

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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BACK to the SCRIPTURES

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THE FOUNDATION OF AUTHORITY

The beginning place, the source, the sure foundation of all authority, is God. All legitimate authority ultimately comes to rest upon the fact of his existence and the nature of his very person. Apart from God, there is no legitimate authority. The whole issue and crisis of our generation regarding authority, both as to its existence and our attitude toward it, is dependent upon our effectiveness in clearly and forcefully pressing this fundamental fact. Let us now define a few terms and hasten to the proof and significance of the above.

Authority is defined as legal power, or the right to make law or to command another. There are only two kinds of authority in the world, namely, (1) inherent or intrinsic authority, and (2) delegated authority. **Inherent** means that which is natural, an inseparable quality of, an indwelling essence or characteristic; **intrinsic** means that which is within, an essential and internal part of a being or thing, and is often used as a synonym for inherent. **Delegated** means to be appointed by another to possess certain powers or rights. Now to the application of these terms.

God possesses inherent authority. It is intrinsically his. Where did he get it? Nowhere! Who gave it to him? No One! How did it come to be? It didn't! He has authority simply and solely because of who and what he is. The very fact that he is God, that he is (1) the creator (Gen. 1:1), (2) owner (Psalm

50:10-12) and (3) sustainer (Acts 17:25-28) of the universe, eloquently and irrefutably declares that lordship over all that is or that has been or that shall be, is his. "In the beginning God created." The creator does not need to obtain his rights from the things he has created. "Every beast of the forest is mine, and the cattle upon a thousand hills... If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof." The absolute owner has no need of permission, nor anyone from whom to obtain it; all is his. "In him we live, and move, and have our being." The Self-Existent One's authority is evidenced by both his position and power. The whole universe is dependent upon and answerable to him. In turn, he is neither dependent upon or answerable to anyone (except to himself and his own immutable integrity). The question that is sometimes impudently asked, "Who gave God the right to tell man what to do?" is therefore one of galling ignorance that fails to comprehend the inherent qualities and intrinsic rights of the living God. There is no one who could give God authority. There is no one who can deny him his authority. No rock, or bird, or man, can give or deny God rule over any portion or particle of his creation. In a word, authority is inherently his. He simply has because he is who he is.

All authority that resides in men has been delegated. Men do not possess any inherent authority. Think a moment. What authority do men possess in any relationship or at any level of society, that has not been given to them by God? It is submitted to you that parents do not have inherent authority over their children, that they do not have an intrinsic right simply because they are bigger, stronger or wiser. No, they rather have rule over their children because God gave them the authority. He delegated the authority (Eph. 6:4; Titus 2:5). Therefore parents do have the right to tell their children what to do — God gave them the right. Civil government possesses no intrinsic right to exist or to command its citizenry. It does not obtain the right through the royalty of blood or the voice of a consenting multitude, for no created things (men) inhere any authority to give to one another. But civil government has the right to exist

and rule, for God has decreed it (Rom. 13:1f). It may be unwise and even immoral, even as parents may sometimes be, but still it has rule over its citizenry by the authority delegated to it by God. The authority of elders in the church is accordingly a delegated one, and they have rule only to the extent God has conferred it (Heb. 13:7, 17; I Peter 5:2). Any child who disobeys his parents disobeys God, for in rejecting their delegated authority they reject the intrinsic authority of him who delegated theirs in the first place. Thus it is that God, in every other relationship and upon every other level, is at the foundation of all authority.

Mentally remove God from the picture and watch the crumbling collapse of all law and authority. If there is no God, upon what basis do a group of men get together and decide they (or one of them) shall have a **right** to rule over everybody else? If there is no God, there is no absolute basis for law, and the rebellion of children or citizens is not to be censured as wrong, but is merely the exercise of their natural role of not being under authority to anyone. But, God be thanked, God is. And God has delegated certain rights and authority to men, and has authorized enforcement of certain statutes, and no man can deny it without denying the person of God himself. He is the source and sure foundation of all legitimate authority, -the cornerstone of an orderly society, the architect of righteousness and justice, and our hope of eternal life.

