

# SEARCHING *the* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

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## **LONG LIVE THE PROOF TEXT!**

Brent Lewis, Eau Gallie, Fla.

It is obvious to all who are aware of the problems in the Lord's church that a great deal of these problems have stemmed from the fact that a majority of preachers have changed their approach and method of preaching. Whereas preachers used to produce book, chapter, and verse for their teaching and practices, many now appeal to prose, poetry and opinion.

I think it worthy of note that in the book of Acts, which relates the accounts of the labors of some of the first gospel preachers in the church, that they gave a proof text for everything that they expected men and women to believe and accept. They were dealing many times with the Jews, who believed the Old Testament scriptures and, thus, they referred to these scriptures as proof to substantiate their preaching of the gospel of the Messiah, Jesus Christ.

For generations the Jews had impatiently awaited the coming of the Messiah, and now the great day had arrived. Yet their hopes had not been realized, because the One Sent from God was unfortunately not the one of their dreams. The manner of His coming was not as many had expected and, alas, multitudes of His own people derided Him, rejected Him, and finally even engineered His death. Confronted by the bold declaration of the apostles and others that "Jesus is the Messiah," their natural reaction was, "Give us the proof!"

Their own preconceived ideas regarding the Messiah could not easily be placed aside as they listened to the fervent preaching of the early evangelists. How could the Old Testament teaching on the Christ — the Messiah — be reconciled with the life and works of the carpenter from Nazareth? That was a problem which the early preachers had to face. They were making great claims for Jesus, and there was only one way to substantiate them — by showing from passages and texts in the Old Testament that the very details of Jesus' life had been foretold within its pages.

A simple glance at Peter's sermon on the day of Pentecost will reveal how they met the challenge. Peter wishes to show that Christ's resurrection was

in the divine plan of things. This he does by appealing to Psa. 16:10 — "Because thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption" (Acts 2:27). Also the exaltation of Jesus was foretold in the Old Testament, as is clear from Psa. 110:1 — "The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies the footstool of thy feet." This verse is quoted by Peter in Acts 11:34-35.

Thus, proof texts were used freely by preachers and writers. Some parts of the Old Testament were particularly valuable in substantiating truth. We find Paul addressing the Jews at Antioch, quoting Psa. 16:10 to substantiate the fact of the resurrection (see Acts 13:35). Peter writing in I Pet. 2:6 quotes Isa. 28:16, "Behold, I lay in Zion a chief cornerstone," to uphold the fact that Christ is the chief cornerstone of the church.

When the evangelists wrote their account of the gospel, proof texts were freely incorporated into the narrative of their works. Mark, for example, right at the beginning of his account of the gospel (Mk. 1:2), quotes Mal. 3:1 to show how God had spoken beforehand of the preparatory work of John the Baptist. Matthew in particular made great use of the Old Testament in penning his account, quoting from it some forty times. Many of these texts are mentioned by the evangelists to support the facts they give and to reveal the divine purpose behind Christ's life. For example, the thirty pieces of silver are shown in Matt. 27:9 to have been foretold by Jeremiah. There can be no doubt at all that these proof texts carried a good deal of conviction to the Jewish readers.

Now, all of that has been said to say this. Early gospel preachers and writers appealed to scripture to support their claims. Those who profess to preach the gospel today would do well to imitate them in this regard. We cannot expect men and women in the world to believe what we teach religiously unless we offer book, chapter, and verse. Neither should those in the church who are satisfied to continue onward beyond the doctrine of Jesus Christ be at all surprised when there are those who demand, "Give us the proof!" to support their innovations, for "it hath been so from the beginning" — and rightly so.

## COMMENTS TO EDITORS

"Your work is very good, may God continue to bless you with the paper." — Gamond W. Holmes, Worth, Ill.

"I appreciate your sincere efforts which are shown in your paper and know that words can not express the good that is being done through your efforts." — Robert D. Davidson, Sr., New Carlisle, Ohio.

"Searching The Scriptures continues to be one of the best. Keep the good work going." — Sam W. Garrison, Nashville, Tenn.

"We have enjoyed Searching The Scriptures for some time and hope to see more good articles about the false teachings that have worked their way into the church ..." — Allen D. Harper, Russellville, Ark.

"We appreciate the good work you are doing. I enjoy reading Searching The Scriptures." — H. A. Mobley, Loveland, Ohio.

"Keep up the good work." — Dorris C. Mann, Birmingham, Ala.

"I still believe your paper is of exceptional value to the brotherhood. It is particularly valuable to me (and others) in areas like this which are so shot through with liberalism. Without articles and news such as you publish, I would find it difficult indeed to remain abreast of the situation in the church at large. Further, I like very much the material you publish. It provides much good information for study and meditation. I believe, however, that the feature I appreciate most is the absolute frankness with which Searching The Scriptures speaks. No one need ever be in doubt how a writer stands on the subject of his writing. Keep up the good work." — Major Wallace H. Little, APO, San Francisco, Calif.

"Keep up the good work in Searching The Scriptures. You are doing a fine job." — J.T. Smith, Dayton, Ohio.

"All the articles are very timely. I enjoy them very much." — Alberta Cameron, St. Petersburg, Fla.

"I want you to know that I appreciate more than words can express the work that you are doing for His cause. May God give you strength." — Jimmy Tuten, Jr., St. Louis, Mo.

"Keep up the good work you and brother Miller are doing." — Wallace Whitehorn, Athens, Ala.

"You and brother Miller are doing a wonderful job with Searching The Scriptures. I enjoy every issue ; keep up the good work." — J. F. Dancer, Jr., Louisville, Ky.

"Have received my first copy of Searching The Scriptures. It is an excellent, well edited publication. I shall recommend it to my friends." — Claude Truex, Brawley, Calif.

"I enjoy the paper very much and thoroughly endorse the way you present the truth." — Dale Barnes, Beaver Dam, Ky.

"You have done an excellent job in editing and writing for Searching The Scriptures, and I hope that your health will permit you to continue in this effort in the future." — Earl Fly, Jackson, Tenn.

"I think you and brother Miller are doing a wonderful job editing this paper." — Mrs. J. B. McIntruff, Rector, Ark.

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## Editorial . . .

### MR. INSIDE AND MR. OUTSIDE

James P. Miller

In March of 1958 H. E. Phillips and I published the first copy of Florida News Letter. A project of this kind had been contemplated for several months. The churches were making progress in Florida and we felt that some kind of publication that would tell their story would do good. Little did we dream that with this little four page paper we were starting a venture that would result in a major monthly that would be read all over the world.

As I look back on this beginning and on the start of **Searching the Scriptures** in January of 1960 I marvel at the ease with which we worked. I do not remember a word said about any division of responsibility or duty, Elwood turned to the desk and I turned to the field. In other words, the new paper had the simplest organization of any paper in history. It had an inside man and an outside man and this was it. I have remarked that **Searching The Scriptures** had about the same organization as you would have if two men got in a car and one said, "I will drive," and the other, "I will watch the route."

This has been a happy combination through the years. The paper has grown and the task has become heavier for brother Phillips almost every month but my work stays the same. It takes both kinds of work to make a paper grow. The editor who sits at the desk has to have unusual ability in so many ways. He has to be a scholar, diplomat and linguist willing to give long hours to the production of a creditable product. On the other hand every journal needs some one who is in demand among brethren and who gives a good

part of the year to travel and meetings to represent the paper before the brotherhood. I have felt that this is one of the reasons why some of the journals among us have had such a difficult time. They did not have a preacher of sufficient stature who went in and out among the brethren.

As brother Phillips turned to the office and I to the brotherhood our little beginning with **Florida News Letter** grew and prospered. Within a matter of months we had a circulation well in advance of ten thousand copies. Encouraged by this success, in October of '58 we changed the name to give the paper greater range and called it **The Southeastern News Letter**. The first issue carried an article on brother W. A. Cameron, and as strange as it may be, the last issue in December of 1959 closed its pages with the story of his death.

