

Defender

"I am set for the defense of the gospel"

Volume I

1970



February

May

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April

September

the

DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil. 1:17

Vol. 1, Number 1

February 16, 1970

A NEW AND DANGEROUS PHILOSOPHY

Max R. Miller

America is shaking and tottering on its foundation. The words patriotism, loyalty, honesty, work, truth and sacrifice have been all but removed from our vocabulary. Terms such as "a man's word is his bond," "an honest day's work for an honest day's pay," "honesty is the best policy" are not any longer part and principle of our philosophy. The "old way" must go---regardless.

There is a planned program of destruction abroad in our land and throughout the world. This planned program is designed to destroy existing standards of morality, religion and politics. Anarchy is the end---if there can be such a thing as anarchy in a pure form. It is difficult to identify and label the many social, religious and political "movements" of our day! Are they related, does one grow out of the other? All these movements begin to be understood and their relationship to one another is clearly seen when they are identified by the word---LIBERALISM.

The philosophy of Liberalism is to shake and destroy the foundation of any and all systems; to overthrow the existing order of things. Liberalism assumes that whatever is, is wrong and must be changed or destroyed. Liberalism refuses to recognize a standard of authority. It will not approve those principles which have been tested by time and experience. The Liberal has inherited a nation built on

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THE DEFENDER

In Philippians 1:17 the Apostle Paul wrote, "I am set for the defense of the gospel." In 2 Peter 2:2 the apostle Peter prophesied that the "way of truth shall be evil spoken of."

Thus it is with these two passages before us that we set forth this paper in defense of the word of God. The pages of THE DEFENDER shall be devoted to the defense of that Holy word which is so perverted in our day as well as to the exposing of error which is finding its way into the kingdom of Christ.

Never has there been a time in this century that the "way of truth" has been more evil spoken of and consequently there has never been a greater need for men to stand in defense of that way.

The kingdom is composed of men, fallable men, who do err and are influenced to do evil as well as to do good. When error comes and apostacy looms on the horizon, there of necessity must be those who are willing to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions." (Isa. 58:1a)

We realize that it requires only one generation to drift into apostacy, and if this generation continues to seperate itself from sound doctrine and espouse itself to those who harbor liberalistic views, then this generation will be the one which leads the way away from God into the apostate world of denominationalism.

There is no substitute for the knowledge of God's word. Neither is there any room for ignorance to the uncertain sounds we are hearing today in the churches of Christ. To the end of learning more of God's will and exposing error, we the editors, set forth this paper, THE DEFENDER.

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* THE DEFENDER *
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* W. S. Cline, editor *
* E. S. Underwood, editor *
* * * * * *
* Printed monthly at: *
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ARE THERE CHRISTIANS IN ALL CHURCHES?

Ernest S. Underwood

We are hearing much today, by those who are not satisfied with the gospel, about there being Christians in all churches. We are being told that we, in the church of Christ, are just another sect, and that we are being narrow minded and bigoted to exclude those who are not members of the church from our fellowship.

When we begin to question these brethren who hold to this idea, we usually find that they have a very neat and packaged answer by which they dodge the issue. It goes like this: "What about those who were baptized into Christ in years past but have later gone into some denomination?" All would agree that such people are erring children of God and that they need to repent and pray for forgiveness. Unless they are willing to do this, they stand condemned before the Father. However, when we begin to read the writings of such brethren, we find that this is not the construction that is put on the question under consideration.

In his book, *VOICES OF ACTION*, on pages 104-106, James Lovell contends that we are not the only people who "speak where the Bible speaks and are silent where the Bible is silent." He further states on page 106 that the salvation of the world may rest with "Catholics, Adventist, Jehovah's Witnesses, Pentecostals, Mormons, or some other name whom others of us feel are without hope." Despite the passages which teach contrary to this, there are those who are, without any investigation, accepting such teaching. They aren't content with the one Lord, one faith, one body, one baptism concept of the Bible, but desire to "heap to themselves teachers after their own lust."

Much of the conflict arises over the question as to when one is scripturally baptized. Many denominations baptize people who have made a confession of faith. But neither the baptism nor the confession is scriptural. If we are now ready to say that this type of person should be in our fellowship, we run into some problems. The command of our Lord was to go preach the gospel and baptize the believers. Since no denominational preacher ever preached the true gospel, it follows that when one responds to the preaching of this

preacher, he does not obey the gospel but a man made creed. Certainly, when one obeys the doctrines of men, he is not a Christian and should not be in our fellowship. Someone is quick to point out that Alexander Campbell was baptized by a Baptist preacher. This is true, but let it also be noted that it was not because of the teaching of this preacher that he was baptized.

Brethren, the line was drawn in the first century concerning fellowship. We dare not attempt to remove or rearrange that line for the sake of a so-called unity.

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HAVE YOU READ ALL OF THE
DEFENDER?

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We shall have all of eternity to celebrate our victories but we have only a few hours before sunset to win them.

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You cannot stop the devil from coming down your street but you can stop him from coming into your house.

THE CROSS AND THE SWITCH- BLADE

(Continued from page 8)

difficult to see it amid the false doctrine which is so plainly taught.

We find our young people being influenced by this man and his writings. The prayer cells that are being held and some of the other fruits we are seeing are seemingly results of THE CROSS AND THE SWITCHBLADE.

As one reads this book he cannot help but see some of the recent works that brethren have begun. Such works as THE HOUSE OF THE CARPENTER and the INNER CITY work are noticably present in the work of David Wilkerson.

One college student made the remark, "After reading brother Wilkerson's book, I feel closer to God than I have ever felt. I owe my new life in Christ to him." It deeply concerns me when I recall that this student is a member of the Lord's church and has been in years gone by a faithful worker for the kingdom.

I am concerned when we place such material in the hands of impressionable young people. One day we may be answering to God for our actions.

A NEW AND DANGEROUS PHILOSOPHY

(Continued from page 1)

the principles of godliness; washed in the tears and blood of its children. Liberalism seeks to make a junkyard out of the richest culture and grandest civilization ever known to man. What do they offer in its place?

In the social realm liberalism offers chaos, crime and confusion. They seek a society which knows no law of right and wrong, no restraint and a so-called freedom from all moral and social obligations. In this society the rapist, murderer, dope addict and incorrigible criminal have a free and protected intercourse with the world. America has produced its first generation of young adults who have come to physical maturity without the benefit and blessing of social discipline. They offer nothing to the soundness and progress of a great nation.

The Liberal has made his impression in the political functions of our land. His influence is recognized in civil courts which freely pardon, or reverse convictions from lower courts, known, confessed and active criminals. Law enforcement agencies find it more and more difficult to arrest and convict the criminal. His political policy is to take from man his spirit of initiative and aggressiveness and reduce him to serfdom in a welfare state directed by governmental bureaucracy and sociological controls. The Liberal seeks to organize man into faceless society where he loses all individual identity and purpose.

The Liberal has especially been active in the religious affairs of our nation. His influences affect the religious aspects of our world long before they are noticed in the social and political areas. With the turn of the twentieth century, the tide of Liberalism had begun to lap at the fundamentals of truth. In this century Protestantism has ceased to protest error, complacency has replaced consecration and religious morons now stand where Bible scholars once stood. The Liberal regards the Bible as a book of myths and folly which is the leftover product of man's emergence from his evolutionary development. The ideas of Barth, Tillich, Brunner, and Bultman are advanced over the inspired revelations of Peter, Paul, Jude and others who

spoke the wisdom of God. The "man of the cloth" is recognized by his participation in "sit-ins" for social equality and for his "far-out, brother" doctrine of the social gospel.

There is yet to be found the America of our fathers in our godliness. They even are in the majority. The Liberal is of a minority-----but he is loud, mean and ruthless. How long! O' how long will America tolerate the shame, sin and destruction which is changing it from its former grand position of "one nation under God, indivisible," to a nation of lawlessness, chaos and tyranny under the black and shameful banner of the new philosophy of Liberalism and anarchy?

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CAN A CHILD OF GOD SIN?

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (1 Jn. 3:9)

I am sure that you are aware of the false teaching which is based upon this passage. Many have tried to sidestep 1 Jn. 3:9, especially if the doctrine of "Once in Grace Always in Grace" was under discussion. However, when one understands the meaning of the passage, it springs forth with a new emphasis and no longer is there a fear of having it mentioned in a religious conversation.

John says, "he cannot sin." That word "cannot" has given

rise to the "Impossibility of Apostasy" doctrine and should be more accurately translated "is not able to continue." The passage is teaching that a child of God cannot persist in sinning. It is not the purpose of the verse to teach the eternal purity of one who is a Christian.

The Greek word which is translated "cannot" in many translations is "dunamai." The entire meaning of this verse rest on the meaning of this word. And the meaning rest so heavily on the case in the Greek.

Were the case aorist or past tense, then the meaning would be as many in the world teach. It would denote punctiliar action which says that under no circumstances can a child of God sin. But the tense is not aorist. Instead it is in the present active

tense which denotes continuing action. Thus John said, "It is impossible for a child of God to continue to sin."

The Expositor's Greek Testament which is a commentary based on the original language has this to say about the passage. "The child of God falling into sin is like the weather which sometimes causes a seed to stop growing. The growth of a living seed may be checked temporarily; but where there is life there will be growth. A child of God cannot keep sinning as a seed cannot cease growing."

Often we are guilty of selecting a passage or two and basing an entire doctrine upon these isolated verses. This method often lends itself to those who have already decided the doctrine and are looking for the scriptural support.

One does not have to be a student of the Greek to understand the above passage. He could easily weigh 1 Jn. 3:9 in the light of other verses and determine that John was teaching that a child of God cannot continue to sin.

