

CROWE—KIERAN DEBATE

on
THE CHURCH OF CHRIST
and
ROMAN CATHOLICISM

A Public Discussion Between

EDWARD KIERAN, Priest and
GLEN CROWE, Preacher

At

Spearman, Texas September 9th & 16th, 1963

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DEDICATION

Miss Bonnie Hudson did me the honor of becoming my wife in 1957. To her, who has been my best helper, wisest of counselors, and most capable critic in every laudable ambition, this volume is most affectionately inscribed.

THANK YOU

Bro. O.C. Lambert. Words will never be able to express the appreciation that I have for Bro. Lambert and his good wife. While I was preparing for this discussion, Bro. and Sis. Lambert invited me into their home where I could study with Bro. Lambert, and use his library. The information that he gave me was well worth the long trip to Alabama and all the trouble and cost involved. No doubt, Bro. Lambert has the best library on Catholicism in the world, and he is better informed than anyone that I know. Bro. Lambert made the long trip to Texas where he worked with me all the week between the two debates.

I shall always remember this very good man, and I thank God that Bro. O.C Lambert lives.

Bro. Bennie Thorpe. Bro. Thorpe is a faithful gospel preacher. He is at the present time working with the church at Lamar, Colorado. Bro. Thorpe spent several days working with me, and helping me get material together. He also made the trip to Alabama with me, and was a right hand man to me during the months of preparation.

The brotherhood needs more gospel preachers with the love for the truth that Bro. Thorpe has. I use this means to recommend him to the brotherhood.

The church of Christ in Spearman, Texas. To the elders, to the ones who took care of the community building, the chairs, etc. This good church paid many of the expenses that I had in the debate. If it had not been for their help, this debate would not have been as successful as it was.

Mrs. Tillman Bradley and Mrs. James Hale for spending many hours in typing the manuscript for me. I would never have gotten it ready if it had not been for your help.

Glen Crowe

PROPOSITIONS FOR DISCUSSION

(1) Resolved, that the Roman Catholic Church as known today is the church that was built by Christ, and that it is the true church.

Affirmative: Father Edward Kieran

Negative: Glen Crowe

(2) Resolved, that the church of Christ as known today is the church that was built by Christ, and that it is the true church.

Affirmative: Glen Crowe

Negative: Father Edward Kieran

Agreement Between the Parties:

1. This discussion is to be conducted in the community building in Spearman, Texas, September 9th and 16th at 8:00 P.M.
2. On the first night Mr. Kieran will make a 20 minute speech in his affirmative, and Mr. Crowe will follow with a 20 minute speech in his affirmative, then both will follow with a 20 minute rebuttal.
3. The second night will be the same as the first, with the exception that Mr. Crowe will make the first speech.
4. A moderator will be chosen before the first of September.
5. We both promise to show a spirit of love throughout the discussion, and will do all in our power to avoid personalities and hurting each other.
6. The discussion may be broadcast over the radio or television and may be printed, but only if it is printed exactly as it was spoken, with the exception that any error in grammar may be corrected.
7. Tape recorders may be used to record the discussion.

FOREWORD

This discussion was conducted in the community building in Spearman, Texas, September 9th and 16th, 1963.

A large crowd was present each night. We were not able to get an exact count, but people were present from all parts of Texas, from New Mexico, Colorado, Oklahoma, Kansas and Alabama.

Mr. Kieran was a very nice and honest man. I have discussed my religious differences with a lot of people, but I have never found a man that was more honest, sincere, nicer and kinder than was Mr. Kieran.

The audience was wonderful. Not one time did anyone get out of line: I do not believe that anyone became angry; at least no emotions were displayed.

The people in the city of Spearman were very amazed that such a discussion could be carried on such a high plane. All spoke well of it.

Bro. O.C. Lambert moderated the first night, and Mr. Kenneth Correy, who is the city manager of Spearman, was the moderator the second night.

I hope that you will read this with an open mind, and let God's word be your only guide. Study each argument carefully, not allowing the speaker to persuade you, but finding the truth in what is spoken.

Glen Crowe

THE FIRST NIGHT

O.C. LAMBERT'S INTRODUCTION:

This is a great occasion because this is Americanism in action, with its freedom of speech. And now there are a number of things that I feel would be worthy to be said on this occasion. I'd like to say that this is America, and we've always been proud of the freedoms that we have here — free speech, free press, free worship — and I'm glad that we still have these freedoms. I remember that in I Thessalonians 5:21, Paul said, "Prove all things; hold fast that which is good." That means that Paul believed in free thought, and every individual had a right to examine every question, and both sides of every question, and make a decision for himself.

Now a good American is a good citizen, and he can disagree without being disagreeable, and we want to tell you that the priest on this occasion is a friend of ours. We have every reason to think that he is a good man, an honest man, and we want to show him every respect and every consideration possible.

Now I have known of people misbehaving in a situation like this, but I've been asked by both parties to act as Master of Ceremonies on this occasion and if I see anybody in the audience that is misbehaving, I'll just have to ask him to behave. I don't think we'll have to do that. When you expect your children to act pretty well, they'll do that; and when you expect an audience to act right, I think they will, too.

Now we want this man to be a better friend of ours after it's over. We want to be friends with all of his people. While he may not come right out and tell you, I'm sure that he'd like for the speeches that he makes here to convert everybody here and make them Catholics. We don't hesitate to say that we'd like to make a Christian out of every Catholic; and we are going to try to be Christians together.

We want to enjoy this. This is a wonderful privilege and I hope that this can be carried on on such a high plane that we'll make people want to have such things as this all over this country. I don't know of anything that will bring about a greater revival of religion than this. Now in the days of the Bible the truth was

preached everywhere, largely by such means as this. They had no good roads, they had no automobiles, they had no airplanes, they had no public address systems, no radios, no televisions, and no printing presses. And yet Paul could say in Colossians 1:23 that the gospel had been preached to every creature under heaven. That had only been about thirty years since the church had its beginning and we have several examples of how the gospel was preached in that day.

In the early chapters of Acts of the Apostles, the first martyr was in dispute with a good many Jews in the city of Jerusalem. Now a dispute isn't necessarily an ugly thing, and I'm sure that a real Christian will always be nice and polite. Now I've heard of people who were entering into a discussion, say, on a few occasions, that "if he's nice, I will be, too, but if he goes down in the mud, I'm going down after him." Well, now that is the time to stay way up out of the mud, and a Christian will always do that. I'm sure that Stephen on that occasion was not ugly, but his opponents couldn't answer his arguments and they got a little ugly. In fact, they stoned him to death. That doesn't mean that the Lord didn't approve of that method of preaching the gospel.

Then in the nineteenth chapter of Acts, Paul went to Ephesus and for three months he disputed daily in the Jewish synagogue. That is, they had both sides of the question discussed and everybody heard it. Then when things got a little rough, he took his disciples that he had made, and moved them over to the schoolhouse and continued for the space of two years. That's about the longest discussion on record. And I'm right sure that Paul was a good man. I'm sure that he was a Christian. I'm sure that he was very considerate. And just as Jesus prayed for those that were crucifying him, and Stephen asked that the sin of stoning him to death not be laid to their charge, I'm sure that Paul lived up to his injunctions and preached the truth in love.

I just thought that these things ought to be said, and I'm just hoping that everybody in this audience can be better friends and have a freer feeling after this is over than before.

Now I want to read the propositions. "Resolved, that the Roman Catholic Church, as known today, is the church that was built by Christ and that it is the true church." Edward Kieran, the pastor of the local Catholic Church, is in the affirmative on that proposi-

tion. Now you notice I didn't refer to him by his usual title, but I think we understand that. We talked about it beforehand. My Bible says, "call no man father," so I just can't do that. But that doesn't mean that I don't respect him. That certainly doesn't mean at all that I am trying to be disrespectful toward him. I respect him and honor him because he's willing to meet in a situation like this, and I think he deserves all honor. That is tonight; that will be the proposition. Then, next Monday night: "Resolved, that the church of Christ, as known today, is the church that was built by Christ, and that it is the true church." And Glen Crowe affirms and the priest denies.

Now here are the statements that were made when they agreed to this proposition.

This discussion is to be conducted in the community building in Spearman, Texas, September 9th and 16th, at 8:00 p.m.

On the first night Mr. Kieran will make a twenty minute speech in his affirmative, and Mr. Crowe will follow with a twenty minute speech in his affirmative. Then, both will follow with a twenty minute rebuttal.

You'll note if you're an old time debater, that this isn't the usual order of debate. I didn't have anything to do with the arrangement of it.

The second night will be the same as the first, with the exception that Mr. Crowe will make the first speech.

This is what they both said:

We both promise to show a spirit of love throughout the discussion, and will do all in our power to avoid personalities and hurting each other. The discussion may be broadcast over the radio or television and may be printed, but only if it is printed exactly as it was spoken, with the exception that any error in grammar may be corrected. Tape recorders may be used to record the discussion.

Now it has been further agreed that after these speeches are made tonight that there will be a little question and answer period of not more than twenty minutes.

Now I've known of this to turn into an ugly thing. That some fellow will get up, supposedly to ask a question, and he probably doesn't know how to ask his question and he keeps talking and talking and then when you want to shut him up and sit him down, some other fellow will stand up and say you're just not being fair, and then some other fellow will stand up and before you know it you've got fifty of them on the floor. Then the women get mixed in it; and we're not going to have that tonight. And the way we're going to avoid that is to have the questions written out. Nobody is going to get up on the floor and ask a question. If you have a question, you're perfectly free to write it out and then you can hold up your hand and the ushers will go and get it, and we'll read it and let the speakers talk about it. And then after the discussion is over, I'm just hoping and praying that there will be no discussion on the grounds. That you'll go home and think about it as you go home, and maybe talk about it and pray about it after you get home.

And so, it's my pleasure to introduce the first speaker on this occasion, Edward Kieran, the pastor of the local Catholic Church.

MR. KIERAN'S AFFIRMATIVE:

Thank you very much, Brother Lambert. I appreciate the introduction and the very lucid and clear explanation of the nature of this particular discussion. And it's my earnest hope that there will be, maybe not a tremendous amount of good done from it, but some little good, and certainly no harm.

Very recently a distinguished speaker had just completed his talk when one of the ladies got up and spoke to him and she said, "Really, sir, your talk was just really wonderful. In fact, it was superfluous."

And he replied, "Why, thank you, madam. I must see about having it published posthumously."

And she said, "Oh, good. The sooner, the better."

Whilst I hope that my talk will not be superfluous, still I would like in the beginning to preface it by saying that everything I say is absolutely copyright. No part of which may be publically reproduced in written form or verbally without my written permission. This is standard procedure and you can, therefore, understand why I state this and ask you to honor the requirements of copyright.

Some years ago a very learned scholar in New York published a book entitled *The Nature of the Church*. I don't quite offhand remember the author's name, but as long as I live I shall never forget the last chapter of that book, which was positively electrifying. It accelerated me. In the last chapter he describes the present condition of Christianity. He pointed to the church as being the seamless garment of Christ extended here on earth, and about how mankind over the ages has proceeded to rend that body apart, with so many different denominations all claiming to be Christians, but each of them so essentially different. That, to him it was a stumbling block for anyone who is a non-Christian. It seemed to this humble and earnest man that the situation before him was something indeed to behold and to be amazed of. This he called, and rightly so I think, "the scandal of Christianity."

To me he really hit the nail on the head. Let us just for the sake of illustration, imagine that three missionaries, all different — a Catholic, a Mormon, and an Anglican, or any other three denominations that you would care to mention. And let us suppose that they go into a missionary country where Christianity has not yet

been established. And let us further suppose that one of the first people that they came into contact with is a Hindu or a Buddhist. Each of the three missionaries, in turn, will come to this man and tell him about Christ and about the church which Jesus Christ founded. The Hindu, then, with his precept of logic will call all the three ministers together and he says to them, having listened to their three different versions, he will say, "Gentlemen, I honestly feel that you are a bunch of fools. You're talking about one Christ and about the one church which he founded, but each of your accounts is essentially different." Then I think this logical man will further add, "That you all speak of one Christ and one church; why then, don't you all belong to the same church?"

The logical question. He will add, I think by way of consolation and of good advice, he'll say, "Go home, put your own house in order first, and then come back and maybe, perhaps, I'll be disposed to listen to you."

The scandal of Christianity. This division that there is in the body of Christ is something which concerns me intimately and personally. I am anxious about it, as I'm sure are all Christian people and all men of good faith.

And I for my part want to do something, however small, to help bring about again the seamlessness of the garment of Christ. That his body which is extended here on earth in mystical form through his true church, will be made one, will be made whole.

I do not hope here tonight to convert any of you, as I'm sure that would be a difficult process. Nor do I hope to conquer anybody by my eloquence which speaks for itself in its own deficiency. Nor do I wish to insult anybody by any remarks that I make. It is not my intention, and should I say anything of a nasty nature, I would appreciate being called to order by our moderator; rather, I hope that as Glen Crowe and myself, both of us, discuss the nature of the church as we see it in a Christian manner, in a manner that portrays Christian love and recognition for the freedom of the individual's conscience, then perhaps we will, all of us, have a better understanding of each other and also, I hope, an increased respect for each other's conscience. And, above all, of that freedom which is so very fundamental in the American way of life—the freedom of the individual's right to differ.

Some months ago when Mr. Crowe came to my office and we discussed the possibility of this meeting tonight, I was rather struck by this man's sincerity and his good will; and he is obviously, in addition, a good scholar, that he knew what he was talking about. And because of this it is a further reason why I'm here talking to you tonight. Even though I know full well that in our mutual acceptance of Christianity, as God has seen fit to give to us in our acceptance and measure of this, we are both, each of us, diametrically different, and on many points diametrically opposed. However, we can still discuss it, and discuss it in a manly way, and above all, in a Christian way. And God help both of us. And God help mankind when the day comes when we cannot discuss our differences.

My name is Father Kieran. I am a priest of the Catholic Church. And after you have listened to me you have probably assumed, correctly, that I am what we refer to here in West Texas and the Panhandle as being a foreigner. I'm an alien from Ireland. If you'll forgive me indulging in a light moment, I'd like to tell you something about, not just the Irish at home, but the Irish abroad. This little incident took place in a convent of sisters in a predominately Irish community here in this country.

It so happened that in this particular convent, a young sister who had come there, had as one of her first duties assigned to her, the position of portress. She was given the job of answering the door and answering the telephone, and in a large house of sisters this is a pretty responsible job. So she went about her task thinking that perhaps maybe it was a small one and not quite befitting her dignity.

And in the course of her discharge of her duties, it so happened that one day a beggar came to the door and he was asking for something to eat and some petrol, I beg your pardon, some gas for his car. He was probably going to Phoenix in Arizona, which we are all familiar with. And she said, "Oh, get away, get away. We don't have any tinge to deal with you people here. Now don't come back anymore."

And it so happened that right beside her was the Reverend Mother, her superior, and she said, "Sister, you should never do that. Never send anybody away from our door. Especially somebody in need. Bear in mind that it could have been St. Joseph."

So the young sister took her reprimand and she again continued the discharge of her functions and in the course of the next few weeks she did feed the many beggars that came to the door. She gave alms to those whom she thought were genuinely in need.

But it so happened that one Friday evening about seven or eight in the evening, a good Irish man came up to the door and he was very merry. He was, as we say, overcome by alcohol. The sister was a little disgusted with him and she said, "Get away you dirty old man. We don't want you around here,"

Well, once again it happened that the Mother Superior was standing by, and she said, "Sister, I thought I told you how to deal with this situation."

