

Brownlow's
Sermon

IN THE
Methodist
Church

*The Distinctive Position of
the Church of Christ*

BY
LEROY
BROWNLOW

Brownlow's Sermon in the Methodist Church

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Church of Christ

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LEROY BROWNLOW

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FOREWORD

This message was delivered in an unusual series, so unusual that I have never heard of one like it before or since. The Grace Methodist Church, 4028 Calmont St., Fort Worth, Texas, sponsored a series of sermons by seven different preachers in the city in which each preacher was requested to speak on the background and distinctive position of the church of which he is a member. The series was held June 15-21, 1952. The complete program is given on the following page.

Each speaker was permitted to speak without any limitations or restrictions. The Grace Methodist Church is to be congratulated upon conducting this series in which candid and honest investigations could be made. I wish there were more similar studies.

Truth has nothing to lose from a sincere investigation. No matter who is right and who is wrong, the truth is right and all men should eagerly desire it. Jesus said, "And ye shall know the truth, and the truth shall make you free." (John 8:32).

The apostle Paul preached in Jewish synagogues, courts of royalty, prisons, and to the philosophers at Mars Hill. He did not let opportunities slip to preach the gospel. Neither should we! Hence, I was happy to accept the invitation of the Grace Methodist Church to speak on the topic, "The Distinctive Position of the Church of Christ." Naturally, the sermon is plain and pointed, but it is polite and courteous. All Biblical quotations used in the sermon are from the King James Version.

This sermon was not preached from a written manuscript. It was delivered extemporaneously. The sermon lasted an hour, longer than ordinarily; but the subject covers so much material that it demanded a longer sermon than usual. However, the audience gave rapt attention from the beginning to the end.

The sermon was taken down by tape recorder. This is it. We have placed the topical headings—which, of course, were not given in spoken form—in the manuscript for the benefit of the reader. This makes it more convenient for the reader to refer later to the various topics discussed. We are printing it in book-size form, so that the reader may more conveniently keep it in

his library. We believe that this will increase the permanency and the usability of it.

We now present it to the public with the hope that it may be of interest and help to many who are anxious to know more about the church of Christ.

Leroy Brownlow

GRACE METHODIST CHURCH

Invites You to Hear
JUNE 15 THRU 21 — 7:30 P.M.

SUNDAY NIGHT, JUNE 15

Rev. Claude Kendrick.....Assembly of God

MONDAY NIGHT, JUNE 16

Leroy Brownlow, MinisterPoly Church of Christ

TUESDAY NIGHT, JUNE 17

Rev. Woodrow Fuller.....Supt. of Missions for Tarrant County Baptist

WEDNESDAY NIGHT, JUNE 18

Rev. Daniel Groff.....Arlington Heights Christian Church

THURSDAY NIGHT, JUNE 19

Rev. E. Langenhorst..... St. Alice Catholic Church

FRIDAY NIGHT, JUNE 20

Rev. R. W. Jabbenowski.....St. Stephen's Presbyterian Church

SUNDAY NIGHT, JUNE 22

Rev. George Shearer.....The Methodist Church

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JUNE 15 THRU 21 — 7:30 P.M.

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INTRODUCTION

Thank you very much. I appreciate immensely this introduction tonight and the invitation to be here. I want to say in a personal way at the very outset of our study tonight that this is not the first time for me to be in the Methodist Church. I grew up in the Methodist Church. I was never a member of the Methodist Church, but I went there all along when I was a boy. My father used to teach a Sunday School class in the Methodist Church. My mother was a Presbyterian, and my grandfather preached for the Baptist Church sixty-five years. And here I am a member of the church of Christ and a preacher, and it has become my responsibility at this hour to tell you about the background and position of the church of Christ.

I would like to say further, by way of introduction, that I believe it is very fitting and appropriate that I extend to you congratulations and commendations on having this series of services. It reminds me of the Bereans that we read about in Acts 17:11. The Bereans "were more noble than those in Thessalonica, in that they... searched the Scriptures daily, whether those things were so." So I surely appreciate the spirit that characterizes you people in this congregation which has prompted you to conduct this series of studies and investigations.

When I was first invited to come, I must admit that I was a little shocked, because I had never heard of just this kind of series. I explained to the good lady who issued the invitation, to whom I was talking over the telephone, that our plea in the religious world is different from others and that maybe you wouldn't want me to come and to give that plea. She insisted that I come, that you had heard a number of things concerning the church of Christ, and that you would like to have facts first hand. So I told her I would be glad to come, provided that I be permitted to speak without restrictions or limitations; and she stated in a very gracious way that I could do that very thing, and that she would not expect me to come otherwise. And, of course, I could not be true to the mission for which I have come tonight if I failed to give unto you the real background

and the distinct position of the church of Christ. I would like to do that tonight in just as kind a way as I know how. Some of you may not like some of the things that I am going to say, but there is one thing sure — you are going to like the way I say them.

One Church

I would like to suggest to you first of all tonight that Jesus Christ promised to build only one church. Jesus said in Matt. 16:18: "Upon this rock I will build my church." C H U R C H. And, of course, that word is singular, and that means one. It is very evident that Jesus Christ did not promise to build a multiplicity or a plurality of churches.

In keeping with that sacred and holy promise Jesus made in Matt. 16:18, we read in the Bible that there is one body. The apostle Paul says, "There is one body" (Eph. 4:4). He repeats it again in I Cor. 12:20, and he mentions it again in Rom. 12:4,5.

Likewise, the very prayer that Jesus prayed is in harmony with the promise he made when he said, "Upon this rock I will build my church." My friends, listen to our blessed Lord and Savior as he prayed for oneness and unity in John 17:20,21: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." This is the prayer that was upon the great heart of the Son of God divine. He prayed that we all might be one, all who had believed on him in and through the words of the apostles. Now, Jesus didn't pray for a multiplicity of religious bodies, in order that we may have a lot of wrangling, squabbling, and division. This is not the way our blessed Lord prayed! But, contrariwise, he prayed that we all might be one. Jesus was honest and sincere in that prayer. If Jesus Christ, after praying that we all might be one, had arisen from that prayer and had established many churches with many different faiths and doctrines to create division, that would have been the very blackest and rankest sort of hypocrisy on the part of the Savior. But Jesus, my friends,

did not do that. And certainly we regret and resent any person's casting a reflection upon the honesty and integrity of our Lord. We know that when Jesus prayed that prayer, he was not appealing to the grandstand, that Jesus meant it, that it was the burden upon his great heart, that he was actually wanting the religious world — all who had believed upon him in and through the words of the apostles — to be one (John 17:20,21).

In keeping with that thought, we find the very idea of oneness and unity taught in a number of figures of speech in the word of the Lord. For instance, the vine and the branches. Jesus said, "I am the vine, ye are the branches" (John 15:5). We do not see in the word of the Lord a number of different vines, and all of these vines having their own branches, and all of these vines and branches growing in such a way as to conflict with the growth and welfare of all the others. That isn't the picture we find in the word of the Lord; but we find the one vine and the branches, one glorious and magnificent vine having its branches which represent all the saved of the earth.