As the readers of this journal well know in a period of 13 months in the summer of 1965 and 1966 I had major debates with both Wallace and Woods. Both of these discussions went even better than I had hoped and they were rewarding experiences that the history of the church will fully evaluate in the years to come. I am glad that our Heavenly Father saw fit to permit them to come to pass and for his help and strength to enable me to be one of the disputants. As fine as all of this is debates of this magnitude that affect the future of the church are great emotional trials for me. There are some who seem to enjoy debating. I have never been one of them. With the Lord's leading I have been involved in thirty or more through the years but I have never liked the strain and pressure of any of them. I have and will continue to defend what I understand to be the truth, but I am saying this to make this observation. After the debate with Woods and the writing of the lengthy review that followed in the November issue I just "sorta" cut the switch. Some have asked and others wondered why I have not had more articles in **Searching The Scriptures** and I have the idea that it worries brother Phillips a little.

It is wonderful to state that in the ten years we have been working together we have never had a misunderstanding of any kind or an unkind word ever spoken. As far as I know we come as near agreeing on every verse of scripture as it is possible for two men to do. We believe, speak and practice the same things. So until I can get the old typewriter oiled again the many wonderful writers will continue to fill the pages of **Searching The Scriptures** and I will work for the paper everywhere I go. Mr. Inside and Mr. Outside are still hard at the task with the help of many wonderful brethren over the world. In conclusion I will make to the readers the same promise I have made to brother Phillips and to my wife every day, "I am going to do better."

### BIBLES AND BOOKS

Do you need a Bible, commentary, reference book, sermon outlines, debate, or other religious books? We can get any book in print for you.



### MY VISIT TO CHICAGO NATURAL HISTORY MUSEUM NO. 4

In last month's article I discussed the Java man, Peking, Neanderthal, and Cro-Magnon creations in the Chicago Natural History Museum. I pointed out that they were **built** and **arranged** to prove the ape origin of man or that they both have common ancestors.

Notice what the Museum's literature says about how some of these "men" actually looked. "The Neanderthal men were five feet and three inches tall, heavy, barrel-chested and not as erect as man." "No other museum in the world presents such a complete and vivid picture of the lives, cultures and physical characteristics of the prehistoric ancestors of the human race — we have learned what they looked like from their bones ..." "The Cro-Magnon people were tall, erect, with well-shaped heads and attractive **features**" (White, page 27, 31, 33).

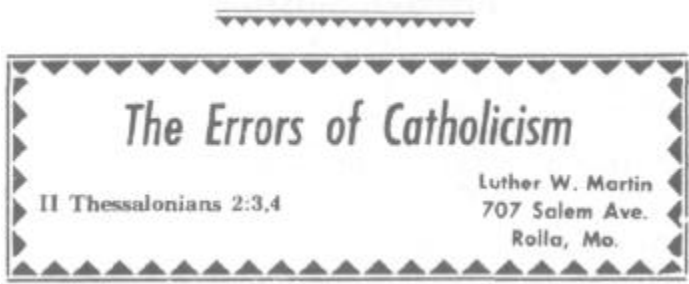
In view of the Museum's deceiving exhibits (such as Fossil Man) and in view of their misleading and false statements made in their booklets, it is amusing to read of their shock at the hoax of the Piltdown "man" (as they explain why he is **not** in the array of fossil men), "whose **repulsive Simian** features were familiar to a whole generation of school children and their scandalized mothers throughout the world" (White, page 25).

If "Piltdown" was ugly and his **features** repulsive, no one is to blame but the Evolutionists, for he is exactly what they built and was molded as they desired. But I believe "Piltdown" is every bit as handsome as "Java" (just get some reference book and look at both of them). In their original progressive sequence (while Piltdown "existed"), "Java" was first — most ape-like — and Piltdown next — less ape-like. Another point to ponder is this: outside of the deliberate "aging" process done by Dawson and as far as the original basic fossil "finds" are concerned, "Java" has no more right to be in the display than does "Piltdown."

What do some of the best known anthropologists honestly say about all this? George Simpson says, "Accurate restorations of extinct forms from one or a few fossil bones are simply not possible. Such supposed ability is folklore." He is "appalled that some anthropologists have been quite willing to reconstruct a **face** from a partial cranium, a whole skull from a piece of lower jaw and so on."

Boyd says that "any idea that human prehistory can be reconstructed from an examination of fossil remains is a will-o'-the-wisp"; and Dr. E. A. Hooten says, "These alleged restorations of ancient types of

man have very little, if any, scientific value **and are likely only to mislead the public.** We have no knowledge of their hair forms, hair distribution, pigmentation and the details of such features as I have mentioned. So put not your trust in 'reconstruction.' " The same great and honest anthropologist says, "You can model on a Neanderthal skull either the features of a chimpanzee or those of a philosopher." Surely in view of these statements, which could be multiplied greatly, one must admit that deceptions are found in this Museum.



### **AUTHORITY IN RELIGION**

The source of **AUTHORITY** in religion has been a "bone of contention" for many centuries. Of Christ, the elders and Jewish priests asked: "By what authority doest thou these things? and who gave thee this authority?" (Matt. 21:23). In His last instruction to the apostles, Christ stated: "All authority has been given to Me in heaven and on earth" (Matt. 28:18). Further, Christ taught... "The word that I have spoken, the same shall judge him (mankind LWM.) in the last day" (John 12:48). John also was inspired to write: "Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name" (John 20:30-31). Paul also wrote by inspiration saying: "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work" (II Tim. 3:16-17).

From the above cited passages, we learn several salient points: (1) The question of **AUTHORITY** in religion divided people in the time of Christ... simply because some were not willing to accept the authority of Christ. (2) Christ was given, and now possesses **ALL AUTHORITY** in religion . . . this left **NO** religious authority for the Jewish priests **THEN**, and it leaves **NO** religious authority for mere men, today. (3) Christ's authority is manifest through His word, His teaching and that which He promised the Holy Spirit would teach to the apostles. It is on the basis of the words that Christ taught that all men are to be judged. Christ's word, His teaching, is found in the New Testament. (4) Although the New Testament does not contain a description of everything done by Christ, nevertheless, the N.T. does contain **ADEQUATE** information to produce **SAVING FAITH** (i.e., obedient faith) . . . and after all, isn't that our goal? . . . That we may have life (eternal life) through His name? (5) The Scripture was

given man in order that he will be adequately furnished to every **GOOD WORK**. Thus, Christ's authority is made known through the inspired Scriptures.

### **CATHOLICISM NOT CONTENT WITH CHRIST'S AUTHORITY!!**

Even a hasty investigation of Roman Catholic teaching will soon show that the Church of Rome is not content with the New Testament as manifesting Christ's authority in religious matters. B. L. Conway in **The Question Box**, wrote: "The Bible itself is but a dead letter calling for a divine interpreter;..." (Page 76). Yet, another Catholic author states: "We have no other records of the exact words of Christ save those contained in the New Testament" (Radio Replies, Vol. III, Rumble and Carty, page 128). Thus, jointly, these Catholic writers assert that Christ's words are a **dead letter**, and we have no other source of His exact words.

These Catholic writers would have us believe that the New Testament requires an "infallible interpreter" for it ever to be anything other than a "**dead letter**." Of course, they assert that the Roman Catholic Church is that "infallible interpreter."

### **ASK ANY PRIEST HOW MANY PASSAGES CATHOLICISM HAS INTERPRETED?**

First: I have never found any **TWO** Catholic priests who agree as to the exact number, and just **WHICH SCRIPTURE PASSAGES** have been accorded an "infallible interpretation" by the Roman Church. I would be happy to compile a list of such replies if any readers of this journal would care to question the priests in their community... preferably, get the priests to write down a list of the exact chapters and verses that have been "interpreted" by the Roman Church in her infallible teaching capacity.