The sister said, "Now look here, Reverend Mother, don't try to tell me that was St. Joseph."

The Reverend Mother said, "No, sister, it probably wasn't St. Joseph, but it could have been St. Patrick."

Not long ago an acquaintance of mine asked me the question which is the subject of our discussion tonight — which is the true church? And not knowing very much about him other than he was not a Catholic, I asked him what he worked at. He told me that he was a house physician in a large general hospital, which he named. I then took the discussion into his field, and I asked him how he arrives at the diagnosis of a case. To which he replied: "By careful study and examination of the case history of the symptomology and by consultation." I asked him further if he could do this with certainty. He nodded his approval, "Yes." And I submit to you that we can discover the true church by a close examination, a thorough examination, of its history, and of the credentials which prove its claim. The history of the Catholic Church is a matter of record. It was founded by Jesus Christ. It was built on the personage of St. Peter and the other apostles. From its first beginnings on Pentecost Sunday, it has spread throughout the four corners of the earth, embracing all nations and peoples, until today its membership now totals just something over five hundred million people. The authority and the commission first given by Christ to St. Peter and the apostles has been faithfully handed down through the ages till it has reached the present rulers of the Church, for Pope Paul VI now glorious reigning and all of those bishops in communion with him.

I am a priest, who, after my course of studies in a seminary which covered a course in philosophy, theology, and sacred scriptures, and after, also, a simultaneous formative period in spirituality, I was ordained by a bishop of the church. A bishop who is a lawful and valid successor of the apostles. From him I received holy orders. By him I was commissioned to offer sacrifices and to preach the gospel in the name of Christ.

The credentials or the marks of the Catholic Church are four in number. Unity, catholicity or universality, holiness, and apostolicity, any one of which is sufficient in itself to establish the claim made by the church that she, and she alone, is the one true church.

It would take a long time to go into each of these marks or characteristics of the church, so for our purpose tonight, I will take just one of them. The first: unity. And as a scriptural basis for this I would like to read to you from the Gospel according to St John, the seventeenth chapter, the eighteenth verse through the twenty-third.

“And as thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself that they also may be sanctified in truth. And not for them only do I pray, but for them also who through the word shall believe in me; That they all may be one as thou Father in me and I in thee. That they all also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me I have given to them that they may be one as we also are one. I in them and thou in me. That they may be made perfect in one and that the world may know that thou hast sent me and hast loved them as thou also hast loved me.”

You will recall from the gospel according to St. John that this was the high priestly prayer of our Savior. It was spoken by Christ at a very crucial moment in his life. It has great depth. It has great meaning and purpose when we recall that this was Thursday evening, the night that our blessed Lord prayed in the garden of Gethsemane on the eve of his execution.

Now we know from our reason that truth is something which is not relative, truth is absolute. That it does not differ from man to

man, nor from country to country. Two and two very simply is four and no amount of mathematical acrobatics on our part will ever make this two and two equal to anything other than four. There can only be one correct answer to a sum, but you can multiply false answers and never get the truth. So likewise, our reason dictates to us that you may have a variety of false religions but only one true religion. That is the true church. Now then is the Catholic Church one? Does it really possess this mark of unity? The answer I submit to you in all humility, is emphatically, yes. The Catholic Church is one first in its founder, Jesus Christ. The Catholic Church is one in its visible head, the Pope who is Christ's vicar on earth, who is the valid and lawful, legitimate successor of St. Peter, the first Pope, the first vicar of Christ on earth who was immediately commissioned by Christ himself. The Catholic Church is one, further, in its final end. Which final end is the salvation of all mankind. And finally, the Catholic Church is one in its doctrine and the means of salvation. From its infancy, the church has always had the papacy and the bishops governing the many different races of people in the church. And this she has had for almost two thousand years. (Bro. Lambert—"one minute").

My time is running short, I must needs abbreviate. The faith which the Catholic Church has, whether the people who are members of the church are rich or poor, learned or unlettered, they, all of them, have the same faith, the same doctrines preached to them and they, all of them, unanimously profess that same body of doctrine in its entirety.

Likewise, the church is one in her worship. Her sacraments and her sacrifices are exactly the same. There may be accidental differences as to the rite with which they are carried on. There may be accidental differences as to the language in which they are likewise executed. But essentially, in that which effects the essence of the doctrine and the teaching of the church; it is essentially the same.

Thank you very much. My time is up. I now rest.

MR. CROWE'S AFFIRMATIVE:

Brothers and sisters in Christ, ladies and gentlemen, moderator, honorable opponent. I count it all joy to be able to stand before you tonight and to affirm the proposition that the church of Christ as it is known today is the church that was built by Christ, and that it is the true church.

By the term 'church of Christ,' I do not mean a denomination or a sect. We as members of the church of Christ deny that we are a denomination. Neither are we protestant, Jew, or Catholic. Well, what are we? We are a group of people who believe in Jesus Christ and observe his teaching. We have no man-made creed, no man-given name, no tradition. Our motto is, 'Where the Bible speaks, we will speak; and where the Bible is silent, we will be silent.'

We believe that anyone who will study his Bible and obey the things that are written therein is a Christian, and we welcome anyone into our fellowship who will be a Christian as Christians were in the first century.

The Bible tells us everything that we need to know about the church that was established by Christ. You will find its beginning in the second chapter of the book of Acts. In Acts chapter one we are told that Jesus, having been resurrected from the grave and having lived forty days upon the earth, and had proved by many infallible proofs that he was the resurrected Christ, he told his apostles to return to Jerusalem and to wait until they would be endued with power from on high. He then ascended into heaven, and the apostles returned unto Jerusalem, and there waited until the day of Pentecost. In the second chapter of Acts, beginning with verse one, we are told that when the day of Pentecost was fully come that they were all of one accord in one place, and that the Holy Spirit came upon them, and set upon them in the form of cloven tongues. And they began to speak as the Spirit gave them utterance. They continued to preach to the people. We would not have time to read or to quote the whole second chapter of Acts, but they preached to the people. They told them how that they had crucified the Son of God. When they heard this, verse thirty-seven, "they cried out to Peter and to the rest of the apostles, men and brethren, what shall we do?" Peter told them in verse thirty-eight to repent and to be baptized for the remission of their sins. About three thousand peo-

ple did this, and verse forty-seven says that the Lord added them to the church day by day such as should be saved.

You will note that the same thing that they did to be saved also put them into the church. You can look the Bible through from one end to the other, and you will never find that man was able to enter into the church other than by believing in Jesus Christ, by repenting of his sins, and by being buried in baptism. When they did this they were made free from their past sins, not their future sins, but their past sins, and were made members of the body of Christ, or they were made Christians.

Those people wore no names but the name of Christ. You can look the Bible through from one end to the other, and you will not find where they ever wore any other name than the name of Christ.

They met upon the first day of the week to worship God. In Acts twenty and verse seven, “upon the first day of the week the disciples came together to break bread, and Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.” In First Corinthians, chapter sixteen, verses one and two, we find there that the church at Corinth and the churches of Galatia were meeting upon the first day of the week, and Paul exhorted them to lay by on that day for the poor saints in Jerusalem.

The worship consisted of partaking of the Lord’s Supper. In Acts, chapter twenty and verse seven, the purpose of the coming together upon the first day of the week was to partake of the Lord’s Supper, to break bread.

They did sing songs. In Colossians, chapter three, and verse sixteen, “Speaking unto yourselves in Psalms, hymns, and spiritual songs, singing and making melody in your hearts unto the Lord.” Also, Ephesians, chapter five, and verse nineteen.

They did pray. They did study God’s word. Now this was the order of their worship upon the first day of the week. They did sing, pray, partake of the Lord’s Supper, and they did study God’s word.

They had no organization larger than the local congregation. Again, you can search the scriptures through, and you will not find a Pope, a council, a conference, and so on. You will not find any organization larger than the local congregation.

Each congregation had two or more men that met certain qualifications to serve as elders. Other titles that were given to these

men were pastors, bishops, and presbyters. They were the overseers of those congregations. If you will look at first Timothy, chapter three, verses one through seven, and Titus, chapter one, verses five through nine, and First Peter, chapter five, verses one through four, you will read the qualifications that these men had to meet in order to be elders, bishops, or pastors, and also their duties. We might note just a few of these qualifications: One, he had to be a man, and he had to be married and married only once. He was to have faithful children. His duty was simply to oversee the flock, the church in a given locality. They had no authority outside of the local congregation. Under these elders we find deacons, preachers, teachers, and all saints.

Now the apostles in their day warned that there would be a falling away from the things that they had preached and taught. In Acts, chapter twenty, verses twenty-eight through about verse thirty, the apostle Paul was speaking to a group of elders and notice his words: "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he has purchased with his blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Again in II Timothy, chapter four, verses one through five, the apostle Paul in speaking to Timothy said, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; he instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Now notice, "For the time will come when men will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall be turned from the truth and shall be turned unto fables." In I Timothy, chapter four, verses one through four, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For

every creature of God is good, and nothing to be refused, if it be received with thanksgiving.”

Now these are just a few of the many scriptures that did warn of a falling away. The apostles were inspired to write that there would be a falling away.

Now let's just take a minute and look at history. The falling away was a very gradual thing. The falling away manifested itself in various ways and in different places. One was the gradual development of a visible heresy that was patterned after the political organization of the Roman Empire. The organization of the church was changed. The first man to claim to be the universal head of the church was about 606 A.D. No record can be found of a Pope before this date, except some documents that even the Catholic Church themselves, in the Catholic encyclopedia, admit were forged, I have access to those Catholic encyclopedias, and I can produce that if I need to.

Another thing was the introduction of pagan doctrines, customs, and ceremonies into the church. The mode of baptism was changed. It was changed from immersion to sprinkling and pouring. As we turn through the pages of the Bible, we find that baptism was a burial. We are told that Jesus, when he was baptized, that he came up straightway out of the water. And in the eighth chapter of Acts, as the eunuch was riding along reading his Bible, (the Old Testament) that Philip joined himself to him and asked him, “understandest thou what thou readest?” And he said, “how can I except some man should guide me,” And he began at the same scripture and preached unto him Jesus. And as they went on their way, they came unto a certain water, and the eunuch said, “see here is water, what doth hinder me from being baptized?” Philip answered and said, “If thou believest with all thy heart, thou mayest.” He answered and said, “I believe that Jesus is the Christ, the Son of the living God.” And what did they do? They both went down into the water and they both came up out of the water.

In Romans, chapter six, verses one through six, we are told that we are “buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should arise to walk in newness of life.” We are told there that Jesus Christ died, that he was buried, and that he arose from the

grave. In like manner, we are to die to sin, buried in baptism and resurrected a new creature in Christ.

There are many places in the Bible that baptism is mentioned. A number of places we are told that baptism is a burial. But not one time in the Bible do we find that man was ever sprinkled or poured, but that he was immersed in baptism. The mode of baptism was changed, it was changed from the immersion to sprinkling and to pouring.

There was a development of a human priesthood, vested with powers and privileges, and many other changes were made in the doctrine that were taught by Jesus Christ and by his apostles.

Later followed the dark ages. The apostasy reached its climax in the crimes and the corruptions of the dark ages, and the protestant reformation followed. Many began to try to reform the Catholic Church. We find that Huss and Wycliffe denounced the corruption of the papacy and gave their lives in martyrdom in the cause of the reformation.

Luther, Calvin, John Wesley, John Knox, and others began the idea of reforming the Catholic Church and all they did was to begin a large number of various denominations.

And I want to say a great big amen to the things that Mr. Kieran said just a few minutes ago in his beginning, that we have all of these different denominations, and the man who may be an atheist or the man who may have never heard of Christianity would say that 'you're crazy,' Jesus prayed that we be one. I don't believe in division. Jesus prayed, "Neither pray I for these alone, but for them also which shall believe in me through their words, that they may all be one, even as thou Father are in me, and I in Thee."

The apostle Paul condemned the Corinthians (I Corinthians, chapter one, verse ten) because they were divided. We find that men became dissatisfied with human creeds. There was also a general neglect of the Bible, and there was much division. The spirit of infidelity was great and morals were at an all-time low. And because of these things men began the idea, not of trying to reform, but of trying to restore New Testament Christianity.

There were four restoration movements going on at the same time, in different places, and each of them unknown to the other. The first was of James O'Kelly in Virginia and North Carolina in the latter part of the seventeen hundreds. He was a clergyman of

the Methodist-Episcopal church. He was out of sympathy with the government of that church. About seven thousand people followed him, and they took only the name Christian.

The second was in New England, in September, about 1802. Abner Jones, a Baptist preacher, was greatly disturbed in regards to such doctrines. He organized a church of some twenty-five members in Vermont, and later about six other congregations.

A third movement originated in Kentucky under the leadership of Barton W. Stone. He was a Presbyterian preacher. He was withdrawn from when he started preaching doctrines contrary to the confession of faith.

The fourth and most effective was in 1809 in Pennsylvania and Ohio under the leadership of Thomas and Alexander Campbell.

These men did not have the idea of beginning another church. Neither did they have the idea of reforming those things that existed, but they had the idea of restoring New Testament Christianity.

That is my plea today. That we be united, not upon what some man had to say, not upon a creed, not upon a council, but that we be united upon God's word. That we return to God's way. That we do Bible things Bible ways, and call Bible things by Bible names. Then and only then can we be united. Then and only then can we be acceptable in the sight of God Almighty.

Now as these men went out and preached, their plea was that all believers be one, that all return to God's way, that the name of Christ should be worn, and only His name, that only Jesus Christ be recognized as the head of the church, and their purpose simply was to save souls.

Let us suppose that baseball would suddenly cease to be played, and not a single game would be played anywhere for five hundred years. At the end of this period a man, rummaging around in an old attic, would find a copy of the baseball rule book. He would become interested, study this book, find eighteen men and boys, organize two teams, and explain the rules to them. Then they would get some equipment and begin to play ball, and again baseball would become the country's number one sport. Would this game be baseball? Of course it would, and yet, we couldn't possibly say that this man established baseball. We cannot possibly say that Campbell, Stone, and other men like them began the church of Christ, but they simply restored New Testament Christianity.

Today the church of Christ is the same in organization, the same in creed, the same in name, the same in doctrine, the same in practice, the same in worship as the church was in the first century.

You cannot find one thing that the Bible teaches that we do not teach. You cannot find one thing that we teach, that you cannot find in the pages of the Bible.

Now I have a statement here, (if I may have the lights off for just a moment please).

CHART No. 1

“If it is not identical in belief, government, and etc. with the primitive church, then it is not the Church of Christ”

Catholic Facts, P. 27

“If it is not identical in belief, government, and so on, with the primitive church, then it is not the church of Christ.” Now this is not what some preacher from the church of Christ had to say; this is taken from the “Catholic Facts,” page 27. This is what a Catholic had to say. Now notice, if it is not identical in belief, government, and so on, with the primitive church, then it is not the church of Christ. (You may turn the lights back on if you will please).

Now then, if there are two animals out here in the pasture, and they are identical, and one of them is a cow, then the other one is a cow. If one of them has horns, and the other one doesn't, then they are not identical. Now, if the church is not identical with that of the primitive church in organization, in doctrine, in practice, then it is not the church of Christ. The church of Christ is identical, and in just a few moments in my rebuttal I will show that the Roman Catholic Church is not identical to the New Testament church.