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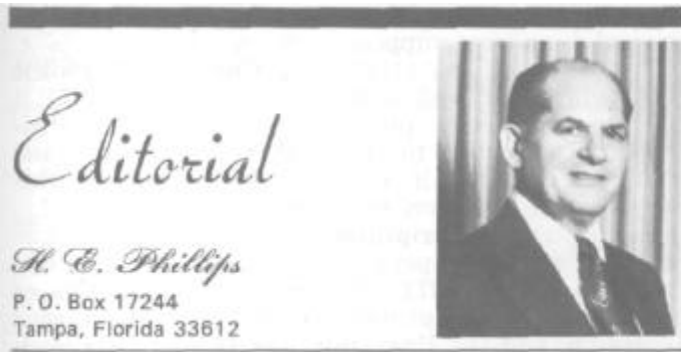
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The second and third in the series of three articles dealing with the **Ketcherside-Turner Exchange** in Tampa on January 25, 1972 will be delayed a month or two by doctor's orders. I had been taking- on more than was good for me and the firm orders of Dr. Wayne Mitchell amounted to the modern expression: "Cool it"! He ordered the delay in two meetings scheduled for April of this year in Ohio: one in Akron and the other in Toronto. I hope to re-schedule these for a later date.

There is no serious problem with my health at the present. These orders from the doctor are in my best interest and to prevent another attack which may be more serious than the last one. I have committed the care of my body to him, and if I am to profit I must follow his instructions.

Dr. Mitchell has the full approval and assistance of the two fine elders at Forest Hills where I preach: Melvin F. Neel and Harold W. White. These two bishops have shown a very personal interest in my physical condition. They have taken some of the load of work which I would normally do and have insisted that I keep my schedule of meetings and other work within the bounds of my physical ability until I have recovered enough to resume full work. My love and respect for these men compel me to hear them obediently.

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of

THE KETCHERSIDE-TURNER EXCHANGE

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The full exchange between Carl Ketcherside and Robert Turner and the panel discussion including Ferrell Jenkins and Harry Pickup, Jr. with questions from the floor which lasted nearly three hours are now available on open reel, cassette or 8-track tapes.

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RELIGIOUS JOURNALISM IN 1971

Irvin Himmel

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Temple Terrace, Fla. 33617



It is not our general practice to publish articles that appear in other journals or bulletins, but occasionally there are exceptions because of the nature of the article and the present need of people in general. The following article by Irvin Himmel appeared in Truth Magazine of March 16, 1972. I asked brother Himmel for permission to reprint the article in **Searching The Scriptures**, which he gladly gave. Brother Himmel has some knowledge of the problems of publishing a religious journal, having edited and published Apostolic Doctrine for over ten years.

—Editor.

The history of the church of Christ in America is closely linked to publications in which brethren have expressed thought, preached their convictions, waged battles, explored questions, reported the news, and left a fluent record of their actions and attitudes.

Hundreds of magazines and papers have come and gone. A few have had tremendous influence in shaping thought. In the early days of the Restoration Movement in this country, A. Campbell's papers, the **Christian Baptist** and the **Millennial Harbinger**, along with B. W. Stone's **Christian Messenger**, were unusually potent. In the next generation of journalism, Ben Franklin's **American Christian Review**, Isaac Errett's **Christian Standard**, and David Lipscomb's **Gospel Advocate** wielded great power. Moses Lard's **Quarterly**, though of short duration, made its mark.

Most religious publications have experienced financial problems. The few that are hoary with age have survived hard times, and most of the ones which have died were killed by the same plague — lack of money.

Only God knows how many periodicals were commenced to propagate someone's peculiar views. When a faction arises, a paper will soon be started to voice the heresy. Other papers may be started to counter the influence of that one. As long as brethren take up with false doctrines and promote parties, this trend will continue.