Some passages which serve as a commentary are: Gal. 5:4. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." In James 5:19-20 we read, "Brethren, if

any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

When one reads these along with other verses such as 1 Cor. 10:13 and 1 John 2:1-2 he can readily see that the harmony of the doctrine of "Impossibility of Apostasy" to come from 1 John 3:9.

A child of God can sin but he will not continue to sin or persist in sinning if he is truly born of God and has His seed dwelling in him.

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FREED-HARDEMAN

LECTURES

The 1970 FREED-HARDEMAN lectures are in print. The theme, "LIBERALISM FACING THE CHURCH" is a timely one and should be in every serious minded Christian's library. You can order your copy from the FREED-HARDEMAN BOOK STORE, in Henderson, Tenn. Cost-\$5.00

Taking Aim...

THE CROSS AND THE SWITCHBLADE

by

David Wilkerson

THE CROSS AND THE SWITCH-BLADE is supposed to be a most interesting as well as a helpful book.

It is the story of a country preacher who went to town to preach to the young people who had everything but God in their lives. But there is more to it than that. It is the story of a Holiness preacher which has in it all the false doctrine these people believe and teach.

I am in possession of a SPECIAL STUDENT EDITION--NOT FOR RESALE. As I start to read I do not have to read one paragraph before these words ring in my mind-----"FROM THE BEGINNING, HE (Mr. Wilkerson) WAS DIRECTED BY THE HOLY SPIRIT." And this is the ring the entire book has.

Within the first chapter he "LAID A FLEECE" before the Lord. He was expecting the Lord to answer his pray-

er with a sign. A few pages later he explained that he at one time desired to sell his television set but did not know if he should or not. He again "laid a fleece" before the Lord in these words. And please remember he is praying to God. "I'm going to put an ad for that set in the paper. If you're behind this idea, let a buyer appear right away. Let him appear within an hour...within half an hour after the paper gets on the streets." Have you ever in your life seen such as this? He then pointed out that 29 minutes passed and just as he was about to give up the phone rang and he sold the set.

Here is what disturbs me. This Holiness doctrine has been given to our young boys and girls and they have been told to read it because it would increase their prayer life. Can you imagine?

I am aware that many of us read books that contain error in them. However, I am 100% against giving such a book as this to our young people and telling them there is much good in the book for them. If there is any good there it is.

the

DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil. 1:17

Vol. 1, Number 2

March 16, 1970

YOU CAN'T BE SAVED BY THAT BOOK

Max R. Miller

Serious study is difficult and tiring. "Much study is a weariness of the flesh," so said Solomon (Eccl. 12:12). All those who studiously study seek short cuts in learning and devise many mental tricks which enable them to remember what they have learned from their studies.

Bible students have found many aids to their study of the Bible such as maps, concordances, Bible dictionaries and commentaries. A good Bible is more essential for one's study. A good Bible is one that is of sufficient size in print, easily handled, of durable construction and of correct translation. There aren't many "short cuts" to learning the Bible. A great Bible knowledge comes by daily reading and meditation, memorization and continually re-reading and restudying of the text of the Bible.

Many who want a great knowledge of the Bible aren't willing to apply themselves in acquiring that knowledge. They have found in their studies that there are many difficult passages in the Bible, many words need defining, especially in the older translations, and conclude that the Bible is too hard to understand.

Some modern scholars(?) have undertaken to help the student by giving him a Bible that "even a child can read and understand." The most unscholarly mutilation of scripture
(Continued on page 4)

LIBERALISM IN THE 20TH CENTURY

Here is a simple test we would like for you to take. It is not a means of embarrassing you nor is it a test of your knowledge. Rather it is a means of getting you to write down your belief in some basic matters of Christianity.

Don't read the questions and answer them in your mind. Take a pen or pencil and mark the answer which most accurately expresses your conviction. Either circle the "YES" or "NO" which appears after each question.

1. "Do you believe in Jesus' physical resurrection from the grave in the same sense that you believe that Abraham Lincoln was assassinated?" YES NO
2. "Do you believe in the virgin birth of Jesus Christ as a biological miracle?" YES NO
3. "Do you believe the Bible to be the inspired word of God, that is, do you accept a nearly literal interpretation of the Bible?" YES NO

You may reason that these questions are foolish, for everyone who claims to be a Christian will answer all with an emphatic "YES." This should be true, however, this is not the case. As a matter of fact, a majority of some religious leaders answered the questions "NO."

The October 13, 1967 issue of CHRISTIANITY TODAY carried a rather interesting report from a survey that was made by a Western Reserve sociologist, Jeffery Hadden. Mr. Hadden contacted 10,000 protestant ministers in the United States, 7,441 of whom replied to the questionnaire. Here are the results of that questionnaire and the findings are alarming.

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To question number 1:

51% of the Methodist ministers said, "NO."

30% of the Episcopal priests said, "NO."

35% of the United Presbyterian ministers said, "NO."

33% of the American Baptist ministers said, "NO."

To question number 2:

60% of the Methodist ministers said, "NO."

44% of the Episcopal priests said, "NO."

49% of the Presbyterian ministers said, "NO."

44% of the Baptist ministers said, "NO."

To question number 3:

82% of the Methodist ministers said, "NO."

89% of the Episcopal priests said, "NO."

81% of the Presbyterian ministers said, "NO."

57% of the Baptist ministers said, "NO."

I am sure that the facts presented above are disturbing to you. Many people do not realize just how far the Protestant world has gone into liberalism. But there's more.

The National Council Of The Churches of Christ (of which the church of Christ is neither partner nor portion) is the official interdenominational organization of twenty-five Protestant denominations and four eastern orthodox bodies. The NCC is the self-appointed organ of the vast American Protestant church. Delegates from the many Protestant churches convene in the NCC assemblies to determine matters of faith and practice in the Protestant world and to legislate for God.

About 3 years ago the delegates at the NCC convention in Miami, Florida showed their utter disregard for the Bible, the supernatural events related in the Bible and faith in Jesus Christ as the Son of God. The convention was polled relative to the fundamentals of faith. A survey of this poll is as follows:

Only 33% knew that God exists and has no doubts about His existence. Note: This means that 67% did not know God existed or at least they had doubts about it.

36% rejected the statement, "Jesus Christ is the Divine Son of God and I have no doubts about it."

31% could not say, "there is a life beyond the grave."

62% doubted that miracles happened as the Bible says they did.

28% did not believe in the virgin birth of Christ.

77% did not believe the devil actually exists. As a result they could not believe in hell or punishment.

38% of the Disciples of Christ and the Baptist (two conservative groups) did not hold to the literal truth of Bible miracles.

These facts are alarming but as you may have already reasoned, they are in the denominational world. While this is true it is far more alarming to note that men who espouse these views are preaching in the pulpits of the church of Christ and leaders of the church are permitting them to continue to do so. Men who hold to views as stated above are continually used by our brethren because no line of separation or distinction has been drawn.

When are we going to wake up to what is going on around us? When are we going to call black, black and white, white? When are we going to label liberalism for what it is and refuse to fellowship it?

---William S. Cline---

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YOU CAN'T BE SAVED BY THAT BOOK
(Continued from page 1)

to make its way into the hand of the unsuspecting student in recent years is GOOD NEWS FOR MODERN MAN or THE NEW TESTAMENT IN TODAY'S ENGLISH and commonly referred to as TEV. God's word saves man's soul (James 1:21). Taken in the whole, TEV isn't God's word and one who would depend solely on the message contained in TEV can't be saved. You can't be saved by that book!

Those who realize the worth of man's soul will heed the

warning. The Scripture teaches that the word of God saves us; that we are begotten by it (Jas. 1:18), by obedience to that word our souls are purified (1 Peter 1:22), that we are born again of the incorruptable seed (1 Peter 1:23). We are sanctified by "the word of truth" (John 17:17) and that the word of God makes us free (John 8:32). It must be understood that it is the word of God, the pure, word of God which does all this for man. Hence the word of God, perverted, defiled, mutilated and mutated will do nothing for man but to cause him to be deceived and lost.

There are many translations and versions of the Bible. Most translations which are rendered by a single person are faulty and reflect either the translators religious prejudice, his lack of genuine scholarship or his intentions to deceive the readers of his works. However, I believe, one may read any of those translations eg., Moffatts, Goodspeeds, Phillips or any others and from them learn God's will for man. This cannot be said of the TEV.

(Editor's note: This is part one of a three part series on the TEV version. Part two will appear in THE DEFENDER next month.)

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SHALL WE GO WITH "GO"?

ERNEST UNDERWOOD

In Matthew 7:15, Jesus warned his disciples with these words, "Beware of false prophets who come to you in sheep's clothing, but inwardly are ravening wolves." Jesus is warning his disciples against those teachers who claim to teach the truth while all the time they are spreading error and destroying the truth. Even today, 1900 years later, we can still see the need for such warnings for there are those in the church who claim to be teaching truth while they are busy spreading error. I speak of a movement known as CAMPUS EVANGELISM and some of those who work in and support it.

This movement publishes a periodical known as GO, with

Charles Shelton as its editor and Jim Bevis contributing to the editorial page. This man, Jim Bevis, is the same man that stated that he believed that the Holy Spirit operates separate and apart from the word of God yet in harmony with it. With this type of thinking, we can expect GO to teach error in its articles and we are not disappointed for it teaches about as much error as can fill its pages.

The November, 1969 issue, Vol. III, No. 2, is highlighted with the words, "Lord, start a revolution and start it in me." The entire issue is dedicated to the idea that we, as church members, ought to revolt against the "status quo" which in this case is doing Bible things in Bible ways.

Someone may ask, "Who is the author of such a repulsive statement? Why don't we withdraw fellowship from one who would teach such doctrine?" The answer comes ringing back, "How can we withdraw from one who is not even a Christian?" The author of the above statement is not a member of the Lord's church, but is Leighton Ford, a Baptist preacher. I will leave it to the reader to draw his own conclusions as to why those claiming to be members of the New Testament church should find it necessary to use a sectarian preacher to tell Christians what they need. But such is the thinking of this group.