Second: As a starter, I am indebted to brother Arvid K. McGuire, now of Huntsville, Alabama, who secured a written statement from a Catholic priest **while** brother McGuire was at Kirkwood, Mo. In his written reply, the priest listed the following as having been "infallibly interpreted" by the Roman Church: Council of Trent, 1545-1563, defined John 3:5, John 20:22f, Luke 22:19, and James 5:14ff. Council of the Vatican, 1870, defined Matt. 16:16 and John 21:15. The priest who compiled the above list was John T. Fitzsimmons, Kirkwood, Mo.

Third: Please note that only six passages of the Holy Bible have been supposedly "interpreted infallibly" by the Roman Church during her several-century existence. Hence, it is obvious that she places little significance in the study of the Bible, **OR**, that there are really not very many passages that require deciphering.

### **CATHOLICS ARE NOT ALONE IN REJECTING SCRIPTURAL AUTHORITY!!**

Roman Catholicism accepts the following sources of religious authority:

- (1) Biblical passages that she has "interpreted."
- (2) Oral tradition, supposedly handed down by the "Church Fathers."

(3) Decrees of Ecumenical Councils binding on the entire church.

(4) Decrees of the Popes when speaking **ex cathedra** to be bound upon the entire church on matters of faith.

(5) Papal Encyclicals (only those that fit the qualifications given under number 4 above).

(6) Canon Laws, over 2,400 of them, many of which apply to different groups among the Catholic Church membership.

### NON-CATHOLIC RELIGIOUS GROUPS FOLLOW CATHOLIC PRACTICE IN REJECTING SCRIPTURAL AUTHORITY!!

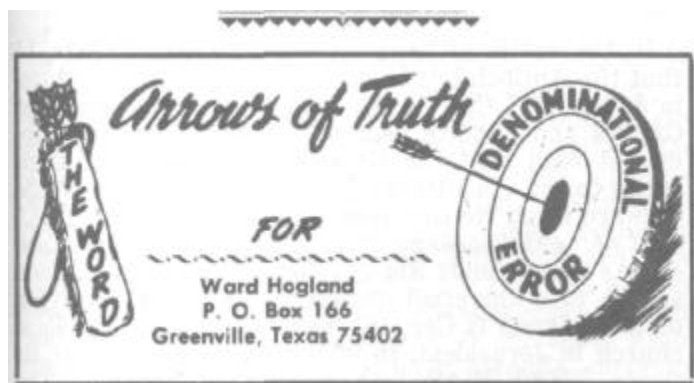
(1) Accept only those Bible passages that agree with their pet projects.

(2) Misapply other Bible passages in order that the force of their teaching is by-passed.

(3) Oral tradition . . . "our parents did these things, therefore, we can." Or, "the brethren have been doing it, therefore it's all right."

(4) Reducing the Bible to simply a book of broad general principles, rather than accepting it as instructions from God.

(5) Yielding to the pressures from existing evangelistic and benevolent institutions "among us," whose money supply would vanish if Christians and congregations continued to abide by Scriptural authority for their practices.



### "A ROUND-UP AT TALCO"

The church at Talco, Texas isn't too large but they put on a big show back in April. I say a show because that is exactly what it was. I received an announcement of the festivities and was both amused and shocked. On one side was a picture of the church building and its services. On the other side they told of this "Round-up for Christ" which was to be conducted the latter part of April. It is indeed interesting to notice how far some churches have gone into digression. It reminds me of the race to the moon — one nation is afraid another will get there first. Some of my liberal brethren are evidently in a race to see who can bring a new innovation into the church of the Lord first.

The following things were listed as a part of the show put on by the church of Christ at Talco. (1) Barbecue — all invited. (2) Speaker — Bob Davidson, former captain of Abilene Christian College football team. (3) Feats of magic by Hoti. Such ef-

fects as sawing a woman in two and eating razor blades. (4) Campout — bring only your bedding. This will be supervised. (5) Breakfast. (6) Short Bible class. (7) Crafts — make items to take home. (8) Lunch. (9) Games — activities for all age groups.

As I look over the above items sponsored by the church at Talco I notice that the only thing listed as **SHORT** is the Bible class! I told some of the brethren this was the reason a church could be led into such foolishness — they have had too many **SHORT** Bible classes. This is the social gospel gone to seed. Many people wonder what the social gospel is; if they will take a long hard look at the above they will know. Notice everything listed (with the exception of one or two) has to do with the **BODY** and not the **SOUL**. It appeals to the **PHYSICAL** but not to the **SPIRITUAL**. When the church begins to appeal more to the bodies of people than to their souls, it has given up the truth and has put itself in competition with the entertainment world. First, it is unscriptural and second, we do not have the facilities to compete with Disneyland or Six Flags Over Texas. God never intended for the church to go into this business.

Gentle reader, imagine if you can, the church securing the services of a magician to swallow razor blades or saw on the body of a woman. How far will brethren have to go before some of these brethren will wake up? Did our Lord die for a church to put on such a show? What has crafts and barbecue to do with the salvation of the soul? Money from the treasury of the church may be used scripturally for only three things. First, preaching the gospel; second, edification of the saints, and last, benevolence among poor saints (Phil. 4:15-17; II Cor. 11:8; I Cor. 16:1-2). If the Bible authorizes using the money from the treasury for anything else I have failed to find it. When brethren begin to use the money of the Lord for such things as crafts, barbecue and feats of magic they have completely abandoned the faith.

I want it understood that I have nothing personal against my erring brethren at Talco. I pray that they will give up these false doctrines and return to the Lord. Sectarianism is indeed making its inroads into the church of the Lord. Many other examples could be given but I trust this will cause brethren to prayerfully return to the ancient order.

### BOOKS BY W. CURTIS PORTER

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H. E. Phillips

### **"ACTION" AND THE UNIVERSAL CHURCH (No. 6)**

Leo Rogol, Hixson, Tenn.

### **Bro. Lovell Violates the Scriptural Plan for a Church Treasury**

Is he no longer concerned with what constitutes a **SCRIPTURAL PATTERN** for collecting funds? Do we find anything likened to "ACTION Assistants" in the New Testament collecting "Miss A Meal Dollars?" Where do we find anything in the New Testament likened to bro. Lovell's ACTION to campaign for funds for any **church needs or "their program of work?"** Why knock the Catholics for their various schemes of raising money for their church needs if we lack as much scriptural authority for our method of collecting money? We read where one church forwarded funds to **ANOTHER CHURCH** (in the realm of benevolence), but no separate organization ever collected funds for **ANY CHURCH**, or "forwarded" funds to any church. Where do we find in I Cor. 16 or any other passage in the New Testament a **HUMAN ORGANIZATION** collecting and forwarding funds to a church? Name the passage, please. We read in I Cor. 16: (1) "concerning the **collection**;" Paul had "**given order** (is this not a command?) to **THE CHURCHES**;" (2) "Upon the **first day of the week** ..." ("lay by him in **STORE**") (the common treasury — of the church).

Bro. Lovell's scheme violates every principle laid down by the inspired apostle with regard to a scriptural pattern as to: (1) the organization — the giving or collection was restricted within the church; Lovell adds another organization; he adds ACTION to "THE CHURCHES;" (2) the **DAY**, (first day of the week) these collections are to be taken. If this is done on "the first day of the week" in "the church," then what business do ACTION Assistants have in taking up collections in the assembly? And if they collect funds through the week they violate the **DAY** Christians are to "lay by him in store." These funds are not collected in the church, but Lovell has ACTION "forwarding" "their gifts" to the "elders of the church sponsoring this project." Brethren, these Orphan Homes, etc. soliciting for "fifth Sunday contributions" is no greater violation of the pattern concerning the treasury of the church than Lovell's plan. And yet bro. Lovell said no one could "punch an unscriptural hole through it."

