

# 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.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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## Editorial

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### MATURE OR ROTTEN?

Robert D. Wood, president of the Columbia Broadcasting System, spoke in Nashville, Tennessee on October 16 before the Better Business Bureau. His speech was entitled "Remarks For a Mature Audience." According to the NASHVILLE BANNER story on October 17, his speech was a defense of the bolder programming now so much in evidence. He complained that in the past television had been too much oriented to the "conventional minded and traditional bounded" public. Now, he says, they are trying to reflect a growing "maturity" in the viewing public. He reports that the average family spends about six hours a day viewing television.

It is his contention that bolder programming is less offensive to today's audiences because such shows as "Who's Afraid of Virginia Woolf?", "In Cold Blood" and "The Lie" provoked only a few thousand critical letters. He then said "My point is that we should be careful not to over-react to a relatively small number of critical letters." He warned against listening to a small, vocal and organized group trying to determine programming, and said this might lead to censorship. He defended retaining in programs words, phrases, scenes and situations which are offensive to some segments of society on the ground that to remove them would destroy the artistry of the work. He said the critics of such presentations are "self-appointed guardians" who want to "make everyone else a copy of themselves. No individual, no group should exercise

such power in a democratic society" and added that CBS would "resist censorship of the media."

Certainly, we should all defend freedom of speech. Obviously, it is not possible to cater to the tastes of everyone in programming. But was our guarantee of freedom of speech ever intended to become license to say and do anything in public which depraved minds think is artistic? Are there no subjects too bold nor speech too coarse to pipe into the private homes of citizens? I do not watch television very much. But on occasions when I have tried to do so, I have found it necessary to turn it off more this season than ever before. My family has done the same thing several times when I was not home.

More and more programs are using profanity. It has come to be expected. Many scenes are suggestive of the vulgar and some leave little to the imagination. Drinking, fomication, sodomy, incest, rape, not to mention an endless parade of murders are daily piped into millions of homes. This poses a dilemma for every Christian in the land who owns a television set. What shall we do? Shall we expose our minds and those of our children to this daily menu of filth and mayhem? What are the spiritual consequences of this? How many are discriminating enough to select only that which is wholesome? How many have the courage to get up and cut the thing off? What guidelines, if any, do you have at your house as to what the children are permitted to watch? What do they watch when you are not around?

How can any of us hope to be any better than the thoughts upon which we feed? "For as he thinketh in his heart, so is he" (Prov. 23:7). "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). If we are not careful we shall fall into the same trap as those described by Paul in Romans 1:32 "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." In the New Testament there are several catalogs of sin given, all of which are opposed to God, antagonistic to the life of


the saint and which lead ultimately to eternal damnation. One such catalog is styled "works of the flesh" with the warning that "they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). Paul said "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5).

Try this out the next time the whole family plans to spend an evening at home together: leave the idiot box in the corner. If the temptation to turn it on is too strong, throw a quilt over it. Get the Bible out and let each member of the family who is old enough, take a turn reading a passage. Discuss it briefly. Then let each member of the family lead a prayer. If you have some time to spend together after that, get out some innocent game which all can enjoy and watch the fun you and your children will have. Families certainly need to do things together, but surely there is something better than all exposing their minds day after day and night after night to whatever the sophisticates of this world think will gratify the tastes of "mature audiences."

Nothing has interfered with neighborliness, family chores, personal evangelism, good reading habits, private devotions, and family fun as much as television. Our letters are not going to stop them from catering to the carnal minded. Now would be a good time for us to re-discover our families, our neighbors, good books and especially our Bibles. We need to do that anyhow. Unless protests roll in by the millions, the networks are not going to pay much attention. You might get the attention of some sponsors by telling them you will not buy their products as long as they promote such fare, but even that has its limitations. What we need more than anything else is the moral courage to turn it off and get our minds on the things which will build us up and not tear us down.

Much of what we are being given on television today is not mature - it is just plain rotten!

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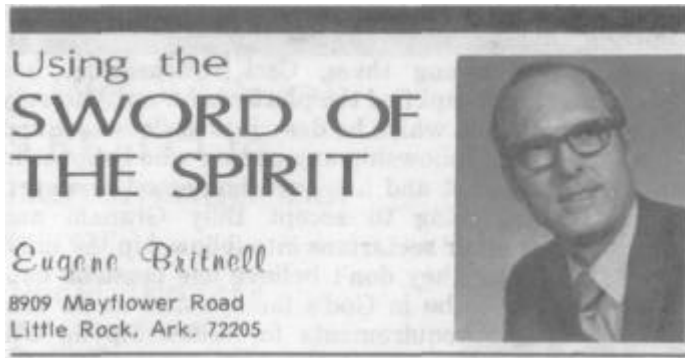
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### **WILL FELLOWSHIP" ADVOCATE TRUE FELLOWSHIP?**

Certain men who claim to be heirs of the Restoration Movement and representatives of "the three major wings of our heritage" are making a determined effort to "move the stakes and lengthen the ropes" of the tent of fellowship. They feel that many, particularly of the "non-instrument Churches of Christ," are guilty of "exclusivism, narrowness, and self-righteousness."

The latest effort toward this broad and re-structured concept of fellowship to come to my attention is a magazine called "Fellowship". It is edited by Leroy Garrett, Wilford F. Lown and Robert Hayes Mulkey. It is mailed from Dallas, Texas with their office in Salem, Oregon. The first issue contains articles by Mulkey, Garrett, A. T. DeGroot, Richard Crabtree of First Christian Church, Canton, Ohio, and Robert W. Shaw of First Christian Church, Miami, Florida.

This is not intended to be a full review of all articles. I desire only to present statements which will reveal the purpose of the paper and what its influence may be. I realize that quotations lifted out of context can be misleading and amount to a misrepresentation, but I shall endeavor to be fair and honest. I shall say very little, for the statements which I give will accomplish the objective of this article.

"The W. E. Garrison 'Fork in the Road' address at the Detroit convention in 1964 delineated his position in reference to our future. In brief, he said we can choose (1) to become a **tight little denomination** efficiently controlled by a centralized leadership, or (2) aim to achieve in our own life the kind of church with variety of forms and theology such as history teaches us will have to be allowed for world-wide unity to be achieved—a **unity amid diversity**." (From DeGroot's article.)