You've been a wonderful audience so far this evening, I appreciate this very good man who has showed such a wonderful attitude. He is my friend, and I am his.

MR. KIERAN'S REBUTTAL:

Well, Glen, it sure looks like I didn't make much of an impression on you, or I mean much of a dent, which both of us naturally expected, and neither of us are disappointed either. So far, so good. Thank God.

I don't have too much to say by way of rebuttal. One thing I find that's very striking, that among the scriptures quoted by Mr. Crowe, practically every one of these are an internal part of Catholic doctrine. And had I gone to the same length to prove a specific individual point of Catholic teaching, I would have used exactly the same scriptures.

A further thing I would like to point out is the observation that Mr. Crowe made about the development of the papacy, that the first Pope didn't arise until sometime in the six hundreds. I was born in Ireland in 1933. And in the year 432, some years after the time of our Lord's birth, but indeed many years before the year six hundred, and it is indeed a matter of historical record, St. Patrick was sent to Ireland as the first Christian Catholic missionary to that country, to knock those Irish savages into shape and this was done in the year 432 by Pope Celestine. This is an undisputed fact of history.

Further, in the support of the contention that St. Peter was the first Pope, and that the line of the papacy continues down to the present day, I would like to quote for the example, a great historian, "MacCauley." He wasn't a Catholic, and in many of his writings he is decidedly anti-Catholic, but he does list the entire papacy, all of which I often use, from St. Peter down to the Pope of his day, when MacCauley lived. There was an unusual thing about this great historian, that he could actually go through this very long list of names, a feat of memory that I owe him for. That he knew this list by heart. To my shame, I don't. I always have to refer to it because I cannot trust my memory past maybe Pope John, Pope Pius XII, those in whose day I personally lived.

Further, I would like to say that it is a matter of historical record, also, that the first deviations in Christianity did not come about in a manner in which Glen describes. Again, I say that we're diametrically different, and diametrically opposed. But I submit to any of you who is a good student of world history, that you will

find across the pages of history such heretics as Eutychus, such heretics as The Montanists, such heretics as The Manicheans, and you can multiply this number many times I am certain almost, and you'll find that these things, and these heresies, and these names are merely names of history. That the church which they fell from remains unchanged, has remained also inviolate, that the church, rather than fall away from the commission of the authority which is given to it by Christ, continued to increase and grow in its strength and also in its geographical divisions in the terrain which it covers.

Such a man as Martin Luther, such a man as Calvin and Zwingli, particularly for Luther, because of the influence which he wielded, do I particularly as a Catholic feel sorry. As a matter of fact, Luther, unfortunate man that he was, to me, he's a thorn in my side. He was a Catholic priest and instead of bringing about reformation, which I will not deny the church very definitely needed at that poor time in history, but I will say that he went about it very imprudently. That he was one of the immediate causes of a religious revolution and that he was responsible for contributing to this terrible situation that we, each and every one of us, Catholic, Jew, and Protestant, whatever we are, we are all inheritors of. This terrible scandal of Christianity, this shame, and the responsibility is laid to each of us, that we ourselves, every one of us, must try in some minute way to do something about it, to correct.

Glen further stated that the early documents of the church were admitted forgeries and that this was to be found in the Catholic Encyclopedia. But I will say one thing, I don't know of these references in the Catholic Encyclopedia. I do know that there were forgeries in documents and that these in their own value can be established beyond a question of doubt, but after this discussion is over I would like for him to give me them, he said he had them, and I personally would like to verify them.

And finally one last thing. The quotation which he gave from Catholic Facts. I'm not familiar with that particular book, however, that statement is very, very accurate. When a Catholic sets out to prove the doctrine which he believes; then this doctrine must be unquestionably capable of being established as first of all having its foundation founded in scripture, in the primitive church, in the tradition of the church and the church as it was in the first century,

the primitive church, and that it is identical, the same one. We must bear in mind that our reference before the time of the written word was a matter of tradition. There is one quotation that our blessed Lord makes by way of the apostles that I think is very important right now. When Christ was describing his church and teaching the apostles, giving them their instructions, he said, "I am with you all days to the Conformation of the world." To me, Jesus Christ is very much in his church, the Catholic Church. The Holy Spirit which he had promised is very evident in the manner in which the church is now being directed. What other organization or society that ever came across the face of the world that could possibly still be in existence considering all the worldly men that did get into high places of the church. If they had gotten into an insurance company or a large construction company, they would have wrecked the whole operation and it would be a matter of history.

To me, the external existence of the church is my motive for my faith. If you will pardon a play of word, it is a phenomenal phenomena. It was founded by Jesus Christ, our Lord and Savior, and he guaranteed that he would be in his church until the end of time. This church, which is the Catholic Church as it is known at this time, is the church which Jesus Christ founded.

Thank you.

MR. CROWE'S REBUTTAL:

I didn't say very much a little while ago in way of introduction. I was waiting until I came to my rebuttal, and let me say in the beginning that I am not opposed to Mr. Kieran or to his people. I look over the audience tonight and I see a number of people who I consider my friends that are members of the Roman Catholic Church. Some of the best friends that I have ever had were members of the Roman Catholic Church and as people, I love them. It isn't the people that I am opposed to, but I am opposed to their system of religion, and of course, they are opposed to my system of religion, and that is why we are here tonight — to discuss this difference. Nor to be angry or to try to hurt each other, but to try to discover together God's truth. Now I am sure that there are a number of people in the audience tonight who are Democrats. And I am sure that there are a number who are Republicans, and I am sure that you are friends. We can disagree without being disagreeable.

First of all, I would like to make mention of this series of forgeries that I mentioned in my affirmative and that Mr. Kieran asked for. If you will wait one second, please — I am a little bit unorganized here. Alright, in the second century we find the epistle of Barnabas was a forgery. *Catholic Encyclopedia*, Volume II, pages 299 and 300. In the fourth century — The Apostles Creed — *Catholic Encyclopedia*, Volume I, page 629. In the fourth century — Liberian catalog — *Catholic Encyclopedia*, Volume IV, page 782. And I have just a whole list here of others

Now another thing, in regard to the unity of the Catholic Church. In his affirmative tonight he stated that one way the Catholic Church could be proved to be the true New Testament church was by the unity of that church. I stand before you and tell you that there is not the unity in the Catholic Church that he would have you to believe. Notice this. The Great Western Schism, it lasted for about fifty years. Briefly it is as follows: Clement the 5th was a French archbishop before he was elected to be Pope. He moved the Pope's chair from Rome to France where it remained for seventy years. This is called the Babylonian captivity of the church. When Gregory the 2nd became Pope he decided to return the chair to Rome. When he did, the Italians demanded an Italian Pope. And on and on it went for a period of about fifty years.

Now he also based part of his argument on the supposed fact that Peter was the first Pope. He did not tell us a scripture for this, but I will tell you the one he would have used. Matthew 16:18. There in the King James Version, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The Greek of this passage of scripture is: "Thou art Peter, (Petros, masculine) and upon this rock (Petra, feminine) I will build my church." In substance, "Thou, Peter, art a rock, and upon your confession, as a ledge of rocks, I will build my church."

In Ephesians 2:19-20. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone." He did not say that the church was built upon Peter, but he said that the church was built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. The Apostle Paul stated in II Corinthians, chapter two and verse eleven, or I beg your pardon, II Corinthians eleven and verse five, that he was not a whit behind the chiefest apostle.

There is no scriptural proof that Peter was the bishop of the church at Rome. You cannot find anywhere in the pages of the Bible where Peter was ever in Rome. We do find the Apostle Paul writing to the church at Rome and he listed a large number of people there, but he never mentioned Peter. If Peter had been bishop of Rome and the visible head or the universal head of the church, surely Paul would have said something about him.

In the tenth chapter of the book of Acts, this is some time after the church had been established, that Peter came to the house of Cornelius and when Cornelius saw him, he ran to him and fell on his knees before Peter, but Peter said, "Get up, for I myself am only a man." Peter would not allow Cornelius to bow before him and yet today Pope Paul would expect that.

Peter always referred to himself as a servant and apostle of Jesus Christ. In Galatians 2:11, we find that the apostle Paul withstood Peter to the face because he was to be blamed. In I Corinthians 15:10, Paul labored more abundantly than the rest of the apostles. The Roman Catholics contend that Peter was the first Pope,

and that he reigned from A.D. 41 to 67. The church was founded about A.D. 33. What happened those first eight years?

In Matthew 8:14, Jesus came into Peter's house and saw his wife's mother lying, sick of a fever. Peter had a mother-in-law, a Pope cannot have a mother-in-law because he cannot have a wife. Now I have a mother in-law, and the way I got my mother-in-law was by marrying her daughter. I don't know of any other way a person can get a mother-in-law than by marrying the woman's daughter. Peter had a mother-in-law. Peter was married. Now a Pope cannot be married. In I Corinthians 9:5, "Have we not power to lead about a sister, a wife, as well as the other apostles, and as the brethren of the Lord, and Cephas?" Paul said that Cephas, or Peter, had a wife.

In the twentieth chapter of the book of Matthew, we find that the mother of Zebedee's children came to Him and desired a certain thing of Him. And Jesus said, "What is it?" And she said that when thou come into thy kingdom, grant that these nay two sons, may be able to sit, one on thy right hand and, one on the left. And the apostles were angry at them, but Jesus said that they were thinking as the Gentiles think. They like to exercise authority and dominion over other people, but among you it shall not be so, "But whosoever will be your servant, let him be your master, and whosoever will be great among you, let him be your servant."

Now in regards to the list of popes, he contends that there is a faithful history of the popes from Peter to this day. Now this is something that I am very concerned about. We find that in the Catholic books, not in protestant or the church of Christ, but in the Catholic books, that they make different statements as to the number of popes that they have had. They range from 260 to 274. That is a difference of fourteen. The *QUESTION BOX*, this is a Catholic book, 1913 edition, page 148, says that there were 258 popes. *Campaigners' Handbook*, page 135, says that there were 261 popes. And the *National Catholic Almanac*, a 1943 edition, page 34, says that there were 262 popes. Cardinal Wiseman in his recollection of the last four popes, page 43, says there are 263 popes. *CATHOLIC FACTS*, page 30, says that there are 266 popes. *History of the Church of God*, page 715, says there are 267 popes. Now then; if there is a faithful record of the popes, how is it that they don't know how many they have?

Now notice again, (turns off the lights please). Now we notice this.

CHART No. 1

“If it is not identical in belief, government, etc., with the primitive Church, then it is not the Church of Christ.” (*Catholic Facts*, 27).

Now if it isn't identical in belief, government, etc., with the primitive church, then it is not the church of Christ. Now let's take just one minute and see if the Catholic Church is identical to the primitive church. First of all, let's notice some things that have been changed. Now we noticed a little while ago that if something is identical, then they are just alike. If there are two cows in the pasture, and one of them has horns, the other one doesn't, they are not identical.

CHART No. A

Some things the Catholic Church has changed:

NAME

CREED

ORGANIZATION

PREACHERS

LORD'S SUPPER WORSHIP TIME

CLOTHES

AUTHORITY

CONFESSION

Now then, we find this in the scriptures. In Romans, chapter sixteen and verse sixteen, the church is referred to as “The churches of Christ;” in Acts, chapter twenty and verse twenty-eight, it is called “The church of God;” Hebrews 12:23, “The church of the firstborn;” in I Timothy 3:12, it is called the “House of God;” in Revelation 21:2, it is called the “Bride of Christ.” Now the Catholic Church has changed the name. You don't read anything about a Catholic Church in the pages of the Bible.

We find that the creed has also been changed. In II Timothy, chapter three and verse sixteen, the apostle Paul said, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good

works.” In Galatians, chapter one, verses six through eight, the apostle Paul said, “Though we or an angel from heaven preach any other gospel unto you than that which we have preached to you, let him be accursed.” What was the creed of the early church? It was the words of the apostles. And what did the apostles do? They said that they wrote them down so that people may know. But the Catholic Church has the Bible, plus tradition, plus the Pope. The creed has been changed.

The organization has also been changed. In Titus chapter one, verses five through nine, Paul told Titus, “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” Elders or pastors or bishops — these terms are used interchangeable. They were the overseers of the local congregation. We find no organization in the Bible larger than the local congregation. But the Catholic Church has changed that organization. They have a Pope. You can’t read anything about a Pope in the pages of the New Testament. It just isn’t there.

Now again, we find that the preachers have been changed. In II Timothy chapter four, and verse two, Paul told Timothy to “preach the word.” In Acts 20:28, the elders were to oversee. But this has been changed. The preachers have been made pastors. This is also true among many of the denominations today, and it is also true in many congregations of the church of Christ.

The Lord’s Supper has been changed. In Acts 20:7, “Upon the first day of the week, the disciples came together to break bread.” This was the time, the first day of the week. The Catholics have changed that. It is every day, holy days. In Matthew 26:28, Jesus said, “This is my body, this is my blood.” But at this time Jesus had not been crucified and his blood was still in his veins and he was still in the body. Thus the bread and the wine did not become blood and flesh, but it represented the body and blood of Christ. This has been changed. The Catholics claim that it literally becomes flesh and blood.

Notice this statement taken from a Catholic book. “*The Teachings of the Catholic Church*,” volume II, page 87, “Holy Mother church, knowing her authority in the administration of the sacraments; although the use of both the fruit of the vine and the bread has from the beginning of the Christian religion not been infre-

quent, yet that custom having in the progress of time been widely changed by just reason to communion of one kind, and decreed that it was to be held as law.” Now they said, I did not say it, they said it, the Catholics said it, that in the beginning they did partake of the bread and the wine, but now Mr. Kieran will drink the wine and the one who is partaking of the Lord’s Supper eats the bread.

The worship has been changed. And the clothes have been changed. Now notice, “During the first four or five centuries the dress of clergy, did not differ from that of laity, in form or color, but only, if at all, in modesty and simplicity.” This is from the *General Legislation of the New Code*, page 290. Now this is a Catholic book. Now notice again, “It is a grave sin to give communion without clerical dress.” *General Legislation on the Sacraments*, 157 and 158. Now who made this law? The Pope made it. Was it the law of Christ? No, they said it was not, therefore, it has been changed.

Authority has been changed; the confession has been changed. In James, chapter five and verse sixteen, James says, “Confess your faults one to another; and pray one for another that ye might be healed. The effectual fervent prayer of a righteous man availeth much.” New Testament Christians were to confess their faults one to another. In the Catholic Church they confess their faults to a priest.

Now again I want us to notice some things in the Catholic Church that are not in the Bible, and I mean Catholic Bible. I have one here and these things cannot be found in the pages of the Catholic Bible.

CHART No. 3-30

Things in the Catholic Church that are not in the Bible:

POPE

MONK

MASS

CANON

LENT

ROSARY

ASHES

TONSURE

PURGATORY
 CARDINAL
 NUN
 MORTAL SIN
 DOGMA
 CRUCIFIX
 RELICS
 MISSAL
 AVE MARIA
 ARCHBISHOP
 LIMBO
 CLERGY
 HOLY WATER
 GOOD FRIDAY
 EXTREME UNCTION
 PALM LEAVES
 CONFIRMATION

You cannot read about a Pope, a cardinal, an archbishop, a monk, a nun, a limbo, a mass, a mortal sin, clergy, dogma, holy water, lent, crucifix, Good Friday, rosary, extreme unction, ashes, palm leaves, and what have you. These things are in the Catholic Church. You cannot read about them in the pages of the New Testament, not even in the Catholic Bible.