Reading on in this issue we notice an article that urges the readers to subscribe to MISSION, an ultra-liberal magazine that is owned and operated chiefly by several Abilene Christian College professors. This magazine uses those writers that are known to hold to views that are liberal. Some of these views were noted in a speech by E. Claude Gardner, President of Freed-Hardeman College at the 1970 FHC lectureship.

The next thing to catch our eye in this issue is a poem by Don Reece. The poem entitled, "ON LONG HAIR, BARE FEET, AND LEVIS, AND OTHER WEIGHTY QUESTIONS OF THEOLOGY" is in essence, condoning the hippie way of life. A notation at the end of the poem reads: "Written after seeing the picture of Brother Griffin on the front cover of THE CHRISTIAN April 13, 1969. This young disciple brother carries on a beach ministry, sponsored by the South Bay Christian Church, Redondo Beach, California." Notice the words, "Brother, ministry, and Christian church." ARE WE IN FELLOWSHIP WITH

THIS YOUNG MAN? GO seems to think that we are!!

Next we come to Vol. III, No. 3, December 1969. In this issue, under an editorial entitled, "What is Campus Evangelism?" Jim Bevis gives us ten things that this movement is NOT. In number seven he states, "Not to promote or represent an institution, a system, or a set of ordinances, but the person--Jesus Christ." Is it possible to represent the person--Jesus Christ--without representing the institution for which He died; or the set of ordinances that He proclaimed necessary (Jn. 14:15); or the system of worship that the Holy Spirit guided the apostles to set forth? I truly agree with Jim Bevis that this movement in no way represents the church of our Lord.

In number nine of his definitions Bevis states, "Not to satisfy our constituency, but to change it." Since his evident meaning here is the church, according to Webster's definition of the word, Bevis says that he and the C. E. movement are desirous of changing the church of the Lord. What changes would he make that are so wrong that they need to be changed? This question is answered in Vol. IV, No. 3 in the January, 1970 issue of GO. In a full two page spread of this issue we are told what this movement is moving the church from, and what it is moving it to. Moving from: "Evangelism marked by campaigns and special situations, to, Personal evangelism in informal face-to-face relationships." What is meant by informal face-to-face relationships? At Daytona Beach, Florida last spring some of the Campus Advance group were about as informal as one could get. Dressed in walking shorts and bathing attire they roamed the beaches with guitars, entertaining and testifying, sharing the Gospel through the medium of folk songs, singing and talking about their faith in Christ. This writer contends that such changes are not only unnecessary but that they are unscriptural. (Rom. 12:2)

Another change is: "From: Contentment with the traditional forms--Preaching, Sunday School, Gospel Meetings--To: Use of new forms and scenes of Witnessing--Beach Evangelism, Coffee House, Inner City." One would think that this came from one of the many Holiness sects instead of from the pen of one of our own brethren.

Shall we go with GO in this apostasy, or shall we stand firm against it? Many preachers and elderships are being pressured by these liberals to support such doctrine. It is this writers firm conviction that any preacher or teacher who would knowingly preach or teach a false doctrine, would misrepresent the truth in order to further that same doctrine. Men who would do this have no part in the kingdom of God and should not be supported morally or financially. May we always love the Lord more than the praise of men, and stand for the truth. Many in the C.E. movement have shown, by their teaching and actions, that they are not anxious to contend for the faith, but have a desire to lead the church into apostasy. It is their teaching that the church should conform to the world, and not the world to the word of God. The apostle Paul says that such teachers are ministers of Satan. "For such are false apostles, deceitful workers, transforming themselves into the apostles of light." (2 Cor. 11:13). Every Christian should oppose this false doctrine; every faithful one will!

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GLEANINGS FROM CARROLL B. ELLIS
ON

ARE TRANSLATIONS INSPIRED?

"The Bible was originally written in Hebrew and in Greek: And in order for the masses to understand it, it has had to be translated. Nobody with discernment thinks translators are inspired."

"There is always the possibility of mistakes in translations and the personal bias of the linguists entering into their work. In fact, it would be hard for it to be otherwise. It is possible, however, for a translation to be the word of God. Translation does not destroy inspiration."

"Some of the appeals of the new translations, I am afraid, are based upon the fact that people today cannot read, unless language is "I SEE BABY. BABY SEES DOG."

Brother Ellis pointed out that all translations have some good in them, but the older ones are more reliable.

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DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil. 1:17

Vol. 1, Number 3

April 20, 1970

CAMPUS EVANGELISM

FRANKLIN CAMP

The Protestant world has never fully accepted the Bible. In recent years many of the Protestant groups have completely repudiated the Bible and accepted Modernism in its rankest form. Instead of Protestantism trying to solve its problems by getting back to the Bible it **has** moved further away. It is not any wonder that the forcers of materialism and atheism are growing by leaps and bounds.

Now Campus Evangelism has decided to join forcers with denominations and carry the church of the Lord in the same direction. Brethren have been rather longsuffering with some of the doings of Campus Evangelism. There has been opposition to some of the "carrying ons" of Campus Evangelism. The time has come when opposition to their activities is not enough. The time has come for the churches that love the Lord and intend to follow the Bible to put Campus Evangelism out of bounds. Parents that are interested in their children remaining faithful to the Lord need to stop them from attending "Campus Evangelism Seminars." These seminars are arranged and promoted by some young men that would not know the difference between the church of the Lord and a denomination if they met it at high noon in the middle of the road.

What is the real purpose of Campus Evangelism? Their

(Continued on page 4)

WHAT ABOUT PAT?

Sometime ago Pat Boone appeared on nationwide television with Oral Roberts, a fake healer, and in the course of the program Pat stated, "It's great to be here and I'm telling you, this is a fine show! A fine program in every way, and I think God is going to do some mighty things with it." At the conclusion of the program Pat said, "God bless this hour, Oral, and bless me and Shirley, who was here too, and we're grateful we could be a part of it." We will notice later that this is what Pat calls speaking out of his love for Chirst.

After Pat's appearance on the program, Foy Smith, of Riverside, California corresponded with him and stated his disappointment in Pat in that he would endorse Oral's program. In his reply to Foy, Pat made the statement that, "I certainly would differ with Oral on some points, but I cannot tell you that God is displeased with him for his beliefs, or with me for being on Oral's show, for the simple reason I am not God." Pat further states that he has quit assuming to know what God is or is not pleased with. I wonder if Pat ever takes time to search the Scriptures in order to learn what God's will is. (Rom. 12:1-2)

Later, Foy wrote an article entitled, "Quit Petting Pat," an article dealing with Pat's unfaithfulness, his confessions, and his appearance on the Tonight Show with David Wilkerson, a Holiness preacher. Pat, on that show, had great praise for Wilkerson and his work and stated that he planned to portray Wilkerson in an upcoming movie. In his article, Foy pointed some of these things out and showed where they were wrong.

Needless to say, this article did not go over too well with some of our liberal minded brethren, so in came the criticism. Even Pat could not refrain from answering Foy's latest comments.

In the liberal publica-

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tion known as The Christian Chronicle, Pat's answer is published. (Vol. XXVII Feb. 16, 1970, No. 7) Pat first complains that Foy has aired his, Pat's, sins publicly, notwithstanding the fact that they were of a very public nature. He then says that he is always happy to accept every opportunity to, "speak out of my love for Him and encourage others to know Him." This sounds well and good, but what does endorsing men such as Oral Roberts, Rex Humbard, and David Wilkerson have to do with speaking out for the Lord? I dare say that very few of the millions who viewed the program got the impression that Pat was making a stand for the truth. How could they when he says that Roberts, a false teacher if there ever was one, had a fine show and that God was going to do great things with it? From his statements on that program one would get the impression that Pat was of the Holiness persuasion rather than a Christian.

In his answer, Pat cannot seem to comprehend why Foy would not endorse Wilkerson's work with 'hippies' and dope addicts. Pat even believes that Wilkerson is converting these people to Christ even though he is a denominational preacher. Listen to him; "Dear brother, you who love lost young souls, if you could meet some of the thousands of young people who, through Wilkerson's Teen Challenge efforts have literally been snatched from the hell of dope addiction, prostitution, crime and almost every other form of slavery.....and see the love of Christ that glows in their eyes, the love that has completely transformed their lives-- I think you would be far less critical of David Wilkerson and those who work with him." Pat then gives a Scripture reference of James 2:10-13, and James 3:13-8, which is probably meant to be 8-13. These Scriptures have to do with man rendering judgment against his fellow man, and controlling the tongue. Is Pat saying by these Scriptures that we ought to keep silent and not point out error; and if we do point out error that we are judging? One would certainly get that impression. But this is the way of all false teachers, they get irritated when one points out their error.

As a further endorsement of Wilkerson, Pat says, "Foy, if you ever can spend an hour with David Wilkerson, or go through a Teen Challenge Center, I'm certain your opinion will change. Miracles are happening there every day--life-changing, soul saving miracles. And I thank God for them,

because it took miracles to convince Peter that Cornelius was loved of God." As proof of this absurd statement, Pat gives Acts 11:15-18; and James 4:11-12. These passages tell us that the Holy Spirit fell on the household of Cornelius as He did on the apostles on Pentecost; and that we are not to speak against a brother.

Is Pat equating Wilkerson's work with that of the Holy Spirit as revealed in the book of Acts? Is Pat saying that one should not expose or speak out against Wilkerson because he is a brother? Is Wilkerson our brother in Christ? If any Holiness preacher has any part or lot in the kingdom of Christ, then all of the apostles and a host of faithful elders preachers, and other Christians have missed the boat somewhere along the line. Of course, it is Pat and those who are endorsing his stand to drag the church into the mire of denominationalism that have missed the truth of the gospel.

