

STUDY VI

BABYLON BEFORE THE GREAT COURT HER CONFUSION-ECCLESIASTICAL

- (1) What is the true Church of Christ, and what position does she occupy with respect to the judgments of Babylon? Page 157
- (2) How does the position of Babylon's ecclesiastical systems compare with that of her civil powers, during this Day of Judgment? Page 158, par. 1
- (3) What is the true state of affairs in the Nominal Church, and what has caused these conditions? Page 159, par. 1,2
- (4) What claims are made by the Church of Rome, and what is her position before God? Page 159, par. 3
- (5) How did the Reformation movement alter conditions, and by what influence was the good work overcome? Page 160, par. 1
- (6) What is "Systematic Theology," and what is its object? Page 161, par. 1
- (7) In their confusion and perplexity, to what straits are the forced defenders of ecclesiasticism driven by the accusations of this Day of Judgment? Page 161, par, 2
- (8) What grave charges are being made against Protestantism? How is it imitating and affiliating with the Church of Rome? Page 161, par. 3, to Page 163, par. 1
- (9) How are the people equally at fault with the clergy? And why do the latter foster the worldly spirit among church members? Page 163, par. 2

THE CHARGES PREFERRED AGAINST ECCLESIASTICISM

- (10) What classes are preferring the charges against Babylon? Page 164, par. 1
- (11) What is the first charge preferred against the nominal church? And how is it being met by the clergy? Page 164, par. 2, to Page 166, par. 3
- (12) What is the second grave charge against the nominal church? Page 166, par. 4
- (13) What third charge is preferred against Babylon's system? Page 167, par. 1, to Page 168, par. 2

ECCLESIASTICISM TAKES THE STAND AND INDIRECTLY RENDERS UP HER ACCOUNT

(14) What has the nominal church assumed to have been her mission during the Gospel Age? And how do both the world and the church regard the results of her efforts? Page 168, par. 3; Page 169, par. 1

(15) How is the nominal church attempting to meet the charge of inconsistency of doctrine with her avowed standard, the Bible? Page 169, par. 2, 3

(16) How is the charge of lack of piety and godliness being met? Page 170, par. 1

(17) While the religious leaders of Christendom are boasting of their "many wonderful works," what is their realization of the true situation, and by what method are they attempting to preserve their threatened system? What is the motive power behind this movement, and what is their perplexing problem at present? Page 170, par. 2; Page 171, par. 1

(18) What state of affairs in the past has prepared the young people of the Church to favor the greatly desired "Union"? Page 171, par. 2

(19) What are the plans of the various Young Peoples' Societies in the churches, and why are their views and aims erroneous and unscriptural? Page 172, par. 1

(20) Is the desire for Church Union a strictly modern idea? Why have Christians been unable to unite in the past? Page 172, par. 2

(21) What is the nature of the Confederacy proposed, and why is it most dangerous? Page 173, par. 1

(22) What erroneous position regarding what should be its character and mission has been taken by the present-day church? Page 173, par. 2

(23) What declarations and admissions with respect to the decline of real godliness in the church have been made by leading clergymen of the day? Page 174, par. 1, to Page 180, par. 3

(24) What principle characterized the great Parliament of Religions held at Chicago in 1893? And how is Dr. Barrows reported to have expressed himself as to the two possible methods by which Church Union would be accomplished? Page 180, par. 4, to Page 182

THE GREAT PARLIAMENT OF RELIGIONS

(25) What was the key-note of the great Parliament of Religions, struck by the public press comments, as well as by the various religious leaders? Pages 182, 183

(26) What was one of the stated objects of the Parliament, as expressed by Mr. Bonney, its President? On the other hand, what was the real and only object of this review of religions? What were the most prominent features of the Great Parliament? Page 184, par. 1, 2

(27) From what representative denomination issued forth this cry around the world to the heathen priests and apostles, and what did it signify? Page 185, par. 1

(28) How long was the Parliament in session? What theme was announced for the last day of the Parliament? And what discreditable admission was implied in the discussion of such a topic? Page 185, par. 2, 3

(29) To what five remarkable facts should such a scheme have opened the eyes of every true child of God? Page 186, par. 1

(30) What temporary aid may be expected to come to Babylon from the source from which it was so enthusiastically sought, but with what final results? Page 186, par. 2

(31) To what seven most remarkable features of this Great Parliament is our attention directed? Page 187, par. 1