Since "there is no local church that alone can fulfill all the commandments of the universal church," then the present-day needs as visualized by bro. Lovell have outgrown the treasury of the local church. Therefore, of necessity, this also involves the need of a **universal church treasury**, under the oversight of universal bishops necessitated by "Universal Action by a Universal Church." Of course, the sponsoring type operation of work is already demonstrating this, but by no means does it make it right.

In the realm of benevolence, we read in Acts 11 that the Antioch brethren sent relief to the brethren in Judea. In I Cor. 16 we read that the churches of Galatia and Corinth sent aid to Jerusalem. But we do not read that the Galatian churches sent their funds to the Corinthian church, which in turn would forward them "to the elders **sponsoring** this project." Just name the passage that authorizes this, bro. Lovell. As these funds did not come from one common source, or a universal treasury, so also the **receiving** of these funds (I Cor. 16) was restricted to the local church in Jerusalem, to which **each church** sent its funds. **THAT WAS THE STOPPING POINT!** The Jerusalem church was not a banking institution or a treasury house to **RECEIVE** funds from various churches to hold in store until in their wisdom, by their choice and authority or "direction" and under the **oversight of the elders** they saw fit to **DISTRIBUTE THE FUNDS THEY RECEIVED TO OTHER CHURCHES**. The giving and receiving were on the local level, with a direct connection between the giver and the receiver.

But at best this in no wise establishes a pattern for receiving and distributing funds in the realm of evangelism. For example, simply because a dress and a pair of pants are items of clothing to be worn, a **pattern** for a dress is not a pattern for a pair of pants. Who would want to wear a pair of pants made from a pattern for a dress? We simply do not read of any **church** sending funds to **another church** for the purpose of **sponsoring world evangelism**. We do have **example** (a pattern) where PAUL "robbed other churches, taking wages of them ..." (II Cor. 11:8). (He was not a "church" as some would indi-



cate by their present-day "reasoning.") The day we can establish a pattern in the realm of evangelism for one **church** to send to another **sponsoring church** is the day we can address the Otter Creek church as "brother Paul."

Thus, since "the church still looks to Tennessee for much of our guidance and direction" and bro. Lovell has "never seen any reason . . . to stop doing it," then it is an easy matter for him to speak of "Action by a Universal Church for a Universal Cause." Once he gets brethren to "digest" this unscriptural nonsense he will find no difficulty in setting up universal elders under the guise of "sponsoring elders" and consequently a universal church treasury. If he can activate the universal church, then he can likewise establish a "universal treasury" to finance a "universal cause." No, all this has not happened — yet. But remember, in the days of Paul, when some brethren wouldn't dream of setting up a "universal bishop" over the "universal church" Paul said: "FOR THE TIME WILL COME when they will not endure sound doctrine . . . AND THEY SHALL TURN AWAY THEIR EARS FROM THE TRUTH AND SHALL BE TURNED UNTO FABLES" (II Tim. 4:4). If this happened to the church of Christ THEN, it can happen now.

#### IN CONCLUSION

At the beginning we made mention that a little over fifteen years ago the sponsoring type program of work known as the Herald of Truth appeared to be such a harmless and innocent thing. As we see its influence and pressure increasing and spreading, we may well see that such schemes are becoming nightmares for Bible-loving, God fearing Christians. The propaganda and pressure closed the eyes of those who looked in wonder at these things. Thus they were shut to the reality of danger that lurked behind the veneer of innocence because its outward label was painted, "A Good Work." Since this was a "good work" many did not realize the danger it posed to the safety and purity of the church of our Lord. Ambitious churches and elders were steadily assuming the roles of sponsoring churches, sponsoring elders and they seemed only sincerely interested in a worthy "responsibility and obligation."

But the road of institutionalism and super-organization, sponsoring churches upon which many churches of Christ are travelling today is leading right back to Rome. And yet, many of the brethren who could not see the dangers lurking in the dark corners of super-organizations are swiftly swept in the current toward total departure into Romanism. And because of this, the greater the innovations, the less is heard the voice of opposition of those who thought the day would never come that the church would be in the danger of apostacy. Each appeal such as "Action by a Universal Church for a Universal Cause," the trend of "the church (looking) to Tennessee for much of our guidance and direction . . ." hastens the speed of travel toward such a system as Catholicism. How sad to see so many brethren who claim to oppose errors of sectarianism without the church stand completely apathetic to sectarianism within the church! Each campaign for Christ, every dollar sent to the sponsoring elders of the Herald of

Truth, every dollar collected by "ACTION Assistants" and forwarded to the Otter Creek elders sponsoring their "universal cause" brings us that much closer to the reality of a universal bishop, a universal treasury and the destruction of the God-given right to self-government, or local autonomy of every congregation of God's people on this earth.

Yet many of these brethren will write volumes of articles warning us of the impending threat of Catholicism as it makes inroads into our sacred religious heritage — our freedom to worship God as He wills. They warn how Rome is exerting her best talents and efforts to crush this privilege — to destroy our rights to worship as Christians. And yet, they uphold in the church of Christ the very thing they oppose from without. The pressure by such ambitious men as bro. Lovell is destroying the right of each church to be self-governing; to look after and care for its own work. Such schemes seek to crush, control the equality, responsibility and FREEDOM given by God among individual congregations.

We need not only to be conscious of the threat of Catholicism in this nation, but we need to be equally, if not more conscious of the seed of Catholicism IN THE CHURCH. As such a road upon which many of our liberal brethren are travelling brings them closer to Rome, it will eventually and inevitably lead many church members to hell. One cannot walk the road to Rome without finding himself, at the same time, on the "way, that leadeth to destruction" (Matt. 7:13).

If you think many are not headed in that direction, if the threat of CATHOLICISM is not found **in the church**, then what does it indicate when brethren campaign for and promote ACTION BY A UNIVERSAL CHURCH FOR A UNIVERSAL CAUSE?" What does it indicate when men like bro. Lovell are encouraging churches to look to "Tennessee for much of our guidance and direction?" If this is not CATHOLIC, then pray tell, what is? And remember, Lovell is not the only one to embrace and endorse such dangerous and evil schemes. Right behind him is Alan Bryan and also John Allen Chalk who is now the featured speaker on the Herald of Truth sponsored by the Highland church of Christ, Abilene, Texas. And behind them is an army of elders and preachers who promote, endorse, encourage one sponsoring arrangement after another.

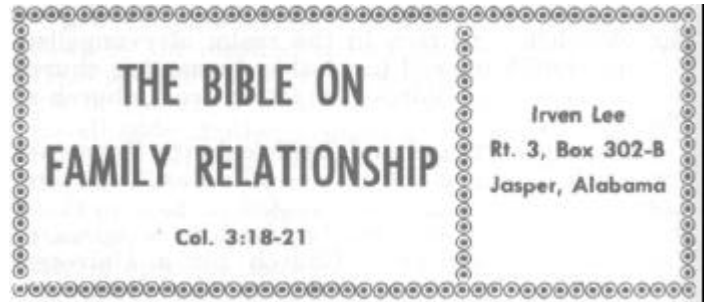
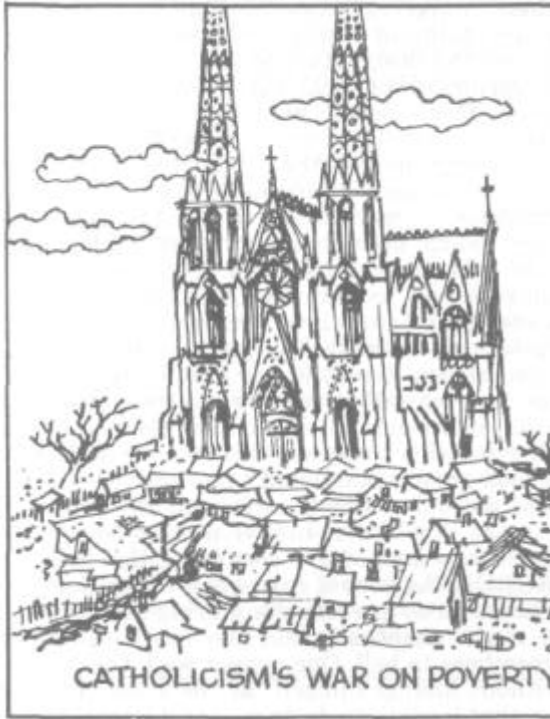
One who speaks out against such digressive trends is viewed as an "alarmist," an "agitator," etc. But are not the accusers equally "alarmed" and "agitated" as they speak out against these very same things found in the Catholic church? Why, then, should one not be alarmed and agitate to his fullest ability the sound of warning against Catholic practices **within the church?**

