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"Heartbeat Has Heart Trouble"

Franklin Camp

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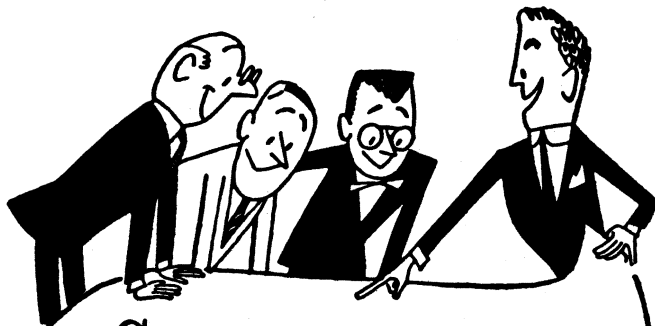
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The Christian's Concern

Since one's attire is significantly symbolic, the Christian will be concerned about his dress. True, one who is not a harlot may have on harlot's attire. Wearing suggestive, indecent attire because of fashion will not keep observers from "lusting after" or remove the guilt of dressing without "shamefacedness." And, a man who is not a pervert, or womanish, (in his own mind) may have long hair. Here again, long hair on a male may mean nothing more to that one than "fashion" or "style," but this does not keep other (unholy) signals from going out. A confessed homo-sexual truck driver said, "I have never approached a long haired boy and been turned down." For his evil designs, long hair on a boy was a sign or signal. If long hair on a man makes him womanish (and the Bible says it does) and also suggests other unchristian traits (in the minds of others), the one interested in walking circumspectly and "as becometh the gospel of Christ," will certainly refrain from such action.

How the Christian appears to others is a matter of importance. We must not, in our attire, send out any "unchristian" messages, for the Lord will not hold us guiltless.



Some men
achieve greatness,
others are
born great.
The rest of us just
admit we're great.

HEARTBEAT HAS HEART TROUBLE

Franklin Camp

The Fifth and Highland church in Abilene has a five-minute radio program called *Heartbeat*. The format of the program is "talk about anything except the Bible." Their claim for following this procedure is that if the Bible is used, or the church mentioned, it will turn people off. The speaker on the program has defended this approach by saying that the radio program is only a method to contact people and then he teaches them by personal letter. I questioned this approach from the start of the program. I also wondered just what kind of teaching would be done by personal letter by one who refused to use the Bible on the program for fear people would not listen to the broadcast. I know now what kind of teaching is being done by letter. If this letter is a sample of the teaching done by this method, *Heartbeat* has not only a weak heart about using the Bible on the program, it has the worst kind of heart trouble in teaching by letter.

I have a copy of one of the *Heartbeat* letters. The letter is dated May 27, 1974. This is nine months later than the Memphis meeting where one of the elders and the speaker of *Heartbeat* sought to defend the program. Since that time they have traveled far and wide seeking to assure disturbed brethren that all was well in Abilene. But according to the contents of this letter, the patient is sicker than ever. Read the heart of the letter. The speaker on *Heartbeat* was talking to a young man about his problems. The young man revealed the following about his life. He had run away from a foster home, had been on drugs, and had almost died from an overdose of drugs. He said he had also been guilty of fornication. After the young man had revealed his past, he asked the following question, "What would have happened if I had died? Would I have been lost? What about hell? Would it have been fair?" Why did the young man think it would be unfair for him to be lost? His answer was that he was only fourteen years old. What answer did *Heartbeat* offer? Here it is. "If you had died, do you know what God would have done? He would have scooped you into his arms and would have held you forever." By what authority did the speaker of *Heartbeat* tell this young man that if he had died he would not have been lost? Was it because the young man was unaccountable? If this is so, why did the young man want to know if he was lost? Is it possible for one to take drugs, practice free love, engage in illicit sexual activities and not be accountable? The speaker on *Heartbeat* thinks God's love overlooked all of these sins. How could he tell the young man he would not have been lost if this is not what he was advocating? If the love of God would have saved the young man in his sins, then why would the love of God not save all others in their sins? (John 3:16.) God's love provides grace and forgiveness through the gospel to the obedient. (Mark 16:15-16) God's love offered through the gospel makes it possible for God to be just while extending mercy.

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus." (Rom. 3:25-26.)

God's love does not conflict with his justice. If it did, then God would condone sin. This is impossible. The contents of this letter shows without any doubt that things have not improved at Highland.

—Gospel Advocate, November 7, 1974