Now what did they say? Let us note, “If it is not identical in belief, government, and so on, with the primitive church, then it is not the Church of Christ.”

Let’s notice again.

CHART No. A-32

CATHOLIC CHURCH	CATHOLIC BIBLE
1. Call priest father,	1. Call no man father. Matt. 23:9.
2. Purgatory.	2. After death cannot be helped. Luke 16.
3. Peter was superior,	3. Apostles were equal. Matt. 20; Eph. 2:19-20.
4. Church built on Peter.	4. Church built on Christ. Matt. 16:18.

5. Saints — Inhabitants of Heaven.	5. All Christians — Saints. Rom. 1:7, I Cot. 1:2.
6. Authority — The Bible plus Tradition.	6. Authority — The Bible. II Tim. 3:16-17.
7. Sprinkle or pour.	7. Buried in Baptism. Rom. 6:16.
8. Baptize infants.	8. Baptize believers. Mark 16:15-16.
9. Mass — Every day.	9. Lord's Supper 1st day of week. Acts 20:7.
10. Confess to priest.	10. Confess faults to one another, James 5.

Here on this chart, on one side I have the Catholic Bible, on the other side I have the Catholic Church. Matthew twenty-three and verse nine, says, "Call no man father." Now this isn't a protestant Bible, this is a Catholic Bible. Call no man father, but the Catholic Church says call the priest father.

And again the Catholic Bible, after death cannot be helped. According to the sixteenth chapter of the book of Luke, there we find that there was a certain rich man and there was a Lazarus, and they died. The rich man went to one place and the poor man went to another. And the rich man, this was after death, he looked afar off and he saw Abraham with Lazarus in his bosom. And he cried out, "Father Abraham have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am being tormented in this flame."

You know what Abraham said; "Son, between you and us there's a great gulf fixed so that they which would pass from us to you cannot, neither can they that would pass from you to us." There is then the great gulf. Once you get there, it is forever. But the Catholic Church teaches that there is a purgatory. This is the place that when a man dies who is not so good, that he goes and there he is punished for a while. That he can be helped by the prayers of a saint, and that he can then be made to live in heaven with God.

Again you find the Catholic Bible teaches that the apostles were equal. In Matthew chapter twenty, Jesus told the apostles, "But among you it shall not be so, but whosoever shall be greatest

among you, let him be your servant; and whosoever shall be your servant, let him be your greatest.” The Catholic Bible teaches in Ephesians chapter two, verses nineteen and twenty, that the apostles were equal, the church was built upon the foundation of the apostles and prophets, Jesus Christ, himself, being the chief cornerstone.

Now we also find that the church was built upon Christ; Matthew chapter sixteen and verse eighteen. There Jesus said, “I say unto thee that thou art Peter, and upon this rock I will build my Church and the gates of hell shall not prevail against it.” This Peter and this rock are not the same gender in the Greek language, but one is masculine, the other is feminine. It would be equal to say that thou Peter are a rock, and upon this ledge of rocks I will build my church. It would be identical to walk up to someone and say, “What a beautiful baby boy; what is her name?” It doesn’t make sense — no. Upon this rock I will build my church. Peter had just confessed, “Thou art the Christ, the Son of the living God.” Thou art the Christ, the son of the living God. Jesus said, “Upon this rock I will build my church,” and, therefore, the church was not built on Peter. Now, according to the Catholic Church, the church was built upon Peter.

You find that in the Bible all Christians were called saints. In Roman chapter one, verse seven; I Corinthians chapter one, verse two, and in a number of places that Christians were called saints. The word saint means to be sanctified or set apart, to be cleansed. But according to the Catholic Church, a saint is an inhabitant of heaven. He is one who has gone to purgatory and had all of his sins burned away and now he’s in Heaven, he’s perfect. This is a saint. But according to the Bible every Christian is a saint.

And then according to the Roman Catholic Bible, the authority is the Bible. If Timothy 3:16, “All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof.” Don’t need anything else. But the Catholic Church says that you must have tradition.

The Catholic Bible says buried in baptism; the Catholic Church says sprinkled or poured.

The Catholic Bible says baptize believers, The Catholic Church baptize infants.

The Bible says the Lord's Supper shall be partaken of upon the first day of the week, and the Catholic Church—mass an everyday affair.

And then the people were to confess their faults one to another; and the Catholic church, confess your faults to a priest. (You may turn the lights back on if you wish).

I thank you very much.

Q & A

MODERATOR:

Now we come to the question and answer period, and as we said at the outset, if you have a question and you've written it out, you can hold up your hand and someone will bring it up and we'll read it. You can address whichever speaker you wish.

With the Bible, Why Need Papal Pronouncements?

To the priest. "This question is asked in three parts. First, do you accept the Bible, the Catholic version if you please, as being the authoritative, inspired word of God? Second, do you accept the pronouncements by the Pope, ex-cathedra, as being authoritative and binding on the people? Third, in the light of what Paul said in II Timothy 3:16, please read; What would be the value of papal pronouncements and traditions since the word of God furnishes the man of God with what he needs to be perfect, is furnished unto every good work?"

MR. KIERAN'S ANSWER:

Part one, "Do I accept the Bible, Catholic version if you please, as being authoritative, inspired word of God?" Very emphatically, yes. The Greek word that the Catholic Church uses in our study of theology to describe this doctrine of divine inspiration is, "theopneustia", which means God-breathed, and that in some manner God did inspire and move the writers of both the Old and the New Testament to commit to writing those things, and those things only, which he wished committed. This is very, very briefly what the doctrine of the Catholic Church is in regard to inspiration.

"Secondly, do you accept pronouncements by the Pope, ex-cathedra, as being authoritative and binding on God's people?" I accept the papal pronouncements of the Pope. These pronouncements specifically which are ex-cathedra, that is to say pronouncements by the Holy father which are made about the matter of faith and morals only, and I accept these as being infallible. If the Holy father wants to tell me who is going to win the Kentucky Derby or the Grand National entree next year, he may do so, but I'll assure you that I'm going to follow my fancy.

In light of what Paul says in II Timothy — forgive me for taking time to look this up, the questioner would like for me to answer it for him. Would you find second Timothy for me, please, (handing the Bible to his helper) and I'll take the next part, oh, it is the last part; what would be the value of papal pronouncements and traditions since the word of God furnishes the man of God with what he needs to be perfect, furnished unto every good work? This is signed, Roger Todd. Well, I would like to add this, that if you're—I don't think it's absolutely necessary to read the second epistle of Timothy, if you bear in mind that the concluding verses of St. John's gospel and if you will recall exactly what St. John states there very definitely, many other things did Jesus of Nazareth do which things if they were really written down the world itself would not contain all the volumes which would be written. This is not a verbatim quote, but in substance this is what St. John says. This question is addressed to the priest, but if Glen would like to make any comments on it, I would be glad for him to do so.

MR. CROWE'S ANSWER:

I would like to go ahead and complete the statement that you started to make, the scripture that you started to read in John where John said, "Many other things Jesus did in the presence of his disciples which are not written in this book," but then he goes ahead to say, "But these are written that ye may believe that Jesus is the Christ the Son of God." Yes, many other things Jesus did that were not written, but he said these things were written that ye may believe. These things were sufficient.

Number one, "Do you accept the Bible, Catholic version if you please, as being the authentic, inspired word of God?" As far as the Catholic Bible is concerned, the New Testament, there is very little difference. Just a little difference in a few interpretations. I do accept the Bible as the inspired word of God. My motto is, "Where the Bible speaks, I will speak, and where the Bible is silent, I will be silent."

Do you accept, and I can't make that word out, but the Pope when he speaks ex-cathedra as being binding on God's people, and of course not, I do not. He, no doubt, is a great man. I respect him as a man, but I do not show any more respect to Pope Paul and Pope John than I show to any of you.

The question there, was the Pope infallible, and he made the statement that when the Pope speaks ex-cathedra, I hope I'm pronouncing that correctly, that is when he's sitting in the right chair, that he's infallible. By this I mean that when he is interpreting matters of faith and morals. Now I want you to notice something. *The Catholic Encyclopedia*, page 677, says this, "The Pope in himself is subject to err like other men. His infallibility comes from the spirit of God which on certain occasions protects him from error in faith and morals. He has no infallibility in merely historical or scientific questions. Even in matters of faith and morals he has no inspiration and must use the same means of theology and antiquity open to other men. He may err as a private doctor, nor is any immunity from error pertaining to the books which he may write and publish. Even when he speaks with the apostolic authority, he may err."

Now again, the *Catholic Commentary*, page 59, "The number of texts infallibly interpreted by the church is small. It is estimated, indeed, that the total of such texts is under twenty." Now I believe that if they made twenty mistakes, they can make more.

MODERATOR:

I should say that we have a handful of questions that would probably take us until morning, and that's one reason that we decided to limit the question and answer period to twenty minutes, and of course, our time is rapidly getting away.

The Ten Commandments?

Here is one that is evidently addressed to Glen Crowe. "Do you obey the Ten Commandments as laid down in the Old Testament?" I don't believe that it states that it's for him, but I believe that I'll let him answer it.

MR. CROWE'S ANSWER:

The Old Testament is the truth. Every word of the Old Testament is the truth. In Romans, chapter fifteen, verse four, the apostle Paul said, "Whatsoever things were written afore-time were written for our learning, that we through patience and comfort of the scriptures might have hope."

The Old Testament according to Galatians, chapter three, was a schoolmaster to bring us unto Christ. It was not the law for the Christians, but it was the law for the people who lived before Christ. I may use this illustration: thirty years ago there was a sign up by the road that said speed limit twenty miles an hour. Now there's a sign that says, speed limit seventy miles an hour. One of them was a law for people who lived several years ago, the other is a law for people today. So was the Old Testament a law for the people who lived before Christ; the New Testament a law for the people who lived after Christ.

If the Old Testament is a law for people that live today, then we could have as many wives as we want. Solomon had, I believe, about a thousand in all, wives and concubines, and David had more than one wife. There was the burning of incense on the altar, the offering of animal sacrifice, and a number of things in the Old Testament that the people of the Old Law did that we cannot do.

Now the Ten Commandments are found in the twentieth chapter of the book of Exodus. They begin with verse one and go through about verse nineteen. And of these Ten Commandments, we find nine of them are binding in the New Testament, one of them is not. That is, "Remember the Sabbath day to keep it holy; six days shall thou do all thy work, but the seventh is the Sabbath of the Lord, and in it thou shall not do any work, thou nor thy son nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days God created the heavens and the earth, the sea, and all that in them is and rested the seventh day, wherefore, the Lord blessed the seventh day and hallowed it."

Now then, under the law of Christ we do not find the people commanded to observe the Sabbath day. We find, rather, the first day of the week. John said, "I was in the spirit on the Lord's day." Jesus was resurrected from the grave on the first day of the week. Acts 20:7, "Upon the first day of the week the disciples came together to break bread." Nine of the Ten Commandments are found in the New Testament; them I obey. One of them was done away with at the death of Christ on the cross, that was the Sabbath day. The day was changed to the first day of the week. We meet upon the first day of the week and worship God. Mr. Kieran?

MR. KIERAN'S ANSWER:

Well, unquestionably I am Catholic and in common with all Catholics I obey the Ten Commandments. I agree perfectly with Glen that in the primitive Christian community the Sabbath day, the day of worship of the Lord was transferred from Saturday to Sunday. This was not as Christ said to destroy the old law. He, himself, said that he had come not to destroy, but to fulfill. It is a peculiar thing, I think, that although all Christians are in unison with one or two exceptions about the fact that we worship God in a particular way and we rest on Sunday. Yet I, myself, have never come across any historical reference to this either in ecclesiastical writings or in profane writings, such as the official documents of Josephus, or other historians. There may well be, but I've never come across them.

If I may say something without meaning offense to anybody, least of all to anybody here, I think if there's one difference between the Catholic Church, and so many others, particularly with the Episcopal church, it is why the Episcopal Church is not identified with us because of the strictness with which the Catholic Church interprets the Ten Commandments and any Episcopal minister that I have spoken to, they themselves, they just find the Ten Commandments so strictly interpreted as being a little bit hard to chew. But as regards to our acceptance of them and our obedience to them as being clear in conscience, emphatically, yes.

Why Wasn't Peter Infallible?

MODERATOR:

Now we have only five more minutes, and I'll read a question here that's addressed to the priest. "If Peter was the first Pope, and the Pope is religiously infallible, why did Paul rebuke him? He had already supposedly become the Pope, Gal. 2:1."

MR. KIERAN'S ANSWER:

Peter was, I submit to you, as was verified by the Acts of the Apostles, he was in fact the first Pope. If you will recall the terrific argument, discussion, dissertation, or whatever you want to call it, in the primitive church regarding the right of circumcision, when the apostles were concerned about just exactly how much was to be kept, how much was to be retained, and how much was to mark

the division to show that this was the new revelation given by Christ. The New official religion which was now acceptable by God. You will recall how they took themselves to Jerusalem, they gathered together, they came in from the various country regions which there were, and Peter presided over it.

Now as to why Paul rebuked Peter, and this does not undermine in any way the claim of the church that St. Peter and all his successors are infallible. You'll find as you read through the pages of history that St. Peter also rebukes Paul, that he talks, and I quote rather loosely, about Paul writing many things that are difficult to understand. Now St. Peter wasn't denying any of these writings that Paul did, but he warned people to take them carefully and have them explained to them. The things which Paul rebuked Peter about were not so much with regard to document of papal infallible statements of which St. Peter made precious few, but rather with regard to matters of policy.

And in looking at the primitive church we see that it was primitive, that it was not organized as it is now. And I'm sure that even the present day, that if one goes to Rome, like during the last session of the Vatican council, you'll be positively amazed by the amount of open discussion, the criticism of the way in which the church is actually being governed, the way in which the missionary efforts are being carried out, and the insistence of so many bishops upon the need for bringing itself up to the twentieth century. Not to lose anything of what the church has already gotten, but really to maintain this, and at least to bring it this much into line. And talk to any observers or read TIME magazine, which certainly I think is impartial as regards to the Catholic Church, and this is a good guide for anyone to get an intelligent, understanding of what is really going on. If Glen wants to say anything further.

MR. CROWE'S ANSWER:

In Acts, Chapter ten, Peter came to the house of Cornelius; Cornelius bowed himself on the ground before Peter and Peter said, "Get up, for I myself am only a man." That's why Paul rebuked him; because Peter was only a man and just like all men, he made a mistake.

The apostle Paul stated in 2 Corinthians, chapter eleven, verse twenty-eight, that he had the care of all the churches. Now if Peter

was the Pope, why did Paul have the care of all the churches. I Corinthians, chapter fifteen, verse ten, Paul said that he labored more abundantly than them all, You know Paul was much more qualified to be a Pope and actually, I believe I can take the scriptures and come nearer proving that Paul was a Pope than that Peter was, But Paul rebuked Peter because Peter was only a man and he made a mistake, he did wrong, Paul rebuked him for it just like he would have any other man.

MODERATOR:

Now this takes up our time, and I'm sure that you're tired. I want to say again that I expected the behavior to be perfect, and it has been, and I want to thank you for it. We don't want to do anything at any time that we'll be ashamed of, or that our children would be ashamed of I'm just hoping that next Monday night we can have even a larger crowd and have just as fine behavior and that throughout the future we can have many such meetings as this tonight, not only with the Catholics, but with anybody who wants to discuss religion.