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### Our Religious World



### LOVE OR LUST

Love suffers long and is kind, the apostle said. (I Corinthians 13:1-8.) There is not much love evident in our world, if unselfish kindness is an essential characteristic. Popular songs are love songs, or are they? Many writers of short stories and fiction books build their themes around struggles of lovers, or is it love? Aged women are needed who are capable and willing to teach younger women to love their husbands and to love their children. (Titus 2:3-5.) This teaching is neglected, evidently, for many seem not to know anything about love as described in the Bible.

The woman who is subtle and given to flattery may tempt the young man who is void of understanding. He may call this love when it is provoked lust and temptation. She may lead him along in the path toward hell and FORCE him to his spiritual destruction, while he follows as an ox that is being led to the slaughter house. (Please read chapter seven of Proverbs. Note the word "Please.")

Lust and love are as opposite as the poles. Love is an unselfish interest in others that reaches out to do them good. Lust is a selfish desire for satisfaction of the carnal nature. Love begets love. We may love one because he first loved us. It is God's love and His goodness that lead us to Him. (I John 4:10; Romans 2:4). When love reaches out it blesses. When lust ! conceives, it brings forth sin and death. (James 1:15.) Man may be lured and enticed by the unholy ! charms of the "strange woman," or the man may entice some unfortunate soul, but the same man or woman was created to be in the image of God. The Gospel should be preached to these creatures of God that it might have its ennobling influence before they become slaves of corruption. Please read the last half of the second chapter of second Peter.

The pleasures of sin are deceitful and are but for a season. This is certainly true of the sins of sex that are so common in every generation. The pagan Roman empire was impure, but so is modern America. The last half of the first chapter of Romans and other inspired accounts of the pagan world seem modern in application.

The Bible has several listings of sins, any one of which will prevent one's entering into the heavenly reward. Listed first in such catalogs is fornication or some related sin. This is true in almost every such passage. (See Galatians 5:19-21; I Corinthians 6:9, 10; Colossians 3:5; and any parallel passages you can find.) Sins that destroy homes and self-respect are not little misdemeanors.

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The Bible uses the words "unclean" and "filthy." It speaks of corruption as the harvest or as the master one serves. (Ephesians 19:29; 5:4; Galatians 6:7, 8; II Peter 2:19.) Think of the significance of the words "unclean" and "filthy." Even present public usage includes the word "dirty" in regard to some minds and conversations. The inspired advice is to "Flee fornication." (I Corinthians 6:18.) The context of this verse singles this sin out as being more grievous rather than less destructive than other common sins.

The degrading influence of the Kinsey report, university professors who publicly recommend pre-marital sex relations, Hollywood's powerful means of spreading its degradation, filthy literature, the breaking down of respect for the Bible, much that is falsely called music, and the mad rush for money on the part of parents give some answer to the question of why so much lack of fidelity in marriage. The complete failure of one marriage out of three, the alarming spread of venereal diseases even in this day of the miracle drugs, the frustration and mental sickness of this sedative pill generation, and the abundant harvest of illegitimate children and delinquent youths answer in some measure the question as to what the results of this promiscuity are. The public needs to be aroused to the destruction this sin can bring to the souls of the guilty. The ultimate fall of our nation is related to this sin which destroys the home. Can our nation long stand if this sex craze continues to spread?

Let those who claim to be Christians be Christians. Our world needs to see examples of purity, modesty, and fidelity. Homes where love abides are like oases in the desert of a lust driven mob. Followers of the Lord are to have no fellowship with the UNFRUITFUL works of darkness, but rather reprove them. (Ephesians 5:1-11.) There would be fewer people suffering physical and mental maladies now, and fewer people in hell later if more were done by parents, preachers, teachers and people everywhere that know right to teach the beauty of holiness and the uncleanness of sin.

People hunger for the love of the type the parents should show the child, or that Christians should have for the brethren, or even for their neighbors. Heaven's love for man remains the wonderful marvel of the ages. The removal of lust and selfishness that love might take their place could do much to prepare the many for heaven, and, as a by-product, remove much of the disease, remorse, sorrow and corruption of a strife torn world.

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# The News Letter Reports

"... THEY REHEARSED ALL THAT COD HAD DONE WITH THEM . . ."—Acts 14:27

## WALTER N. HENDERSON

Thomas G. Butler, Lakeland, Florida

"Know ye not that there is a prince and a great man fallen this day in Israel." These words are descriptive of Walter N. Henderson, whose body was laid to rest in the Neunanaville Cemetery near Alachua, Fla., May 7. Brother Henderson was born in Madison, Fla., Feb. 1, 1907, and reared in a very large family. His early life was spent in an agricultural environment where he learned to work hard and toil long hours. This experience served him well as a laborer in the kingdom of God. He never was in a hurry, but was always busy about his Father's business.

Walter received his education in the common schools of his day and through long hours of diligent private study. He knew the Bible well and was a teacher unexcelled. He was a gospel preacher who never deviated from the truth for any reason or for anybody. His life was pure and without blemish. His influence for soundness of the -faith was and is felt over a large area as he had served a number of churches as local evangelist.

I thought Walter Henderson's wisdom to be great and sought his advice and opinions a number of times. We have been together a great number of times when churches were in difficulty. Always he was practical, charitable and wise in every decision that he made. My respect for him was as high as heaven, my confidence in him was unlimited and my love for him knew no bounds. Truly, Walter Henderson was a man of God.

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**Horace Hartsell**, Boca Raton, Fla. — We are starting a sound work in Boca Raton, Florida. The temporary meeting place is 115 N.W. Palmetto Park Road. This is near the 7-11 store, two blocks west of U.S. 1. Anyone in this area is invited to meet with us. Any students planning to attend Florida Atlantic University in the future should know that there will be a sound congregation with whom to worship. My phone number is 395-9385.

**W. L. Wharton** of San Antonio, Texas will be the speaker in a gospel meeting with the church at 3514 W. North Avenue, Stone Park, Ill., May 17-21 and with the church in Albion, Michigan, May 29-June 4.

**Glenn L. Shaver**, Oak Lawn, Ill. — I am in my third year with the church meeting in the Burbank Manor section of Oak Lawn, a suburb of Chicago, and plan to move back to my native state of Arkansas this summer. The church here would appreciate hearing from any sound and faithful gospel preach-

ers that interested in the Lord's work in this area. Write to: church of Christ, 8230 S. Laramie Avenue, Oak Lawn, Ill. 60459, or call Area Code 312-422-4713. I am moving back to my home county (Randolph), Pocahontas, the county seat. The church started meeting there last November as the problem of Institutionalism, etc. They have purchased lots near the city limits on Highway 90 N.E., and plan to build this summer. They have asked me to come home and work with them. It will be necessary at the present for us to raise all of our support and moving expenses. Hence, any church or individual that can help us will be greatly appreciated and fully acknowledged. Brethren, pray for us. I am now out of the hospital and able to hold some meetings this year. We will need 600.00 per month which will serve to pay our rent, utilities and salary. We will also need about \$300.00 to pay our moving expenses from Chicago to Pocahontas.