But let us notice Pat's use of the work miracle. We find that the Bible regards a miracle as that which is over and above the laws of nature, or super-natural. Pat says that miracles are happening at a Teen Challenge Center every day. If he had just left it there, we might conclude that he is just talking about some apparent changes in the moral life of the young people. However, Pat equates these 'miracles' with the real miracle that God performed in order to convince Peter. It is no wonder that Pat endorses Oral Roberts who is a fake miracle worker, for he believes that real supernatural acts are being performed by such men today.

The question now arises, "How long will we tolerate any brother who holds and teaches such false views, without taking action against him?" Does not Paul say that we are to withdraw ourselves from every brother who walks disorderly? How long will brethren continue to invite Pat to their lectureships as though he were a faithful brother and had some truth to impart to Christians? It is high time that we stopped catering to false brethren just because they have fame and/or money or both.

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CAMPUS EVANGELISM

(Continued from page 1)

claim is to reach young people on college campuses. This is

a cover up for what its ultimate aim is. No one objects in the least to carrying the gospel to young people on college campuses. Young people on college campuses need the gospel of Christ just like every other creature. (Mark 16:15,16) Is this really what Campus Evangelism is trying to do? NO. They are seeking to use young people as a means of turning the church of the Lord into another denomination. The sheer number of young people in our day gives them tremendous power. It is seen in their influence in sit-ins and other similar things on college campuses. If Campus Evangelism can influence enough young people in the church they think they will be able to turn the church into another denomination. If they have their way this is exactly what will happen. I do not intend to keep silent and let it take place.

Lest some accuse me of being unfair in charging that the aim of Campus Evangelism is seeking to carry the church down the road of liberalism, let me present the evidence. The January issue of "Go Magazine", which is the official publication of Campus Evangelism, sets forth plainly what their purpose is. Now examine this issue and see what it proclaims in bold letters.

The January issue has the reprint of a article from Together Magazine which is published by the Methodist Publishing House. The title of the article is "The Risks of Church Renewal." Why publish an article by a Methodist? Is the staff of Go so thin that they have to depend on Methodist for material for the paper? Or do they give blanket endorsement to what is in the article? Consider some of the things in just one paragraph of the article. There is the suggestion that no church can go it alone. Is this advocating denominations joining hands in combating materialism? If this is what it means does Go desire that the church ignore the errors of denominationalism and practice open fellowship? If not, why the article? The article also points out that not all the "good guys" are in the church. Are these good guys he writes about Christians? Are there Christians not in the church? Does this advocate the doctrine of morality being equal to Christians that have been cleansed by the blood of Christ in obedience to the gospel? The Bible says, "There is none that doeth good, no, not one." (Romans 3:12) If there are any good guys out of the church of the Lord the Bible forgot to mention them. There

may be some good people by the world's standard but not by the Lord's. Does GO advocate the doctrine of good guys out of the body of Christ? If not why the article? The article also refers to particular kind of churchmen. Of course he means by this, people of different denominations. The New Testament knows nothing of particular kinds of churchmen. Its acquaintance is with people in the Lord's church. Does GO think that there are particular kinds of churchmen and that all of them are Christians? If not why the article?

There is an article by another denominational preacher on the Underground Church. The thrust of this article is that people ought not to drop out and start underground churches but remain in the establishment. What is Campus Evangelism trying to tell us in this article? In the past when individuals departed from the faith they just left the church and "joined their kind." Campus Evangelism has no intention of leaving the church and joining up with some denomination. They intend to stay in the church and turn it into another denomination. It is time that elders that know the difference between the church and denominationalism let them know that they are mistaken. It is time that Christian Colleges stop giving encouragement to them by having any of them to speak on their lecture programs.

There is an article taken from The Christian Standard. This is an imaginary letter written to Paul. This letter complains to Paul because he quoted from a pagan poet and referred to sexual sins. No one objects to quoting from some literary figure. The objection is to using such almost exclusively and ignoring the Bible. No one is opposed to condemning immorality but I am opposed to using gutter language to do it. What Paul said in Romans 1 is to the point but it is not in vile and uncouth language. It is not unrestrained as the writer of this article says. It is not surprising that The Christian Standard would publish something imaginary since they have imagined that mechanical instruments of music and missionary societies are acceptable. I am not shocked to learn that The Christian Standard wants to find company for quoting something besides scripture. Maybe Go used this article to justify their quoting denominational writers.

There are three other articles in the paper but they could just as well have been written by denominational peo-

ple. Charles Shelton wonders if the church is worth saving. Wesley Regan has an article on New Wine. He thinks that Campus Evangelism is like Christ and those in the church that oppose its false teaching are like the Jews and Pharisees that crucified Christ. He thinks that the church has grown old and hardened like old wineskins and Campus Evangelism is like new wine and it is going to burst the church at the seams. His point that Christianity would not be put in the framework of Judaism is true. His use of the wineskins to prove this is a misapplication of the way Jesus used it. Luke's account of this same thing says, "No man having drunk old wine straightway desireth new: for he saith The Old is better." (Lk. 5:39) If Regan's application of this passage is correct we have Christ saying that The Old covenant is better than the new.

There is another article in Go that needs some attention but I will have to delay that until another time.

I recognize that there are weaknesses in the church that need attention and need correcting. I am anxious to see improvements made in all areas where we are weak. The place to find the answers to our problems is not in the Methodist church nor the Christian Standard. The Bible is "profitable for correction." (2 Tim. 3:16-17) If Go is as concerned about the real spiritual welfare of the church as they pretend, let them prove it by following the scriptures instead of turning to sources that do not believe the Bible.

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YOU CAN'T BE SAVED BY THAT BOOK, PART II

Max R. Miller

Let it first be acknowledged that there are many passages which are correctly translated in the TEV. No doubt the work contains more correct translations than mistranslations. The translator, Dr. Robert Bratcher, is a recognized scholar. The American Bible Society, publisher and distributor of the TEV, has made a great contribution to the masses of humanity in every clime by providing the Bible in almost every language and dialect known.

The TEV cannot possibly be considered a translation of

the Bible. TEV is an interpretation of Scripture, a commentary on the N. T. It cannot be properly considered a translation. Many of the original Greek works are omitted and no effort is made to include them in the English text. Again, words or phrases are added to the English rendition which are not contained in the original. Thirdly, often the Greek word is not properly translated i.e., a word is not given its closest and most exact meaning when rendered into the English. An example of this is found in I Tim. 3:1. Note the TEV mistranslation "This is a true saying; If a man is eager to be a church leader he desires an excellent work." The Greek word EPISCOPOS should be rendered overseer but is here rendered leader. EPISCOPOS denotes the function of managing or superintending. The words EPISCOPOS (overseer) and PRESBYTEROUS (elder) are used indiscriminately in the N. T. (see Acts 20:17, 28; Titus 1:5,7). The English word bishop has the same meaning. There is a great deal of difference in a leader and an overseer. Bishops, or elders, were given the responsibility of overseeing, watching over or guarding the church (Acts 20:28) and the souls of the redeemed (Heb. 13:17). Leaders may serve in many areas of service that do not necessarily involve them in superintending the church or watching for souls. If the word EPISCOPOS is to be rendered leader, then everyone who functions at all as a leader in the church must possess all the qualifications mentioned in I Tim. 3:1-7. This would be those who take leading parts in visitation programs, teaching, and other works.

TEV, in I Tim. 3:8 renders the word which is commonly translated servant, deacon or minister as CHURCH HELPER. This should be rendered deacon as it here sets forth the qualifications of a certain special class of ministers or servants of the church. To speak of church leaders and church helpers is to disregard the divine work of the Eldership and Deaconry.

The TEV emphasizes Salvation by belief or faith only. Note following passages from TEV. Rom. 1:17, "For the gospel reveals how God puts men right with himself: it is through faith alone, from beginning to end." Rom. 3:28 "For we conclude that a man is put right with God only through faith."

Note: Part III will follow next month.

the

DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil. 1:17

Vol. 1, Number 4

May 18, 1970

CAMPUS EVANGELISM'S DEATH NOTICE

William S. Cline

In a newsletter under the heading "DIRECT INFORMATION SERVICE" dated April, 1970, Jim Bevis notified all readers that Campus Evangelism was dead with these words:

"Because of your interest in campus work, we want you to know of the decision to terminate the Campus Evangelism program, effective May 1."

"Numerous factors have influenced the decision. Many of them you are familiar with.....In the present climate we believe the campus ministry can best be served through individual, local works. We believe renewal and outreach will prevail. Victory is certain not because of the success or demise of CE but because of Jesus Christ and His working in countless lives. It seems, at this time, that the very presence of a central program of Campus Evangelism proves to be a divisive factor in the body of the Lord. A full report will be given in the April issue of GO."

Thus the death notice of CE had been written and distributed among thousands of readers. To those who have fought the error of CE the news came as refreshing news.
(Continued on page 4)

Editorail. . .

MORE ON PAT

In our last edition of THE DEFENDER we pointed out the unscriptural attitude and some of the sins of Pat Boone. It is not for the purpose of degrading a person that we have brought these things to your attention, but when one who is so well known in the world, and claims to be a Christian, completely dis-regards God's word and brings reproach on the church as has Pat, it is time to stand up and oppose such actions.

That action should be taken against Pat by those who have the oversight of his soul, should be evident to anyone who knows anything of his life and actions, and his refusal to repent of these things. It might be argued that he has made public confession of those sins. This is true, but the Bible tells us that we must repent of these sins, and this is something that Pat has not done, as he has continued in his ways. If it be argued that he has repented, then why is he still affiliating himself with the Holiness group and giving them his support? You say that this is a strong accusation? Let us prove it.