Now we have a meeting going on at the church of Christ, and we'll take this opportunity to announce that and invite you to be present with us throughout next Sunday night, and then, of course, on Monday night we'll have another discussion like the one tonight. We're going to ask you to stand, and Bro. Reece will kindly offer the benediction. (prayer)

THE SECOND NIGHT

MR. KENNETH CORREY (Introduction)

We welcome you to Spearman and invite you to see some of the things that Spearman has to offer. Many have worked hard to make Spearman a better place to call home, and if you could, we would like for you to enjoy some of the things in Spearman while you are here.

Tonight is our second meeting on this discussion and since there are a number of you that were not with us last week, we want to remind you of the type of meeting this is. Each speaker will be allowed 20 minutes in which he will be allowed to discuss the question, and then each speaker will be allowed 20 minutes to answer the other speaker. After the conclusion, there will be a 20 minute question-and-answer period in which written questions will be accepted from the audience and will be read by me. You will ask the question to one or the other of the speakers, and they will be allowed three minutes each to answer it. We probably will not have time to read and answer all the questions, but we will answer as many as possible. If I may at this time, I would like to read a poem that was written by a woman from Spearman.

“Pierce the darkness of my heart, Lord,
With a spear of sudden light,
And let me see the way, Lord,
Through the darkness of the night.
Cast a shaft into my Soul, Lord,
With a brand of flaming fire.
Cleanse me of wrongful ways, Lord,
Fill me with desires.
Desires to follow thee my Lord,
With courage and with might.
Place a lantern in my hand,
Be my eternal light.”

I would like to mention that with the crowd being as large as it is, we ask your kind attention so that others may hear also.

After the conclusion of the meeting there will be a traffic problem so we ask you to leave in an orderly manner, if possible, and one of our local cafes at the Plains Shopping Center on the South Borger Highway has agreed to stay open tonight, and they will have extra help so those of you who are out of town may get something to eat, or coffee, before you begin your trip home.

Our speakers tonight — Our first speaker is Glen Crowe, Minister of the church of Christ of Spearman. Our second speaker is Father Edward Kieran, the priest of the Roman Catholic Church. With Father Kieran tonight is Father Lench, who is now of Dalhart, but who used to live in Spearman. And with Glen Crowe is O.C. Lambert of Alabama.

If I may, I would like to read the proposition for discussion.

“RESOLVED that the Roman Catholic Church as it is known today is the true church, and that it was built by Christ.” The affirmative on this will be Father Kieran, and the negative will be Glen Crowe.

“RESOLVED, that the church of Christ, as it is known today, is the true church and that it is the church that was built by Christ.” The affirmative on this will be Glen Crowe, and the negative will be Father Edward Kieran.

At this time, I will introduce the first speaker — Glen Crowe.

GLEN CROWE'S FIRST AFFIRMATIVE:

Brothers and sisters in Christ, ladies and gentlemen, moderators, and honorable opponent:

Once again I am very happy that Mr. Kieran and I can come here before you and discuss our difference in religion. I am happy that we can disagree without being disagreeable. I have discussed my religious difference with a lot of people, but I have never found a man that was more honorable, or nicer and kinder than Mr. Kieran. We are not enemies, we are friends, and we are here to discuss our religious differences on a friendly basis. I certainly am not opposed to him, but I am opposed to his system of religion.

Now, in my first speech tonight, I affirm the proposition that the church of Christ as it is known today is the church that was built by Christ, and that it is the true church. By the term, church of Christ, I do not mean a denomination. We as members of the church of Christ deny that we are a denomination or a sect. Neither are we Jew, Catholic, nor Protestant. We are a group of people who believe in Jesus Christ, and observe his teachings and the teachings of his apostles. We believe that anyone who will study his Bible and obey the things written therein is a Christian, and as a Christian, a member of the Lord's church.

Last Monday night we noted that the church was established by Jesus Christ about A.D. 33 in the cry of Jerusalem. We also noted that the apostles warned that there would be a falling away.

In Acts, chapter 20, verses 28 to 30, the Apostle Paul in writing to a group of elders said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Again in II Timothy, chapter 4, verses 1 through 5: "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his Kingdom.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their

own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables.”

Now these are just a few of the many scriptures that warn of a falling away.

We then took a look at history and found that the falling away came gradually during the first five or six hundred years after the establishment of the church. The Apostasy reached its climax during the crime and corruptions of the Dark Ages and in the latter part of the 1400's and the early 1500's the Reformation began. And then at a later date, a Restoration to New Testament Christianity began.

Now today in this world of division and confusion, one will ask, “How can I know what is right and what is wrong?” Well, how can you tell whether a tree is an apple tree or a peach tree? If a tree has apples on it, you know it is an apple tree, and if it has peaches on it, you know it is a peach tree. You can tell what kind of tree it is by the kind of fruit it bears. You can know whether a church is right, or whether it is wrong by its teachings. Name any church that you want to, list their teachings, names, and organizations. Is it identical to the primitive church? If it is, then it is the true church. But if it is not, then it is wrong and God will have nothing to do with it.

If you will turn the lights off, please.

CHART No. 1

“If it is not identical in belief, government, etc., with the primitive church, then it is not the church of Christ.”

This is taken from *Catholic Facts*, Page 27.

Now if it is not identical in belief and in government, etc., with the primitive church, then it is not the church of Christ. I affirm that the church of Christ as it is known today is the true church and that it is the church that was built by Christ because it is identical in belief, in government, and so forth to the primitive church. The early church had only the words of the Apostles as their guide. In Galatians 1, verses 6 through 8, the Apostle Paul in speaking to the church at Galatia said, though we or an angel from heaven preach any other gospel unto you than that which we have preached unto

you, let him be accursed. Now, if an angel from heaven should come and preach something that we haven't preached, let him be accursed. We find that the Apostle Paul said that they wrote down the things that were revealed. In Ephesians, Chapter 3, verses 3 and 4, "How that by revelation he has made known unto me the mystery as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ." Now Paul said that it was revealed unto him, and that he wrote it down, and that we could read it, and understand his knowledge in the mystery of Christ.

In II Timothy, Chapter 3, verses 15 through 17, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly or completely furnished unto all good works." Now then the scriptures are inspired by God, and are profitable for doctrine. They will make a man perfect furnished completely unto all good works.

The early church had only the apostles as their guide. No authority but the words they spoke. The apostles wrote this down, and thus today we have it in the form of the Bible.

Now then, you will notice here, (points to the chart).

CHART No. 5

NO RECORD OF EARLY TIMES EXCEPT THE BIBLE

"The sources from which the historian must reconstruct the story of the primitive church, are from the point of view of his task, far from ideal. There are no diaries, memoirs, or correspondence of the chief actors, no dossiers of official papers, no systematically filed records, certificates, and statistics. There are the summary lives of Our Lord we call the Gospels. There are letters from various Apostles to different communities of believers, and, in the next two centuries, a none too voluminous collection of polemical, apologetical, and expository writings. But nowhere save in the Acts of the Apostles,

is there, for nearly three hundred years, anything that can be called a contemporary historical record. The precious facts, very often, are no more than the carefully gleaned *obiter dicta* of the theologian and the controversialist, of the unbelievers and the heretic too, no less than of the Catholic writer.” (*Popular History of the Church*, Hughes, 2, 3).

This is from the *Popular History of the Church*, by Hughes, Pages 2 and 3. Now this is a Catholic book, Catholic authority, and they themselves admit that there is nothing, except the Acts of the Apostles that give a history of the early church.

Now many documents are in the world today and they are used to try to prove that there is a history from Peter on down to this present day in the line of popes. But now notice.

CHART No. 6

FALSE DOCUMENTS SUBSTITUTED
FOR GENUINE:

“Substituting of false documents and tampering with genuine ones was quite a trade in the Middle Ages.” (*Cath. Ency.*, VI, 136).

“the distorted and legendary view the Middle Ages had of ecclesiastical antiquity,” (*Cath. Ency.*)

“Writers of the fourth century were prone to describe many practices (i.e., The Lenten East of Forty Days) as apostolic institutions which certainly had no claim to be so regarded,” *Catholic Encyclopedia*, III, Page 484.

And then again,

CHART No. 7

LIBER PONTIFICAL IS BASED
ON FORGERIES UNRELIABLE:

“took over” Liberian Catalogue and used Clementine Recognitions, both acknowledged forgeries. “But the chronology of these bishops of Rome cannot be determined with any degree of exactitude by the help of authorities today,” *Catholic Encyclopedia*, VII, Page 593.

Of Urban I: His very existence is improbable, *Catholic Encyclopedia*, XV, Page 209.

Of Eutychian (another supposed Pope): “We know of no detail of his pontificate,” *Catholic Encyclopedia*, V, Page 639.

Eutychian's immediate successor: “Nothing whatever is known of his life,” *Catholic Encyclopedia*, III, Page 114.

And then again,

CHART No. 8

FALSE DECRETALLS OF ISADORE A FORGERY

“In an age of great ignorance, when criticism was neither in favor nor provided with means, is it not wonderful that this collection which invested with the spurious authority of recorded decisions a system of things existing traditionally indeed, but liable to constant opposition, passed speedily into general recognition and acceptance. Six centuries passed before it was discovered that the Pseudo-Isadorean or False Decretals as they are now called, were to a great extent a forgery,” (*Catholic Dictionary*, 105).

“The purpose of the compiler., to secure the authority of the Roman Pontiff over particular synods, and to defend the hierarchy in all its degrees,” (Augustine, I, 25).

CHART No. 9

LORETTO “TRADITION” APPROVED BY MANY POPES — “THE TRADITION IS MISTAKEN”

“The tradition was approved by many Popes and many saints and many miracles are recorded as having taken place there. Most recent research shows that the tradition is mistaken and rests upon some unexplained misunderstanding,” (The Question Box column in *Our Sunday Visitor*).

HOLY GHOST GUIDES POPE TO MAKE MISTAKE!

“It is true that the Church’s leaders may make a mistake in placing a book upon the index, but the one mistake in the condemnation of Copernicus and Galilee is a clear testimony of the guidance of the Holy Ghost, even when the Church is given a non-infallible decision,” (*Question Box*, 207).

Now these are statements; turn the lights back on, please, that are taken from the Catholic books that admit that there is no history, no systematic-filled records, nothing to tell about the early days of the church except the Acts of the Apostles, and many of the so called histories and the traditions that have been used are admitted to be forged.

Now the early church had only the words of the Apostles and today the church has only the Bible. You can take the Bible plus the *Book of Mormon* and it will make a Mormon, or you take the Bible plus this little book (holding the *Discipline of the Methodist Church*) and it will make a Methodist, or you can take the Bible and this little book, (holding the *Confession of Faith*) and it will make a Presbyterian, and you can take the Bible and this little book, (holding the standard manual for the Baptist church) and that will make a Baptist. You can take the Bible plus the Canon and tradition and it will make a Catholic; but my friend, when you take only the Bible, it will make a Christian and nothing more. We have only the Bible as our guide. It doesn't matter what I think, or what Mr. Kieran thinks, or what Brother Lambert thinks, but what does the Bible say. It doesn't matter how many years a person may have had in theology, how many years he has had in philosophy, but what does the Bible say?

The early church taught that for a person to become a Christian that they were to believe that Jesus was the Christ, the Son of God. Hebrews 11:6, “But without faith it is impossible to please God, for he that cometh to him must believe that he is and that he is a rewarder of them that diligently seek him.”

Then in Luke 13 and verse 3, “I tell you, nay, except ye repent, ye shall all likewise perish.”

Romans 10, verses 9 and 10, “For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.”

I Peter 3:21, “The like figure whereunto even baptism doth also now save us.”

In the second Chapter of Acts, the day that the church began, we find that Peter and the rest of the apostles had preached to the people and told them how that they had taken the Christ and had crucified him, and how that God had raised him from the dead, and when they heard this, they cried out to them, men and brethren what shall we do. Peter told them to repent and to be baptized every one of them in the name of Jesus Christ for the remission of their sins, and ye shall receive the gift of the Holy Ghost. Verse 47 says that the Lord added to the church daily such as should be saved.

What did the people do on that day? They repented and they were baptized for the remission of their sins, and the Lord added them to the church.

Now the Lord is still in business, and if the Lord added those people to the church, then today he will add people to his church when they will repent of their sins and be baptized for the remission of their sins.

We are identical to the primitive church in the plan of salvation, and then again, we are identical to the primitive church in organization. Look your Bible through from one end to the other and you will not find any organization larger than the local congregation. In each local congregation there were two or more men that met certain qualifications that served as elders, or other terms that were given to them were bishops, pastors, and shepherds, and presbyters.

In Titus, Chapter 1, beginning with verse 5, Paul told Titus, “For this cause left I thee in Crete that thou should set in order the things that are wanting, (or the things that are lacking) and ordain elders in every city as I had appointed thee. If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly, for a bishop must be blameless as the steward of God, not self-willed, not soon angry . . . “and he goes ahead and names the qualifications that these men must meet to be an elder.

Then in I Timothy 3:1-7, Paul said, "This is a true saying, if a man desires the office of a bishop, he desires a good work, a bishop then must be blameless, the husband of one wife."

Now this was the only organization that the New Testament church had. Each congregation had a plurality of men that met certain qualifications that served as elders, or bishops, or presbyters, or overseers of that local congregation. They had no authority outside of that local congregation, and in order for this man to be a bishop he had to be married, married only once, having faithful children. Under the elders were deacons, teachers, and all Christians. This is the only organization that you can read about in the Bible.

We are identical to the early church in name. Look the Bible through and you will see that the early church always wore the name that showed God as its owner. The church of Christ, Romans 16:16; the church of God, Acts 20:28; the house of God, the bride of Christ. The members of that church were called Christians. They were called saints, they were called his disciples. We are identical to the primitive church in name.

We are identical to the primitive church in worship. In Acts 20:7, "Upon the first day of the week, the disciples came together to break bread. Paul preached unto them ready to depart on the morrow and continued his speech until midnight."

Upon the first day of the week, the disciples came together to partake of the Lord's Supper. We find that Paul preached unto them ready to depart on the morrow and he continued his speech until midnight. Then we find in Ephesians 5 and verse 19, "Speaking to yourself in psalms, and hymns, and spiritual songs, singing making melody in your hearts to the Lord."

In Colossians 3:16, "Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another in psalms and hymns and spiritual song, singing with grace in your hearts to the Lord."

Singing, the church met, they partook of the Lord's Supper, they did sing praise to God, and then the church at Thessalonica was commanded to pray without ceasing. We are identical in worship to the primitive church.

We find that the early church did immerse for baptism. In Acts, the 8th Chapter, we find Phillip and the eunuch riding along and

Philip preached unto him Jesus, and as they went on their way they came unto a certain water, and the eunuch said here is water, what doth hinder me from being baptized? Philip answered and said, if thou believeth thou mayest. He answered and said; I believe that Jesus is the Christ, the Son of God. They both went down into the water and they both came up out of the water, Philip baptizing the eunuch.

In Romans, Chapter 6, verses 1 through 6, we are told that we are buried with him in baptism, that like Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life.

Now then, “if it is not identical in government, belief, etc., with the primitive church, then it is not the church of Christ.”

Now, if there are two animals out here and one of them is a cow, then the other one is a cow. If one of them has horns and the other does not, then they are not identical.