## PAUL WILLIAMS TO GO TO SOUTH AFRICA

For over fifteen years my wife and I have been extremely interested in the work in South Africa. Ten years ago we tried to go, but a combination of factors prevented our getting there. Recently Bro. **Gene Tope** visited us and took away all our excuses for not going now; so, God being our Helper, we have decided to go in December of this year.

We intend going to Johannesburg, where there is only one very small white congregation controlled by the liberals. The city of Johannesburg has 500,000 white people and 500,000 black people in it. Bro. Tope tells us that there are vast areas of this great city, where the gospel has never been preached. We will live and work among the white people. We will also have opportunity to preach to the blacks both in the city and in the native areas away from the city. Since the people of South Africa speak English, there will be no language barrier. And since the climate is mild and the education and health facilities are excellent, we will be able to remain longer than the two years that evangelists going to the tropical areas of Africa stay. We intend staying in South Africa four years.

My wife and I will both be 37 years old when we leave. We have five boys. The oldest two are Christians and should be a great help in our work. All of us are in good health. I was advised by some when we desired to go ten years ago that I needed more preaching experience and the experience of working with elders. Well, that experience has now been acquired. And I feel that I am now in the most productive years of my life. I sincerely believe that we will be able to do much good in preaching the gospel in South Africa.

We are seeking monthly support, travel fund and a work fund. Since I am writing this just five days after we made our decision to go, we have none of the money at this writing. I confidently expect brethren to fill these needs, for I have become increasingly impressed with the willingness of faithful churches to support evangelists preaching everywhere in the world.

Paul K. Williams  
412 Lawndale Dr.  
Plainfield, Ind. 46168  
Phone 839-0174

**Earl Hartsell**, Leesville, La. — After two years of labor with the Leesville church we plan to move to Alexandria, Louisiana this summer to start a new congregation there. We made the decision to move to Alexandria because we feel that the need is much greater there. Alexandria is in the center of the state and there is no sound congregation within 60 to 100 miles in any direction from there. We know that this task will not be easy but we believe it is the Lord's will that here be a faithful church there.

If anyone reading your paper should know of anyone who lives there or is moving there who would I join in this work, please let me know. You may know of some service man stationed at England Air Base nearby. You may write me at this address: Earl Hartsell, P.O. Box 335, Leesville, La.

**Kenneth R. Camp**, Gen. Del., Black Rock, Ark. — Brethren who cherish the "Old Paths" continue to strive for the cause in Pocahontas, Ark. Since Oct. 1966, we have been meeting in an abandoned store building on Highway 90, near the high school, with attendance ranging from 35 to 50.

We have purchased a well located acre on the western edge of town and hope to erect a building in the near future. We also hope for a full time evangelist by mid summer if support can be raised.

We would appreciate the efforts of the reader in contacting friends and relatives in the area of Pocahontas and urging them to meet with us. Those traveling are urged to plan a stop with us.

Any inquiry regarding the work in Pocahontas is welcomed and we should like to receive bulletins from any and all who can send them.

**Jimmy Tuten, Jr.**, St. Louis, Mo. — I will be with the Greenwood church, Greenwood, Arkansas, April 28 through May 5. **Harry Pickup, Jr.** will be with the Spring & Blaine church May 14-21. Two weeks ago two were baptized and one identified at Spring & Blaine.

**W. C. Hinton, Jr.**, Clermont, Fla. — On August 3rd we will be getting a last look at San Francisco, the Golden Gate Bridge as we pass under it and out to sea where we pass close to Alcatraz and then the water only surrounds us for the 14 day voyage on the S. S. President Cleveland. To date we are assured of only \$380 per month and thus are very interested in knowing of brethren who would like to join with us in the task that lies ahead in Japan. We ask that

you prayerfully consider what you can do to help us be maintained in Japan for the next three years in order that we might teach them more. It might be well to note that when we return we will be the only fully conservative preacher working among 100 million people or one-half the people in America. My address until August will be: **W. C. Hinton, Jr.**, 715 Sunny Dell Drive, Clermont, Fla. 32711.

**Thomas G. O'Neal** had a religious debate with F. L. Ray in Murfreesboro, Tennessee, April 17, 18, 20, 21, at the Westvue church building. The first two nights Ray affirmed that the Baptist church was scriptural in origin, doctrine and practice, and was established during the days of Jesus Christ on earth. The last two nights O'Neal affirmed that the church of Christ was established on Pentecost after the resurrection of Christ and is scriptural in origin, doctrine and practice. The tapes of this discussion are available from Phillips Publications, P.O. Box 17244, Tampa, Fla. 33612. The four nights' discussion will be \$12.00, recorded on four tapes.

**Ralph R. Givens**, Susanville, Calif. — One has recently been baptized. I will be in a meeting with the church in Novato, California May 14-21.

**John W. Pitman**, P.O. Box 103, Fayetteville, Ark. 73701 — Any church in the state of Arkansas who is in need of a preacher I would consider the work. I am now preaching with the small church at Georgetown, Arkansas, but we do not have support. The work is good and we enjoy it. We would like to stay but we need support. Eleven were baptized in January and two were restored. The contribution pays for a 15 minute radio program each Sunday morning. I can be contacted at the above address.

**James L. Denison**, Box 481, High Springs, Fla. — I closed a weeks meeting with the church in Marietta, Florida on April 30th, resulting in one baptism and three confessions of wrong. This was my second meeting for 1967. Brother **Billy Duncan** of Trenton, Florida will hold our meeting at Santa Fe Hills on May 15-21.

**Guy McDaniel**, Muscle Shoals, Ala. — Brother **A. C. Grider** of Longview, Texas will preach in a gospel meeting at Southern Blvd. church of Christ in Sheffield, Alabama, June 5-11. Services will be at 7:30 each night. Brother **Baxter Rose** of Muscle Shoals, Alabama will direct the congregation singing. All in this area are invited to attend.

**Larry A. Bunch**, Palmetto, Fla.—Need a preacher? Any congregation needing someone to conduct a gospel meeting, please contact Larry A. Bunch, 1613 5th St., Palmetto, Fla. 33561. I can come anytime except June 5-9 and the latter part of July and the first of August, unless some congregation in Oklahoma wants a meeting about that time. **Edwin Hayes** will be in a meeting at Palmetto October 1-7, 1967.

**Frank Ingram** — Bro. **Sam Binkley** held us a meeting here in Blue Ash, Ohio, the last of April. He

brought forth splendid gospel lessons and two precious souls were added and the church strengthened. Fifty-three souls have been added in my work in the past four years. Beginning May 21 I will be preaching for the church in Brownsburg, Ind. My new address will be, P.O. Box 184, Indianapolis, Ind. 46112.

**PREACHER WANTED**

The Loveland Heights church of Christ is in need of a full time preacher to begin work in the fall of 1967. This congregation meets in a new building and is able to fully support a preacher. Present membership is over one hundred. If interested, please contact W. McVey, 1566 W. Loveland Ave., Loveland, Ohio 45140.

**B. G. Hope**, 213 E. 12th St., Bowling Green, Ky. — The members of 12th St. and the citizens of the community had an unusual opportunity from March 26-April 2 at which time Bro. **Clinton Hamilton** lectured and preached the Gospel of Christ at 12th St. church of Christ. He lectured from Monday through Friday on the following subjects: The Living God and God Is Dead Controversy, The Bible, the Christian and Science, Creation or Evolution, The New Morality, License, Responsibility and Intellectual Freedom. On the Sunday preceding the lectures and on Saturday night and Sunday following the lectures he preached five powerful sermons. Among the sermons was one on the Home, the Bible and You. Bro. Hamilton was invited to speak before two colloquia at Western University arranged by the philosophy Dept. We were impressed by the interest of the young people, some not even members of the church. I know of no one who can deal with these subjects more effectively than Bro. Hamilton. It is my personal feeling that these lectures should be presented all over the country. Our young people are interested in them. They have honest questions that need honest and Scriptural answers. Eternity alone will determine the good that was done while he was here. We are grateful to him.