"The most sophisticated of these journals is MISSION, which has the reputation, right or wrong, of being the most 'liberal' influence ever to arise in our ranks, is courageously bivouacked in Dallas, which is our citadel of orthodoxy, if we have citadels. It is something like William F. Buckley, Jr. pitching tent and podium on the Berkeley campus.

"The journal is edited by a recent graduate of Union Seminary and is underwritten by a board of 40-odd business and professional people that would do justice

to any enterprising corporation. They do mean business, **spiritual** business to be sure, and it is evident that they are playing for keeps and intend to be around for awhile, intimidation notwithstanding. And these are all main-line Church of Christ people, albeit not necessarily all orthodox to recent traditional patterns."

"Especially noteworthy is that these brothers, some of them editors and leading ministers, are remaining with their people even though their own views have broadened. By conviction they remain not-this or pro-that, but they now recognize a larger brotherhood than before and no longer allow their opinions or preferences to draw the lines of fellowship. An increasing number of our folk in all our groups are recognizing the difference between believing one is right and in believing that he is the only one that is right . . . The 'rebels' are mostly our young princes, products of our own institutions, who have gone on to graduate schools and now teach in our colleges (several have been dismissed), serve as editors, and fill pulpits in an increasing number of **freer** churches."

"The turn toward renewal is even stronger at the grassroots level, evidenced by the growing subscription lists of maverick publications, prayer groups, and house churches. Many a minister refrains from saying all that he believes, fearing that the reigns of orthodoxy are yet too tightly drawn in his church; and not a few of our preachers minister to two groups in one church, the 'institutional' group that continues to run the show, and, somewhat clandestinely, the 'underground' group that had rather hold hands and pray in a house church than to watch the Dallas Cowboys and talk about the stock market. It is surprising that the larger group can be so ignorant of the smaller one, and it is heartening that the latter can be so loving toward the former. One Houston church shows rare wisdom in having two Sunday morning services, an earlier one for the more creative and daring souls, and the ordinary hour for those more inclined toward the ordinary."

"At a unity meeting in California there was not only the Pat Boone family on the program, who were warmly received despite the disfavor that their charismatic experiences have brought them among our people, but there was also a presentation on ecumenicity by the president of a Franciscan seminary. So moving was the testimony of his own struggles toward a deeper sense of brotherhood that an audience of some 600 people gave him a standing ovation. Ovations, standing or not, are rare in our churches, but one for a Roman Catholic priest seemed unreal. It was surely the first time most in the audience had ever listened to a priest, and certainly in one of their own Churches of Christ."

"We do, after all, have a common heritage, not only in Jesus, but in the great Campbell-Stone tradition. Part of that heritage is the conviction that free men in Christ can pray and share together, and that out of it all will come that unity in diversity that is the fellowship of the Spirit, born of love, nurtured of hope,

and centered in the truth that is in Jesus and his holy Word. If we cannot stand together here, then we cannot stand separated anywhere."

The above statements are from an article by Leroy Garrett. A few brief observations are in order at this point.

First, one may believe that he is right without believing that he is the only one right. If one believes that he is right, and has the proper concept of truth, he must believe that all others who are right believe what he does. Two people cannot believe and practice different things and both be right, for truth does not contradict itself. (I Cor. 14:33.)

Second, he doesn't need to refer to the "Campbell tradition" for Campbell championed the idea of UNITY in matters of faith. The slogan was: "In matters of faith, unity; in matters of opinion, liberty; in all things, charity." And such issues as the church or denominationalism, instruments of music in worship, modern miracles, sprinkling for baptism, the deity of Jesus and acceptance of the pope are in the realm of faith. If not, what on earth is?

The plea of the apostle is that we endeavour "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). The "fellowship of the Spirit" is NOT "unity in diversity". "Can two walk together, except they be agreed?" (Amos 3:3) Perhaps this refers primarily to God and man, but it implies the same for man and man. (I John 1:6,7.)

"Searchings which are arrogant or become blindly romantic do not bring the desired unity. Our generation searches for the Spirit of Christ expressed in His life and teachings and authentically recorded for us in the New Testament as that which alone can discipline our desires and bring oneness in His Body. Loyalty to His Lordship is desired more earnestly than conformity to someone's opinion or tradition. And to the religious world, our 'brotherhood's' pratings about being 'born to unity' must have appeared ludicrous. While busily building partitions and nailing shut doors to separate our own family into proper rooms (denominations), we have rushed about town circulating petitions decrying the evils of backyard fences and urging their removal. My mother and father taught me that brotherhood should be so deep as personal loyalty to the Lordship of Christ and so broad as was personal obligation to accept the family which God alone could 'father'."—Robert W. Shaw

In many ways, this is a good statement. The important questions would concern what loyalty to His Lordship entails, and who is in the family over which God is father. Let us remember that Jesus said, "If ye love me, keep my commandments." (John 14:15) And he doesn't teach different things to different people!

The principle plea or slogan of these men is "unity amid diversity." To them, doctrine is of little significance. How else could they hope to unite the denominations with their doctrinal differences? But this stance is in direct conflict with many clear and simple statements in God's word. Consider the teaching of Matt. 7:13, 14, 21, 22; Mark 7:3-8; John

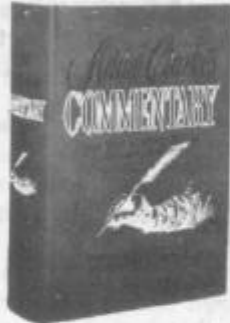
8:31, 21; 1 Cor. 1:10; Gal. 1:6-9; Col. 2:8; 2 John 9-11 and Jude 3.

One voice among them, Carl Ketcherside, has condensed and simplified the platform for unity to only two requirements which he describes as "one fact and one act." He can fellowship any person who believes in the deity of Christ and has been immersed in water. But if he is going to accept Billy Graham and thousands of other sectarians into fellowship, he must drop the **act** for they don't believe one must be baptized in order to be in God's family. And as he continues to drop requirements for fellowship he will eventually want to accept the Jews for his love for everybody will not allow him to alienate and condemn them—and there goes the **fact!**

This proves again that once you leave the Bible and God's standard of authority, conditions of salvation, and basis of fellowship, there is no logical stopping place short of total rejection of truth and complete apostasy.

According to the Bible, there are seven points in God's plan for unity and they are of equal importance (Eph. 4:1-6). It is just as wrong to deny the one faith and the one body as it is to reject the one Lord or the one God. In our faith, teaching and life, may we never "think of men above that which is written" (I Cor. 4:6).