Some brethren are "down" on all religious papers because many of them are not worth the price of the ink with which they are printed. Such a reaction is not justifiable. Shall we downgrade all elders because some are not worthy to be called elders? Shall we refuse to hear anyone preach because some

preachers are plain sorry ? Shall we refuse to be associated with a local church because many congregations are digressive? Not all religious journals are bad. Like people, they have their faults. The best of papers cannot offer perfection in every issue. The men who write, edit, and publish the papers make them what they are. The folks who have "soured" on gospel papers are doing themselves a disservice by not reading at least some of the excellent material that is being offered.

Every year new periodicals make their appearance and others reach their demise. I think it will be of interest to the readers of this magazine to see a list of some of the papers circulated among members of churches of Christ during the past year, and to know how widely (or narrowly) they were distributed.

Circulation figures were formerly a deep, dark secret carefully guarded by the publishers. Postal laws governing second-class publications have changed that. Brethren who take it for granted that Goodpasture's **Gospel Advocate** must have at least 100,000 subscribers are in for a surprise. It is a big

and powerful paper, to be sure, but not really as powerful as some suppose.

A few years ago (1965) the **Christian Chronicle** was printing 37,883 copies each week. In 1971 it became a bi-weekly, printing 6,029 copies. Its circulation has dropped to one-sixth the 1965 level and it appears only half as often. We wonder if this represents a reaction to its more liberal stance?

Searching the Scriptures enjoyed the largest circulation of the papers published by conservative brethren during 1971. The combined circulation of **Searching the Scriptures**, **Truth Magazine**, **Gospel Guardian**, and the **Preceptor** was 16,787. It is obvious that many of us are much too "conservative" when it comes to spending money on subscriptions for good papers! That figure should be at least 50,000.

The circulation figures reported are the total number of copies printed on the average for a twelve-month period as published in the different papers in accordance with postal laws and regulations. Most of the figures were compiled and submitted in Oct. of 1971.

<u>Name</u>	<u>Editor</u>	<u>Location</u>	<u>Frequency</u>	<u>Circulation</u>
20th Century Christian	M. Norvel Young	Nashville, Tenn.	Monthly	46,028 *
Gospel Advocate	B. C. Goodpasture	Nashville, Tenn.	Weekly	38,687
Christian Bible Teacher	Bill Patterson	Abilene, Tex.	Monthly	27,000
Firm Foundation	Reuel Lemmons	Austin, Tex.	Weekly	24,616
Voice of Freedom	P. D. Wilmeth	Nashville, Tenn.	Monthly	9,480
Christian Woman	Ona Belknap	Austin, Tex.	Monthly	8,832
Mission Messenger	W. Carl Ketcherside	St. Louis, Mo.	Monthly	7,573
Searching the Scriptures	H. E. Phillips	Tampa, Fla.	Monthly	6,755
Christian Chronicle	John Allen Chalk	Austin, Tex.	Bi-weekly	6,029
Truth Magazine	Cecil Willis	Marion, Ind.	Weekly	4,453
Gospel Tidings	Baxter Loe	So. Houston, Tex.	Monthly	4,426
Mission	Roy Bowen Ward	Abilene, Tex.	Monthly	3,917
Gospel Guardian	William E. Wallace	Lufkin, Tex.	Weekly	3,517
Minister's Monthly	Frank L. Cox	Nashville, Tenn.	Monthly	3,220 *
Christian Worker	Bill E. Freeze	Wichita, Kans.	Monthly	3,200
Preceptor	Stanley J. Lovett	Beaumont, Tex.	Monthly	2,062
Word and Work	Gordon R. Linscott	Louisville, Ky.	Monthly	1,360

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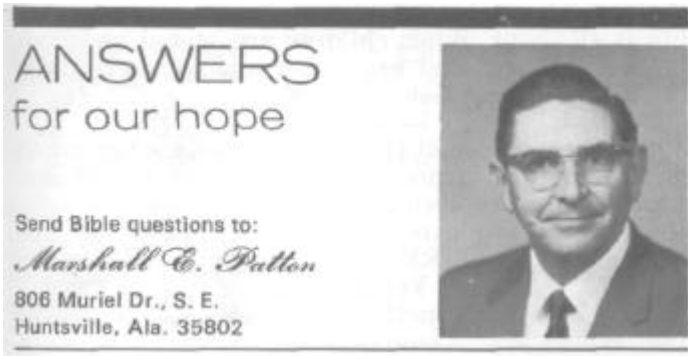
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QUESTION: We recently had a rather warm discussion in a Bible class about whether or not one may swear under any conditions. Did Jesus condemn all oaths in Matt. 5:33-37? Please give special notice to the phrase, "Swear not at all;..." Also comment on James 5:12. — E. B.