In a Holiness publication known as TVD, a paper published by the "healing and Holy Spirit filled" segment of this group, Pas has the following letter to the editor, W. V. Grant, which appears on page 5.

Dear Brother Grant:

Recording the new RAPTURE album was one of the great spiritual highlights of my life and of my entire career.

Christ's return for His own *
will be the most profound mo- * THE DEFENDER *

ment in all history and it is, *
I believe, very near. Praise * W. S. Cline, editor *

God! How we loved singing a- * E. S. Underwood, editor *

bout Him and His coming as we * * * * *

recorded this glorious new al- * Printed monthly at: *

bum. * Rt. 7, Box 797 *

-2-* Pensacola, Florida 32506*

I also appreciate, Rev. Grant, the vital work you are doing in encouraging the Body of Christ to hear God's word as never before. I am seizing every opportunity to tell people about the new spiritual richness flowing into my life and that of my family through listening to the Bible Voice recordings you are offering through TVD to your people. I salute you."

How can anyone read this letter and still consider Pat Boone a faithful Christian? Does Pat not know that this man is neither our brother, nor does he have the right to wear the title "Rev."? Can Pat be serious when he says that this Holiness preacher is doing a vital work in encouraging the body of Christ? Since when did a Holiness of any rank ever have anything to do with the body of Christ other than to try to dis-credit it or tear it down through their false teaching?

Pat closes this heresy with the statement, "I salute you." John said, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is a partaker of his evil deeds." (2 John 10-11) Pat is doing the very thing that John expressly forbids.

It seems that Pat is more at home with the Holiness group than he is with Christians. It would also seem that he had rather have his name associated with this group than with the body of Christ. We draw these conclusions from the fact that Pat allows his name and influence to be used for the benefit of these groups. On page thirteen of TVD there is an advertisement concerning one of Pat's recently recorded albums. We are met with the statement, "PAT BOONE NOW HAS THE HOLY SPIRIT BAPTISM." If Pat does not believe this, why does he allow it to be put in a paper that he evidently endorses.

It seems that the time has come for Pat to either straighten up his life and truly live the Christian life, or completely renounce Christianity and embrace the denominational doctrine that suits his fancy. By doing this, he would at least not bring the reproach on the church that he is now doing. May Christians refuse to support this false teacher. May he and his elders come to their senses before it is too late.

CAMPUS EVANGELISM'S DEATH NOTICE (continued)

However, the soldiers of the cross have long ago learned that the devil is not easily overcome, neither does he give up easily.

In the first report some of the sentences did not ring with a clear sound. Because of this the April issue of GO with its full report would be most interesting for it was felt that GO would surely shed more light on the attitudes and feelings of the leaders of Campus Evangelism.

The April issue of GO carried "A STATEMENT TO THE SUPPORTERS OF CAMPUS EVANGELISM FROM THE CE STAFF." Because of space limitations it is impossible to include the entire statement. However, portions of it will be reproduced to give you the tenor of the statement made.

"I know, O Lord, that the way of man is not in himself, that it is not in man who walks to direct his steps." (Jer. 10:23) Programs, like men themselves, live and die in cycles and under circumstances for which the finest of minds and the profoundest of revelations often cannot explain. There may be no apparent explanation. One may even doubt for a time the validity of Gamaliel's wisdom to the council, 'If this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them.' Surely, there was doubt for the followers of Jesus following his crucifixion. For the children of Israel before Moses. For the family of Lazarus before Jesus' miracle. The world has learned by experience that it marches to two different drumbeats, the sublime and the ridiculous, the real and the absurd, and that it is not often given to man to realize how God--as He most assuredly does--will triumph at the end. It is within this context that Campus Evangelism announces its termination of April 30.

Before continuing with the report, comment on the above paragraph is necessary. Would the reader please

notice that the writers are convinced that the CE movement is a movement of God and if the movement fails then it causes one to doubt the validity of the statement found in Acts 5:38-39. Further, it must be assumed that those who have offered criticism to Campus Evangelism march to the drumbeat of the ridiculous and the absurd. Therefore CE is convinced that in the end the movement will triumph.

After stating that CE had been a movement among the young and that they had not been able to support it, we are told of some of the support. One source of support was from "a private foundation comprised of godly people with great vision and courage." We know that this foundation "comprised of godly people" is the Ray Sutton McGehee Foundation of Jacksonville, Florida. The statement then continues with these words:

"But the support of substantial numbers of individual Christians and congregations who shared our concern that Jesus Christ is a virtual unknown on campus was needed in a sustained way. In the face of a series of unwarranted attacks in recent months, that support has dwindled to the point where Campus Evangelism cannot carry on a program of work at this time."

What do they mean by "A SERIES OF UNWARRANTED ATTACKS?" Are they referring to the 1969 Freed-Hardeman Lectures and the 1970 Freed-Hardeman Lectures? Are they referring to recent articles in the GOSPEL ADVOCATE? Are they referring to AXE ON THE ROOT, Vol. I, II, III? Are they referring to such publications as FIRST CENTURY CHRISTIAN, THE BIBLE BEACON, THE BIBLE WAY, THE SPIRITUAL SWORD, THE DEFENDER and scores of other such papers that have sprung up throughout this great brotherhood which is concerned about remaining faithful to the word and continuing in the "OLD PATHS"? Are they referring to the thousands of articles which have appeared in church bulletins and the many sermons on sound doctrine which have echoed from the pulpits across the land? I would like to know just which attacks have been unwarranted. I would like to have them

name them instead of making rash, absurd accusations.

The statement at this point includes some personal testimony praising some of the seminars which CE has held in the past. Only virtues are pointed, all criticism and error is noticeably omitted.

Continuing on the statement affirms more than once that CE may be terminated but the ideas and ideals of the movement will not die. These statements cause one to wonder if they are planning on going underground to continue their movement of destruction. Much space is devoted to praising an article by Wesley Reagan which appeared in the January issue of GO. Among many statements which appear in bad taste is one which referred to the church as you and I know it as "traditional pigeon holes" and naturally the idea was that the church must change if CE is to fit into it. If the church does not reform, according to Reagan, CE and the church will be like putting new wine in old wine-skins.

There next appears a paragraph of appreciation for the support they have received. Then the students which have helped are thanked and encouraged to remember that the flame which has been ignited will not die!

In conclusion support is asked for so the final bills can be paid. The final sentence reads:

"With this letter, we declare the name, staff, and the program of Campus Evangelism dissolved on the 30th day of April, 1970, and sink into union with the Body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling."

The statement is signed by JIM BEVIS, CHARLES SHELTON and DUDLEY LYNCH.

I do not question the need for evangelising the campus. It needs to be done for the salvation of young people's souls. But to do it at the cost of the truth is folly indeed. Therefore, we are happy to see the CE movement, as we have known it, to terminate. If the work can be done true to sound doctrine, and we believe it can

then may it be done with all zeal and enthusiasm.

Is Campus Evangelism as we have known it dead? Will we have this battle to fight over again? Let us hope that we as children of God will keep our eyes open to movements such as this and that in the future apostacy will not progress to such a state before sound brethren call it to task.

Now that Campus Evangelism, its staff and elders, have decided to terminate the movement, are they going to make public confession of their sins and ask God and the brotherhood to forgive them? They have used denominational people in their seminars. They have taught ideas not becoming sound doctrine. They have engaged in activities untrue to the word of God. And by their own admission they have been a divisive factor in the body of the Lord. We shall await their public confession of such sins.

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YOU CAN'T BE SAVED BY THAT BOOK, Part III

Max R. Miller

TEV is a perversion of the gospel of Christ. This is the perverted gospel Paul speaks of in Galatians 1:6--7. Some, certainly not all, of the perverted passages are given brief notice as follows.

Matthew 16:18, "And so I Tell you: you are a rock, Peter, and on this rock I will build my church." This would allow Catholics their claim that Christ built his church on Peter.

John 3:16, 18, "he gave his only Son", (not only begotten Son). We too, Christians, are the sons (and daughters) of God. "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14 KJV) "....God dealith with you as with sons." (Heb. 12:7 KJV) "Behold, now are we the sons of God." (I John 3:2 KJV) Jesus is the only begotten Son of God. Only begotten is from monos (only) and genos (kind) thus, the one of its kind. Jesus was the only Son of his kind. He was conceived by the Holy Spirit (Matthew 1) and is from everlasting, having come from eternity (John 1:1; 17:5) and "am alive for evermore" (Rev. 1:18). We, his sons, are

begotten by God's word (James 1:18). To teach that Jesus is the only Son of God is to teach error. To teach that Jesus is a Son of God is to reduce him to the same position as you and me thus robbing him of his eternal nature.

Acts 2:1, 6 "....all the believers were gathered in one place," "each one of them heard the believers talking in his own language." TEV would teach that the Holy Spirit came on "all the believers," men and women, Apostles and others. It also teaches that all these believers began to preach by inspiration of the Holy Spirit.

TEV doesn't 'sound' like Sacred Literature. "May you and your money go to hell" (Acts 8:20) is supposed to be the retort of a divinely inspired apostle to an erring sinner. This sort of speech is vulgar, seamy and unbecoming to the Christian. Peter could not be so flippant when the salvation of a soul was being considered.

TEV would have one to believe that the Apostles often spoke words which were no more than their opinions, therefore, much of the New Testament being only the fruit of man's wisdom and not the exact word of God. For instance, TEV has James venturing his opinion in Acts 15:19, "It is my opinion," James went on, "that we should not trouble the Gentiles....." The translator has the apostle Paul laying aside the word of inspiration in I Cor. 7, and saying, "I give my opinion," (vs. 25), and, "That is my opinion," (vs. 40). If James, Paul, and others inject their opinions into the word of God: is all Scripture given by inspiration of God? (II Tim. 3:16)

TEV removes the Lord's Supper from the first day of the week and places it on Sat. night. It translates Acts 20:7 "On Saturday evening we gathered together for the fellowship meal." Why did they translate the same word in I Cor. 16:2, "The first day"? Not only did they mistranslate the word, they called the Lord's Supper a fellowship meal!! Why did Paul wait 6 days for such a meal?