**Gilbert W. Holt**, Clarksville, Tenn. — The South Clarksville congregation had its beginning the first Sunday in November, 1965 with eleven people. Since that time the congregation has made much progress. In June of 1966 I moved here from Cambridge City, Ind. to work with these brethren. We are now meeting in our new building. We have a radio program Monday-Friday from 1:00 to 1:15 P.M. Our average attendance for the month of March was 78. This is the only congregation in Montgomery County, Tenn., that has taken a firm stand against Institutionalism. If the readers of Searching The Scriptures know of men who are stationed at Fort Campbell, Ky., who want to worship with a congregation that is insisting upon Bible authority for all we do, please send us their names and addresses and we will be glad to call on them.

Church of Christ, Clermont, Florida — Due to the fact that the present preacher, **W. C. Hinton, Jr.**, is leaving in July to continue work in Japan, we are interested in securing a faithful preacher to labor

with us. There is good opportunity for growth and the 35 members, meeting in their own building, have no internal problems and work together well. A preacher's house is provided. We are located 20 miles due west of Orlando, Fla., the "action center of Florida." If interested in working with the brethren at Clermont, please contact **Turner Hogan**, 1115 Chestnut Street, Clermont, Fla. 32711, phone 394-4474.

**PREACHER WANTED**

A gospel preacher is needed at a small church on the outskirts of Cincinnati, Ohio, on or before June 1st. Financially able to support full time effort. Please contact Charles Proctor at 6538 Donjoy Drive, Cincinnati, Ohio 45242 or call 891-1250.

**PREACHER WANTED**

The 9th Avenue church of Christ in St. Petersburg, Florida desires to contact a preacher of the gospel who may be interested in moving to labor with this church. Fred Liggin, Jr. is now with the 9th Avenue church but plans to go back to Africa January 1, 1968. This congregation plans to help him in this work. We can provide adequate support for the right man. Please contact Lano Mosley, phone: 894-0360 St. Petersburg, or Bob Keannerer, phone: 347-980 St. Petersburg, Florida. The church building is located at 1315 9th Avenue north, St. Petersburg, Florida.

**JACKSON-CRAFT DEBATE**

**Marshall E. Patton**

On the nights of February 13, 14, 16, 17 it was my privilege to moderate for brother Maurice W. Jackson, Jr. of the Stevens Avenue church in Huntsville, Alabama, in his debate with Mr. Richard C. Craft of the First United Pentecostal Church, also of Huntsville. The debate was conducted in the buildings of both churches — two nights each.

This discussion was well attended by the brethren of each of the men. Of course, our brethren outnumbered the others, but Mr. Craft's people were well represented each night — several coming from distant places. We had brethren present from a large area including a number of preachers as well as others from Birmingham and other North Carolina cities, Georgia and Tennessee. Excellent decorum prevailed throughout the debate.

The issues involved the Godhead, Holy Spirit baptism and miracles. Mr. Craft ran the usual course on the Godhead and did a fair job of representing the position of his brethren. As a speaker he was bold, somewhat fluent, but left much to be desired from the viewpoint of his knowledge and use of grammar. On the Holy Spirit Mr. Craft had very

little to present either affirmatively or negatively. He continually reverted back to the Godhead proposition and used most of his time the last two nights on the Holy Spirit proposition trying to patch up his failure on the Godhead issue.

Brother Jackson prepared himself thoroughly for this debate. He presented some of the best material I have heard on the subject matter, especially the Godhead. He could not get Craft to stick with the Holy Spirit proposition. However, in spite of this handicap, he did an excellent job of setting forth the truth on this proposition. Brother Jackson had his material well arranged and presented it with force, clarity, and effect. While this was his first debate of consequence, his conduct was as that of a veteran. The brethren who heard the debate were well pleased with and deeply grateful for the excellent job he did.

Brother Leonard Tyler and brother Colin Williamson assisted in a very fine way as time keeper and operator of the overhead projector and charts respectively. A good system was employed throughout in the use of the charts and projector so that neither side lost one minute of time during the whole debate.

Brother Jackson proved himself to be an able defender of the truth. He is worthy of confidence and will do an excellent job when and where ever called upon.



### WORD STUDIES IN NEW TESTAMENT *BENEVOLENCE: No. 4*

All students of the New Testament church are well acquainted with a ministry of benevolence extended toward the poor saints in Jerusalem during the close of Paul's third mission tour. Collections were taken from numerous churches and delivered by Paul and others, in Jerusalem when, in that city, Paul's mission labors as such ended. No study of New Testament benevolence could afford to overlook the various terms that are used in connection with this great Judean relief. In addition to these terms there are several other words that occur in especially outstanding passages. They also should be considered in this study.

At this point, then, the Judean relief will be studied first; then the other words that have been mentioned.

#### KOINONIA

It is stated in Acts 2:42 that the Jerusalem church continued in **koinonia**. In most English translations this word is rendered "fellowship." According to Moulton the term is used in profane writings to denote the closest of all human relationships; e. g., the marriage contract. (**Vocabulary of the Greek New Testament**, p. 351.) But what is the significance

of the term in Acts 2:42? Obviously, it is not there signifying the marriage contract. If I count correctly the word **koinonia** occurs nineteen times in the Greek Testament: Acts 2:42; Rom. 15:26; I Cor. 1:9; 10:16; II Cor. 6:14; 8:4; 9:13; 13:14; Gal. 2:9; Phil. 1:5; 2:1; 3:10, Philemon 6; Heb. 13:16; I Jno. 1:3, 7,6.

The word **koinonia** appears to convey at least three different meanings: first, the share which one has in anything (II Cor. 13:14); second, intercourse, intimacy, fellowship (Acts 2:42, but I am not at all certain that this passage so uses the term); third, a benefaction jointly contributed (Rom. 15:26).

**Koinonia** and kindred words are basically opposed in meaning to **idios**, "one's own." The root of **koinonia** and kindred terms is **koinos**, "common." The Jews used this term in contrast with **hagios**, "holy." That which was **hagios** was set apart for God's use, while that which was **koinos** was common, or for man's use (provided it was not "unclean").

It seems to me that **koinonia** clearly denotes a physical contribution or alms in Rom. 15:26; II Cor. 8:4; 9:13; Phil. 1:5; and Heb. 13:16. Liddell and Scott define the term "charitable contribution," "alms," and cite Rom. 15:26 as a case in point. (**Lexicon**, p. 970.) What this contribution consisted of, I do not know. The passages cited from Romans and Corinthians as denoting alms, all refer to the collection taken for the poor saints in Jerusalem. The reference in Phil. 1:5 is probably to Paul's support by the Philippian church, Phil. 4:15, 16. The reference is general in Heb. 13:16.