ANSWER: When I first began writing this column (over eleven years ago), I wrote an article on the above subject matter answering a similar question. Since we have hundreds of new readers since then, and since the former article thoroughly answers the above, I am submitting it, except for slight modifications for the sake of greater clarity and brevity.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5:33-37). "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12).

In the Sermon on the Mount our Lord corrects many perversions advocated by the scribes and Pharisees and generally received by the Jews. The contrast was primarily between their perverted and traditional views and the law in its purity. Thus, the Sermon on the Mount may well be regarded as a recall to the righteousness of God and Foundation principles upon which His kingdom was to stand. Notice that Jesus continually referred to what they had heard "said by them of old" — not what Moses said. For example, they quoted Moses in matters of judicial law (Matt. 5:38; Lev. 24:20) to be used by the elders in the administration of justice and made individual application so as to justify revenge. Jesus corrects this abuse and sets forth the truth so far as individual application is concerned, which teaching harmonizes wonderfully with the law of Moses (Lev. 19:16-18).

The same train of thought prevails concerning His teaching on oaths. God's original law on swearing

forbade perjury (forswearing) — i.e., swearing falsely (Lev. 19:12). Every oath was to be performed unto the Lord (Matt. 5:33). That the scribes and Pharisees perverted this law is evident from Matt. 23:16-22. These verses show that they had coined a number of oaths, used in common conversation, which did not involve directly the name of God. These they considered as "nothing." Hence, according to their view they could swear by these things — heaven, earth, temple, Jerusalem, head, etc. — without serious regard and without such oaths being unto God. This abuse Jesus condemns severely and shows that such things ultimately involve God. Hence, Jesus says "Swear not at all; neither by heaven; for it is God's throne; nor by earth; for it is his footstool; neither by Jerusalem; for it is the city of the great king."

Concerning this prohibition The Expositor's Greek Testament calls special attention to the Greek conjunction "mete" translated "neither" and emphasizes the fact that it is not "mede." The former is used "to connect these different evasive oaths as forming a homogeneous group... the latter add negation to negation, while the former divide a single negation into parts." Hence, it follows that the prohibition "Swear not at all" refers only to the kind of oaths identified by the parts that follow. Such did not include judicial oaths — only the evasive oaths of the Jews which were used in common conversation. Thus, our Lord condemned their perversion and abuse of God's original law on swearing. Such use of oaths is forbidden altogether!

J. W. McGarvey says, "The universal prohibition, 'swear not at all,' is distributed by the specification of these four forms of oaths, and is, therefore, most strictly interpreted as including only such oaths ... What we style the judicial oaths of the law of Moses, then, were not included in the prohibition."

An oath is a solemn affirmation with an appeal to God for its truthfulness and imprecating his vengeance if it be untrue.

If Christ condemned judicial oaths and those made on solemn and important occasions, I find it impossible to reconcile such with the following facts: 1) Jesus answered under oath in Matt. 26:63. Whether or not he answered using the particular expression "I swear" has nothing to do with the fact that he answered under oath — and that without modification. 2) God swore by Himself (Gen. 22:16,17; Heb. 6:13-18; 7:21). 3) Paul often called God to witness the truthfulness of his statements, which is what is meant by an oath (II Cor. 1:23; Rom. 1:9; Gal. 1:20; Phil. 1:8).

James 5:12 may be regarded as a parallel passage and the above observations apply with equal force. When James says, "lest ye fall into condemnation" he would have them know that swearing by the things mentioned ultimately involved God; that he who engages in such, thinking "it is nothing," and who swear falsely is guilty of perjury and brings himself under condemnation.