Again we find this thought presented in the idea of the vineyard. We do not see a number of different vineyards, a vineyard here and a vineyard there, and a vineyard over yonder. That isn't the picture that has been painted by the authority of the Holy Spirit. Instead, we see one glorious, magnificent vineyard.

And again we see this thought presented in the idea of the sheepfold. Jesus said in John 10:16, "And there shall be one fold, and one shepherd." Christ did not say that there would be a number of different folds, a plurality or multiplicity of sheepfolds, each fold having its own particular and peculiar shepherd. That isn't the picture that we *see* in the word of the Lord, but we see the one great sheepfold with the one great shepherd, Jesus Christ our Lord.

Next we see this thought presented in the idea of the human body (I Cor. 12:14-27). We see one body with one head, just as this is the head of this my body. All the saved of all the earth are members of that one spiritual body. We do not see in the word

of the Lord a number of different bodies, and all of these bodies — some two hundred or more — claiming to be under the direction of just one head. We do not find that.

Suppose that in going home this evening you should see coming down the street a monster with something like two hundred different bodies and only one head and all these bodies fighting and quarreling among themselves, and yet all of them being under the guidance and direction of only one head. Well, of course, you need not become alarmed, because you are not going to find that in the natural world. But in the religious world tonight we see more than two hundred different bodies and all of them claiming to be under the guidance of only one head; and yet there is a lot of division, a lot of quarreling, and a lot of fighting among themselves. That isn't the picture we see in the word of the Lord. In the Bible we see the one great body, having its various members -- many members but only one body — being under the guidance of the one head. We see this thought of oneness, unity, and harmony as it prevails all the way through in the word of the Lord. So Jesus promised to build only one church.

The Church is the Saved

My friends, that church of our Lord came into existence on the first Pentecost following the resurrection of our Savior, the record of which is found in Acts, the second chapter. It came into existence by virtue of the fact that these people heard the saving and the redeeming gospel of Christ and rendered obedience unto the same. God Almighty, who knows the hearts of all men, added them unto the church (Acts 2:47). And, of course, back in that early day they taught that men must be members of the church in order for them to be saved; because the church is the saved, and you cannot be saved unless you become a part of the saved.

And we read in Eph. 5:23, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body." He is the Savior of the church. Paul states in Eph. 2:16 that reconciliation unto God is found in the one body,

the one church, that Jesus promised to build: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." So salvation and reconciliation are found in the church that cost the blood of Jesus Christ.

Many Congregations—One Body

We find also that the one church consisted of a number of different congregations. For instance, we read in Rom. 16:16, "The churches of Christ salute you." We read in Rev. 1:4: "The seven churches which are in Asia." But these were not different churches, teaching different faiths and doctrines. They were various congregations constituting and making up the one great universal church of which Jesus Christ is the head and of which he is the Savior.

Congregational Independence

Also, we find as we study the church of our Lord as it existed in the first century that each congregation was independent. They were not joined together by any ecclesiastical or denominational ties, but each congregation was separate and independent and was allowed to carry on its own work without any outside interference, with no head in the world other than the Lord Jesus Christ himself.

You can understand the value of congregational independence. By way of illustration, consider this window here at my right. It has a number of panes making up that window. If you destroy one pane, it will not destroy the whole window. So it is with the church of our Lord in the first century. They had congregational independence, and if one congregation went down, it would not pull down all the others. So they were not joined together by any ecclesiastical or denominational ties. It did not constitute a denominational body.

Congregational Organization

The church was a group of undenominational Christians with Jesus Christ as the only head, and with the Bible as their only

creed, confession of faith, discipline, catechism, or church manual. Each congregation, as I have already mentioned, had Jesus Christ as the only head. We read in Eph. 5:23: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body." We never find in the Bible where the church of the first century had some head other than Jesus Christ. They did not have some man or some group of men to serve as the head of the church you read about in the New Testament.

Each congregation had a plurality of elders or bishops to oversee the work in that particular local congregation (Acts 20:17,28). They did not have a plurality of congregations under one bishop; but, contrariwise, they had a plurality of bishops or elders in one congregation. Also, they had a group of men who were called deacons, who were servants, who served and worked under the supervision of the elders or the bishops of the church.

Bible as Only Creed

Those early Christians, my friends, walked by the same rule and cared for the same thing. The apostle Paul said in Phil. 3:16, "Let us walk by the same rule, let us mind the same thing." That rule was the inspired word of God. In that early day, they believed the Scriptures to be the inspired word of God. The apostle Paul said in II Tim. 3:16,17, "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, thoroughly furnished unto all good works."

They held to that cardinal principle that the word of the Lord is inspired. The apostle Peter once said in II Pet. 1:21 that "holy men of God spake as they were moved by the Holy Ghost." Back in the first century, ladies and gentlemen, they were not modernists. And, of course, the word "modernist" and the word "modernism" are just sweet-sounding names for infidelity. That's all they are. Back in the first century, they believed the Bible to be the inspired word of God, the very language of

heaven, that it has come to the men of this earth to guide them and to finally land them safely home in glory. They recognized that God's word was their sole guide and that they were not allowed to add to it nor to subtract from it. Thus, we read in the very last chapter of the New Testament these words: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city" (Rev. 22:18,19). They believed that tampering with the word of the Lord is a very dangerous thing, and that it is perilous to the soul, and that it will keep the guilty out of heaven at the day of judgment.

Rightly Dividing the Testaments

They believed both the Old and the New Testaments. Jesus Christ and other inspired men often quoted from the Old Testament, showing that they placed their stamp of approval upon it. This testifies to the fact that they accepted and believed the Old Testament, but they also understood that the Old Testament law had been nailed to the cross (Col. 2:14) and that God in these last days has spoken unto us through his Son: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1,2). So they held to the fact that unless a thing is taught in the New Testament, it is not binding upon men today. They believed every word of the Old Testament; they believed the patriarchal law; they believed the Jewish law, but they knew the Jewish law had been nailed to the tree of the cross (Col. 2:14) and that it is not binding today in this the Christian age or dispensation.

Of course, many teachings in the Old Testament are likewise taught in the New Testament. They are principles which have always been true. On the other hand, many things that were taught and practiced in Old Testament times were left out of the New Testament age and dispensation. For instance, we find the Lord left out the burning of incense; early Christians did not practice the burning of incense, and yet it was practiced in Old

Testament times. The New Testament does not teach the sprinkling of blood; but it was practiced in Old Testament times. The early church did not have animal sacrifices. We never read in the New Testament where they ever built altars and offered animal sacrifices unto God. They did not do that, but such was practiced under the Old Testament law. Also, in Old Testament times they had the playing of mechanical instruments of music in the worship. But when you come to the New Testament you never find where they ever had it in the worship of the New Testament church. It was left out.

Also under the Old Testament the Jews kept the Sabbath day holy. But when we come to the New Testament we find that the early church did not do that, but instead they were commanded to meet upon the first day of the week. The Sabbath is Saturday. God worked six days and rested on the seventh day, and that was Saturday or the Sabbath. But coming to the New Testament we find that Christians are commanded to meet and to worship God upon the first day of the week (Acts 20:7; I Cor. 16:2). So there is a distinction or difference between Old Testament law and New Testament law. That is one of the things we need to keep in mind. Hence, the apostle Paul has said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (II Tim. 2:15).