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### INSTRUMENTAL MUSIC NOW WITH US

My friend and brother, Leon Odom preaches for the Austin Street church in Midland, Texas. In his September 30th bulletin, he tells a sad story which I feel needs to be shared with the brotherhood. It makes known to all of us that it is later than we think. I might add the preacher for the congregation under consideration, Lester Hathaway, for years objected to having Bible classes. Look how far he has gone in the other direction. It seems that extremes beget extremes! Now, here is brother Odom's article in its entirety.

"Even though I was totally unprepared for the effect it had on me, I saw it with my own eyes. I got out of the automobile and stood before the sign which read, "CHURCH OF CHRIST." As I looked through the doors of this neat little country town church building I saw it. It was sitting at the front next to the pulpit—a new piano. That piano was purchased recently in Pampa and the man who sold it was heard to say, "I did something today I never thought I would do. I sold the church of Christ a piano!" Well, I've got news for you—I never thought he would either! But he did.

As I stood there looking at that sight, it was like looking into the open casket of a loved one. I stood gazing in amazement; stunned, and I confess, broken-hearted, as I literally fought back the tears. This was not a so-called "conservative wing" of the Christian Church. As far as I am concerned, the Christian Church by any other name is still the Christian Church denomination and has no scriptural right to exist. But this was where the body of Christ meets in MOBEETIE, TEXAS, twenty miles east of Pampa.

It is hard to imagine how I felt having been raised "in the church" and hearing those old hard hitting preachers of the past thunder warnings against apostasy. Preaching **against** the use of instrumental music in the worship, and challenging all advocates of the Missionary Society for debate. My, how the preachers have changed, and I might add, the churches as well.

While I stood there looking at that gloomy scene, I heard a voice from the past as though it came from over my shoulder that very moment: "Leon, at the rate the church is going now, brethren will have the

instrument in the worship in your lifetime." That famous prophecy was uttered by the uninspired man, J. L. Hines in the year 1951. I was just a young man of twenty-five then, and paid little attention to his point on that. Brother Hines missed one thing: that apostasy came faster than he thought—he is still alive and living in Abilene. It came in HIS lifetime!


I have had time to ponder a little since I visited that deplorable scene in Mobeetie, Texas. I have asked over and over again, "What happened?" That is a good question. How could the church of Jesus Christ go so far into apostasy so fast? In two decades we have seen brethren form societies that they fought the Christian church over. Now we see them bring the instrument into the worship. The Highland church has divided the churches of Christ over the HERALD OF TRUTH organization that is supported by thousands of congregations over the country. Now this same big Abilene church is plagued, in that her present elders are endorsing TONGUE SPEAKING, and preachers who deny the need for Divine authority etc. The Mobeetie, Texas church has a rank modernist, Lester Hathaway, preaching for them, and he likewise fills in at the Holiness crowd in Pampa. What is the matter? I think I know, dear reader, brethren are reaping what they have sown! They have maintained that they did not have to have authority for their practice and sure enough some of them got to really believing them and especially some of the younger people and now they have gone down the broad way that leads to destruction.

The final question is, "How far and how many will go?" The answer to that is simple. They will go just as far away from God as they can as long as they continue to ignore the New Testament. They will take just as many in the churches as are willing to be led into apostasy. The question is, will you go with them or will you return to Him who stands grieved at the present lack of respect for His Word. Remember these words? Do they still mean anything to us? "If any man speak, let him speak as the oracles of God." (1 Peter 4:11)



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**QUESTION:** Why do the inspired New Testament writers refer to apocryphal literature of their day much in the same way as they appeal to the inspired Old Testament? Two examples that come readily to mind are Jude's referral to "The Assumption of Moses" in Jude 9, to the "Book of Enoch" in Jude 14, 15, and Paul's reference to an unknown work, or maybe an oral tradition of the Jews in 2 Tim. 3:8. All kinds of upsetting conclusions come obviously to the fore when confronted by these examples. May we, following apostolic example, also appeal to apocryphal literature? (Heaven forbid!).—J.K.

**ANSWER:** It is obvious from the question submitted by our querist that he recognizes a difference between apocryphal and inspired literature and the use to be made of each. Nevertheless, he has a problem, namely, Why did the New Testament writers refer to such literature in much the same way?

In the first place, there is no evidence in the passages cited that a New Testament writer referred to any apocryphal literature, much less make a use of it similar to the inspired. Such an idea is an assumption. Let's examine the passages in the order submitted.

Concerning Jude 9, evidence points to the existence of a book in the days of the church fathers entitled "The Assumption of Moses." I understand that a fragment is yet extant, but that part which tells of this event is partially destroyed, so that a full comparison is impossible. Three of the church fathers, Clement, Origen, and Didymus, refer to this book, but none of them say Jude quoted from it or that it is the source of his account. There is no evidence that Jude ever saw it, or that it existed in his day. The date of "The Assumption of Moses" is disputed. It is entirely possible that Jude's inspired account came first, and that the book entitled "The Assumption of Moses" together with the traditional views among the Jews about the whole matter came later. What the dispute over the body of Moses was about, I don't know. Jude does not say. Jewish traditional views vary.

Even if one could prove that Jude refers to apocryphal literature, it would not give endorsement to such literature as such. Jude's statement makes no appeal to such for authoritative purposes. Jude's reference would only prove the truthfulness of this particular traditional view in apocryphal literature. Others might be true, but Jude's statement would not

prove it. Paul made reference to what certain Greek poets said (Acts 17:28) and paralleled it to the *truth* (that revealed under the power of the Holy Spirit), but that does not mean that everything Greek poets say is true. Whatever men of note in the world may say, may serve as corroborating evidence, but *of itself* it is not proof. In the final analysis the appeal must be made to what the Holy Spirit has revealed (1 Cor. 2:11-13).

Concerning Jude 14, 15, notice that Jude did not appeal to some quote from any book, but rather simply stated what the prophet Enoch said. There is among apocryphal literature a writing entitled "The Book of Enoch," which contains a similar passage. However, the date of this book is also unknown. If it were written after the book of Jude, it is only natural to assume that this prophecy, in some form, would appear in it.

No doubt, many prophecies were given by God's prophets in the Antediluvian world (and at other times, too) which were not put in writing at the time. Perhaps some of these were never put in writing, but came down among the Jews by oral tradition. Some were put in writing at a later date by Moses and other prophets as they wrote (by the Spirit) of the past. There is no record in the Old Testament of Enoch's prophecy, but I have no doubt that he made it. Jude said so by the Spirit. Again, there is no evidence that Jude quoted or referred to the apocryphal writing, "The Book of Enoch."