Swearing is a solemn, serious thing. All oaths are in reality unto God. He who at any time makes oath lightly or uses one in common conversation in violation of the New Testament prohibition. The Christian's life and conduct should be such that a

simple "yes" or "no" should suffice in order for him to be believed. If more than this is required "it cometh of evil" — it is because of untruthfulness on the part of a world full of falsehood. Then, it may be necessary to make oath, but only on solemn and important occasions. All oaths are unto the Lord and imprecate His vengeance if what we affirm be false.

Using the SWORD OF THE SPIRIT

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SHORT SWORD SWIPES

A church TEACHING dancing? That's right! The following announcement appeared in a local newspaper recently:

"The Greek Orthodox Church at 15th and Center Streets will offer 'Greek dancing lessons' today in the Church auditorium beginning at 3:30 p.m. for anyone interested in learning."

All churches which believe and teach the truth OPPOSE dancing. Perhaps there are others which say little if anything about it, but you don't find many which actually TEACH people how to engage in "revelings, and such like" (Gal. 5:21).

According to a recent Gallup Poll, 51 per cent of the college students in America have used marijuana at least once. In 1967 the figure was 5 per cent!

Why are so many young people turning to dope? Well, for the most part, they have been reared by dopey parents. That's like the little boy's answer when another asked him why the little animals in the cage were called wild cats. He said, "I guess it's because their mothers and daddies were wild cats."

The average parent begins and ends each day with a pill of some kind, then all through the day he or she must rely upon nicotine, caffeine, alcohol and other drugs in order to make it. At least they think they must have them. A parent with a cigarette in one hand and a glass in the other is not in a good position to counsel a child on the dangers and evils of drugs!

In an affluent, enlightened, and progressive society, why is it that so many of our young people turn to drugs in an effort to escape reality? Maybe I've just described the cause; they have had everything they want and need except guidance and discipline. Parents have been so busy in their search for fame and fortune that they have failed to teach

their children about God and his word, and what life is all about. When children are reared under an influence of parental negligence and hypocrisy, you can't expect too much of them.

In a recent issue of this paper, I called attention to an unscriptural expression which we often see and hear among brethren these days. I'm glad to note that others are expressing concern about it. For example, in the FIRM FOUNDATION of February 22, 1972, M. Norvel Young said:

"One gets a distinctly denominational ring out of the expression, 'Congregations of the Church of Christ.' The New Testament does not use such an expression. I fear the use of this grows out of a sectarian view of the Church. Some sincere people have never grasped the Scriptural concept of the non-denominational nature of the Bride of Christ. They contend for the church as the 'true' sect or denomination — the right denomination; the correct party."

"Scientists say earth's moon doesn't fit usual pattern." So reads the heading of a recent article out of San Diego. The sub-heading says, "They feel our planet may have lacked it at the start." There was a difference of about one day between the time of separation of the dry land from the seas and the creating of the "lesser light," but that is certainly not what they were speaking of. The article says:

"Two University of California at San Diego professors reported Tuesday they had worked out a 'normal' pattern of evolution of planets and their satellites — and that the earth's moon doesn't fit the pattern."

Their problem is a typical one for all evolutionists and other unbelievers. Notice that they didn't say that the moon doesn't fit into God's pattern as revealed in the Bible, but rather that it doesn't fit the pattern "they had worked out." To many people, baptism doesn't fit into the pattern of salvation, but it is because they, like the scientists, refuse to believe the Bible!

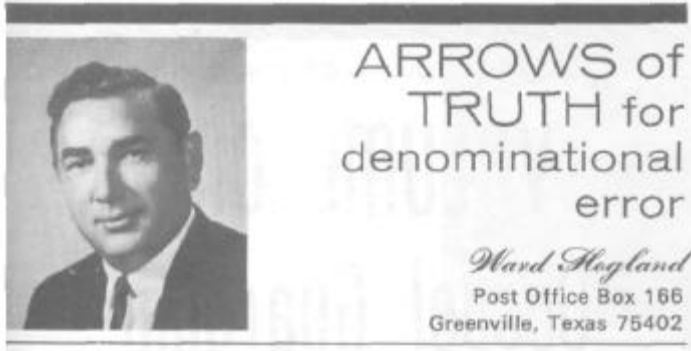
How was the moon formed? How did it get into its present position? According to the article, they don't know! And yet they scoff at the faith of a Christian.