One Lord — One Faith — One Baptism

Those early Christians taught that there is but one faith and one baptism. The apostle Paul said in Eph. 4:5, "One Lord, one faith, one baptism." They didn't have any more faiths than they had Lords. They had no more baptisms than they had Lords. The same word that is used in speaking of Lord is also used in speaking of the number of faiths or baptisms — just one. It is evident they did not teach that one faith is as good as another and that it makes no difference what a man believes. That was not their idea at all. You never would get that impression as you read the New Testament which tells of what was taught and practiced in the early church. Also, at that time they did not teach that one baptism is as good as another. They taught one Lord, one faith, and one baptism. Man had a need for only one

God, one Lord, and one Holy Spirit. Likewise, man had a need for only one body, one faith, and one baptism. The world needs unity, not division.

Scriptural Subjects of Baptism

God's word made plain the scriptural subjects of baptism, or the scriptural candidates for baptism. Jesus once said in Matt. 28:19, "Go ye therefore, and teach all nations, baptizing them." Therefore, Jesus put teaching before baptism. And Jesus said in Mk. 16:16, "He that believeth and is baptized." Therefore, belief or faith precedes or comes before baptism. The apostle Peter said in Acts 2:38, "Repent and be baptized... for the remission, of sin." Thus, the Holy Spirit in that instance put repentance before baptism. So the Bible teaches that in order for one to be scripturally baptized, he must be taught (Matt. 28:19), he must believe (Mk. 16:16), and he must be a penitent person (Acts 2:38).

Those early Christians did not hold to the view that one could be saved or blessed by water alone. They did not believe and they did not practice water blessing or water salvation. Now, if a person with no teaching, faith, and repentance is blessed by baptism only, that is strictly water blessing and water salvation. There is no teaching, faith or repentance — nothing but water. Therefore, if a person should be blessed by that act, he would be blessed or saved by water only. My friends, that was not the teaching of those early Christians. Instead, they taught that for one to be blessed by the act of baptism it must be preceded by teaching, by faith, and by repentance. Now, I am sure that some of you have heard that in the church of Christ we believe in water salvation. I trust that I am making it clear tonight that we do not believe that. We believe that in order for baptism to be valid, in order for baptism to be effective, it must be preceded by teaching, faith, and repentance. We de finitely do not believe in water salvation or water blessing.

Act of Baptism

Inspired men in the first century also taught that water

baptism demands much water, John 3:23: "And John also was baptizing in Aenon near Salim, because there was much water there." It demanded that they go unto the water. In Acts 8:36 we read, "And they came unto a certain water." My friends, every time you read in the Bible as to whether they went unto the water or brought the water unto themselves for baptism, you will find in every instance that it plainly states they went unto the water. You will never find in the New Testament where they ever brought the water unto the candidate. Baptism back then demanded a burial in water. We read in Col. 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Baptism is further spoken of as a birth. Jesus said in John 3:5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is also described in the Bible as a washing of the body (Heb. 10:22). So these are some of the descriptive points with reference to the act of baptism as it was practiced back some nineteen hundred years ago.

Purpose of Baptism

Here is another thing about the one baptism that we read about in the word of the Lord. It must have been practiced either as a Christian duty or else as an act of obedience in becoming a Christian. It must either have been practiced, I repeat, as a Christian duty — something that you perform and do as a Christian after you have already been saved — or else it must have been obeyed as one of the requirements of salvation from alien sins.

And I would like to submit to you tonight, ladies and gentlemen, that if baptism had been a Christian duty, then they would have done it over and over, again and again. Now, all Christian duties must be repeated and must be done again and again. It is a Christian duty to sing, but you cannot sing one song and say that you are through with singing. It is a Christian duty to pray, but you cannot pray one prayer and call it quits. It is a Christian duty to assemble for worship on the Lord's day, but you cannot do that one Lord's day and say that you are

through with that command, because all Christian duties must be done over and over. But the very fact that baptism, when obeyed according to the will of God (and, of course, if it is not obeyed according to the will of God, it isn't obeyed at all in the mind of God) never has to be done again is positive proof that it is not a Christian duty but is something that man does to become a Christian.

Now, baptism is not all that you do to become a Christian. I have already emphasized the thought that baptism as they practiced it in the first century had to be preceded by teaching, by faith, and by repentance, in order for it to be valid. But after they had complied with those conditions, then they were baptized for the remission of sins (Acts 2:38). They were baptized in order to have their sins washed away (Acts 22:16). They were baptized in order to get into Christ (Gal. 3:27). They were baptized, my friends, in order to be saved — Mk. 16:16 and I Pet. 3:21.

What Must I Do to Be Saved?

As we further study about this early church of our Lord, the Bible tells us that they answered the question, "What must I do to be saved," by telling believers to repent and to be baptized for the remission of sins (Acts 2:38), and by telling penitent believers to be baptized and to wash away their sins (Acts 22:16), and by telling those who had not heard and believed the gospel of Christ that they must believe to be saved. Then they preached to them that they might believe, and the ones seeking salvation repented and were baptized the same hour of the night (Acts 16:30-34).

You might think that inasmuch as the question, "What must I do to be saved," has been answered in three different ways in the New Testament (and we find it asked and answered only three different times after the death of the Lord Jesus Christ, after the New Testament went into effect, Heb. 9:16,17) — I say that you might think that there is a contradiction in the word of the Lord, but there definitely is not.

As an illustration, suppose that some gentleman leaving Fort Worth should want to know how far it is to El Paso. Someone says that it is six hundred miles. He drives two hundred miles and asks the same question. This time he is told that it is four hundred miles. He drives two hundred miles farther and again wants to know how far it is. Someone else gives him another answer. The third answer is that it is only two hundred miles. Now suppose that the gentleman should scratch his head and say, "Now, listen, somebody has misrepresented the truth. I have been given three different answers to the same question." Oh! No! No one in making a trip from Fort Worth to El Paso would react as I have outlined. He would recognize the fact that he was getting closer, that he was a little farther on the way.

So it is with this question, "What must I do to be saved." We find three different answers to the same question, and there are no contradictions. These different answers are due to the fact that these men were at different places on the road to salvation. Believers were told to repent and to be baptized for the remission of sins. Penitent believers were told to be baptized and to wash away their sins. An unbeliever, a man who had never started on the road to salvation, a man who had never heard the gospel, was told to believe; and then they preached to him that he might believe; and he repented and was baptized the same hour of the night. It is very evident that they all traveled over the same road and did exactly the same thing. The word of the Lord does not contradict itself. No inspired writer ever placed himself in a dilemma of contradiction. And when we feel like the Bible contradicts itself, it is all because we have placed the wrong construction and the wrong interpretation upon some passage. The trouble is in man, not the Bible!