Now then, I affirm that the church of Christ as it is known today is the church that was built by Christ and that it is the true church because it is identical to the primitive church. I did the same thing to become a Christian that the people did on the day of Pentecost. We find on the day of Pentecost that there wasn't any voting in or out of the church, but when those people obeyed the gospel that it made them Christians, and as Christians, members of the Lord's church. I did the same thing that those people did. I teach people to do the same thing that the apostles told the people to do on that day.

We are the same in organization as the early church, we are the same in name, the same in worship, the same in mission; we are identical to the primitive church. Our motto is: “Where the Bible speaks we will speak, and where the Bible is silent we will be silent.” It is not our goal to divide or to just be another church, but it is our goal to restore New Testament Christianity to the world today, and I beg Mr. Kieran, and I beg all of you to join with me and let us go back to the Bible, do Bible things Bible ways, call Bible things by Bible names, be identical in belief, in government, in name, in organization, in practice to the early church; then and only then can we be acceptable in the sight of God.

MODERATOR:

Thank you, Mr. Crowe. This reminds me of a beehive in here tonight, It's warm.

Now at this time, I introduce to you Father Edward Kieran, priest of the Roman Catholic Church in Spearman.

MR. KIERAN'S FIRST AFFIRMATIVE:

Some years ago, a young priest was getting up to preach his first sermon, and as he came into the sophistry he manifested that he was very nervous. He was really quite scared. It was to be his first sermon in a very large church. As he was waiting for the deadline to come an older priest was sitting by him, and he recognized what was wrong with him so he took the younger priest, and counseling him, said, "Just take a little drink from this bottle, son. Thirty years ago I was exactly the same. I, too, was very nervous and I was helped by the contents of this bottle." It so happened that the contents of it was pretty raw and very much invigorating to the nervous system; so the young priest took a swig of it and it made him feel slightly better. It calmed his nerves. It was two minutes to go and he again got nervous, and he asked the priest if he could have another drink. And he did, the priest gave it and said, "Now that is all you need. To take any more would be an abuse." The second one really did the trick. It calmed his nerves and he went out and preached a very wonderful sermon. When he came back in after giving his sermon he asked the older Priest what he thought of the sermon. The priest said, "Well Father, it was very good. It was really emotional, very inspiring and I enjoyed it very much. However, there are a few little things that I would like to straighten out with you."

"What do you mean, Father?"

"Well, first of all, you got a bit confused. There are ten commandments, not twelve. In the primitive church, Christ chose twelve apostles, not ten." This really nonplused the young priest. He didn't know what was coming next so he decided to go the full bout, so he said, "Well Father, have you anything else to say?" He said; "Well as a matter of fact, I do. When you are quoting scripture you must be very careful." He said, "Well I think that I was very careful. I gave all the quotes, and I gave the exact reference to the chapter and the verse." He said, "Well that may well be true, Father, but you must be careful. Remember that Cain slew Abel, he didn't beat the tar out of him."

Well, for my part if I become a little incoherent, it is perhaps because I speak with a faulty voice, my English may be defective

in some manner for which I own to; but I do come in all sincerity to talk with you and to discuss this question with Mr. Crowe.

For a Christian living today, these are exciting and very wonderful times. For all of us who are Christians, we live in an era which religiously is the aftermath of controversy and discord. We live, however, in an age which is concerned about religious and moral problems; not to separate mankind as they did in past times but rather to unite people of good wills, and to restore the Christian spirit of unity and love that was so very evident of the first Christian community. You will recall from history how during the great persecutions under the pagan Roman Empire how those early Christians as they were being led into the amphitheater, they conducted themselves and proportioned themselves to the edification of the citizens of Rome as they were being led into the amphitheater, mark well, to enjoy martyrdom, there to be mauled and to be eaten by lions. As they went forward, they went forward rejoicing that they were privileged by God to shed their blood in the name of Christ, and they began to sing hymns of praise to the honor and glory of God, to such an extent that the expression was prevalent in the streets of Rome, "Behold how these Christians love one another." The story of Christianity then is a matter of historical record. The significant fact of which being the way in which the early church by patient suffering and offering the other cheek eventually prevailed and eventually converted the Roman Empire.

I submit to you then that something of that same spirit is abroad today and that everything of today's great movements points to its being made manifest.

For example, anybody who today keeps up with Biblical theology and scriptural research of Jesus knows well the amount of work that has been done in this field, recent research by both Catholic and non-Catholic scholars alike, all who are concerned and anxious for the quest and acquisition of divine truth. Being engaged in this work, Christians of all denominations are coming closer together, are actually working together and in harmony with each other, and in the process, are being made conscious of their religious differences, and rather than fight and argue about them, they are more concerned at solving their problems and doing away with their differences. Forty or fifty years ago for a Catholic to quote some protestant leader or scholar, this was considered tanta-

mount to heresy. Today, the writings of that great Swiss Lutheran theological Karl Barth, these are almost considered required reading.

Likewise, the idea of a protestant leader visiting the Pope was just simple unthinkable. However, just two years ago, such a visit took place when Dr. Fisher, the Arch Bishop of Canterbury made a visit in Rome to Pope John, the 23rd. Very recently a Jewish rabbi wrote a wonderful book entitled, "Jesus and the Law." As I read this I was simple amazed that this could ever happen. For while he may not have accepted Christ as the Messiah; nevertheless, he did indicate that in the Jewish religion of the present day there were movements going on, voices were being heard and opinions expressed that fifty years ago would have been as intolerable as they would have been in the time of Moses and Aaron.

While we are on the subject of Jew, I would like to quote a story that I heard from Georgia Jessal of whom I am sure that you are all familiar with, and a Jewish man that he is himself, he probably pokes more fun at the Jewish people than anybody else, and he told of the incident how Khrushchev recently called up Kennedy and said, "Jack, I've got a bit of a problem. This image of Stalin keeps coming back in the mind of the Soviet people. I just can't get rid of it; I can't face it. There is only one thing that I can do and that is get rid of the body. Will you take it over and put it out of the way somewhere?" And Kennedy said, "Well I am sorry Nik, but we have a lot of problems here on our own front. Why don't you call McMilian?" So he got on the phone and he called McMillan, and Harold answered and said, "Hi Nik, what's the story?" He said, "Well, I've got this problem" and he went on and told him the same story that he told Kennedy, but Harold McMillan answered and said, "Well, I am sorry. I am very busy. I've just had this Pro-fumo scandal. There is a danger of my government collapsing. Why don't you call DeGaulle?" So he called Charles DeGaulle and gave him the story and got the same run-around from him. Finally he said to DeGaulle, "What on earth am I going to do? I've got to do something and do it soon." He said, "Well, why don't you call Ben-Gurion in Palestine, the Jews will take anybody." Well he got on the phone and he spoke to him and explained the problem to him, and he said, "Well Nik, I will be glad to oblige. As a matter of fact, I think that it is a good thing that you and I both of us not be-

ing Christians, we should show the world that we are not unChristian. So Khrushchev was very much delighted, he was now going to get rid of the body of Stalin, his problem was going to be solved, until Ben-Gurion interjected saying, "However, there is one thing that I would like to point out. That of all the peoples of the world, we have the highest rate for resurrection."

Well, bearing this in mind and bearing in mind the atmosphere that we live in in the present day, I too for my part want to do whatever little is possible for me to contribute toward the realizing of Christ's one fold and one shepherd, and I want to help put a stop to making a mockery to that great high priestly prayer of Christ that he prayed on the night before his execution that they may all be one as he and the Father were one.

This is part two of our discussion. The proposition this evening is, that the church of Christ as known today is the church that was built by Christ, and that it is the true church. This is what Mr. Crowe and I agreed to discuss this evening and we further promised to do it in a spirit of love and friendliness. I then in all charity submit to you that his proposition is logically incapable of being upheld, that there is no basis for it whatsoever in sacred scripture, nor in history, nor in tradition, nor in reason itself. A pretty wide statement, but these are the sources; these are the avenues of approach in our quest of truth. To abuse another one's religious faith is, I think, ungracious, irresponsible, and uncharitable. At least I should do so, I would rather present my case on the basis of its own merit than do so at the expense of another. When for example in the Old Testament, we review and study particularly its history we see how that God dealt directly with the Jewish people, his chosen people, how he gave them religious teachers and prophets, how he gave them leaders who led them in their ways; we see that these religious teachers and their leaders were men of part, and we see further how that God demanded worship from the Jewish people, and how this worship was to be offered to Him in the form of sacrifice. God very definitely showed his acceptance of these sacrifices and his pleasure with them, or he showed his rejection of them and his displeasure with them. Alongside then this idea of sacrifice, there is very clearly brought out likewise in the Old Testament the idea of a priesthood being divinely established by God, and the specific function of the priest will be the offering of sacri-

fice, and further in the Book of Leviticus, the duties and offices of the priest are set out and the priesthood restricted to one particular tribe of the twelve tribes of Israel.

When we look at primitive people, the evidence of history that is accorded to us, and we study their religious practices and persuasions we see that they do possess some form of religion, and above all we see that of this form of primitive religion, sacrifice is an important part. With some of the more uncivilized cults, according to our conscience, our enlightenment, there has by time in this form of sacrifice taken what to us is a horrified notion in that human sacrifice was offered. However, the human aspiration, the indulgence from nature itself to offer sacrifice is present and seeks admission.

When in the fullness of time, Christ, our Savior, came into the world and when he came, he said, "Nor to destroy but to fulfill," and in offering himself on the cross he gave to mankind a sacrifice that was acceptable to God for all times.

The Catholic Church has such a sacrifice, the sacrifice of the mass which is the focal point of Catholic worship. It is the same sacrifice as that of the cross, and the emphasis here is on the word sin. It is the same sacrifice as that of the cross because in the mass the victim offered is the same again, Christ who is acting through the ministry of one of his priests. It is not another sacrifice, but rather it is one and the same, being now renewed and continued through the ministry of Christ's priests in his church. The first mass meal was offered by Christ during that very solemn moment at the Last Supper, he by his divine power because He was not just a man but was God also, completely changed the substance of bread and wine into his own body's flesh and blood, being divine Christ did this and also being divine Christ could, and in fact did, give this same power and commission to the apostles, even to Judas who was to betray him. This sacred charge committed by Christ to his church was preserved intact by the Catholic Church and the doctrine of the real presence of Christ in the sacrifice of the holy Eucharist was never seriously questioned by Christians until the 16th century. I say never seriously questioned in such a way as to jeopardize Christianity, and from this time on, from the time of the 16th century and the religious upheavals that occurred during that time, the story of the Catholic Church and its continuous in pre-

-serving the primitive doctrine is then a matter of historical record, which record I submit establishes her claim to validity and veracity, that the Catholic Church is the true church founded by Christ, and that her credentials are provable beyond doubt from sacred scripture, from traditions, from history, and from reason.

Thank you.

MODERATOR:

We may rest for a moment at this time. I understand that we have a number of visitors from Scott City, Kansas, and several other cities in Kansas. I wonder if you would mind standing and being recognized at this time, please. (Several stood up). Thank you. I also understand that there are some here from Colorado. Would you stand please? Now, would those from Oklahoma stand, please? Quite a delegation. Are there any here from New Mexico? (Several stood). Thank you. Now will the rest of the Texans stand, please? Did everyone get a chance to stretch now? (Laughter from audience). I am very thankful that I was fortunate enough to be born in a country where we can be permitted religious freedom. Prime Minister Nehru of India once made the expression, "Communism comes in the wake of disillusionment and offers some kind of faith and some kind of discipline, but in spite of its apparent success, it fails, partly because of its rigidity, but even more so because it ignores the essential needs of human nature." We may even carry that thought one step further, that probably a history of a nuclear war would have to be based upon circumstantial evidence. We wouldn't be here to tell about it.

If I may, Mr. Crowe, are you ready? Thank you sir. You have twenty minutes for your rebuttal.

GLEN CROWE'S REBUTTAL:

I want to begin my rebuttal by reading the proposition. I will begin at the very beginning.

“RESOLVED, that the Roman Catholic Church as known today is the church that was built by Christ and that it is the true church. Affirmative, Edward Kieran, Negative, Glen Crowe.”

“RESOLVED, that the church of Christ as known today is the church that was built by Christ and that it is the true church. Affirmative, Glen Crowe, Negative, Edward Kieran.”

“This discussion is to be conducted in the Community Building in Spearman, Texas, September 9 and 16 at 8:00 P.M.”

Now, I want you to notice this statement here. It has been misrepresented and I want you to notice. “On the first night,” now this was last Monday night, “Mr. Kieran will make a twenty minute speech in his affirmative, and Mr. Crowe will follow with a twenty minute speech in his affirmative, then both will follow with a twenty minute rebuttal. The second night will be the same as the first with the exception that Mr. Crowe will make the first speech.” Now this arrangement was Mr. Kieran's suggestion and if you noticed a moment ago he stated that the proposition tonight was, 'that the church of Christ was the true church.' Well, that is my affirmative and in his past speech he was supposed to have affirmed that the Roman Catholic Church as known today was the church built by Christ and that it is the true church, and then I am supposed to follow with a rebuttal and show that it cannot be. Now that is what I shall proceed to do.

Beginning at the very last statement, he said that the Catholic Church can be proven to be the true New Testament church by, first of all, the sacred scriptures. Now then I put this up there a little while ago, turn the light off a minute, please.

CHART No. 1

'If it is not identical in belief, government, etc., with the primitive Church, then it is not the Church of Christ,' (*Catholic Facts*, 27).

Now the Catholic Church is not identical in belief and in government and etc., to the primitive church and in just a little while we will show why. He also stated that it could be proven to be the New Testament church by tradition. Now notice what the Catholic Church says about tradition. The tradition was approved by many popes and many saints, and many miracles are recorded as having taken place there. That most recent research shows that they were mistaken and it is due to some unexplained misunderstanding. This is from the *Question Box*. This is a Catholic book column in *Our Sunday Visitor*. Now then, this is what they admit about their tradition: That it rests upon some unexplained misunderstanding.

Well now, how in the world can he prove that the Catholic Church is the true church by tradition, when they admit that tradition, at least most of it, was an unexplained misunderstanding? Thus, he cannot prove that the Catholic Church is the true New Testament church by either the scripture or by tradition because their tradition, now they admit, is unexplained misunderstandings, and certainly it is not identical to the primitive church either in belief, organization, doctrine, etc.

Now in regard to the mass, the sacrifice of the mass; he said that the mass was the same as the old sacrifice under the priesthood, and he had quite a bit to say in regards to this mass, what it was and everything; but I didn't hear any scriptures. Here is a Bible. Take this Bible. I would like to hear some scriptures that prove what he said.

Now then, I certainly do not mean to be abusing his religion or abusing Mr. Kieran. As I said a little while ago, he is my friend and I hope that I am his, and I am not opposed to him, but I am opposed to his system of religion. I am opposed to his system of religions because his system of religion is wrong.

In Galatians 4:16, the apostle said, "Am I therefore become your enemy because I tell you the truth?"

In John 8:32, "Ye shall know the truth and the truth shall make you free." Only the truth will make us free, and we cannot be free from sin, we cannot be acceptable in the sight of God until we accept God's truth.

And then he had quite a bit to say about unity. I am for unity just as much as he is, but the unity that the world needs today cannot be based upon tradition, the canon, or a creed. The only way

that we can be united is by being united upon God's word. Throw away your tradition, throw away your creeds, go back to the Bible, do Bible things Bible ways, and call Bible things by Bible names. Then and only then can we be united.