In 2 Tim. 3:8, we notice again that no appeal is made to anything written by men. Two names are given of men who opposed Moses. While tradition among the Jews holds that these are the names of the Egyptian magicians (Ex. 7:11,12), there is no evidence that Paul appealed to such as proof of what he said. Rather, his statement serves to confirm the truthfulness of the tradition. As already observed, such does not give endorsement to all traditions. The truthfulness of spiritual matters depends upon that which the Holy Spirit reveals. If the writings and traditions of men accord therewith, well and good. If not, we have no proof of their truthfulness.

In all these instances the apostles relied upon that revealed by the Holy Spirit for *truth*. In this their apostolic example is worthy of imitation.

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### ICHABOD

It has been well said that the man who is ignorant of history is very likely to repeat it. How true this is when one church is lifted up above all others. The Roman Catholic Religion came out of this system. One church became the leader for a valley or a providence and gradually expanded its power until one church in Rome became supreme.

At the time I debated Wallace and Wood, in the middle sixties, Highland in Abilene, was at the height of its power. It had literally hundreds of members and a large group of elders that ran its every affair. These elders were said to read every word that went into a sermon on the Herald of Truth broadcast to see if it was scriptural and would present the gospel in the best possible light. This point was made with effect and liberal brethren went out from the debate saying the program is safe because it is in the hands of the elders at Highland.

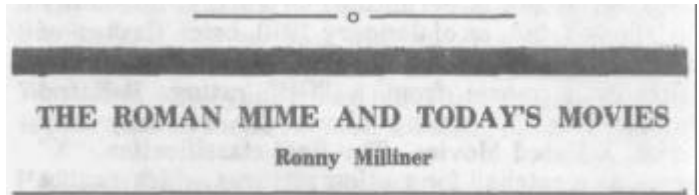
To speak against the Highland church was like speaking against the church at Jerusalem, and they thought nothing of spending thousands of dollars to see that their interests were protected. In the Wallace debate they flew one of the deacons to Tampa and in the first discussion I had with Wood they had Harper, Cawyer and the entire first team there.

God made all Christians alike and He did the same with the churches. No church has the right to differ from any other church in any way. Titus was left in Crete to appoint elders in every city. The opposite to the Herald of Truth which was a centralization of power and money that made the Highland church different from the rest. If one church could supervise a program like the Herald of Truth and dispense funds for hundreds of churches it could do all the Radio and T.V. work for the brotherhood.

Now we see the folly of elevating one church over another. Highland has been brought low, and if you did not read it take the time to read it now, brother Bill Cavender and the Imhoff Bulletin make startling revelations.

In 1 Samuel 4, a series of events brought Israel to one of the lowest ebbs in its history. The Philistines had captured the ark of God. Eli who was 98 years old, fell from his seat and broke his neck for he was very heavy and all of this caused Phinehas and his

daughter-in-law to name her child ICHABOD, saying, *the glory has departed*. The glory has departed from the liberal cause and mighty Highland is fallen. From this day forward it will be a simple case of history repeating itself.



"Should a Christian go to movies? What about PG-movies? Could some R-movies be okay?" If some of the older adults realized that these questions and others like them were going through young peoples' minds, I believe there would be more teaching on the subject. I believe it is drastically needed; if I did not I would not have spent my time studying the subject. The things which will be said in this article are my own personal beliefs. There will be those who disagree with what I have to say, but I plead with the reader to consider the matter with an honest and open heart.

In the days of the early Christians there was a type of drama which is similar to many of our modern day movies. This was the Roman mime. The mime had its beginning in Greek drama. The **Encyclopedia Britannica** tells how it entered into Roman life. "The presentation of mimes was a traditional feature of the annual Floralia festival, which being licentious in spirit, opened the popular stage to naked mime actresses." (The Floralia festival was the celebration and worship of the Roman god, Flora.) In **History of the Theatre** on page 62, Oscar G. Brockett wrote, "During the Christian era, the mime appears to have reverted to a non-literary type, although its popularity increased until it virtually drove all other forms from the stage. Under the Empire, it became increasingly elaborate, spectacular, and obscene. Adultery was a stock theme, and Heliogabalus (Emperor, 218-222 A.D.) ordered that sexual acts be realistically portrayed on stage. Violence and cruelty also abounded, and Domitian (Emperor, 81-96 A.D.) had a real crucifixion inserted into one play." Do these things sound familiar?

One can not say that the early disciples of Christ did not know of anything like our modern "flicks". Mr. Brockett stated on page 69 of his book, "Under the Roman Empire about 125 permanent theatres were built." The Christians were in every sense of the word knowledgeable about these productions. I ask the reader if he can find one instance in the Word of God or secular writings of a faithful child of God going to such an occurrence. On the contrary, in secular writings you will find that they condemned such practices.

In our society today there are four types of movies. The **Report of the Commission on Obscenity and Pornography** describes how these movies are classified into their different ratings. "G-Rated

Movies—Films rated "G" must be sexually pure. Little beyond conventional embracing and kissing is allowed. No "G" film may contain anti-social themes. GP-Rated Movies—Motion pictures are rated "GP" with the maturing adolescent in mind. Moderately explicit indication of sex is permitted. Originally, no nudity was allowed, but, as of January 1970, brief 'flashes' of partial nudity in a 'long shot' did not automatically disqualify a movie from a "GP" rating. R-Rated Movies—The "R" rating allows for virtually any theme. X-Rated Movies—The final classification, "X" serves as a catchall for motion pictures which cannot be rated "G", "GP", or "R". These are the types of movies that some professing Christians are going to see.

It is true that a place exists for wholesome recreation in a Christian's life, and some G-rated movies may fall into this field. However, we need to realize that it is of small profit (1 Tim. 4:8), and be more concerned about godliness and righteous thinking (Phil. 4:8). Let's not be accused of being lovers of pleasure more than lovers of God (2 Tim. 3:4).

Paul wrote in 1 Cor. 4:9, "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels and to men." The Greek word translated here as "spectacle" is the word THEATRON. Guess what word we get from that? Let us become theaters of righteous lives to show the world the greatness of God.

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## THE NEWS LETTER REPORTS

"... They rehearsed all that God had done with them ..."—Acts 14:27

**FRED STACEY**, 1901 Frankfort Ave., Louisville, Kentucky 40206. Ten were baptized into Christ during my recent meeting at Hairston Avenue in Conway, Arkansas. Jack Hobby is now preaching for this congregation.

