation was meeting in Virginia. In 1706 the Philadelphia presbytery, the first in America, was set up and ten years later a synod was formed.
6. Signs of departure from the doctrine of predestination as stated in the Westminster Confession are apparent among Presbyterians. Some groups have repudiated this doctrine. One of the most recent of them, the Presbyterian Church in the U.S.A (not the largest Presbyterian body in America) in Article VI has stated that Jesus died for all.

B. Presbyterian statements of faith (from Westminster Confession):

1. "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture..." (Chap. I:IV).
2. "In the unity of the Godhead there be three persons, of one substance, power and eternity...The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son" (Chap. II:III).
3. "By this sin (of Adam and Eve) they (wicked and ungodly men) fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body" (Chap. VI:II).
4. "Elect infants dying in infancy, are regenerated, and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth..." (Chap. X:III).
5. "Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification..." (Chap. XI:II).
6. "The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament" (Chap. XI:VI).
7. "They, whom God hath accepted into His Beloved, effectually called, and sanctified by His Spirit, can neither totally, nor finally, fall away from the state

of grace: but shall certainly persevere therein to the end, and be eternally saved" (Chap. XVII:I).

8. "Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents, are to be baptized" (Chap. XXVIII:IV).
9. The Presbyterian Church is organized with the highest body being the general assembly, made up of clergy and lay members, which makes final decisions in matters of faith and doctrine and receives appeals from lower boards. The synod supervises the presbyteries, hearing cases and appeals and administering over matters in its jurisdiction. Congregations are grouped into a district known as a presbytery which ordains and installs ministers and reviews cases brought before it.

5. United Church of Christ⁵

A. The Early Years

1. "The United Church of Christ is a *united* and *uniting* church. Each of the communions forming the United Church of Christ was a combination of groups which formerly existed as separate denominations. Hence, church union and unity are in the bloodstream of our people."⁶
2. On June 25, 1957, the United Church of Christ was formed by the union of the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches of the United States. The Evangelical and Reformed Church was the result of a previous merger in 1934 of the Evangelical Synod of North America and the Reformed Church of the United States.
3. The Evangelical Synod had its beginnings in Missouri in 1840 and the Reformed Church in the United States began in Pennsylvania in 1725. These groups traced their lineage to Calvin, Luther, Melancthon and Zwingli as their fathers in the faith, and their Protestant heritage was expressed in the Heidelberg Catechism, Luther's Catechism, and the Augsburg Confession.
4. The Congregational and Christian Churches united through the General Council of Congregational Christian Churches in 1931...Congregational stems from the founding in the 1620's of Plymouth Colony by the Pilgrims and of Massachusetts Bay Colony by the Puritans. Congregationalists were

⁵ This is not to be confused with the Church of Christ, which is an undenominational church founded in the first century and which bases its practices on the New Testament pattern.

⁶This is a statement made by Ben M. Hebster, President, "United Church of Christ," Stewardship Council: Philadelphia, Pa., p. 3.

joined by the Congregational Methodists in 1892, Evangelical Protestants in 1923 and German Congregationalists in 1925.

B. Basic Beliefs

1. Great emphasis is placed upon autonomy and a union of diverse religious beliefs. For this reason the Constitution is not in the form of a confession of faith, setting forth the doctrinal statement, but is what its name suggests, a constitution. In the Constitution is a brief 232 word statement which copies the form of the creeds of the first few centuries of Christianity.
2. They do not equate the Scriptures with the word of God, as if everything in them were his own truth. The United Church of Christ does not regard the writers of the Bible as having been protected supernaturally from reporting events erroneously or setting forth inadequate and untrue philosophies.
3. The highest governing body is the General Synod. This body does not have the power to invade the autonomy of the lower bodies: the Conferences, Associations and local churches.
4. Their attitude toward baptism is stated as follows: "Normally its own baptism is by sprinkling, but in areas in which people are generally committed to baptism by immersion, it may suggest to its ministers that they too utilize this same method, in order to obviate theological controversy with their neighbors at too trivial a level... When a person with Quaker background, or some other, who has conscientious scruples against the use of water or any other particular material at baptism, desires the adoption into the church which baptism signifies, some special arrangement is usually made whereby, in some mode or other, baptism of the spirit (which is the essential matter) can be betokened."
5. Because of the diverse background, members of the United Church of Christ present no clear statement concerning the meaning of the communion. Some may believe with Luther in the real presence of Jesus and others may believe with Calvin in the bread and wine being only symbols of His body and blood.
6. All ministers are required to present at the Committee of the Ministry of their Association and its Conference a statement of their beliefs. They judge whether or not he is acceptable for the ministry.