A Child of God Can Fall and Be Lost

Inspired men back in the first century taught that Christians could fall by the wayside and be eternally lost. For instance, the apostle Paul said in Gal. 5:4, "Whosoever of you are justified by the law; ye are fallen from grace." And we find that he has said in Heb. 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

Jesus said in John 15:2, "Every branch in me that beareth not fruit he taketh away." And, of course, we cannot say that every person who falls by the wayside was never saved to begin with; we can't say that he was never in Christ to start with, because Jesus makes it very plain and very evident that the person was in him. He says, "Every branch in me." So that little phrase, "in me," completely upsets and refutes a human theory in religion, the idea that if one falls by the wayside he never was saved to begin with, that he never was in Christ to start with. Jesus said, "Every branch in me." Jesus did not say the branch was a water spout out here and never was in the vine, but Jesus said, "Every branch in me that beareth not fruit, he taketh away." And in verse six Christ says, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

So we are not surprised to find that it was a cardinal belief of the early Christians that they must be faithful to the end, that they must persevere to the very last, in order for them to be eternally saved in the sweet by and by. Hence, we find that Jesus once said in Matt. 10:22, "But he that endureth unto the end the same shall be saved." And we find this statement in Rev. 2:10, "Be thou faithful unto death, and I will give thee a crown of life." Jesus exhorted: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41).

Acceptable Worship

It was also taught in that early day that man must worship God in spirit and in truth (John 4:23,24). Their worship, my friends, was very simple and plain and sincere. Their worship was not on the low level of showmanship; they did not appeal to the fans that patronize the vaudeville. Their worship rang with simplicity, sincerity, and humility. They were not trying to please themselves. They were trying to please the God they were worshipping. Jesus himself had prayed: "Not my will, but thine, be done."

On the Lord's day when they met to worship God, they had

teaching, praying, fellowship or the contribution, the Lord's supper, and singing. They did not have playing, as I have already mentioned; but they did have the singing of hymns and the making of melody in their hearts (Col. 3:16).

Financing the Lord's Work

In financing the work of the Lord, they did not enter into many of the money schemes that characterize many of the religious organizations of today; but they simply gave. They gave sacrificially (Rom. 12:1). They gave upon the first day of the week as they had been prospered (I Cor. 16:2). You never find, my friends, where the early Christians ever engaged in the selling of pies, ice cream, hot dogs, this, that, and the other, in order to finance the Lord's work. They had a certain spirit of reverence, a certain spirit of dignity, that caused them not to pull down the sacred worship and the holy service of God Almighty to the level of commerce. It wasn't on that basis at all.

The Church—the Divine Missionary Society

Next, we note as we study these descriptive points of the early church, that the local church was the only missionary society known to the Bible. Likewise, it was the only benevolent organization or society known to those early Christians. They believed in glorifying God in the church. We read in Eph. 3:21: "Unto him be glory in the church." Not in some man-made missionary society!

The Name

My friends, concerning religious names, the Bible informs us that they wore the name "Christian" (Acts 11:26): "And the disciples were called Christians first in Antioch." This is a name that you cannot repeat without repeating the name of Christ — CHRIST-ian. Hence, we are to glorify God in this name (I Pet. 4:16).

True Doctrine Is Essential

Next, we note Paul preached that man's salvation is predicated upon man's taking heed in a two-fold manner. In writing to Timothy he said in I Tim. 4:16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." It is evident they had to take heed unto the teaching of the Christ as well as take heed unto their own personal manner of living to be eternally saved. They knew that it was possible for a man to worship God in vain. Jesus once said in Matt. 15:9, "For in vain they do worship me, teaching for doctrines the commandments of men." Yes! They had to take heed unto their own personal manner of living and unto the doctrine for them to save themselves and to save the ones that heard them.

Now, I am afraid that many people in the religious world tonight have lost sight of part of this admonition. They recognize the necessity of our taking heed unto our own moral manner of living, but they have failed to recognize the importance of our taking heed unto the doctrine. Hence, you hear people say today that if you live a good moral life, no matter what you believe, or what you do, or how you worship, that it will meet with heaven's approval. But, my friends, the apostle Paul was guided by the Holy Spirit, and he knew what he was talking about. Of course, we are not inspired. We have to depend upon Paul and other inspired men for our information. And he said that we must take heed unto ourselves and unto the doctrine to save ourselves and to save the ones who listen to us.

The Predicted Apostasy of the Church

My friends, these are some of the characteristics of the church as it existed in the first century. In order for you to understand the background and the plea of the church of Christ, you must understand that it was taught back in the first century that the true church of our Lord would apostatize and go astray. The church was founded as Jesus wanted it. It existed as He had ordained and outlined. But it wasn't long until the foul and greedy hands of men ambitious for power were reaching forth

to defile and pollute the true church of the Lord Jesus Christ. This, my friends, should not have come unexpectedly, because it was plainly foretold in the Holy Scriptures.

For instance, the apostle Paul said in Acts 20:29,30, "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." On this same topic, Paul said in I Tim. 4:1-3, "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." He said the time would come in which men would depart from the faith. Of course, you cannot depart from the faith unless you have it. Therefore, this apostasy, my friends, was to originate in the church of our Lord. Those who were members of it would depart from the faith. And in describing this apostate condition, this departure from the faith, Paul says that it would include commands not to marry and to abstain from meats. Next, in a further description of this apostasy, the apostle Paul said in II Thess. 2:3,4, "Let no man deceive you by any means: for that day shall not come [he is speaking here of the second coming of Christ] except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

So the church of our Lord was to go astray, apostatize; and in describing this apostate condition, the Bible says that it would arise from within the church. The Bible says that one man would sit in the temple of God as if he were God. My friends, I ask you tonight as humbly and as kindly as I know how: Is there any religious organization in our land or in the world that has a very long history, a history running back for many years, that could have grown out of the true church founded by Jesus Christ and the apostles? And in this particular church, do they command any of their people not to marry? And do they command their people to abstain from meats on a certain day of the week and at

a certain season of the year? And in this particular church do they have one man who sits in the temple of God as if he were God, claiming to be the viceroy of the Lord Jesus Christ and the mouthpiece of God?

You say there is! You say that the Roman Catholic Church is the fulfillment of those prophecies! This is one of the reasons we believe the Bible to be the inspired word of God. How did the apostle Paul know this would come to pass? The only way he could have known this is that he was guided and directed by the Holy Spirit. Yes! The Bible is the inspired will of God. So it is evident the true church of our Lord was to apostatize and go astray.

The Development of the Apostasy

My friends, it is highly appropriate that we now call attention to the fulfillment of these prophecies. We find in history that one of their very first departures was in church government. History tells us that in the second century they digressed so far as to have one bishop over the church, while in New Testament times there was a plurality of elders or bishops in one church. This system of ecclesiasticism grew until finally in the year 606 A. D. it culminated in the first fully developed pope, Boniface III. So the apostasy of the church began in the local church government.

We find that Holy Water was introduced in 120 A.D. Penance, the infliction of punishment to atone for one's sins, in 157 A. D.

Infant baptism was also introduced long after the death of Jesus Christ and the apostles. And I would like to quote just here:

The theory was finally evolved of the unconditional necessity of infant baptism. About the middle of the third century, this theory was already admitted in the North African church.—*Church History*, Vol. I, p. 123.