A brief news item in the newspaper said, "Oral Roberts, the evangelist, said at Los Angeles that after seeing a production of the rock opera 'Jesus Christ, Superstar,' he approved of about 70 per cent of it."

So what? I would be willing to eat 70 per cent of the ingredients of most rat poison. But the balance of it is rough!

Oral has changed positions many times, and it now seems that he is about to join the hippies. You can say one thing, he has made more money than the average hippie.

According to the television commercials, a sure cure for America's divorce problem is to let all women take Geritol. In every case they show, the man whose wife takes the tonic says, "I think I'll keep her."



"THE ONLY ONES SAVED"

It comes from here, it comes from there and it comes from everywhere. The same old cry, "I just can't stand the Church of Christ because they think they are the only ones who will go to heaven." We may not want to admit it but many minds have been closed to the truth because they have heard this old song. The statement itself makes all of us sound egoistical, belligerent, arrogant and self centered. The statement has made it impossible to even start a Bible discussion with some people. My experience is that sooner or later most sectarians will get around to this question. They sneak up and in a subtle way say, "Is it true that you folks in the Church of Christ think you are the only ones who will make it?"

What is the Bible answer to this question? Is this what we really believe the Bible teaches? Is the wording correct? Or do we have a problem in the field of semantics? I want to go on record saying that I do not believe or teach the above affirmation. Now, if the question were worded another way I could concur. For example, if one were to say, "Do you teach that one has to be in the church of the Bible in order to have hope of going to heaven?" I would say amen! That I do believe and teach, but all the sting and bite has been removed from the question. However, to say that I believe the only ones who will go to heaven are in the Church of Christ — I do not believe. Let us analyze the question.

First, the question implies that everyone in the Church of Christ will go to heaven. Nothing could be further from the truth. Jesus said, he would take out of the kingdom all that offend and do iniquity. The Bible is filled with examples of people who have fallen from grace such as Simon and Demas (Acts 8; 2 Tim. 4:10). The average sectarian who has been told this fabrication, actually believes we teach that one has to get into a little clan called the Church of Christ and presto, he has it made to heaven. I know that is what they believe because they have told me. We need to correct this by saying we do not believe such a thing.

My second reason for denying the above charge is in name "Church of Christ." Just what does the average person mean by the term "Church of Christ?" Well, it is a little group on a certain street in a certain town with the name "Church of Christ" stuck on their building! First, it takes more than some paint and the ability to spell, Church of Christ to make a group scriptural. When I was a boy up in Oklahoma, a certain man wanted to be an elder and another brother told him publicly that the only qualification

he had for elder was the *"desire."* I feel the same way about some congregations over the land—the only scriptural qualification they have of being the New Testament church is the *name* on their building! Brethren, in the past, we have had people with the name Church of Christ on their buildings who have used instruments of music, taught Premillennialism and tolerated all kinds of ungodliness. What does the sectarian mean when he asks the above question? I insist he means the group in his town or another town who wear the name. I maintain that many who wear the name will be lost.

Pardon a personal experience. I walked into a home a few weeks ago to discuss the Bible. After I had made a few opening remarks to the woman of the house, her husband, a large husky sort of a fellow walked through the door with a grin on his face. He said, in tones which could be heard next door, "preacher I want to ask you one question." I replied, "that is fine what is it?" He said, "I have heard all my life, as a matter of fact my mother told me this when I was a small boy, that you in the Church of Christ teach that you are the only ones who will go to heaven, now is it so?" I replied quickly, "No nothing could be further from the truth." The smile left his face and he looked puzzled. He then said, "Well I am glad to hear you say that because all the members of your church with whom I have talked say they are the only ones who will make it." I replied "Friend, I've got news for you, many of us will never make it!" I went on to say, "I believe you and I are agreed on this saved business because I believe that the *only* people who will be saved are the ones who obey the Bible, isn't that what you believe?" He replied, "Yes sir, preacher I will go along with you on that." This seemed to ease the tension and we got down to business in discussing what the Bible actually teaches on certain subjects. Oh yes, I baptized his wife last week and he has promised to visit us soon.