**FLOYD SMITH**, Star Route, Shepherdsville, Kentucky 40165. A new congregation is now meeting in the school lunch room in Mt. Washington, Kentucky with twenty-four members. Gene Ward preaches for this congregation.

**ED LEWIS**, 213 Spartan Road, Wilmington, North Carolina 28401. Since February, 1973, five have obeyed the gospel in the new work in Wilmington. Jim Poppell moved here from Lake City, Florida to work as full-time evangelist. Harold Dowdy and Grover Stevens have each held meetings here since the work began with two baptized in each meeting. About thirty are now in attendance and home Bible studies are being conducted almost nightly. Please note our ad in this paper.

**BOB BUCHANON**, Pekin, Indiana 47165. In September, I preached in a meeting at Tenth Street in Columbus, Indiana. Attendance reached a high of 268 with better than 200 average each night. Day services Monday through Friday dealt with "How to Study the Bible." A special class for young people was held on Saturday morning with 82 present. Four were baptized and three restored in the meeting.

**WILLIAM C. SEXTON**, 2332 South Hiram, Wichita, Kansas 67213. In October, a fine gospel meeting was conducted here by Derrel Shaw of Dalhart, Texas. Each lesson was filled with scriptural quotations with immediate application of the principles found therein. The work at Southwest looks good. By spring we should outgrow our meeting house and will either have to build or start a new work. Our next meeting will be with Billy Moore.

### PREACHER WANTED

**VANDUSER, MISSOURI.** The church in Vanduser in the bootheel of Southeast Missouri, near Sikeston is in



need of a preacher. We have about 35 in attendance and will need for a man to find some outside support. If interested contact John Engram, Vanduser, Missouri 63784 (phone 471-2026); or Lloyd Boley, Route 1, Bell City, Missouri 63735.

**JAMES LOVELL**, 24 Bramhope Rd., Bramhope, Port Elizabeth 6001, Republic of South Africa. In September we had a gospel meeting with Gene Tope of Pretoria, S.A. preaching. During the meeting twenty-nine visitors attended who were not members. Each of these is being contacted for further study. There are thirty-three townships which make up Port Elizabeth with need for gospel work in each.

### PREACHER NEEDED

**FREMONT, OHIO.** The church in Fremont, Ohio needs a full-time preacher to work with this nine year old congregation. The meeting house is two years old and two-thirds paid for. Attendance averages about 60 on Sunday morning. We are able to furnish full support. We will only consider someone who is opposed to the liberal trends in the church today. Write or call: Leo Bowen, 679 Pemberville Road, Woodville, Ohio 43469. Phone (419) 849-3686.

**RAY SMALLRIDGE**, P.O. Box 866, High Springs, Florida 32643. I began work with the Santa Fe Hills church west of Alachua in January of this year. During the year C. L. Overturf, Jr. and Ken Thomas held meetings here. Harold Dowdy is to be with us in a meeting next spring. Four have been baptized and three restored here.

**JEFFERY KINGRY**, 5 Mohawk Ave., Glen Burnie, Maryland 21061. After two and a half years with the church in Kirkland, Illinois, I moved to Glen Burnie. Kirkland is still looking for a preacher. The church there is self-supporting and anyone interested may contact William Beasley, Kirkland, Illinois (815) 522-6148. Maryland, like most northeastern states has a paucity of churches. There are some sound churches in the area but they are few and far between. Anyone coming into the Baltimore-Washington area is encouraged to look us up. Cecil Willis was recently with us in a meeting and James P. Needham will be here next spring. If you have friends or family here who would profit from a visit or personal work, please let us know.

**ROBERT TURNER AND HARRY PICKUP, JR.** have been in Australia the past three months during which time they conducted eighteen meetings in Queensland, New South Wales, Victoria, Western Australia and Tasmania. Many brethren are anxious to hear the reports of their work there and their impressions of that done by both American and Australian brethren who reside there.

**HERBERT BRASWELL**, Box 190, Richlands, Virginia 24641. The fields are white to harvest in southwest

Virginia, especially in Russell, Tazewell and Buchanan Counties. I moved to Richlands in March of this year and have been working with the church not only in Richlands, but also in Wardale on Wednesday nights and in Corn Valley every third Sunday. There are many congregations without a preacher. Dover D. Stacy, Jr. is now working with the church at Wardale and so I help at Corn Valley on Wednesday nights. Why don't some young men move to this area. Surely support can be found for such a fruitful field.

**PAUL WILLIAMS**, 56 Maud Street, Florida, Transvaal, Republic of South Africa. The Johannesburg church is in the process of buying a house in the section called "Brixton." It is a six-room brick structure at the back of a 50x100 ft. lot with room to park eight cars in front. We plan on changing the front of the house to look like a church building, and will remove at least one inside wall to provide a small auditorium seating about fifty people. The location is quite good. It is on a quiet street just IV2 blocks from the South African Broadcasting Company Tower, a landmark easily seen from all over Johannesburg. Brixton is easy to get to from all sections of the city.

**GARY D. WHITE**, 7067 Fontana Drive, Columbia, South Carolina 29209 (Phone 803-776-6318). Ever since I was forced to return to the USA in 1969, due to being fired by the liberals because of my stand against the sponsoring church arrangement and institutionalism, my family and I have never lost the desire to return under scriptural means to preach the gospel in its purity and to establish sound churches in that place. We believe that enough time has elapsed to have established the necessary confidence in us by conservative brethren to ask their help in returning us to that country. I am happy with the progress the church has made in foreign fields, but it is a sad fact that the continent of South America has hardly been touched by sound brethren. How long will this continue?

We entered Caracas, Venezuela in November, 1966, as the only two known Christians there. From September, 1967 to December, 1968 we helped to establish four churches in Venezuela, the largest in Caracas with 25 members. During that period 743 persons from all over the country enrolled in the Bible correspondence course. Ten percent had completed the course, which I visited and baptized more than 20 of them. At the peak of such progress we had to leave this work. Within a month after we left 3 more were baptized. After a two year lapse the liberals finally sent someone to replace us in 1971. I understand that two of the four churches are still there. All of those we converted and left behind in Caracas are still there. Some are even preaching. I must return soon to try and pick up where I left off. People there are seeking the truth. While there I was in contact through the Bible Course with several people from every major city in Venezuela. I truly believe that there is much and steady growth for the Lord's kingdom in this Spanish speaking country of over 10 million

population. Caracas, the capitol, has over 2 million people.