And we find next the substitution of sprinkling for baptism. And I would like to quote at this time Carl Joseph Hefele, a

Roman Catholic bishop, in which he openly admits that it was introduced by the Roman Catholic Church. He says:

The church has always been tender toward the sick, and for that reason she introduced clinical baptism.—*History of Church Councils*, p. 123.

Now, it was openly admitted, and is openly admitted, that it was introduced by the authority of the Roman Catholic Church. You know, the Roman Catholic Church is a little different from other religious organizations. They claim that anything introduced by the Roman Church is just as authoritative and binding as anything you read about in the Bible. Therefore, they do not claim Biblical authority for it. They rather say that they have no more authority for it than their church, according to this statement by Carl Joseph Hefele, one of their bishops. The first person ever to be baptized by sprinkling was Novation in 251 A. D. However, it was at that time called clinical baptism, because it was administered only to the sick. At first it was the exception to the rule, but finally the exception became the rule, and it was legalized by a Roman Catholic Church Council in 1311. Here I would like to quote again:

The Council of Ravenna, 1311, legalized sprinkling, but the practice of clinical or bedside baptism had long been in use and had spread from the sick room to the churches.—*Johnson's Universal Cyclopedia*, Vol. I, p. 488.

Man, not the Lord, is responsible for the introduction of instrumental music into the worship of the New Testament age. It was not practiced back in the first century. There is no record of it in the New Testament. The New Testament tells us that they did sing, but it never tells us that they used an instrument of music as an act of worship unto God Almighty. I would like to quote again:

The general introduction of instrumental music can certainly not be assigned to a date earlier than the fifth and the sixth centuries; even Gregory the Great, who, toward the end of the sixth century, added greatly to the existing

church music, absolutely prohibited the use of instruments.—*McClintock and Strong's Encyclopedia*, Vol. VI, p. 769.

Friends, I believe that I should say tonight that those who came out of Rome, those who had a part, a very noble part, in the Reformation and who were trying to break the shackles of Romanism, were very bitterly opposed to instrumental music in the worship. Hence, listen to the words of John Calvin:

Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps, the restoration of the other shadows of the law. The Papists therefore, have foolishly borrowed this, as well as many other things, from the Jews.—*John Calvin's Commentary*, Twenty-Third Psalm.

Adam Clarke (and nearly every preacher in the church of Christ has a set of Adam Clarke's Commentaries) — Adam Clarke is recognized as the greatest commentator in the Methodist Church, and Adam Clarke had this to say:

Music as a science, I esteem and admire: but instruments of music in the house of God I abominate and abhor. This is the abuse of music; and here I register my protest against all such corruptions in the worship of the Author of Christianity—*Clarke's Commentary*, Vol. IV. p. 686.

John Wesley had this to say, according to Adam Clarke:

I have no objection to instruments of music in our chapels, provided they are neither heard nor *seen*.—*Clarke's Commentary*, Vol. IV, p. 686.

Martin Luther, another distinguished reformer, "called the organ an ensign of *Baal*."—*McClintock and Strong's Encyclopedia*, Vol. VI, p. 762. And John Knox, a Scottish reformer, "called the organ a chest of whistles."

We could go on and on and call your attention to the words of

others, but this should suffice. Those who came out of Rome and were fighting Romanism were very bitterly opposed to instrumental music in the worship of the church.

History informs us that in the gradual growth and development of the Roman Catholic Church, the apostate church, there was also the introduction of extreme unction, the introduction of purgatory, and of celibacy, the introduction of indulgence, and the introduction of the doctrine of auricular confession taking the place of a public confession of sin. These things, plus the other innovations mentioned, brought on the growth and development of the Roman Catholic Church.

Protestant Reformation

Now, leaving this religious development, we come to the thirteenth century in history, which is the beginning of the Protestant Reformation. This is a period filled with excitement, because brave souls waded through tears and blood and death in order to get back to the teachings of the Bible as it was in the first century before the development of the apostate church. Hence, I call your attention tonight to some of the great men who labored and sacrificed to that end. For instance, there were the Albigenses and the Waldenses; then, John Wycliffe, called the Morning Star of the Reformation; John Prague; John Huss; Ulrich Zwingli of Switzerland; and Martin Luther of Germany; and John Calvin of France; and Henry VIII, who, of course, became the founder of the State Church of England or the Episcopal Church; John Smythe of Holland; and John Wesley of England.

Those efforts, my friends, paved the way for another religious movement. We say tonight that we are grateful for everything they did to help bring us as far as they brought us. Those men labored, sacrificed, and toiled. They worked honestly, humbly, and sincerely, trying to remove themselves from the teachings of Romanism and to get back to the Bible as it was taught and practiced before the development of the apostate church. But I say tonight that even though they went a long way, it is my humble belief that they did not go quite far enough. Their efforts resulted in the establishment of Protestantism; that is why it is

called Protestantism, because they protested to the corruptions found in the Roman Catholic Church. So Protestantism is the outgrowth and the child of Roman Catholicism. Of course, the Bible tells us nothing of Roman Catholicism, except in a prophetic way that it would grow out of the true church; neither does it tell us of Protestantism; but it does present to us undenominational Christianity. Those Reformers labored to get back to the Bible. They labored, my friends, to reform the Roman Catholic Church, but their efforts only culminated in the establishment of various Protestant bodies, and, in many instances, Protestant bodies that were just as creed-bound as Roman Catholic theology.

The Restoration Movement

So today we ourselves are engaged in another movement. It is called the Restoration Movement, and that is our plea. Our plea is to restore to the world the church as it existed back in the first century. It is important that I call your attention to some of the efforts of these men.

Barton W. Stone was a great man in the beginning of the Restoration Movement here in America. About 1800, the turn of the century, we find there were simultaneous, widespread efforts to restore to the world primitive New Testament Christianity as it was practiced back in the first century. Many of these efforts were unknown to other men in, different parts of our nation who were attempting to do the same thing. Barton W. Stone had been a Presbyterian minister, and he parted company with their creed, the *Westminster Confession of Faith*. He and some others set up and established what he called the Springfield Presbytery, and after one year they decided that such was unscriptural, that it was contrary to Scripture, that it was wrong, and that they should bring about its death. And since they were the founders of it, certainly they could bring about its death if they so desired, and they so desired. In bringing about its death they drew up what has been called "The Last Will and Testament of the Springfield Presbytery." And I would like to read to you some of the provisions of this testament and will. It was written June 25, 1804.

(1) We will that this body die, be dissolved and sink into union with the body of Christ at large.

See, they brought about its death. They destroyed a denomination they had created, in order that they all might be one and sink into the body of Christ at large.

(2) We will that our name of distinction with its reverend title be forgotten.

There are various names of distinction that separate one people from another people tonight, but these people who had established one human name said they were going to let it be abolished, let it die — "our name of distinction."

(3) We will, that our power of making laws for the government of the church, executing them by delegated authority, forever cease.

(4) We will, that the church of Christ resume her native right of internal government.

(5) We will, that the people henceforth take the Bible as their only guide.