On and on we could go, but this will suffice to show that you cannot be saved by that book---the TEV.

What is even worse than the translation is the fact that brethren are using it and try to defend their use of it. It is sorta like a child of God defending the devil and his evil ways!

the

DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil. 1:17

Vol. 1, Number 5

May 22, 1970

MASONRY A FALSE RELIGION

by Wayne Jackson

If all religious organizations are approved by God, the more of which one may be a member, the better off he is. If, however, God approves only one, the church which He planned, then to participate in others is a division of one's allegiance to God. It shall be the burden of this article to prove that Freemasonry is a religion and as such is in competition with Christianity. It is therefore sinful in origin and practice. No informed Mason will deny the religious nature and structure of the order. There are those though, who are not informed about the movement and hence, they deny its religious character. Great care will be taken therefore, to abundantly prove the proposition stated above. Only quotations from competent Masonic authorities will be used and these should be sufficient to establish the point.

MASONIC AUTHORITIES

"...I am not disposed to yield, on the subject of the religious character of Masonry, quite so much as has been yielded by more timid brethren. On the contrary, I contend, without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution-that it
(Continued on page 3)

EDITORIAL....

CAN A CHRISTIAN BE A MASON?

The apostle Paul states that there is one body (Eph. 4:4) and that this body is the church (Eph. 1:22,23). He further states that all spiritual blessings are in Christ and His body (Eph. 1:3). There are, however, many Christians who are, either ignorantly or deliberately, attempting to worship God through two bodies, namely the church and the Masonic Lodge. It is useless for these brethren to argue that the Masonic Lodge is not a religious institution. In this issue of THE DEFENDER we have reprinted an excellent article on Masonry by Wayne Jackson of Stockton, California in which he proves by reliable sources that Masonry is a false religion. When one persist in denying this fact he is only deceiving himself. When elders refuse to take disciplinary action against those who practice Masonry how can they justify their actions? Certainly the Bible teaches that one cannot be faithful to God while serving another master. Yet we are certain that throughout the Lord's kingdom there are those who are practicing Masonry and still remain in full fellowship in their respective congregations. When one reflects back upon leaders of the Lord's church he has known who have been Masons it causes concern. And when one realizes that some of these have even been elders and deacons the concern becomes serious indeed.

Asking the question, "Can a Christian be a Mason" is equal to asking, "Can a Christian be a Catholic, A Baptist, a Methodist, a Holiness * * * * * or a member of any other denomination?" For, one could just as easily be a member of one of these denominations and be a Christian, as he can be a Mason and be a Christian. Jesus said that no man can serve two masters! As Christians we owe full allegiance to Christ's kingdom and no other.

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MASONRY: A FALSE RELIGION (continued)

is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good." Albert G. Mackey, *ENCYCLOPEDIA OF FREEMASONRY*, 1874, p. 640.

"Now, as Freemasonry claims to be a religion, in so far as it is founded on a recognition of the relations of man and God, and a philosophy in so far as it is engaged in speculations on the nature of man, as an immortal, social, and responsible being, the ethics of Freemasonry will be both religious and philosophical." *IBID.* p. 264. There is no greater authority among Masons than that of Albert G. Mackey. His testimony should carry some weight.

"...Few Masons, if any, regardless of rank or station, ever learned very much of its profound philosophy, its religious meaning or faith, or its scientific and spiritual truths..." Charles Albert Snodgrass, 32°K.C.C.H., *LIGHT FROM THE SANCTUARY OF THE ROYAL ARCH*, p. xi (published by the Masonic Supply Agency, Chattanooga, Tenn.) Mr. Snodgrass further describes Masonry as "a fraternity teaching spiritual faith by allegory and moral science by symbols." *IBID.* p. xvi. "Its purpose is to inculcate due reverence for Almighty God and true Brotherhood among men." *IBID.* p. 162. "Albert Pike, certainly one of the most profound students and writers of modern times, says only, of the Holy Saints John, 'The Christians made them saints of the church and Masonry has done the same.'" *IBID.* p. 216.

"It (Masonry) is so far interwoven with religion as to lay us under obligation to pay that rational homage to the DEITY which at once constitutes our duty and our happiness." *TENNESSEE CRAFTSMAN*, p. 43. (Authorized by the Most Worshipful Grand Lodge of the State of Tennessee.)

There are twenty-five landmarks which constitute the foundation of Masonic Law. Note the following: "Landmark Twenty-fourth-The foundation of a speculative science upon an operative art, and the symbolic use and explanation of the terms of that art, for the purpose of religious or moral teaching." *CONSTITUTION* of the Most Worshipful

Grand Lodge, Jurisdiction of California, p. 338.

"We are, therefore, inevitable driven to the conclusion that Masonry is not of human, but of DIVINE ORIGIN...." "Now, my brethren, let us realize that God is the author of our great and glorious institution, that its divine truths were revealed by Him to the earliest representatives of our race--that these God-given principles have been expoused and practiced in every age of the world, and that Masonry is infinite, eternal and spiritual, and that to be Masons in deed and in truth the spirit of Masonry must dwell within us, and dominate our lives." TAYLOR-HAMILTON MONITOR OF SYMBOLIC MASONRY, pp. 14, 20. Surely anyone not completely blind can see the significance of these quotations.

"If one were asked to sum up the meaning of Masonry in one word, the only word equal to the task is--LIGHT. From its first lesson to its last lecture, in every degree and in every symbol, the mission of Masonry is to bring the light of God into the life of man. It has no other aim, knowing that, when the Light shines, the truth will be revealed." THE NEW AGE Magazine, April, 1953, p. 219. (The Official Organ of The Supreme Council 33°A.&A. Scottish Rite of Freemasonry S.J.U.S.A.) "The Masonic Fraternity is composed of men in all walks of life. It has no master head but God....The Fatherhood of God, the Brotherhood of Man, the Moral Law, and the hope of a life eternal; out of this simple faith grows the philosophy which Freemasonry teaches....The mission of Masonry is to build, and Masons have been builders from time immemorial. Building is our profession; it always has been, it is now, and ever must be. We are taught to erect a Temple more durable than granite or marble--a Temple composed of living stones, a spiritual building a house not made with hands, Eternal in the Heavens." *IBID.* p. 228.

RELIGIOUS SYMBOLISM

Even without the foregoing quotations, a knowledge of the symbols and ceremonies of Masonry could only lead to the conclusion that it is a religion. Practically every ceremony, rite, symbol, sign, title, etc. is related to

religion and much of it was stolen from the Bible. The officers in each local lodge are as follows: Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary, Senior Deacon, Junior Deacon, and Tyler. It seems remarkably strange that brethren can go through the proceedings of the lodge under the supervision of a "Worshipful Master" without any pangs of conscience. The Bible forbids the wearing of such titles as Rabbi, Father, and Master with a religious significance. (Mt. 23: 8-10) It is ridiculously inconsistent to condemn Romanism for its "Father" and not Masonry for its "Master." It is further important to note that among so-called "Christian" Masons, the Worshipful Master is a symbol of the Redeemer, Jesus Christ. (Snodgrass, op. Cit., p. 47)

There are 33 degrees in Masonry beginning with the Entered Apprentice and culminating with the Sovereign Grand Inspector General. The first three degrees are known as Blue Lodge Masonry and are highly important, for as Mr. Snodgrass expresses it, this is *"where we first saw the light."* Can you imagine some brother who has been a member of the church for ten years joining the Lodge and subsequently admitting that it was here that he *"first saw the light"*? Such is sheer blasphemy! A mockery of Jehovah God.

When one attains the degree of Entered Apprentice, he is said to have passed from darkness into light. Upon receiving the 2°, he is thought to have come from ignorance into knowledge. (Tenn. Craft. p. 38) The 3° of Masonry, the Master Mason, known also as the sublime degree, is based upon the supposed murder of Hiram Abiff, a citizen of ancient Phoenicia who was contemporary with King Solomon in the building of the temple of God. According to Masonic tradition, Solomon, the King of Tyre, and Hiram Abiff entered into a solemn agreement never to reveal the secret Master's word until the temple should be completed. The word was allegedly the secret name of God. One day, before the completion of the temple, Hiram Abiff was attacked by three knaves who demanded to know the secret word. When he refused to tell it, Hiram was killed for his trouble. (In Masonic ceremonies, the can-

didate for the Master's degree plays the part of Hiram Abiff who is murdered and later resurrected by Solomon, played by W.M., who is able by the strong grip of the lion's paw to bring him from the grave to administer the five points of fellowship.) This fable upon which the 3° depends, is in glaring contradiction with the Bible.

The Bible states, "...Hiram made an end of doing all the work that he made King Solomon for the house of the Lord." (I Kgs. 7:40) Again, "...Hiram finished the work that he was to make for King Solomon for the house of the Lord." (II Chron. 4:11) The Word of God declares Hiram made an END of the work on the temple, he FINISHED it. Masonry affirms he was killed prior to the completion of the temple. Which do you believe? The Masonic Lodge is a pagan organization that contradicts the Truth of God.

Additional evidence of the religious import of this Fraternity is seen in the rites of Masonic Baptism and Communion. Concerning the former, "Masonic baptism.... is simply a lustration or purification by water, a ceremony which was common to all the ancient initiations." (Mackey, p. 107) "Lustration - A religious rite practised by the ancients, and which was performed before any act of devotion. It consisted in washing the hands, and sometimes the whole body, in lustral or consecrated water. It was intended as a symbol of the internal purification of the heart. It was a ceremony preparatory to initiation in all the Ancient Mysteries. The ceremony is practised with the same symbolic import in some of the high degrees of Masonry." (IBID. p. 478) "Consecrated bread and wine, that is to say, bread and wine used not simply for food, but made sacred by the purpose of symbolizing a bond of brotherhood, and the eating and drinking of which are sometimes called the 'Communion of the Brethren,' is found in some of the higher degrees, such as the Order of High Priesthood in the American Rite...." (IBID. p. 126)

In view of the material presented thus far (and this is only a sample of what might be given) the following summary is suggested.