Now in this speech I am rebutting, I am denying that the Roman Catholic Church is the church that was built by Christ and that it is the true church. I intend to quote just from their books, their own statements, and let you read with me.

CHART No. 3

“If only one instance could be given in which the church ceased to teach a doctrine of faith which had been previously held, that single instance would be the death blow of her claim of infallibility,” (*Faith of our Fathers* — Gibbons, p. 61).

“The Catholic Church cannot be reformed. The doctrine is perfect and hence, can never be reformed,” (*Ibid*, p. 61).

“And first, that oral tradition is a source of Revelation distinct from Scripture there is little need to demonstrate. The manner in which Christ instituted his church is a sufficient indication of this. He instituted a visible society to the rulers of which he gave power to teach infallibly; in other words, he founded a living teaching authority,” (*The Teachings of the Catholic Church*, Vol. 1, p. 28).

“If only one instance could be given in which the church ceased to teach a doctrine of faith which had been previously held, that single instance would be the death blow of her claim of infallibility.” Now if only one instance could be given, this would destroy her claim of being infallible. Now, will you notice this?

CHART No. 4

ROME LOST ITS “TRADITIONS”

“But it is not known to what extent those customs were practiced. And during the persecutions of Diocletian there must have been a wholesale destruction of documents, with the result that the church would lose the accounts of the Martyr's his-

tory. This seems to be especially true of Rome, which possesses so few authentic Acts in spite of the number and fame of its martyrs; for the Romans had apparently lost the thread of these traditions as early as the second half of the fourth century,” (*Cath. Ency.*, IX, 744).

ADMIT CATHOLIC CHURCH
TEACHES FALSEHOODS!

“And history shows only too plainly that the Church in their sense of the term, has varied in its doctrine, taught dogmas at various times and at various places at the same time, inconsistent with each other, and therefore to a considerable extent erroneous,” (*Plain Facts*, 34).

Now that is a Catholic book. That is an authority book, and now what did we say in the beginning? Why if only one instance could be given in which the church ceased to teach a doctrine of faith which had been previously held, that single instance would be the death blow to her claim of being infallible. That is from *Faith of Our Fathers*, by Cardinal Gibbons, page 61.

You will remember that I had one on there a little while ago, “If it is not identical in doctrine, in belief and in organization as the primitive church, then it is not the true church.” Now I am using these to show that the Catholic Church cannot be the true New Testament church.

CHART No. 10

PRIESTS ARE GODS—
POPE FAR ABOVE PRIESTS!

“St. Gregory Nazianzen asserts that the priest is a God who makes gods” (*The Priest: His Dignity and Obligations*, by “Saint” John Eudes, 13).

“The Roman Pontiff has from on high an authority which is supreme, above all others and subject to none,” (Pius XI, in *Encyclical Light of Truth*, 5).

“We (the Pope!) hold upon this earth the place of God Almighty,” (Leo XIII, in *Great Encyclical Letters*, 304).

“But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff as to God Himself,” (Leo XIII, in *Great Encyclical Letters*, 193).

St. Gregory asserts that the priest is a God; now notice a capital “G.” He is a God who makes gods. That is from *The Priest, His Dignity and Obligations*, by Saint John Eudes, Page 13.

Now again, “The Roman Pontiff has from on high an authority which is supreme, above all others and subject to none.” That is from *Pius XI, in Encyclical Light of Truth*, Page 5.

“We, the Pope, hold upon this earth the place of God Almighty.” That is from *Leo XIII, in Great Encyclical Letters*, Page 304.

“But the supreme teacher in the church is the Roman Pontiff. Unions of minds, therefore, requires together with a perfect accord in the one faith, complete submission and obedience of will to the church and to the Roman Pontiff as to God Himself.”

Now I didn't say that. I am not just making an accusation, I am just quoting from their books, and that the priest is a God who makes gods. Now you know that is not the teachings of the Bible.

CHART No. 11

BIBLE “PRACTICALLY OBSOLETE”

“*Immersion* (Lat. *immercere*), the act of dipping or plunging the subject into the water used in the administration of Baptism; called the triple or trine immersion when the candidate is dipped three times, in the name of each person of the Holy Trinity. Immersion was the method generally employed in the early Church. The Greeks still retain it; but though valid, for obvious reasons immersion has practically become obsolete in the Latin Church,” (Roman Catholic) (*Catholic Dictionary Vatican Edition*, 471).

Now what was this we put up there a little while ago? I believe that I have already lost it, but now, “If it is not identical in belief, doctrine, governments, etc., with the primitive church, it is not the true church.” Now is that identical? At first it was immersion. Immersion was the method generally employed in the early church. The Greeks still have it, but though valid for obvious reasons, immersion has practically become obsolete in the Latin church.

Now it has been changed, hasn't it? If it was immersion in the beginning, then it has been changed. Now, of course, this was their statement and the Bible does not teach that there was a trine immersion. This was dipping the subject three times. This is something that was, well I don't know where it came from, but it certainly is not in the Bible.

All right, again,
CHART No. 12

DOCTRINES CONCERNING MARY

“It has been the firm and constant belief of the Catholic Church from the beginning that our Blessed Lady remained a spotless virgin to the end ... A virgin before her childbearing, during and after that childbearing,” (*The Teaching of the Catholic Church*, Vol. VI, P. 520).

Mariolatry has three fundamental tenets: 1. Mary was the mother of God, 2. She remained a perpetual virgin, and 3. She was conceived, was born, and lived without sin.

Now notice what the Bible says: “Is not this the carpenter's son? Is not his mother called Mary, and his brethren, James and Joseph, and Simeon, and Judas, and his sisters, are they not all with us?” Matthew 14:55-56.

The word brother there means one from the same womb. Well, how can he have a brother from the same womb and his mother still be a virgin? If she did, then he would be another son of God.

Here are some doctrines taken from the *Glories of Mary*, concerning Mary.

CHART No. 14

1. Never laughed.
2. Always fasted — as infant took milk only once a day.

3. She alone can pardon.
4. Redeemer.
5. To try to be saved without praying to Mary, (Like) To try to fly without wings.
6. Christ the head, Mary the neck.
7. Faithful to Mary cannot be lost.
8. Salvation through thy hand alone.
9. God subject to her will.
10. Mary not subject to Christ.
11. She seems to command rather than to request.
12. She possesses, by right, the whole kingdom of her son
13. More prompt to answer than God or Christ.
14. She is mediatrix.
15. Christ is sub-deacon to Mary.

I can furnish the pages on each of these doctrines if I need to. “Never laughed. Always fasted — as infant took milk only once a day. She alone can pardon. Redeemer. To try to be saved without praying to Mary, like to try to fly without wings; Christ the head, Mary the neck. Faithful to Mary cannot be lost. Salvation through thy hand alone. God subject to her will. Mary not subject to Christ. She seems to command rather than to request. She possesses, by right, the whole kingdom of her son.” They have dethroned Christ, haven't they? “She possesses, by right, the whole kingdom of her son. More prompt to answer than God or Christ. Christ is a sub-deacon to Mary.” Not only have they dethroned him, they have demoted him, made him a sub-deacon to Mary.

Now, this is not what some church of Christ man had to say. This is what is taken from a Catholic book.

Now again, let's notice the Bible. Matthew 13:46 through 50, “While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Then one said to him, behold thy mother and thy brethren stand without, desiring to speak with thee, but he answered and said to him that told him, who is my mother and who are by brethren? And he stretched forth his hands toward his disciples and said, behold my mother and my brethren, for whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.” Now Jesus was not showing disrespect to his mother. She was his mother, but

she was a woman, and Jesus showed no more respect to her than he did to all of his disciples.

“Now it came to pass as he was saying these things that a certain woman from the crowd lifted up her voice and said to him, 'Blessed is the womb that bore thee and the breasts that nursed thee,' but he said, 'Rather blessed are they who hear the word of God and keep it.'” Luke 11:27 and 28, and this is the reading of the Catholic Bible. Does that sound like that Mary possessed by right the whole of her son's kingdom? And does that sound like God is submissive to her will? Why, certainly not. Jesus said, “Rather blessed are they that hear the word of God and keep it.” Jesus was not being disrespectful to his mother, he was showing that anybody that will love him and obey him can be called blessed.

Now then,

CHART No. 15

“For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain *priests* in every city, as I also appointed thee: If any be without crime, the husband of one wife, having faithful children not accused of riot or unruly.” Titus 1:5-6, Catholic edition

“For this reason I left thee in Crete that thou shouldst set right anything that is defective and shouldst appoint *presbyters* in every city, as I myself directed thee to do. They must be blameless, married in but one, having believing children who are not accused of impurity or disobedience.” Titus 1:5-6, Later Catholic edition

Now this is taken from a very old edition of the Catholic Bible, Titus 1:5-6, and this in the King James Version is “ordained elders,” but the Catholic Bible is they ordained priests. Now this is what I want. They ordained priests. Now, what does it say about a priest? “If any be without crime, the husband of one wife ...” Now Mr. Kieran is not married, he is not the husband of one wife, and he doesn't have faithful children not accused of riot or unruly. Therefore, if he is a priest after this manner of priest, he is an unqualified one for these priests were to be married.

Now this other statement here is from a later edition of the Catholic Bible.

“For this reason I left thee in Crete that thou shouldest set right anything that is defective and shouldest appoint presbyters in every city, as I myself directed thee to do. They must be blameless, married but once, having believing children who are not accused of impurity or disobedience.” Now this is from a much later edition of the Catholic Bible.

Now I want you to notice. Now they claim that the church in the beginning had priests that were married. And the priests were not commanded to give up their wives for long time.

CHART No. 16

REDUCE WIVES TO CONCUBINES
“BLOODSHED” RESULTED

“However, the married priests soon found themselves deprived of titles and other revenues, and avoided by the laity, who would receive from them none of the sacraments. Left without resources, they were forced to submit. The reformation, however, was not accomplished without violent crimes and in some instances bloodshed,” (*History of the Church of Christ*, by B. J. Spalding, 436; also *Lives and Times of the Roman Pontiffs*, by Chevalier Artaud de Montor, I, 300).

Now the early priests were married. “If it is not identical in belief, government, etc., with the primitive church, it is not the true church.”

And again the statement that I put up there a little while ago. “If one single thing is taught that was not previously held, then that one thing would be the death blow to her claim of being infallible.”

CHART No. 17

REDUCE WIVES TO CONCUBINES (con.)

“The promulgation of Gregory's measures now, however, called forth a most violent storm of opposition throughout Italy, Germany, and France. And the reason for this opposition on the part of the vast throng of immoral and simoniacal clerics is not far

to seek. Much of the reform thus far accomplished had been brought about mainly through the efforts of Gregory; all countries had felt the force of his will, the power of his dominant personality. His character, therefore, was a sufficient guarantee that his legislation would not be suffered to remain a dead letter. In Germany, particularly, the enactments of Gregory aroused a feeling of intense indignation. The whole body of the married clergy offered the most resolute resistance, and declared that the canon enjoining celibacy was wholly unwarranted in scripture. In support of their position they appealed to the words of the Apostle Paul, I Cor. 7, 2 and 9, 'It is better to marry than to be burnt;' and I Tim. III, 2: 'It behooveth therefore a bishop to be blameless, the husband of one wife.'

. . . At Nuremburg they informed the papal legate that they would rather renounce their priesthood than their wives, and that he for whom men were not good enough might go seek angels to preside over the churches . . . Altmann, the energetic Bishop of Passau, nearly lost his life in publishing the measures, but adhered firmly to the instructions of the pontiff. The greater number of bishops received their instructions with manifest indifference, and some openly defiled the Pope . . . In France the excitement was scarcely vehement than in Germany.

CHART No. 18 REDUCE WIVES TO CONCUBINES (con.)

“A council at Paris, in 1074, condemned the Roman decrees, as implying that the validity of the sacraments depended on the sanctity of the minister and declared them intolerable and irrational. John, archbishop of Rouen, while endeavoring to enforce the canon of celibacy at the provincial synod, was stoned and had to flee for his life; Waker, Abbot of Pontoise, who attempted to defend the papal enactments, was imprisoned and threatened with death.

At the Council of Burgos, in Spain, the papal legate was insulted and his dignity outraged," *Cath. Ency.*, VI, 794).

Now all of this is taken from the *Catholic Encyclopedia*, Volume 6, Page 794. Now this shows that in the beginning the church had elders, or bishops, or pastors, and they were to be married, and they admit that they had to be married, but now they command that the priests remain single. Well, that is not identical to the primitive church. You can see that.

CHART No. 19

DOUBLE MONASTERIES FOR 500 YEARS.

"This arrangement whereby monks and nuns lived in the same building began "In the first quarter of the fourth century: and disappeared in the West (Roman Catholics) "during the ninth century" "except in Spain", (*Disciplinary Decrees of the General Councils*, 154-155).

CONCUBINAGE DECLARED NOT IMMORAL!

"Permanent concubinage, though it lacked the ordinary legal forms and was not recognized by the civil law as a legal marriage, had in it no element of immorality," (*Cath. Ency.*, IV, 207).

COUNCIL APPROVED CONCUBINAGE (400 A.D.)

"But if a man had no wife, but a concubine instead of a wife, let him not be refused communion, only let him be content to be united with one woman, whether wife or concubine," (*Cath. Ency.*, IV, 207).

Concubinage, is when a man lives with a woman but is not married to her. Now we know that isn't right, but here they say, "it has no element of immorality."

"But if a man had no wife, but a concubine instead of a wife, let him not be refused communion, only let him be content to be united with one woman, whether wife or concubine," If you eat meat when you are not supposed to, Mr. Kieran would refuse you

communion, but if you have a concubine, you can be given communion.

Now, I am not saying these things to be ugly, or to try to hurt Mr. Kieran or anybody in this audience, but I am using this to show that the Roman Catholic Church as it is known today is not the church that was built by Jesus Christ.

Now, I have quoted quite a bit from the *Catholic Encyclopedia*, and some of you may wonder why I use this. It is because it is an authorized book of the Catholic Church.

Notice this:

CHART No. 2

CONCERNING CATHOLIC ENCYCLOPEDIA:

“The need of a Catholic Encyclopedia in English was manifest for many years, emphasized by the fact that subjects of interest to Catholics were either ignored or erroneously treated in other encyclopedias. For two years before the formation of a Board of Editors, those who were later to compose it met to confer with its publishers . . . they decided to publish an “International work of reference on the constitution, doctrine, discipline and history of the Catholic Church! . . . they adopted the principle that *each article should be prepared by the best available author*, and a corps of 1500 writers was marshaled for this purpose . . . Actual work was begun January, 1905 and completed April, 1914,” (*The New Catholic Dictionary, Vatican Edition*, 182).

Now these are just a few of the many hundreds of reasons why I deny that the Catholic Church is the true church, and I say these things in love nor trying to be ugly or to try to hurt feelings, and when Mr. Kieran comes back for his rebuttal, I expect him to do what he agreed to do, to show that the church of Christ is not the true church.

MODERATOR:

Turn the lights back on if you will please. Now Father Edward Ederan, from the Catholic Church.

MR. KIERAN'S REBUTTAL:

In the day and age of which we now live, we do have these religious problems and differences. They are not going to be solved overnight; however, by the help of God, and the good will of men inspired by the love of God, they will be solved some day. The Jewish people will be converted and accept Christ their Savior. As Christ prophesied in the New Testament, they will be one fold and one shepherd.