Now, I believe that you will agree with me tonight that was wonderful preaching, that was excellent preaching, that they had gone a little farther than the Protestant Reformers, that they had profited by some of the errors of the Reformers whose labors had produced various Protestant bodies. These Restorers were not going to be Protestant; they were not going to be Roman Catholic; they were going to be Christian and Christian only. Wasn't that wonderful? That was in the year 1804.

Alexander Campbell and Thomas Campbell never came to America until 1807 and 1809. So the Restoration Movement was under way before they ever landed on the American shores. They, too, were bitterly opposed to human churches, human names, human creeds, and human organization. They gave their time, their talent, and their energies to the furtherance of the

Restoration Movement. It was a movement to restore to the world Christianity as we read about it in the New Testament. And, of course, I believe that such is possible. I say tonight, as humbly as I know how, that I believe I am a member of the church as it existed in the first century, that I am a member of the church that was founded back in the first century.

My friends, you may be wanting to ask the question: "Well, do you believe in church succession? Can you trace it back from tonight to the day that it was founded?" And I answer in the negative. I say that I cannot, and I say that there isn't a man living who can trace it back through the dark ages, back to the day of Pentecost, back to the day that it was established. There isn't anything to be gained in church succession. For instance, if you were to try to trace it back, and if you were to succeed, then you would only prove yourself to be a member of the apostate church, because the true church established in A.D. 33 was to apostatize and go astray; hence, if you through church succession should prove yourself to be a member of it, you would only prove yourself to be a member of the apostate church.

So I am not interested in church succession; I am interested in church identity. I am interested in identifying it. I am interested in going to the word of the Lord and taking a pencil and some paper and writing down the marks of identity, and then going about in the world and looking for one that has the same marks of identity.

I am interested in sowing the same seed, in order that I may have the same crop and the same product. Now, Jesus taught in Luke 8:11 that the word of the Lord is the seed of the kingdom, and, of course, the kingdom is the church. Therefore, the word of God is the seed of the church. If we plant the same seed, then we are going to have the same church that existed back in the first century, because "whatsoever a man soweth that shall he also reap." Everything produces after its own kind. If you plant corn, then you are going to have corn as the harvest. If you plant cotton, then you will harvest cotton; and if you sow wheat, the harvest will be wheat. Everything produces after its own kind. My friends, if you plant the seed of the church, which is the word

of God — and that alone, without any additions to it and without any subtractions from it — you are going to have the same church that was founded in the first century. Now, the word of the Lord, the seed of the church, back nineteen hundred years ago did not produce crops of "ists" and "tists" and "ites" and so on down the line, but it produced the church of our Lord. It produced Christians and Christians only. Since we have crops of "ists" and "tists" and "ites" in the land tonight, then that's positive proof that something has been planted in the hearts of men other than the plain, simple, unadulterated seed of the kingdom, the word of God.

Now, you may wonder how this will work. Let me give you this illustration: Suppose that three men in our city should decide to hold what is commonly called a union meeting. They agree that each must teach the Bible exactly as the Bible is written or else there will be a great deal of confusion and dissatisfaction in that series. And these three preachers enter into the union meeting on that agreement. Neither is to preach his own peculiar doctrine, but each one is to preach the Bible exactly like the Bible is written.

Now, suppose these men are loyal to that agreement. They tell sinners to believe in Christ, that they will have to believe to be saved; and they tell them that they will have to either repent or perish (Luke 13:3); and they tell them to be baptized for the remission of their sins (Acts 2:38). Now, let us suppose that fifty souls do this, that fifty souls come forward, believing and repenting — genuinely penitent people — and they are baptized for the remission of their sins. Now, if they do that, are they saved? You say, of course they are saved! What denomination are they members of? You say that they are not members of any denomination. Well, are they members of the church of our Lord? They certainly are, because God adds to the church those who become such as should be saved (Acts. 2:47). They have become such as should be saved and God has added them to His church, but they are not members of any denomination in all the world. So that's their status and their condition.

We come now to the last night of this union effort and each preacher makes about the same kind of speech. The my denomination, stand over here with me." And suppose first man gets up and says: "We have had a wonderful series of sermons, and fifty souls have been saved; but you ought to join somebody's denomination, and so I open the doors of my denomination tonight and all who wish to join that not a soul responds. The next man gets up and says about the same thing, and nobody responds. The next man gets up and says about the same thing, and still nobody responds. It is a very puzzling and a very peculiar situation. And they say: "We can't understand this. We have preached our hearts out for two weeks, and fifty souls have been saved. You are saved all right, but you ought to join somebody's denomination. We want an explanation."

And suppose that one gentleman arises with a Bible in his hand and he says: "Now, good preacher friends, you say that we are saved; and if you are right in that statement, then we are already members of the Lord's church." He turns and reads Acts 2:47, "The Lord added to the church daily such as should be saved." He now states: "So if we are saved, God has already added us to his church, so we didn't know which denomination to join. We read the Bible a little bit more, and we couldn't find where anybody in that first century, back in that early day, ever did join denominations, human organizations of any kind. But we found that they simply obeyed the saving and the redeeming gospel of Christ and that God added them to his church. So we decided to do the same thing. We are not going to join anybody's denomination. We have bought a lot out here, and we are going to erect a little building, and we are going to meet for worship on the Lord's day."

Now, what is it? Does that speech change their status? Certainly not. Before the speech they were just Christians, members of the Lord's church. Well, what are they now? Still the same thing! Well, what is it? Just the church of Christ, Christ's church. What is their creed, their discipline, their catechism, confession of faith, or church manual? Just the Bible. Who is the head? Jesus Christ only. They are not bound together by any denominational or ecclesiastical ties — just a group of

undenominational Christians as it was in New Testament times. So they, my friends, reproduced the church as it was in the first century. The word of the Lord is the seed of the kingdom; it is the seed of the church; and if we plant the unadulterated seed of the church then we are going to have the same church as it existed back in the first century, because everything produces its own kind.

And I say tonight in as kind and humble a way as I know how: that is what I have done, and that is what my brethren have done. We are not members of any denomination. We exist in the world as undenominational Christians, and it is our plea for all human names to be abolished, and for all denominational barriers that separate people to tumble and fall and for people who are divided to be one, in the one body. "But now are they many members, yet but one body" (I Cor. 12:20). So that is our plea in the religious world. We are neither Roman Catholic nor Protestant. We are just Christians; because back in the first century they were not members of the Roman Catholic Church and they were not members of Protestant bodies; but they were simply New Testament Christians, members of the church that cost the blood of the Son of God divine.

Now occasionally when I make a plea of this kind some one says, "But, Brother Brownlow, you are just trying to get us all to come over and be with you." I say, No! I am not trying to do that. In fact, we had so many members that we started a new congregation last year and lost two hundred. Now our membership has grown back to where it was and we are making our building larger. We don't have room for everybody to come and be with us. So I am not trying to get everyone to come over and be with us in our building. Certainly not!

But I would like for everybody to preach the Bible only and to be undenominational Christians. It isn't a copyrighted plea. You can make the same plea here. You can do the same thing here. We can all do the same thing they did back in New Testament times, my friends, and be of the same fellowship. So that's our plea, and I have presented it to you tonight kindly and lovingly. You have been a wonderful audience. I appreciate the thoughtful

way you have received my message, the glorious way you have attentively listened to the things I have had to say. And may the Lord bless these thoughts to the good of our souls is my simple, sincere, and humble prayer. I thank you!