1. The legend of the death of Hiram before the completion of Solomon's Temple is in contradiction to

the Bible. (I Kgs. 7:40; II Chron. 4:11)

2. Anything in contradiction to the Bible is a fraud and a lie.
3. Therefore, the Masonic legend is a fraud and a lie.

1. Masonry is based upon a fraud and a lie.
2. Liars will have their part in hell. (Rev. 21:8)
3. Thus, Masonry will have its part in hell.

1. Masonry is based upon a fraud and a lie.
2. But the Devil is the father of lies. (Jn. 8:44)
3. Hence, the Devil is the father of Masonry.

1. Masonry is a false religion.
2. But all false religions will be rooted up. (Mt. 15:13)
3. Therefore, Masonry will be rooted up.

Is it possible that one could study the preceeding paragraphs and arguments with care and still maintain that membership in the Masonic Lodge is compatible with the religion of Jesus Christ? We do not see how one could remain honest with God and self and remain in the Lodge after having been adequately and properly taught. Brethren must be instructed to renounce Masonry and all forms of false religion. That no man can serve two masters, is a principle too well known to need elaboration. It is our further conviction regarding brethren who have been adequately taught and patiently admonished, if such continue in their rebellion, they should be disciplined by the church, and if necessary, ultimately disfellowshipped. A converted Buddhist or Catholic could continue participation in their pagan rites with as much justification as a converted Mason. Yet in many places the latter is overlooked while the former would not be. Such practice evidences not a reverent regard for the words of the Lord.

For those who wish to do additional study on this subject, in addition to the works already cited, may we sug-

gest, HANDBOOK OF FREEMASONRY by Ronayne, MORALS AND DOGMA by Albert Pike and CAN A CHRISTMAN BE A MASON? by Hardeman.

* * * * *

RESPONSE TO THE DEFENDER

THE DEFENDER was conceived with the sole purpose of giving brother Underwood and this writer more room in which to inform the congregations where we preach concerning the defense of the gospel. We had no intention of it going outside those respective congregations. However, as the first copy was being written several heard about it and asked that it be sent to them. Some even asked for bundle shipments. These request were happily fulfilled. Each of us had a personal mailing list that we used in mailing out bulletins so THE DEFENDER was sent to those people also. It seems now that that which was intended to be a supplement to our weekly bulletin has grown into something more than we ever expected.

THE DEFENDER is now being sent into every state from Iowa to Florida and from Texas to Maine with only one exception and that is Thode Island. We have received a large amount of mail congratulating THE DEFENDER and wishing us God-speed in this work. Some have even sent financial aid, and since this paper is published by the editors alone, the aid has been greatly appreciated. But the greatest response has been the ever increasing mailing list. Every week more request for THE DEFENDER comes in. This week alone has seen over 45 request! Requests for back copies have completely depleted our supply! For all of this and especially your encouraging words and the prayers you have offered in our behalf, we are grateful.

* * * * *

NO DEFENDER NEXT MONTH

Due to an extra heavy schedule during the month of August there will not be a DEFENDER that month. But THE DEFENDER will be back in September. Look for your copy then.

the

DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil. 1:17

VOL. 1, NUMBER 6

SEPTEMBER 21, 1970

THE UNIQUENESS OF THE CHURCH OF CHRIST

WILLIAM S. CLINE

The church of Christ stands unique and supreme. Simply to be unique is not a criteria by which to judge as to evil or excellence. In the sense that the word is used here it is to identify the church as being unique in that it is not the work of man. Inasmuch as God's ways are higher than man's ways, so the church is unique in that it is above the works, ways, and thoughts of man to the extent that it is supreme in all things.

ITS FOUNDER, SIZE, PURPOSE, GOALS

The church was purchased (founded) by the shedding of the blood of Christ who, by His resurrection from the dead, proclaimed himself worthy of such a role as Savior and Redeemer of all mankind. The church can exist with the meeting of two or of thousands. Universally, all who have been baptized into Christ are children of God, added to the body of Christ---the church. Uniquely, its only requirement is that each child of God submit himself to the righteousness of God, (not to any man) that he live soberly, righteously, and godly in this present life--lifted up and held there by the sustaining love and power of the King of kings. The goal of the church, and its efforts to spread the gospel of Christ for salvation of
(continued on page 4)

Editorial

THE BRUNSWICK, MAINE CAMPAIGN FOR CHRIST

On September 28 thru October 11 the editors of the Defender will conduct a fourteen (14) day Gospel meeting in the city of Brunswick, Maine. The respective congregations for which we work plus other interested churches and individuals are assisting in this extended effort to seek and save the lost in an area where the cause of Christ is not very strong.

Ernest Lombard, minister of the Federal Street church of Christ in Brunswick, is co-ordinating the effort. Every door in the city is being knocked on, every individual is receiving a personal invitation and more than 50 cottage meetings are being scheduled to coincide with the meeting. The kingdom can only go forward in an area where brethren are so zealous. We look forward to preaching the Gospel in a meeting where enthusiasm is so high and dedication is so evident.

We are dedicating this issue of the Defender to the preaching of the gospel in Brunswick. Special attention has been devoted to the Church of the New Testament. Each visitor to the meeting will receive a copy. In this small way may this paper be instrumental in leading the lost to the true and ancient way of the Cross.

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THE DEFENDER

W. S. Cline, editor
E. S. Underwood, editor

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WE WANT YOU TO KNOW WHAT THE BIBLE TEACHES
CONCERNING CHRIST AND HIS CHURCH

Max R. Miller

The church of Christ is not a unit of any religious denomination any more than was the church in Jerusalem (Acts 2) in the days when the apostles lived. Instead of trying to build a new denomination or trying to help one of the denominations in this community, we urge the unity of all believers---that all unite on the basis of the Bible. Jesus prayed for all of his disciples, "that they may be one, even as we are one..."

The foundation of this church was expressed by the apostle Paul, "For other foundation can no man lay than that is laid which is Jesus Christ (I Cor.3:11)."

Our Guidance: We resolve to speak where the Bible speaks knowing that all Scripture is given by inspiration of God and only TRUTH will make us free (II Timothy 3:16; John 8:32). The Lord's church has no central governing body here on earth but each congregation is autonomous (selfruled, independent) receiving authority only from God.

Our Name: In Acts 11:26 we find that the disciples were called Christians. In Romans 16:16 we read "...the churches of Christ salute you." Christ said, "I will build my church (Matthew 16:18)." Christ bought the church with His own blood (Acts 20:28), therefore the church belongs to him and cannot honor Him without wearing His name. Followers of Christ are simply called Christians (I Peter 4:11).

Our Worship: We are to worship God in spirit and truth (John 4:24) according to the dictates outlined in the New Testament. We engage in congregational singing since all are commanded to sing. Our music is vocal as directed by the inspired apostle Paul, (Ephesians 5:19; Col.3:16), and observed by the early church. Our Finances are freewill offerings according to the New Testament (I Cor. 16:1,2; II Cor. 9:7). Those who are not members of the church are not asked to contribute to the church nor are they expected to contribute. Consequently, there
(Continued on page 10) -3-

THE UNIQUENESS OF THE CHURCH OF CHRIST (continued)

all mankind, regardless of color, sex, race, or condition of servitude, is in line with all other points of supremacy.

ITS CONSTITUTION

Although numberless books have been written regarding the many facets of the Bible--this book remains alone and above all other books as a rule of faith and practice. It is so simple that the simple can understand yet so complex that it can challenge the most brilliant of minds and can challenge anywhere in between these two extremes. It does not stand in need of revision, correction, or omission. It is a revelation of the mind of God to man, and is usable by any man regardless of age, era, climate, or culture. It is divine, eternal, complete; sufficient for man unto all good works and saving power. It can guide the attitudes, the thoughts, the actions of any Christian in this life and then past death into eternal life. Uniquely, no power on earth or in heaven can cut off the flow of love and power to mankind, except as each man may determine within himself to refuse such--as a person may refuse water by shutting off the faucet. It is as simple as that, and as complete.

ITS ORGANIZATION

With Christ as Lord and King, and the Word of God as rule for faith and practice, no organization is needed except as a group of local Christians combine to accomplish that which they cannot do alone. Elders of the local congregation represent the highest limited authority within the body of Christ and their authority does not extend beyond the operation and work of that congregation as it strives to extend the borders of the kingdom of Christ.

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God's house is a hive for workers, not a nest for drones.

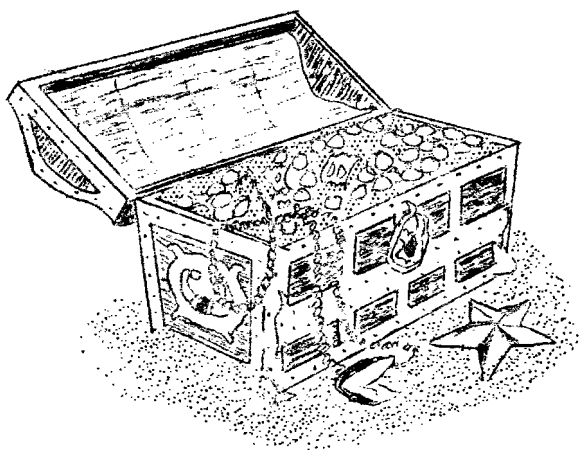
DESCRIBING THE NEW TESTAMENT CHURCH

ERNEST S. UNDERWOOD

Many people today use the word "church" without knowing the meaning and significance of the word. The word "church" comes from the Greek word "ekklesia" which means "the called out", or the "assembly". Perhaps many people are aware of this but far too many are not aware of what it means to be "called out". The "called out" refers to those who have been called out of, or separated from, the world of sin. Notwithstanding the fact that many believe and teach that one is saved out of the church, or that one can be saved without being a member of any church, we cannot be separated from sin without being in the church. Unless we are a part of the "called out", (the church) we are not saved. There is no passage of Scripture that teaches otherwise.