6. Baptist Church

A. Early Years

1. Many Baptists, like the Catholics, consider that they can trace their origin back to the church of the first century. Those among them who seek to do this

mention various minority groups that existed throughout the centuries (See Edward T. Hiscox, *The New Dictionary of Baptist Churches*, Judson Press: Kansas City, 1962, pp. 498-515).

2. Among those mentioned are the Mennonites, people who were led to their religious convictions by Menno Simons, who as Anabaptist (believing in rebaptism, which was administered by pouring). An associate of his, John Smyth, considered by many to be the founder of the first church (1608 in Holland) like that of modern Baptist Churches, fails in many respects to represent today's Baptists. Immersion probably did not come in until it was introduced by the primitive Baptists in 1641.
3. In 1638 John Clarke began the first Baptist church in America in Newport, R.I. Roger Williams, first an Anglican clergyman, then a Separatist minister, and later with the Baptists, began a congregation in Providence, R.I., around 1639. He was a strong advocate of freedom of faith and conscience throughout all the colonies.
4. Baptists have upheld freedom of conviction for individual members and self-rule for local congregations being guided by a pastor and deacons. Even though they have opposed creeds, they do have manuals and articles of faith.

B. Basic Beliefs

1. Within the Baptist fellowship are diverse teachings, but all groups have in common immersion as baptism and rejection of infant baptism.
2. The following quotations are taken from Edward T. Hiscox, *The New Directory of Baptist Churches*:
 - a. *In doctrine, Baptists agree very nearly with other evangelical Christians. They are what is usually called Calvinistic, as opposed to Arminian views of free-will and the sovereignty of grace. They hold the unity of the Godhead, and the equal Divinity of the Father, Son and Spirit: a full and free salvation proclaimed to all in Christ; the atonement and redemption by the meritorious sacrifice of Christ; justification by faith, not by works; the absolute necessity of regeneration in order to salvation...the perseverance of the saints by upholding grace...* (p. 19).
 - b. *...nothing but immersion can be scriptural baptism* (p. 15)
 - c. *Baptism may not be essential to salvation, but it is essential to obedience* (p. 125)

- d. *We believe the Scriptures teach that such as are truly regenerate, being born of the Spirit, will not utterly fall away and finally perish, but will endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a Special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation (p. 554).*

3. The following quotations are taken from J. M. Pendleton, *Baptist Church Manual* (Judson Press: Philadelphia, 1955):

- a. *...regeneration does not occur in baptism... (p. 11)*
- b. *There is an actual, a real remission of sins when we believe in Christ -- there is a declarative, formal, symbolic remission in baptism (p. 13)*

4. The following quotations are taken from Hershell H. Hobbs, *Fundamentals of Our Faith* (Broadman Press: Nashville, 1960):

- a. *All Christians shall be saved, but there will be a difference of reward (p. 103).*
- b. *First, note the meaning of New Testament baptism. Negatively, it is not necessary for salvation (p. 17).*
- c. *Can the Christian, once saved, ever be lost again? The thundering answer of Scripture is no (p. 104).*

7. United Methodist Church

A. Early Years

- 1. John Wesley (born June 17, 1703) and Charles Wesley (born December 18, 1707) were greatly influenced by their father, a rector in the Church of England, and especially their mother, who gave them the method of seeking perfection.
- 2. John and Charles Wesley and George Whitfield were the moving spirits in a Bible reading, prison visiting, fasting, community preaching group while they were at Oxford University. These and those associated with them were called derisively "Bible Bigots," and "Bible Moths," the "Holy Club," and finally one of their fellow students called them "Methodists," because they were seeking perfection of life through a method of religious exercises.
- 3. In 1735 Charles came to Georgia as secretary to General Oglethorpe and John was sent by the Society for the Propagation of the Gospel as a missionary to

the Indians. Disgusted and in ill health Charles returned home in 1736. John remained two years in Georgia with little success as a missionary. The most significant part of the voyage was John's association with the Moravians who impressed him with their piety and simple way of life.