ADDITIONAL MATERIAL

I. Introduction

We now offer some additional material, mostly quotations, from both the Bible and secular history, which time would not permit us to give in the body of the speech. We believe this material will be interesting, enlightening, and helpful.

2. Church Government and Organization

There is no passage in the Bible which binds congregations together with ecclesiastical ties and episcopal authority. Instead, the Bible pictures the complete independence of each congregation working under the oversight of its own elders, bishops, or presbyters—these words being used interchangeably. The Bible sets forth a plurality of elders, bishops, or overseers in one church rather than a plurality of churches to one bishop.

And from Miletus he sent Ephesus, and called the elders of the church.—Bible, Acts 20:17.

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.—Bible, Phil. 1:1.

During the lifetime of the apostles the different congregations were independent of each other, and elders were appointed in every church. There were no Synods, Councils, Conventions, Associations or Conferences composed of delegates from different congregations constituting an Ecclesiastic Legislative Body. (Acts 14:23, Tit. 1:5. Also, *Mosheim's Church History*, p. 22; *Neander*, Vol. 1, p. 1830—*Church History for Busy People*, Klingman, p. 11.

The system of episcopacy and papacy was gradually developed, growing out of the unholy ambition, for power and leadership. This growth was slow, little by little, but sure. The

elders or bishops selected one to preside at their business meetings. Later he came to be known as "The Bishop" and was exalted above his fellow bishops. In the second century they digressed so far as to have one bishop for one church. During the greater portion of the second century the churches remained independent of each other, but later the churches within the same district began to unite into a confederation and hold conventions at stated times to plan for the good of the whole district. Such conventions were called councils. These councils soon began to pass laws, and claimed authority from Christ to dictate to the people. These councils increased in number and the church took on the form of a republic with provinces in different parts of the world; thus came the patriarchs and finally the *pope*.—*Ecclesiastical History*, Vol. I pp. 116, 117. Historians are agreed that the first fully developed pope was Boniface III, 606 A.D.

3. Who Should Be Baptized?

The Bible teaches the baptizing of taught, believing, and penitent persons. It provides for the baptizing of no one else. Read Matt. 28:19,20; Mk. 16:16; Acts 2:38, as given in the speech.

Jerome, one of the early greats claimed by the Roman Catholic Church, was plain and pointed in teaching believer's baptism:

Fourth Century.—Jerome says, "The Lord commanded His Apostles that they should first instruct and teach all nations, and afterwards should baptize them that were instructed in the mysteries of the faith; for it cannot be that the body should receive the ordinance of baptism before the soul has received the true faith."—Jerome's Comment on Matt. 28:19,20.—*Christian Baptism*, Campbell, p. 359.

The doctrine of infant baptism grew out of another erroneous doctrine, hereditary depravity, the doctrine that infants are born guilty of sin. We quote:

If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this be washed away by baptism. It has been already proved, that this original stain cleaves to every child of man; and that thereby they are children of wrath, and liable to eternal damnation... Infants need to be washed from original sin; therefore they are proper subjects of baptism.—Wesley's *Works, Miscellaneous*, Vol. 2, p. 16.

Neander also states that infant baptism evolved from the doctrine of original *sin*.—*Church History*, Vol. I, pp. 426, 427.

But infants are not born guilty of sin. See Gen. 8:21; Ezek. 18:20; Matt. 18:3.

4. Act of Baptism

The Bible plainly states that baptism requires much water, a going unto the water, a burial, a birth, and a coming up out of the water. In addition to the passages given in sermon, consider the following passages:

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing. —*Bible*, Acts 8:38,39.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore 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 walk in newness of *life*.—*Bible*, Rom. 6:3,4.

Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter

into the kingdom of *God*.—*Bible*, John 3:5.

One Lord, one faith, one baptism.—*Bible*, Eph. 4:5.

Now we come to secular history. The first person baptized by affusion, of whom we have any record, was Novation, 251 A.D.:

Novation, as before shown in the histories quoted, had water poured all over him in a bed. This happened not earlier than A.D. 251, probably 253. (Eusebius, p. 114) About eighty years after this time, when other sick and feeble persons were preferring this method introduced by Novation, so far as all authentic records inform us, a decree was issued, called "the 12th canon of the Council of Neocaesarea," against such pourings, inhibiting persons so poured upon from any participation in the honors of the ministry or priesthood.— *Christian Baptism*, Campbell, p. 191.

In 1311 A.D. sprinkling—which had been the exception to the rule—became the regular doctrine and practice of the Roman Catholic Church, as mentioned in speech.

Mosheim's Ecclesiastical History 1st century: "The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for the purpose and was performed by immersion of the whole body in the baptismal *font*."— *Christian Baptism*, Campbell, p. 186.

Wesley's remark on Rom. 6:4: "We are buried with him... alluding here to the ancient manner of baptizing by immersion."—*Christian Baptism*, Campbell, p. 143.

In the 5th of the Smolcald articles drawn up by Luther, he says, "Baptism is nothing else than the word of God with immersion in water."—*Christian Baptism*, Campbell, p. 144.

Calvin: "the word *baptizo* signifies to immerse, and it is

certain that immersion was the practice of the ancient church."—*Christian Baptism*, Campbell, p. 145.

5. Creeds

The Bible was given to be the all-sufficient creed, as mentioned in sermon, II Tim. 3:16,17.

Men not satisfied with the all-sufficiency of the Bible as a creed began to write human creeds. The first was the Nicene Creed, 325 A.D.:

The first Council of Nice, 325 A.D., is conspicuous... after being in session for an entire month, promulgated on June 19 the Nicene Creed.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. IX, p. 156.

6. The Confessional

The Bible does not teach "Auricular Confession." The Bible teaches that we should confess our sins to one another, not in secret to a prelate. For instance:

Confess your faults one to another, and pray for one another, that ye may be healed.—*Bible*, Jas. 5:16.

Auricular confession: Confession into the ear of a priest enjoined by Leo the Great (440-461) as a substitute for public confession. The twenty-first canon of the Fourth Lateran Council, (1215) under Innocent III makes it obligatory every year upon all Catholics, on pain of excommunication. and consequently the loss of Christian burial.—*The New Schaff - Herzog Encyclopedia of Religious Knowledge*, Vol. I, p. 373.

For auricular confession in the sense of the medieval and Roman church, there is no authority in Holy Scripture. It is traceable to the practice of examining those who were about to make a public confession of some notorious offense, and of giving advice concerning how, far the

circumstances of the sin were to be announced; an expedient that was found advisable, since as much injury could be wrought by injudicious publishing of details in the confession as by the sin itself. The practice once introduced for particular cases was in time extended to all cases; and the private confession of sin was demanded by the church as a condition of the absolution, and made an element of penitence, which was analyzed into contrition, confession and satisfaction.—The *International Standard Bible Encyclopedia*, Vol. II, pp. 699, 700

7. Music in Worship

Every passage in, the New Testament—no exception—which mentions music in the worship specifies vocal music instead of instrumental. For instance:

I will sing with the spirit, and I will sing with the understanding *also*.—*Bible*, I Cor. 14:15.