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### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Owen J. Calvert  
PHONE: 781-2181

## BRADENTON, FLORIDA

**WEST BRADENTON CHURCH OF CHRIST**  
meets at  
**1619 10th AVENUE WEST**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 9:45 A.M.  
MORNING WORSHIP ..... 10:45 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Olin Hastings  
PHONE: 746-0305

## MIAMI, FLORIDA

**NORTH MIAMI AVENUE CHURCH OF CHRIST**  
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### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Bobby Thompson  
PHONE: 685-3203

## ORLANDO, FLORIDA

**HOLDEN HEIGHTS CHURCH OF CHRIST**  
meets at  
**1000 22nd STREET**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 9:45 A.M.  
MORNING WORSHIP ..... 10:50 A.M.  
EVENING WORSHIP ..... 7:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Jim Ward  
PHONE: 424-3533

## TAMPA, FLORIDA

**FOREST HILLS CHURCH OF CHRIST**  
meets at  
**1011 W. LINEBAUGH AVENUE**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 9:00 A.M.  
MORNING WORSHIP ..... 9:50 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* H. E. Phillips  
PHONE: 935-3691

## TAMPA, FLORIDA

**SEMINOLE CHURCH OF CHRIST**  
meets at  
**ROME AVE. & WISHART BLVD.**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 9:45 A.M.  
MORNING WORSHIP ..... 10:45 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* James P. Miller  
James G. Walker

## DECATUR, GEORGIA

**GLENWOOD HILLS CHURCH OF CHRIST**  
meets at  
**2957 GLENWOOD ROAD**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 7:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* J. Edward Nowlin  
PHONE: 377-7782

## LOUISVILLE, KENTUCKY

**EXPRESSWAY CHURCH OF CHRIST**  
meets at  
**4437 SOUTH 6th STREET**

### *Schedule of Services* **LORD'S DAY**

MORNING WORSHIP ..... 9:00 A.M.  
BIBLE STUDY ..... 10:00 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Jas. P. Needham  
PHONE: 366-0884

## MURRAY, KENTUCKY

**WEST MURRAY CHURCH OF CHRIST**  
meets in  
**5. 18th & HOLIDAY DR.**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 10:50 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:00 P.M.

*Evangelist:* Aude McKee  
PHONE: 753-7769

## OKLAHOMA CITY, OKLA.

**ROCKWELL AVENUE CHURCH OF CHRIST**  
meets at  
**920 N. ROCKWELL AVENUE**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 9:45 A.M.  
MORNING WORSHIP ..... 10:45 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Bill McMurry  
PHONE: SU 9-1428

## JACKSON, TENNESSEE

**HOLLYWOOD DRIVE CHURCH OF CHRIST**  
meets at  
**H'WOOD DR. AT HATTON**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* L. Earl Fly  
PHONE: 424-2821

## PASCAGOULA, MISSISSIPPI

**25th STREET CHURCH OF CHRIST**  
meets at  
**1.3 Mi. from Hwy. 90 on Chico Rd.**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 6:30 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Dick Blackford  
PHONE: 475-9354

## JACKSONVILLE, FLORIDA

**HYDE PARK CHURCH OF CHRIST**  
meets at  
**CORNER LAKE WEIR & CONANT AVENUE**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 7:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:45 P.M.

*Evangelist:* Ramie Rhoden  
PHONE: 781-5704

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**ELM STREET CHURCH OF CHRIST**  
meets at  
**1625 ELM STREET, S.W.**

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BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Dennis L. Reed  
PHONE: 788-8335

## MURFREESBORO, TENNESSEE

**WESTVUE CHURCH OF CHRIST**  
meets at  
**316 KINGS HIGHWAY**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 9:45 A.M.  
MORNING WORSHIP ..... 10:45 A.M.  
EVENING WORSHIP ..... 7:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

*Evangelist:* Thomas G. O'Neal  
PHONE: 893-3355

## MIAMI, FLORIDA

**SOUTHWEST CHURCH OF CHRIST**  
meets at  
**1450 S.W. 24th AVENUE (Coral Gables area)**

### *Schedule of Services* **LORD'S DAY**

BIBLE STUDY ..... 10:00 A.M.  
MORNING WORSHIP ..... 11:00 A.M.  
EVENING WORSHIP ..... 6:00 P.M.  
WEDNESDAY BIBLE STUDY ..... 7:30 P.M.

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**LORD'S DAY**

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MORNING WORSHIP ..... 10:00 A.M.  
EVENING WORSHIP ..... 6:30 P.M.  
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## GLORIFYING AND GLAMORIZING SIN

Donald R. Givens, Novate, Calif.

'Let us get rid of this silly idea called 'sin'.' "We must be free to act as we please." "If you like it — then it's right." "All rules and restraints of morality are out-dated." "We need a new code of morals to fit our advanced sophisticated age."

These are some of the ideas we are hearing today. This generation has decided that we need a "new morality." In the newspapers, in the movies, on the radio and television today we hear the cry for a "new and sophisticated code of morality." And we are seeing the results of this loose and "unrestrained think-ing" also. Crimes of all types are rapidly increasing; divorces; and illegitimate births are multiplying; and never before has this nation seen sin glorified and glamorized as it is now. I am a young man but I have seen our country decline morally even in the last few years. Why, for example, things are shown on television now that even a few years ago would have never been filmed, much less accepted by the public. But now we wink at the sins exhibited and call the sinners "swingers." If you are not revelling with the "swingers" you are a "square." Today we see such repulsive and revolting, lascivious and lewd programs I as "Shindig" and "Hullabaloo" and many other programs which feature teenagers (and even supposedly "mature"? **adults**) going through all sorts of torrid, sensual, and suggestive movements and bodily contortions. It is nothing but sin glorified and glamorized. No wonder some teenagers act the way they do if they have such programs as this to feast their minds and eyes upon. (We can be thankful that there are many fine teenagers who are Christians and who act like such and refuse to be led by the revellings of the sinful.)

It is not a problem of immorality that only teenagers have succumbed to. Oh no, many, many adults are also crying for a "new morality" and freedom to sin as they please.

But friend, let it be truthfully said that this "new morality" is NEITHER "NEW" NOR "MORAL." It is **nothing but the OLD IMMORALITY!** This old immorality is on the increase. We can look into the Old Testament and see the sinful condition of Israel as she turned away from the true and living God and became a harlot. Wickedness was glorified and glamorized back then just as it is today. Notice some passages from Isaiah:

"Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! they have forsaken Jehovah, they have despised the Holy One of Israel, they are estranged and gone backward" (1:4).

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" (5:20,21)

Does this sound like a description of our own age?

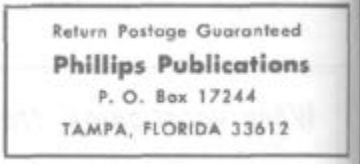
Listen also to some passages from Jeremiah:

"How can I pardon thee? thy children have forsaken me, and sworn by them that are no gods. When I had fed them to the full, they committed adultery, and assembled themselves in troops at the harlots' houses; they were as fed horses roaming at large; every one neighed after his neighbor's wife" (5:7,8). Looks like Judah had some of the same morality

problems that the United States has! Listen again:

"For from the least of them even unto the greatest of them everyone is given to covetousness, (how true this is in the 20th century! drg) and from the prophet even unto the priest everyone dealeth falsely ... Were they ashamed when they had committed abominations? nay, they were not at all ashamed, neither could they blush" (6:13,15).

Again, how very aptly this describes our generation. We have become so used to sin that no longer are we



ashamed and no longer do we blush. Grandmother would have certainly blushed; mother might have blushed a little: but daughter is one of the "sophisticated swingers" and she does not blush at all! But listen again to the very next verse:

"Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths; where is the good ways: and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein" (6:16).

Yes, the way of Jehovah, the "old paths" is the good way! If we will walk within the old paths we shall find rest for our souls. But, just as Judah did, the people of today cry: "We will NOT walk therein!" Today sin is glamorized by making it attractive and enticing. Certainly there are "pleasures in sin," but remember it is only "for a season," and that the "wages of sin is death."

Women dressed (and undressed!) in immodest apparel is one enticement that is used very frequently to sell the public everything from automobiles to hair-oil.

All that many individuals want out of life is a "thrill" and a "fast buck," and they will sink to any depth to get it.

But no matter how much we glorify or glamorize sin—it is still actually ugly, repulsive and soul-damning. You will go to hell if you succumb to the "thrills of sin." The devil loves to have people cry for "uninhibited and unrestrained morality" and "free love." Satan must be gloating, clapping his hands, and shouting for glee as he observes his converts trying to tear down God's laws of morality presented in the Bible.

Do not be fooled! Righteousness is the way of courage, conviction, and eternal reward. Immorality is the way of eternal doom.

May we never, never forget that "Righteousness exalted a nation; But sin is a reproach to any people" (Proverbs 14:34).

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