The urgent work there calls for a great amount of support. Based on recently gathered facts we will need the following financial assistance for existence there on a monthly basis: House without utilities - \$450; English school for two children - \$325; Personal support - \$750. A travel fund of \$6,200 will be needed to move the necessary household goods. Having lived there I know it is much cheaper to take these things than to buy them there. This amount also includes tickets, passports, visas, duties, etc. This also includes the devaluation of the American dollar. I will be glad to meet with any church interested in helping to discuss this work.

Brethren, we are not planning a two to four year stay, but an indefinite one. We realize that this undertaking is a very serious task. We will do everything within our ability to honor that trust and commitment to both those who support us and to the Lord. Will you not make a place for us in your new 1974 budget so we might be ready to leave by July, 1974? Phone 803-776-6318.

**WILLIAM B. MURRELL**, 500 Chandler Dr., Athens, Alabama 35611. The Lord willing, we plan to move just after the first of the year to Tunbridge Wells, England, which is about 35 miles south of London. Brother Fred Melton, the only faithful American evangelist in England, has been there about two and a half years. Soon after we arrive, he will move about 200 miles west to work with the Bedminster congregation in Bristol.

England is about the size of Alabama but has thirteen times as many people. It is one of the most densely populated places in the world with over 800 people per square mile. They have about 35 small but very conservative congregations of the church there. The need for gospel preachers is great.

We will need \$200 per week support plus about \$200 per month house rent. We also need about \$1,200 travel and shipping expenses. After December 16th, our mailing address in the states will be: % Wm. B. Murrell, Jr. 500 Chandler Dr., Athens, Ala. 35611. Bill will do our banking for us while we are in England, so all contributions can be sent to him.

We plan to spend the month of January traveling among the churches raising support. Then on February 4th, fly from Birmingham to London. Brethren, will you support us in this great work?

**BOIL IT DOWN BRETHREN, BOIL IT DOWN**—Readers would like to know about the work where you preach. It offers encouragement to others. But please, make your reports brief. A news report should not be an article. A good short paragraph for a news item stands a much better chance of being printed. If it is too long, it may have to wait longer to be printed until enough space is cleared. Send your reports to the editor at P.O. Box 68, Brooks, Ky. 40109

**INDEX FOR VOLUMES XIII & XIV**

**ANSWERS FOR OUR HOPE-Marshall E. Patton**

Book of Momon, Do Isa. 29 and Ezek. 37:16-28 refer to? ..... 100  
 Book of Momon - No. 2, Do Isa. 29 and Ezek. 37:16-28 refer to? 116  
 Church Discipline in 1 Cor. 5 and 2 Thess. 3:6 ..... 180  
 Church, local, exist at all times, Does? ..... 167  
 Church Treasury, Who can be helped? ..... 343  
 John the Baptist the Elijah of Mal. 4:5, Was? ..... 53  
 Marriage and Remarriage ..... 212  
 Oaths in Matt. 5:33-37, Did Jesus condemn all? ..... 37  
 Quotations from Apocryphal Literature ..... 358  
 Sing - Public and Private ..... 5  
 Spiritual Gifts, Did Timothy have two? ..... 310  
 To what specifically does Matt. 24:30-31 refer? ..... 276

**ARROWS OF TRUTH FOR DENOMINATIONAL ERROR -  
 -Ward Hogland**

Church Treasury, The ..... 26  
 Church Treasury Again, The ..... 83  
 Hard Questions - No. 5 ..... 6  
 Honor to Whom Honor ..... 265  
 Instrumental Music Now With Us ..... 357  
 Keeping it in Context - No. 1 ..... 196  
 Keeping it in Context - No. 2 ..... 216  
 Keeping it in Context - No. 3 ..... 230  
 No Dead Issue - No. 1 ..... 133  
 No Dead Issue - No. 2 ..... 149  
 No Dead Issue - No. 3 ..... 170  
 Only Ones Saved, The ..... 39  
 Paul's Trip to Corinth ..... 67  
 Sabbath Today, The ..... 102  
 Sabbatis mos, The ..... 183  
 Why the Change? ..... 122  
 Wrestling the Scriptures - No. 1 ..... 291  
 Wrestling the Scriptures - No. 2 ..... 329  
 Wrestling the Scriptures - No. 3 ..... 342

**BACK TO THE SCRIPTURES--Jere E. Frost**

A Salute ..... 309  
 Authority, The Crisis on ..... 17  
 Authority, The Foundation of ..... 33  
 Authority - How it is Won, Respect for ..... 49  
 Authority, Who Respects? ..... 81  
 Authority, The Effects of Respect for ..... 97  
 Authority, The Roots of Disrespect for ..... 129  
 Dusseldorf Paper, The ..... 1  
 Imitators ..... 145  
 Jeroboam's Arguments for Innovations ..... 177  
 Jeroboam, The Sin of ..... 161  
 Presumption ..... 226

**BIBLE LANDS AND CUSTOMS-Melvin Curry**

An Ad Hominem Argument dedicated to the Brilliant, Consecrated, Questioning Students of Florida College  
 Who may admire Brother Ketcherside ..... 70  
 Problem Periods in Old Testament History ..... 9  
 Problem Periods in Old Testament History - No. 2 ..... 24  
 Weather in Palestine, The ..... 54

**EDITORIAL-Connie W. Adams**

Attitudes ..... 275  
 Church Treasury, The ..... 335  
 Mature or Rotten? ..... 353  
 Opposition to Herald of Truth from Strange Sources ..... 339  
 Our Opportunity ..... 307  
 Pattern, Authority and the Herald of Truth, The ..... 323  
 When Silence is Not Golden ..... 290

**EDITORIAL-H. E. Phillips**

|   |     |
|---|-----|
| Back Again .....                                    | 115 |
| Beginning Another Year .....                        | 211 |
| Beginning of Searching the Scriptures, The.....     | 259 |
| Bible Meaning of Love, The .....                    | 163 |
| I Am Grateful .....                                 | 67  |
| I Want to be Free .....                             | 179 |
| Ketcherside - Turner Exchange, The .....            | 19  |
| Ketcherside - Turner Exchange, Concerning the ..... | 131 |
| Ketcherside Doctrine, The .....                     | 147 |
| Making Havoc of the Church .....                    | 3   |
| Sickening Story of Child Abuse .....                | 241 |

**EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH  
—Ken Green**

|   |     |
|---|-----|
| Children in Subjection .....                  | 298 |
| Christian and Principles .....                | 359 |
| Giving of our Means in Spirit and Truth ..... | 118 |
| Just a Man .....                              | 73  |
| Praying In Spirit and In Truth.....           | 86  |
| Singing In Spirit and In Truth .....          | 41  |

**EXPOSITION: TEXT AND CONTEXT- Weldon E. Warnock**

|                                |     |
|--------------------------------|-----|
| Christian's Warfare, The ..... | 361 |
|--------------------------------|-----|

**I MARVEL-James P. Miller**

|   |     |
|---|-----|
| Chickens Have Come Home, The .....          | 343 |
| Current Issues and the Deeper Meaning ..... | 51  |
| Ichabod .....                               | 359 |
| Loaves and the Fishes, The.....             | 265 |
| Our Church Bulletins .....                  | 306 |
| What About Bus Rider Promotion? .....       | 244 |
| What About Bus Rider Promotion? .....       | 281 |
| Will He Find Faith? .....                   | 195 |

**LESSONS FROM RESTORATION HISTORY-Colly Caldwell**

|   |    |
|---|----|
| Restoration Attitudes - Tolbert Fanning ..... | 12 |
|---|----|

**SOWING THE SEED OF THE KINGDOM-J. T. Smith**

|   |     |
|---|-----|
| According to the Apostolic Order.....             | 201 |
| Calvinism Examined .....                          | 305 |
| Calvinism Examined - No. 2 .....                  | 330 |
| Heartfelt Religion .....                          | 68  |
| Heartfelt Religion - No. 2 .....                  | 87  |
| Heartfelt Religion - No. 3.....                   | 121 |
| Institutionalism - Why I Changed .....            | 25  |
| I Received the "Philippine Christian" Award ..... | 104 |
| Predestination and Election .....                 | 188 |
| Predestination and Election - No. 2.....          | 212 |
| With Friends Like Him - Who Needs Enemies? .....  | 151 |

**SWORD OF THE SPIRIT, USING THE-Eugene Britnell**

|   |     |
|---|-----|
| Billy Graham on the Church .....                  | 213 |
| Brethren Understand the Truth - Or Do They? ..... | 7   |
| Can't the Baptist Read? .....                     | 293 |
| Correction .....                                  | 227 |
| Forsaking the Assembling of Ourselves .....       | 69  |
| H. E. Phillips - A Man of Integrity .....         | 308 |
| I Need Miracles - Now! .....                      | 181 |
| Lack of Zeal and Devotion .....                   | 277 |
| Letter to a Preacher .....                        | 356 |
| Oxen Support Baptismal Font.....                  | 199 |
| Reading the Bulletins .....                       | 324 |
| Short Swords Swipes .....                         | 21  |
| Short Swords Swipes .....                         | 38  |
| Short Swords Swipes .....                         | 119 |
| Short Swords Swipes .....                         | 135 |
| Short Swords Swipes.....                          | 150 |
| What is Truth? .....                              | 103 |
| Will "Fellowship" Advocate True Fellowship?.....  | 355 |

**THINK ON THESE THINGS--H. E. Phillips**

|  |     |
|--|-----|
| A Worthy Man and Infallible Book ..... | 340 |
| Congregational Competition .....       | 273 |

**WORD STUDIES IN HEBREW OLD TESTAMENT**

-Harold Tabor

|                       |     |
|-----------------------|-----|
| Hebrew Day, The ..... | 135 |
|-----------------------|-----|

**WORD STUDIES IN NEW TESTAMENT GREEK -**

E. V. Srygely, Jr.

|                                    |     |
|------------------------------------|-----|
| Apecho, "I Have" .....             | 188 |
| Arrabon, "Earnest" .....           | 199 |
| Authenteo, "Usurp Authority" ..... | 348 |
| Idioms .....                       | 217 |
| Helikia, "Stature" .....           | 233 |
| Kuriake Hemera, "Lord's Day" ..... | 6   |
| Makarios, "Blessed" .....          | 165 |
| Paul, the "Servant" .....          | 116 |

**WORSHIP IN SPIRIT AND IN TRUTH--T. G. O'Neal**

|   |     |
|---|-----|
| Arguments for the Instrument in Worship .....         | 312 |
| Arguments for the Instrument in Worship - No. 2 ..... | 326 |
| Educators Among Brethren Speak .....                  | 295 |
| Instrument is Not a Dead Issue, The .....             | 344 |
| Kind of Music Has Been Specified. The .....           | 243 |
| Lord's Supper, The .....                              | 71  |
| May We Worship Together .....                         | 185 |
| Objections to Instrumental Music in Worship .....     | 262 |
| Only "Sing" Is Taught .....                           | 228 |
| Scholars on Instrumental Music .....                  | 278 |
| Some Acts of Satan in the Church .....                | 22  |
| Threat of Instrumental Music, The .....               | 214 |
| Worship In Prayer .....                               | 45  |
| Worship In Song .....                                 | 13  |

**Adams, Connie W.**

|  |     |
|--|-----|
| Future of Searching the Scriptures, The..... | 263 |
| Why Not Lend A Hand? .....                   | 18  |

**Ames, Donald P.**

|   |     |
|---|-----|
| Woman's Day, Easter, and the Christian Church ..... | 299 |
|---|-----|

**Bassett, Jerry F.**

|                             |     |
|-----------------------------|-----|
| Miracles? .....             | 283 |
| Preaching and Hearing ..... | 143 |

**Blackford, Dick**

|                                  |     |
|----------------------------------|-----|
| Bishop - Green Debate, The ..... | 313 |
|----------------------------------|-----|

**Bozarth, Elvis**

|  |    |
|--|----|
| "The Bed is Too Short--The Blanket is Too Small" (Isa. 28:20) .. | 50 |
|--|----|

**Copeland, Jady W.**

|                                      |     |
|--------------------------------------|-----|
| Three Weeks in the Philippians ..... | 345 |
|--------------------------------------|-----|

**Davis, Tommy**

|                           |    |
|---------------------------|----|
| Spiritual Murderers ..... | 57 |
|---------------------------|----|

**Dean, Guthrie**

|                           |     |
|---------------------------|-----|
| Tortured Scriptures ..... | 246 |
|---------------------------|-----|

**Fly, Earl L.**

|   |     |
|---|-----|
| Sinful Judging and Evil Speakings ..... | 321 |
|---|-----|