4. John Wesley was encouraged by Peter Bohler, a Moravian, to seek complete self-surrender, instantaneous conversion, and joy in accepting Christ. This, John seems to have found on May 24, 1738, in Aldersgate Street, London, while listening to a preacher read Luther's preface to the *Commentary on Romans*. John now went to work in earnest as a moving speaker and an excellent organizer. He and those following him preached in streets, barns, private homes and any place where gatherings were possible. Their listeners were the poor and outcast, who being moved by fervent preaching responded with exhibitions of bodily excitement.
5. Wesley, following the pattern of the Moravians, began "religious societies," the first one being established in a foundry on July 23, 1740. By 1744 enough "societies" were founded that an Annual Conference, the first one, met with one in London. In America the first Methodist society began in New York around 1766. Because the preachers who came to serve the "societies" were British, Methodism met opposition until after the Revolutionary War.
6. Unable to get help from the Church of England, Wesley in 1784 ordained as bishops Francis Asbury and Thomas Coke. In Baltimore on December 24, 1784, sixty preachers led by Coke organized the *Methodist Episcopal Church in America*.
7. The *Evangelical United Brethren* united with the *Methodist Episcopal Church* through the work of a uniting conference in Dallas, Texas, April 23, 1968, becoming known as the *United Methodist Church*.

B. Basic Beliefs

1. Basic doctrinal attitudes include the Trinity, natural sinfulness of mankind, need for salvation because of man's fall, free will, justification by faith, holiness, and future rewards and punishments.
2. Baptism and the Lord's supper are the two sacraments they observe. Both infants and adults are usually sprinkled for baptism. The Lord's supper is a memorial of the death of Jesus.
3. The church is organized into conferences: a General Conference, Jurisdictional Conferences, Central Conferences, Annual Conferences, and a Charge Conference. No Conference can change or alter the Articles of Religion or the Constitution. Pastors, appointed by the bishop at the annual conference,

oversee the congregations. The United Methodist Church is a highly organized religious body.

8. Assemblies of God

A. Early Years

1. Holiness bodies have expression in various religious groups, such as the Church of the Nazarene, Pentecostal groups, and Churches of God. All these came out of attitudes encouraged by the Wesleyan teaching concerning holiness. One of the men responsible for their rise was Charles Finney (1792-1875) who proclaimed total sanctification, affirmed freedom to respond to the grace of God, and considered that man reached God's grace through emotional experiences.
2. Holiness groups began to appear in the Methodist church before the turn of the twentieth century. These were given to emotional revivals that were characterized by loud singing, hand clapping, and bodily exercises. A name commonly used to describe them was "Holy Rollers." Great emphasis was placed on the Holy Spirit and His work in the lives of the followers of Christ. As some of these groups advanced economically and became better educated, they dropped some of the extremely emotional elements of their religion.
3. In 1914 a number of Pentecostal churches met in Hot Springs, Ark., and organized as a denomination. In 1916 Springfield, Mo., was chosen as headquarters and the name, "The General Council of the Assemblies of God," was chosen. These at present are commonly known as the Assemblies of God.

B. Basic Beliefs

1. The main emphasis of the Assemblies of God and other Pentecostal groups is the work of the Holy Spirit, with much emphasis being placed on entire sanctification, i.e., holiness, or perfection, and spiritual gifts, especially healing and speaking in tongues as evidence of being baptized with the Holy Spirit.
2. Salvation, the first work of grace, is brought about by regeneration of the Holy Spirit. The second work of grace is that of entire sanctification which is brought about by the cleansing fires of the Holy Spirit, leaving the recipient renewed from his corrupt nature and cleansed from the desire to sin.
3. Healing from illness is considered a part of the atoning work of Jesus. To obtain healing one must have a Spirit-filled life and faith in the healing powers.

4. They look for a premillennial reign of Christ. Members are encouraged to drink no alcoholic beverages and the use of tobacco is discouraged.
5. In a tract, "What Must I Do To Be Saved?" six things are stated as necessary:
 - a. Acknowledge your sin
 - b. repent
 - c. confess
 - d. forsake sin
 - e. believe
 - f. accept the forgiveness

Note: There are many other groups that could be studied in this setting and many more details provided in the writing of each group that has been discussed to this point. The student is encouraged to continue his/her own study to get a clear picture of the formation and practices of these religious bodies (PHM).