We must then in the intervening period appeal to all men of good will to be patient, to be longsuffering, to emulate all of these wonderful virtues that St. Paul speaks of so wonderful in his epistle to the Philippians, and in this spirit I too would ask you then as you listen to Mr. Crowe and I, both of us, present our church as we see it, to at least be more appreciative of the individual's freedom of conscience and America's freedom to differ.

Recently, as I was making my visit to the hospital to see some of my people there, a lady who had just had very severe surgery and found out that she had gotten cancer, for whom there was very little hope, gave me a poem. This poem I have read and I treasured, and I thank God for the moment that he sent me to visit that lady. I would like to read it to you. It is entitled, "What God Has Promised." Maybe some of you have heard it already.

“God has not promised sky's always blue,
Flowers strew pathways all our lives through,
God has not promised sun without rain,
Joy without sorrow, peace without pain,

But God has promised strength for the day,
Rest from the labor, light by the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love,

God has not promised we shall not know toil.
Amid temptation, trouble, and woe.
He has not told us we shall not bear,
Many a burden, many a care.

God has not promised smooth road and wide,
Soft easy travel, needing no guide.
Never mountains, rocky and steep.
Never a river turbid and deep.”

And then she repeats the second stanza.

“But God has promised, strength for the day,
Rest for the labor, light for the way.
Grace for the trials, help from above,
Unfailing sympathy, undying love.”

I think that this is very inspirational and very moving. I thank God for the day I found it, and in this spirit I would in all charity like to suggest to Mr. Crowe, that the many quotations that he took from Holy Scripture, he did not give the background or the aftermath. He took isolated passages and used them to prove what he himself was putting forward. His motto, which he speaks of, which I respect, which I know that he conscientiously holds, “when the Bible speaks, we speak, when the Bible is silent, we are silent.” I would like to know just exactly where in the Bible, maybe in our later discussion he will tell me where it is. Apparently it is a certain sacred principle of his church, which I respect. I would like to furthermore recall a certain very important figure in his church, Alexander Campbell, which as you all know, was a native of the same country that I come from. In his disorientation he claims and extols the sacred principal of Protestantism and affirms himself to be a protestant. Yet when I talk to Glen in my office, and we visited together, and in his discussion here tonight, he claims that he is not denominational, that he does not protest; but yet, here is to me an official document, at least a part of the church of Christ, in which the sacred principal of protestantism are extolled.

There is a book on the market, which I am sure many of you have read. It is written by a very prominent minister of the church of Christ. It is entitled *What Is The Church of Christ*. This has afforded me much information about the church of Christ, but I could go through this book and do exactly as Glen has done, and take isolated passages, not to give the background or the aftermath, and just take a passage and prove any point I like. This I don't

think would be very gracious, or would be very fair, and would be most illogical.

Bearing this in mind then, like we said in the beginning, we probably won't make much of an indentation on each other, we probably will not convert each other, as I surely have no delusions about this tonight; but I think that we will have achieved something, something very small. However, we have achieved something, rather than destroy and to take away, and there is one final thing that I would like to say. That while I don't work for the Chamber of Commerce here in Spearman, I was impressed by the number of people who came from out of town and from out of state, and if any of you are considering a move, then in the name of the Chamber of Commerce, we would heartily recommend that you relocate here in Spearman.

Thank you very much.

Q & A

MODERATOR:

If I may ask the ushers at this time, if you have written questions, that you wish to submit to either of the participants, to give them to the ushers, and each of them will have time to answer them. If you would please, hold up your hand if you have a question.

While waiting for the questions to come in, I will read a short prayer. Something that I feel fits myself and probably others.

“Lord thou knoweth better than I know myself that I am growing older, and will some day be old. Keep me from becoming talkative, and from thinking that I must say something on every subject and on every occasion Release me from craving to straighten out everybody else’s affairs. Keep my mind free from recital of endless detail, give me wings to get to the point. I ask for enough grace to listen to the tales of others’ pains. Help me to endure them with patience. But seal my lips on my own aches and pains, they are becoming greater, and my love for telling them grows sweeter as the years go by. Teach me to learn that I may be mistaken. Keep me reasonably sweet, I do not want to be a saint (some of them are so hard to live with), but a sour old person is one of the grounds of the devil. Make me thoughtful, but not moody. Helpful, but not bossy. With my great store of wisdom, it seems a pity not to use it all, but thou knowest Lord that I want a few friends at the end.”

What Quotations?

Here is a question that is directed to Father Kieran: “Please cite quotations and reasons you mentioned from the book by the minister of the church of Christ.”

MR. KIERAN’S ANSWER:

The Way of Unity Between Christian Churches and Church of Christ by H. Leo Boles. I would like to quote exactly what he says.

“Unity from 1832 to 1849. The Lord's people maintained a united body from the meeting in Lexington, Kentucky. At that time my grandfather presented the New Testament teachings for unity.”

1832 to 1849! A very short period which on the admission of the author of this tract, which he states was the sum total of unity in that church.

Again, I could quote and maybe take out of context if you like in demonstration of my point. I think that is what the question has in mind.

“Let us look at some of the facts of history. Alexander Campbell did not begin a church. If he should have originated a church, it would have belonged to him and not Christ. Alexander Campbell is about seventeen hundred years too late to be the founder of Christ's church, just as Luther, Calvin, Smith and others were likewise too late.”

This is taken from the book, *What is the Church of Christ*. It is written by V. E. Howard, who is a well-known minister of this church and is endorsed by Paul Southern, head of Bible Department, Abilene Christian College, Abilene, Texas; and by C. R. Nichols, evangelist also of the church of Christ, and by R. L. Wilson, minister of the church of Christ, Cleburn, Texas, former president of Florida Christian College and Central Christian College.

Glen, if you wish to make any comment on this question?

GLEN CROWE'S ANSWER:

I agree wholeheartedly with Mr. Kieran and with the book. If Alexander Campbell had started a church, it wouldn't have been any good, just like all denominations, no good. I have repeated over and over and over again that I am not interested in Alexander Campbell, I am not interested in Barton Stone or anyone else. That is, what they have to say. I am interested in what the Bible teaches. I am interested in restoring New Testament Christianity in the world today. Alexander Campbell did not begin the church. Alexander Campbell was just a preacher. I think that first of all he was a Presbyterian preacher, then he was a Baptist preacher, but he knew that those things were not in accord with the word of God.

He began a 'back to the Bible movement,' restoring New Testament Christianity in the world. There isn't anything in the book like he has cited it to be, and then from 1832 to 1849, the perfect unity. Well, I believe that we can go back further than that. We find that the church at Jerusalem was united and the church from 1832 to 1849 was just like the church today. We always have a few people that like to force their opinions and like to be bullies and like to have their way, and they cause trouble. I have never been to a place that there wasn't some people like that, and as far as these statements are taken, I am not a Campbellite. I am far from it and Alexander Campbell did not found the church, Alexander Campbell did not begin a church. Alexander Campbell was only one of many preachers who helped to restore New Testament Christianity. My plea today is just like his was. Let us return to God's way, do Bible things Bible ways, and call Bible things by Bible names.

How Do You Prove What the Primitive Church is?

This one is directed to Mr. Crowe: "How does the church of Christ tend to prove what a primitive church is and how do they know that they and not any other could have stemmed from that original church if the former be true."

GLEN CROWE'S ANSWER:

"How does the church of Christ tend to prove what a primitive church is?" Well, of course, there is only one way that it can be proved and that is by the Bible. The Bible tells us everything that man needs to know about the primitive church. If you will turn to the pages of your Bible, you will find the name, the organization, the plan of salvation, the worship, the mission, everything about the New Testament church. The only way that we can possibly know what the primitive church was is by going back to the Bible. Go back to the Bible and read about it in the Bible and you will know what it is. And how do they know that they and not any other could have stemmed from that original church if the former be true. Well, what is the church? Is it a denomination? Is it a group of protestants? Is it Jew or Catholic? Why certainly not. In I Corinthians 14:23, "And when the whole church was come together into one place." What was that? That was the saved people. Those peo-

ple that were Christians, they were the church, and he is a Christian who does what the Bible tells him to do.

Now if you will do what the Bible tells you to do and I do what the Bible tells me to do, we will do the very same thing, we will be one and together, we will be members of the church that belongs to God.

Mr. Kieran?

EDWARD KIERAN'S ANSWER:

The question is not pointed to me and I appreciate being asked to comment on it. It seems to me that what the question has in mind, I may be subject to correction, is that how can the church of Christ point to a primitive church. For example, when we consider the fact, the unquestionable fact from history, that the mother of the Bible is really the Catholic Church, that for many years after the death and ascension of our blessed Lord into heaven, there wasn't a single word of the Bible written, yet the church was in the world, so the Bible could not be the sole reference that we have accord, and furthermore, the very fact that our Blessed Lord chose twelve apostles and He gave them the command to go out and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; he never told them once to write anything down, but he did tell them to teach, and to preach, and to offer sacrifice which he gave them power to do, and also for example, supposing that this world was rid of all Bibles, then exactly what would we be dependent on other than the oral tradition.

Thank you.

What About Public Confession?

The next question is directed to both of the gentlemen: "What about public confession?"

Mr. Crowe, would you care to comment?

GLEN CROWE'S ANSWER:

I do not exactly understand what the person means by public confession. James, Chapter Five said, "Confess your faults one to another and pray one for another that ye might be healed."

Now, nowhere in the Bible was one told to confess his sins to a priest. It is assumed, it is not proven, just as the Catholic Church

claims to be the mother of the Bible, that is assumed, not proved; and so it is assumed that a person confesses his sins to a priest, it isn't proved. James said to confess your sins one to another. Now that is what the Bible says.

MR. KIERAN'S ANSWER:

Well, my first reaction is, well what about public confession. In the Catholic Church we have private confession in which a person confesses their sins to a priest, just like I as a priest and the Bishops of the church and the Pope himself must also go on their bended knees and go to confession to obtain pardon of their sins. Public confession, as we can see from the pages of history was practiced in the early church, but it has now given way to the private confession which is practiced now.

As regard to its scriptural foundation, just as our blessed Lord in the sixth Chapter in a very detailed manner promised that he would give to his church his own body and blood in holy Eucharist, and then at the Last Supper he fulfilled this promise when he actually instituted this sacrament, so also our blessed Lord promised to the apostles that he would give them the power to loose and bind, "Whatsoever ye shall loose on earth, shall be loosed in heaven and whatsoever ye shall bind on earth shall also be bound in heaven"; and then recall again after the resurrection, our blessed Lord in a very solemn way took the apostles aside and breathing on them, the scripture tells us he said, "Receive ye the Holy Spirit, whose sins ye shall forgive, them I forgive, and whose sins ye shall retain, they are retained," and this is the scriptural foundation of this sacrament of the church.

Prove the Inspiration of the Bible

This next question is a golden opportunity for either or both of the gentlemen. It says: "With all the talk and reference to the Bible, will you please demonstrate to an unbeliever that the Bible is inspired and don't say because the Bible says so."

MR. CROWE'S ANSWER:

The Bible was written by about forty different men. It was written over a period of about 1600 years. It was written by many different people. It began with Moses in the lonely desert of Arabia

and ended with John in the isle of Patmos. Some of the men who wrote the Bible were well educated men and some of them were very ignorant men. Some of them were kings, and some were shepherds, and some were fishermen. Now you might think about that for just a few minutes. Sixteen hundred years, forty different men, different countries, different languages, and yet there is not a single contradiction in the Bible. Now that would be impossible for man; it has to be inspired by God.

The Bible can also be proved to be an inspired book by the scientific foreknowledge in it. The Bible is not a textbook of material science. It is a textbook of religion, and yet it is scientifically true. Science has never proven a single fact that contradicts the Bible. Science has many theories that do but there is much difference between a theory and a proven fact, and there has never been a proven fact that contradicted the Bible, and thus we can prove the Bible to be an inspired book by scientific foreknowledge. Here is an example: Science has learned that light does not come from the sun, that the sun is the governor of light and not the source of light, and that there would be light even if there was not a sun. If you will turn back to the Book of Genesis, Genesis 1, Moses said that when God created the earth that it was dark. God said "Let there be light" and there was light, and God divided the light from the darkness and the light he called day and the darkness he called night. This was the first day. Then on the fourth day, God created the sun, moon and stars. Light was created three days before the sun. Science has only learned this in the past few years but Moses knew it about 3,000 years ago. How did Moses know? The only way that he could have known. God told him. These are two ways that we can prove the Bible to be an inspired book and these are not the only ways.

Now, Mr. Kieran.

MR. KIERAN'S ANSWER:

In addition to what Mr. Crowe has just said, it may all be true; however, as the question states, don't tell me because the Bible says it. I must confess that I too was rather naïve when I was in high school and I thought that where it says in II Timothy that all scripture is inspired by God and I took this as concrete evidence of its inspiration until I began to study a bit further and I endorse

what Glen has just said, but I would also like to point out that while we cannot actually invoke the aid of the scripture itself to prove that it is inspired, yet a very good argument as to the inspiration is the contents of the book itself, and I would also point out that the universe of persuasion of mankind, what they refer to as argumentum ad hominem, that when over a long period of time without interruption the fact has been universally accepted by all men, then it follows that the dictates of reason that this must be there for a true fact. I submit that there is in view of this fact, that the Bible is inspired and that we can accept it accordingly.

Thank you.

Where is the Scripture Authorizing Sunday for Worship?

I believe that we have time for one more question. We are taking them in the order that they were received and sorry that we cannot answer all that were asked; and this one. "Is there any scripture that authorizes the observance of Sunday for a day of worship? If so, where?" and then the last part of it, "Is it true that denominations when worshipping on Sunday are paying homage to the Catholic Church?" This is directed to you, Mr. Kieran.

MR. KIERAN'S ANSWER:

As far as I am aware, there is no scripture directly directing us to worship God on Sunday in the New Testament. The Sabbath Day of the Old Testament was Saturday, and now most everyone observes Sunday as the official day of worship; and this I think, there is no historical evidence. We cannot produce a document to show that the primitive church changed from Saturday to Sunday. However, Christ arose the first day of the week and consequently the Holy Spirit descended on the apostles on Sunday, the Pentecost Sunday, and these are the reasons that moved the primitive church to change the day of worship from Saturday to the first day of the week, Sunday, which we now call our Sabbath.

MR. CROWE'S ANSWER:

If we are going to do Bible things, Bible ways, Acts 20:7, "Upon the first day of the week the disciples came together to break bread." In I Corinthians 16:1-2 "As I have given orders to the

churches of Galatia even so to ye, upon the first day of the week let everyone of you lay by him in store as God has prospered him that there be no gathering when I come,”

Now, we find that the early church met upon the first day of the week. The only way that we can ever be united is by doing Bible things Bible ways, and if we do, then we will meet upon the first day of the week. That was when the early church met. Acts 20:7; I Corinthians 16:1-2; and in the minute left, I just want to say one word here before we close. In regards to the question a little while ago about the confession, Mr. Kieran said, it was in the beginning a public confession, but now given way to the private confession or the priest. Well, it has been changed then, hasn't it?

MODERATOR:

Thank you very much. I don't think that I have ever seen such a remarkable, attentive audience. I know that the questions that have been discussed are very important to all of us.

Now again, may we remind you to drive carefully as you leave. There will be somewhat of a traffic problem, but the local police are on hand to help so please be careful.

Thank you very much.

(Closing prayer by the priest from Dalhart, Texas.)