In its governmental feature, the church is the kingdom. For those of us who have lived in a democratic type of government, it is difficult to realize that the Lord's church is not this way, but a monarchy with Christ as its King and Lawgiver. We, as subjects of this kingdom, are not at liberty to in any way alter or change the laws of the King. He purchased the kingdom with His own blood, He has all authority in everything concerning this kingdom, and He has given the terms of citizenship which man cannot change to suit his fancy. He has told us that in order to be citizens of His kingdom that we must be born into it. (John 3:5) When one fulfills the requirements given by the King (Mark 16:16) he is then "delivered out of the power of darkness and translated into the kingdom of the Son of his love." (Col.1:13)

God's word also describes the church as being the house (family) of God. We are told in Hebrews 3:6, "But Christ as a son over his own house, whose house are we.." That Christ has a house is very plain, but are we able to identify that house? One need only to turn to the sacred Word for the answer. "But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God which is the church of the living God, the
(Continued on page 8)



HIDDEN TREASURE

A man walking across a field accidentally stumbled over a treasure which had been hidden there. Immediately he recognized its tremendous value. Excitedly he . . . covered it up, and although it required him to sell everything he possessed, he joyfully did so and bought the field. The treasure became his own!

Jesus told the story in this way in Matthew 13:44 to point out the ultimate value of his spiritual kingdom. Indeed the kingdom of heaven is like a treasure hidden in a field, which the man found, covered up, then sold all that he had to buy the field and possess the treasure.

YOUR REACTION?

Chances are your reaction would have been identical. Should you discover a treasure, you would expend any effort, make any sacrifice, to acquire it. Yet a treasure awaits you today. . . it offers you a rich life on earth

and the priceless promise of eternity in the mansions of heaven. YOU ONLY NEED USE AN ACCURATE MAP TO FIND IT.

ONLY ONE MAP

Many maps, in the form of religious creeds, are presented to mankind today to lead him to heaven. However, THE BIBLE CLEARLY STATES THERE IS ONLY ONE WAY . . .AND IT'S STRAIGHT, NARROW, PRECISE. (Matthew 7:13-14).

WHAT MAP ARE YOU FOLLOWING?

Are you traveling the correct route to heaven, or is your map a deceptive one that is leading you away from the very treasure you are seeking? YOU CAN FIND OUT BY BEING OUR HONORED GUEST FOR A SERIES OF SERMONS BASED NOT ON A CREED BUT SOLELY ON THE BIBLE . . . THE ONLY ACCURATE MAP TO THE TREASURES OF HEAVEN.

* * * * *

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DESCRIBING THE NEW TESTAMENT CHURCH (continued)

pillar and ground of the truth." (I Tim. 3:15) All of God's children are in His family - He Has none outside his family, the church. To contend otherwise is to call the God of heaven a philanderer.

Paul tells us that the church is the body of Christ. (Col. 1:18) Many try to make the body to mean all the religious bodies combined and each denomination is a member of that body - thus making up the one body. It would take but little investigation on one's part to see the fallacy of such an argument. First of all, in the physical body all members are in harmony with one another and work together for a common cause. It would take a great stretch of the imagination to make this claim concerning the religious chaos that exist in the world today, for none work together in the same manner, but are at variance with one another.

In order to be a part of the "one body", the church, we must all embrace the one faith, one Lord, one baptism concept of the Scriptures. That the religious world has not done this is evidenced by the division that exists on these very subjects. We cannot be a member of Christ without being a member of His body. His body is the church. (Eph. 1:22,23)

We conclude by saying that one cannot lay claim to salvation if he is not a member of the church, which is the kingdom, which is the house of God, which is the body of Christ, which is the church. To claim otherwise is to go onward and abide not in the doctrine of Christ.

* * * * *

THE LORD'S BLUEPRINT BILL HUMBLE

Since God has a blueprint for the church, we have the responsibility of judging every item of faith, every practice, by this pattern. This explains why the Lord's people are concerned about many questions which seem silly and childish to the average denominationalist. When someone inquires why we insist on immersion or why

(Continued on page 9)

THE LORD'S BLUEPRINT (continued)

we refuse to use instrumental music in worship, our answer, however phrased, always involves the proposition that the New Testament is the Lord's blueprint for the church.

This faith in the New Testament pattern lies at the very heart of the restoration plea. When we "restore" something, we must return to the original; and thus, a restoration of the first century church implies that the New Testament is a pattern for what the church should be in every century. If the New Testament is not such a pattern, the restoration plea is empty, meaningless mockery.

If modernism ever robs us of this distinctive conviction that the New Testament is a blueprint for the church the battle is lost; and our faith in the deity of Christ and other fundamentals cannot long survive. If God has a pattern, we must continue to speak where the Bible speaks, but if the New Testament is not such a pattern, we must admit it matters little what we speak or whether we speak at all!!!

* * * * *

UNITY - CAN IT BE HAD IN THE MODERN RELIGIOUS WORLD?

William S. Cline

Yes, if we respect the wishes of Christ. He prayed for unity: John 17:20,21

Yes, if we believe there is one God. The Ephesians were told to keep unity on the basis of this truth: Ephesians 4:3-6.

Yes, if we realize the dangers of division. Paul taught against religious division. I Corinthians 1: 10-13.

Yes, if we are willing to yield human opinions to the authority of God's word. Jeremiah urged that man's wisdom is not a safe guide: Jeremiah 10:23.

But unity does not now exist! The modern religious world is divided into several hundred denominations who

(Continued on page 10) -9-

UNITY (continued)

war over names, creeds, practices, organizations, worship and ritual.

Unity can be had when creeds are discarded in favor of the Bible. The world can have the blessings of unity when all people accept the Holy Scriptures as the sole authority in religion. The Bible only makes Christians only! If all are just Christians, nothing more and nothing less, all will be united!

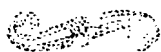


WE WANT YOU TO KNOW (continued from page 3)

will be no collections at any time during the gospel meeting; neither will there be any books, pamphlets, etc. sold to raise money. Along with our study of God's word, we observe the Lord's Supper on the first day of the week as they did in New Testament times (I Cor. 11:23-26; Acts 20:7)

Our prayer is that all believers may be united according to God's standards--that the world may believe that God sent Christ to save us (John 17).

Our Exhortation: We earnestly plead with all to obey the gospel as the early followers of Christ did. To work in the one faith (Ephesians 4:5) which is revealed in the gospel of Christ. To worship the Lord in spirit and in truth. To become simply a Christian--nothing less, nothing more.



WHAT MUST ONE DO TO BE SAVED?

There are certain things which sinners must do in order to be saved. Peter called to the multitude on the birthday of the church, "Save yourselves from this crooked generation." (Acts 2:40). "He that obeyeth not the Son shall not see life." Every action which we do in becoming a Christian must be an act of faith. We "walk in the steps of that faith of our father, Abraham." (Rom. (Continued on page 11) -10-

WHAT MUST ONE DO TO BE SAVED? (continued)

4:12). When we walk we take steps. Everything we do in becoming a Christian may be referred to as a "step" of faith. "We walk by faith and not by sight."

I. HEARING:

To become a Christian it is necessary to hear the truth. There are sincere people but no Christian among those who never heard the truth. We print Bibles in all languages and send missionaries to all people that they may hear. "How shall they hear without a preacher?" (Rom. 10:14). Jesus has commanded, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15).

II. BELIEVING:

When we have heard the testimony we believe. "Faith comes by hearing and hearing by the word of God." (Rom. 10:17). "Many other signs truly did Jesus in the presence of his disciples which are not written in this book but these things are written that you might believe that Jesus is the Christ, the Son of the living God, and that believing you might have life through his name." (John 20:30-31).

III. REPENTING:

The natural and logical reaction of our faith is to repent. One cannot repent before he believes. We first believe in God and Christ, then we turn to them. Repentance is to turn from the things that we did before and not to do them anymore. Repentance is the act of turning away from sin. This action takes place within the sinner and is often referred to as a "change of heart" or a "change of life." We are sorry for our sins. We turn from them, we live a different life. "Except ye repent ye shall likewise perish." (Luke 13:3).

WHAT MUST ONE DO TO BE SAVED? (continued)

IV. CONFESSING:

To be a Christian one must confess his faith in Christ. The church is built upon Christ as the Son of God. (See Matt. 16:18, I Cor. 3:11). Every person becoming a Christian must believe in Christ and he must confess that faith. This is not necessarily a formal confession but the natural confession of faith. The Ethiopian nobleman said before his baptism, "I believe that Jesus Christ is the Son of God." (Acts 8:37). Christ has promised that if we confess Him before men He will confess us before the heavenly Father.

V. BEING BAPTIZED:

The consummating step in becoming a Christian is baptism. "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27). Before baptism we were outside of Christ but when we were baptized we then entered into His body, the Church.

The Bible tells us that we "are buried with him by baptism into death." (Rom. 6:3-4). That is, our baptism is a picture of the death, burial and resurrection of Christ. All people who believe are commanded to "Repent and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins." (Acts 2:38). When we have taken these steps, we are in Christ-in His Church.

* * * * *

No man ever seeks heaven very anxiously until he believes in a hell.

We believe in a thing when we are prepared to act as if it were true.