(32) Under what conditions was this Parliament of Religions called together, and who may be considered responsible for all its proceedings? What was the marked contrast between the manner in which the religions of the various heathen nations and that of the so-called Christian nations was set forth? Page 187, par. 2

(33) Moreover, what strenuous efforts toward compromising and tearing down the fundamental doctrines of the Christian religion were made by many who professed to be Orthodox Christians? Page 188, par. 1, to Page 193, par. 3

(34) Were there no defenders of the faith in the midst of this compromising spirit? Page 194 to Page 204, par. 2

(35) What were the contrasted attitudes of Catholicism, Heathenism, and Protestant Christianity, respectively? Page 204, par. 3

(36) How were the heathen representatives in the Parliament affected by the foregoing conditions? Page 205, par. 1 to 4

(37) What terrible picture of the gross darkness of heathendom was given by Dr. Pentecost in reply to the foreigners' criticisms of Christianity? Page 206, to Page 210, par. 1

(38) What remarkable desire was manifested by the statements of some of the heathen representatives? Page 210, par. 2, to Page 216, of par. 3

(39) What were the expressed hopes and object of these visiting philosophers? And how were they realized? Page 216, par. 4

(40) What is the "Real Position of Japan toward Christianity," as expressed by a learned Japanese Buddhist? Page 217, to Page 223, par. 2

(41) What phase of Oriental Christianity was presented by a representative of the young men of the Orient? Page 223, par. 3, to Page 231, par. 3

(42) What was the marked contrast between the sentiments of some of these heathen philosophers and the representatives of Christianity? Page 232, par. 1

(43) On the other hand, what was the attitude of the great majority of these foreign representatives? Page 232, par. 2

(44) In what manner did the closing sentiments of this Great Parliament show how determined is the spirit of compromise and the desire for union on the part of Protestant Christianity? Page 233, par. 1, to Page 237, par. 4

THE OUTLOOK

(45) In what respect did this great ecclesiastical demonstration correspond with the national display at the Kiel celebration? Page 237, par. 5

(46) Viewed from its own standpoint, what was the character of the Parliament? But, rightly viewed, of what was it a clear manifestation? Page 238, par. 1, to Page 239, par. 3

(47) Describe several of the very unfavorable results of the Parliament. Page 239, par. 4, to Page 241, par. 5

(48) What should be the attitude of all true Christians toward the theory of the Universal Brotherhood of man? Page 242, par. 1

(49) What acknowledgments of the Church's failure have been made by others, who are not so infatuated with the idea of religious unity? Page 242, par. 2, to Page 246, par. 3

(50) In contradiction of the idea that the heathen religions are "good enough," what opinion has been expressed by Bishop Foster of the Methodist Church? Page 246, par. 4, to Page 250, par. 1

- (51) What is the cause of the Church's failure among the Maoris, as an illustration of its failure in general to enlighten the world? Page 250, par. 2, to Page 252, par. 3
- (52) What reasons are given in the North American Review by Wong Chin Foo, an educated Chinaman, for preferring the faith of his fathers to Christianity? Page 253, par. 1, to Page 255, par. 2
- (53) What reply was made by a famous Christian convert from India, Pundita Ramabai, when asked to what denomination she belonged? Page 256, par. 1, 2
- (54) Describe the experience of Japanese converts to Christianity in the middle of the last century. Page 256, par. 3, to Page 258, par. 1
- (55) What is the prospect of union between the heathen religions and Christianity? And how is Papacy taking advantage of Protestantism's confusion? What is the attitude of prominent Protestant clergymen toward Romanism? Page 258, par. 2, to Page 262, par. 4
- (56) Describe the experience of Rev. S. V. Karmarkar, a noted Hindu delegate to the Young Peoples' Society of Christian Endeavor at Montreal in 1893. Page 262, par. 5 to Page 264, par. 2
- (57) Cite several other instances of Protestant overtures to Roman Catholicism. Page 264, par. 3, to Page 266, par. 1, 2
- (58) While, in this country, the church is seeking the protection of the State, what is the condition of affairs in foreign countries? Page 266, par. 3
- (59) In view of the foregoing, how should we view the application of the name Christian to the kingdoms of this world? Page 266, par. 4
- (60) Give a brief resume of our study of Babylon's condition, both civil and ecclesiastical. Page 267, par. 1
- (61) Should the term "Babylonians" be understood to include all Christians? Describe the two classes in Babylon and the effect of the call, "Come out of her, My people," upon each class, respectively. Page 267, par. 2