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. *Bible*, Eph. 5:19.

Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the *Lord*.—*Bible*, Col. 3:16.

Secular history informs us:

In my earliest intercourse among this people, congregational singing generally prevailed among them... THE INTRODUCTION OF THE ORGAN AMONG THE BAPTISTS. This instrument, which from time immemorial has been associated with cathedral pomp and prelatical power, and has always been the peculiar favorite of great national churches, at length found its way into Baptist sanctuaries, and the first one ever employed by the denomination in this country, and probably in any other, might have been standing in the singing gallery of the Old

Baptist meeting house in Pawtucket, about forty years ago, where I then officiated as pastor (1840)... Staunch old Baptists in former times would as soon tolerated the Pope of Rome in their pulpits as an organ in their galleries, and yet the instrument has gradually found its way among them... How far this modern organ fever will extend among our people, and whether it will on the whole work a RE-formation or DE-formation in their singing service, time will more fully develop.—*Fifty Years Among Baptists*, David Benedict, pp. 204-207.

Charles H. Spurgeon, recognized as the greatest Baptist preacher that ever lived, preached for twenty years to thousands of people weekly in the Metropolitan Baptist Tabernacle, London, England, did not have musical instruments in the worship. — *Instrumental Music in the Worship—Kurfees*, p. 196.

For additional quotations from history see those used in body of speech.

8. Purgatory

The doctrine of purgatory is the doctrine that man at death goes to an intermediate state between heaven and hell for temporary punishment. The Bible does not speak of it. In Luke 16:19-31 we read of two men who died. One was saved. The other was lost. Neither went to purgatory. If neither the saved nor the lost go to purgatory, then who will? No one, for there is no such place!

According to secular history this doctrine can be traced back to 593 A.D.—*History of the Christian Church*, Philip Schaff.

The first decree on this subject is found in connection with the councils of Florence, 1439. The 25th session of the Council of Trent declares that there is a purgatory and that the souls there detained are helped by the suffrages of the faithful.—Nelson's *Encyclopedia*, Vol. 10, p. 114.

9. *Celibacy*

Celibacy — marriage forbidden to certain ones in the church.

First we quote the Bible:

Marriage is honorable in *all*.—*Bible*, Heb. 13:4.

A bishop then must be blameless, the husband of one wife. *Bible*, I Tim. 3:2.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith... forbidding to marry, and commanding to abstain from meats.—*Bible*, I Tim. 4:1-3.

Quotations from secular history:

The large number of canons on this subject (celibacy) enacted from the eighth century on shows that their enforcement was not easy. After the middle of the eleventh century the new ascetic tendency whose champion was Gregory VII had a strong influence in this matter... In the synod of 1074 he renewed the definite enactment of 1059 and 1063, according to which both the married priest who said mass and the layman who received communion at his hands were excommunicated.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. II, p. 465.

10. *Religious Names*

Divine history, the Bible, says:

And the disciples were called Christians first in Antioch. *Bible*, Acts 11:26.

Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf (in this name, *A.S.V.*).—*Bible*, I Pet. 4:16.

Quotations from secular history:

I pray you to leave my name alone, and call not yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for anyone. St. Paul would not let any call themselves after Paul, nor of Peter, but of Christ. How then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of God? Cease, my dear friends, to cling to these party names and distinctions: away with all; and let us call ourselves only Christians after Him from whom our doctrine comes.—The *Life of Luther*, Stork, p. 289.

So far as present researches go, the name Baptist as applied to this body of Christian people, first appears in literature in the year 1644. Prior to that date they were without a *name*.—*Johnson's Universal Cyclopaedia*, Vol. I, p. 489.

I say of the Baptist name, let it perish, but let Christ's name last forever. I look forward with pleasure, to the day when there will not be a Baptist living. I hope they will soon be gone. I hope the Baptist name will soon perish; but let Christ's name endure forever.—Charles Spurgeon, recognized as the most talented Baptist preacher that ever lived, *Spurgeon Memorial Library*, Vol. I, p. 168.

11. Indulgences

The Bible does not speak of indulgences. This is another one of the many additions to the Bible.

The early church knew nothing of indulgences... The first powerful impulse to the introduction of indulgences, properly so called, was given by the Crusades at the great Synod of Clermont in 1096.—*McClintock and Strong's Encyclopedia*, Vol. IV, pp. 563, 564.

In the fifteenth century the disposal of indulgences be-

came a common traffic, and public sale of them was generally preceded by some specious pretext. Often the pretenses for selling them were in reality bloody, idolatrous and superstitious. Pope John XXIII empowered his legates to absolve penitents from all sorts of crimes upon the payment of sums of money proportioned to their guilt. D'Aubigne, in his *History of the Reformation* tells us that when such indulgences were to be published, the disposal of them was commonly farmed out; for the papal court could not always wait to have the money collected and conveyed from every country of Europe. And there were rich merchants at Genoa, Milan, Venice and Augsburg who purchased the indulgences for a particular province, and paid to the papal chancery handsome sums for them. Thus both parties were benefitted...Yet, that this species of traffic might have a religious aspect, the Pope appointed the archbishops of several provinces to be his commissaries, who in his name announced that indulgences were to be sold, and generally selected the men to sell them, and for this service shared the profits with the merchants who farmed them... Leo X, in order to carry on the expensive structure of St. Peter's Church in Rome, published indulgences, with a plenary remission to all such as should contribute toward erecting that magnificent building.— *The Church, The Falling Away, and the Restoration*, Shepherd, pp. 68, 69.

12. Church Membership

Jesus commanded man to go teach and baptize (Matt. 28:19,20). That is man's business. The Lord adds to the church. That is His business.

And the Lord added to the church daily such as should be saved—Bible Acts 2:47.

The Baptist Church manual states that this was the teaching and practice in apostolic times:

It is most likely that in the Apostolic age when there was but "one Lord, one faith, and one baptism" and no differing denominations existed, the baptism of a convert by that very act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense, "baptism was the door into the church." Now, it is different; and while the churches are desirous of receiving members, they are wary and cautious that they do not receive unworthy persons. The churches therefore have candidates come before them, make their statement, give their "experience," and then their reception is decided by a vote of the members. And while they cannot become members without baptism, yet it is the vote of the body which admits them to its fellowship on receiving baptism.—The *Standard Manual for Baptist Churches*, Hiscox, p. 22.

The Baptist Church manual says, "Now, it is different." Yes, that is right. There are so many things in the religious world today which are different from the apostolic age.

But why? And who made them different? And by what authority were they made different? Friends, it is evident that we are pleading for the restoration of primitive Christianity. With love toward all men and malice toward none we make this plea.

13. Conclusion

All of these additions to and perversions of the Holy Bible and many others which space will not permit us to give, cause us to ponder anew these passages:

But though we, or an angel from heaven, preach any other gospel to you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be *accursed*.—*Bible Gal. 1:8,9.*

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.—Bible, Rev. 22:18,19.