**Fudge, Edward**

|                                   |     |
|-----------------------------------|-----|
| Baptism of Jesus, The .....       | 105 |
| Waiting For the High Priest ..... | 153 |

**Givens, Donald R.**

|                          |     |
|--------------------------|-----|
| Awake Out of Sleep ..... | 93  |
| Bait and Hook.....       | 248 |

**Grider, A. C.**

|                                  |     |
|----------------------------------|-----|
| Conformable Unto His Death ..... | 257 |
|----------------------------------|-----|

|   |     |   |     |
|---|-----|---|-----|
| <b>Grushon, Mike</b> Who Can But Prophecy?..... | 353 | <b>Miller, Rolf L.</b>                                      |     |
| <b>Hafley, Larry Ray</b>                        |     | Abortion Reviewed .....                                     | 217 |
| An Interesting Quote .....                      | 195 | <b>Milliner, Ronny</b>                                      |     |
| In One Place Equals Unity.....                  | 114 | The Roman Mime and Today's Movies .....                     | 359 |
| Jesus Christ, The Son of God .....              | 249 | <b>Morr, Philip A.</b>                                      |     |
| Pontifical Spirit, The .....                    | 182 | "Spread Out" .....  | 268 |
| Walking Becomingly .....                        | 87  | <b>Mott, L. A. Jr.</b>                                      |     |
| <b>Halbrook, Ron</b>                            |     | Devil Made Me Do It, The .....                              | 82  |
| Devil, A Master Strategist, The .....           | 228 | I Have Dreamed, I Have Dreamed .....                        | 53  |
| Social Drinking Demythologized .....            | 279 | Meaning of Obedience, The .....                             | 215 |
| <b>Himmel, Irvin</b>                            |     | On Accepting Christ .....                                   | 232 |
| Religious Journalism in 1971 .....              | 35  | <b>Nowlin, J. Edward</b>                                    |     |
| <b>Hinton, W. C. Jr.</b>                        |     | An Open Letter .....  | 359 |
| Preaching Brethren .....                        | 27  | <b>O'Neal, Thomas G.</b>                                    |     |
| <b>Holderby, Olen</b>                           |     | Correction .....  | 268 |
| More Than the Pulpit .....                      | 230 | Tribute to H. E. Phillips .....                             | 288 |
| <b>Houchen, Hoyt H.</b>                         |     | We can all Help Brother Phillips .....                      | 8   |
| Do We Really Need the Bible - No. 1.....        | 168 | <b>Patton, Marshall</b>                                     |     |
| Do We Really Need the Bible - No. 2.....        | 184 | A Tribute to H. E. Phillips .....                           | 289 |
| <b>Jenkins, Jesse G.</b>                        |     | <b>Phillips, H. E.</b>                                      |     |
| High Lights of the Bonner - Gage Debate .....   | 75  | About the Reprint of Volume One of the Gospel Guardian..... | 40  |
| <b>Johnson, Clarence R.</b>                     |     | Are We Succeeding With the Gospel?.....                     | 193 |
| Abortion .....                                  | 171 | Benjamin Lee Fudge .....                                    | 43  |
| Response to Abortion .....                      | 218 | How Far Will We Love God? .....                             | 163 |
| <b>Johnson, Patsy</b>                           |     | Radio Editorial on Abortion .....                           | 191 |
| Where Are Our Brothers .....                    | 202 | Real Meaning of Love, The .....                             | 164 |
| <b>Keith, Barney</b>                            |     | Searching the Scriptures Has New Owner and Editor .....     | 243 |
| They Listened Up To This Statement.....         | 99  | <b>Phillips, Polly</b>                                      |     |
| <b>La Coste, Robert Wayne</b>                   |     | A Tribute to an Editor.....                                 | 263 |
| The Formula for Happiness .....                 | 106 | <b>Sexton, William C.</b>                                   |     |
| <b>Lee, Irvin</b>                               |     | Leave Your Religion at the Gate Please .....                | III |
| Care of the Needy, The .....                    | 168 | <b>Shaver, Dennis L.</b>                                    |     |
| Changing Styles .....                           | 88  | Are You Ashamed? .....                                      | 235 |
| Elder's Family, The .....                       | 56  | Never Satisfied .....                                       | 77  |
| Finding Work .....                              | 266 | <b>Shewmaker, Fred A.</b>                                   |     |
| Halting .....                                   | 234 | Nigeria - A Closed or Open Country - Which?.....            | 45  |
| Imperfection and Attendance .....               | 120 | <b>Smelser, Dale</b>  |     |
| Marriage .....                                  | 296 | Questions .....   | 117 |
| Mystery, The .....                              | 218 | <b>Smith, J. T.</b>   |     |
| Some Young People .....                         | 245 | Tribute to H. E. Phillips .....                             | 288 |
| What God Hath Joined Together.....              | 338 | <b>Smith, Shelby C.</b>                                     |     |
| <b>Little, Wallace H.</b>                       |     | Easter is Pagan .....                                       | 55  |
| Profundity .....                                | 362 | <b>Srygley, E. V. Jr.</b>                                   |     |
| Twenty-Eight Against the Establishment .....    | 66  | Tribute to H. E. Phillips .....                             | 288 |
| <b>Lovell, James O. Jr.</b>                     |     | <b>Ward, Keith</b>  |     |
| Here Am I, Send Me .....                        | 202 | Authority, Induction and Example .....                      | 247 |
| <b>Martin, Don</b>                              |     | <b>Warnock, Weldon E.</b>                                   |     |
| How Can I Promote Unity? .....                  | 136 | Christian, Cannot Sin, The .....                            | 311 |
| I Am A Mature Christian .....                   | 91  | Weddings and Funerals in the Meetinghouse .....             | 209 |
| Knowledge, The Abused Virtue .....              | 284 | Weddings and Funerals in the Meetinghouse - No. 2.....      | 327 |
| Some Objections to Baptism Answered .....       | 159 | <b>Williams, Ralph</b>                                      |     |
| <b>Miller, James P.</b>                         |     | Weddings and Funerals - A Review .....                      | 292 |
| Loaves and the Fishes, The .....                | 282 | Weddings and Funerals - A Review - No. 2 .....              | 357 |
| Problems with Human Institutions, The .....     | 210 |   |     |
| <b>Miller, John J. Jr.</b>                      |     |   |     |
| Parents - Do You Love Your Child? .....         | 113 |   |     |