Gentle reader, the time has come for us to remove this yoke from our backs. I have heard my brethren stutter and sputter when asked this embarrassing question. I cannot speak for the brotherhood; but I say without reservation that I do not believe or accept the above charge. If the question were worded something like this, "Do you believe there is only one church in the Bible?" I would say, yes sir! But now the burden of proof is on the Bible and not on personalities. It doesn't have the egoistical ring that the other question embodies. Most of the time when the question is asked the Bible is left out. Even if it were worded in this manner, "Do you believe the Bible teaches that the group today known as the Church of Christ are the only ones who will be saved?" I could still say NO! Because many wear the name but do not practice Bible doctrine.

Brethren, I admit that this question in times past gave me no little trouble in the flesh. But a new day has dawned. I now find that a negative answer actually opens up many opportunities to teach on other matters. Some fear that if they answer in the negative, people will think they endorse the doctrine of saved in all churches. This might be assumed by your querist but is just another opportunity to teach. I recall several years ago a Baptist preacher who lived in Oklahoma challenged me for a debate. The proposition he wanted me to sign was unique. He brought

the proposition to my office and it read as follows: "The scriptures teach that the only people who will make it to heaven are in the Church of Christ." He handed me the proposition and insisted that I sign it. He then began to chide me and say "that is what you teach all over the country isn't it?" Now, why don't you sign?" I turned around in my chair and said, "No that is not what I teach, but I tell you what I will do; I will sign that proposition if you will sign the one I have here that you teach all over the country. He said, "What is that?" I said, "The scriptures teach that a man who is saved can join the church of his choice, live by their doctrine and will go to heaven when he dies." I handed it to him and said, "Sign!" His face turned as pale as bleached flour, and he replied, "No sir." I then chided him and said, "Isn't that what you teach all over the country?" He said, "Yes, but I couldn't afford to sign that." I said, "It is strange indeed that you were so intent on getting me to sign what you *thought* I believed and you won't even sign what you *admit* you believe." You know, that was fifteen years ago, and I haven't seen that Baptist preacher since.

ABOUT THE REPRINT OF VOLUME ONE OF THE GOSPEL GUARDIAN

Brother Robert L. (Bob) Craig of Austin, Texas plans the expensive and time-consuming task of re-producing the first volume of the **Gospel Guardian**. If enough interest is manifested in the project brother Craig intends to bring back into print the first five volumes.

The **Gospel Guardian** began as a weekly on May 5, 1949. The change from **The Bible Banner**, edited by Foy E. Wallace, Jr., to the first issue of **The Gospel Guardian** closed with the April, 1949 issue of **The Bible Banner** carrying a format of the front page of the new **Gospel Guardian**. The issues that were necessarily dealt with by able men from the beginning of the **Gospel Guardian** will provide valuable material for young preachers and sincere students of the Bible. I have the full set from the first issue and would not sell them.

While I do not share the view that present day writers of religious journals are inferior in quality to the writers of the early years of **The Gospel Guardian**, I do believe the issue of church supported colleges and other related issues that developed later were dealt with more directly and forcefully than present day writers. Perhaps one reason is the lack of men today who will attempt to defend their unscriptural positions on such issue. The material on these issues alone will be worth your money for this pre-publication price of this first volume of **The Gospel Guardian**. I urge you to order your copy at once. You will never regret it. You may order from brother Craig at Dixie Printers, 410 Lightsey Rd., Austin, Tex. 78704, or order from **Phillips Publications**, P.O. Box 17244, Tampa, Fla. 33612. We would appreciate your order. Send your check or money order for the pre-publication price of \$7.50 and your copy will be mailed to you immediately upon release from the printers.

H. E. Phillips

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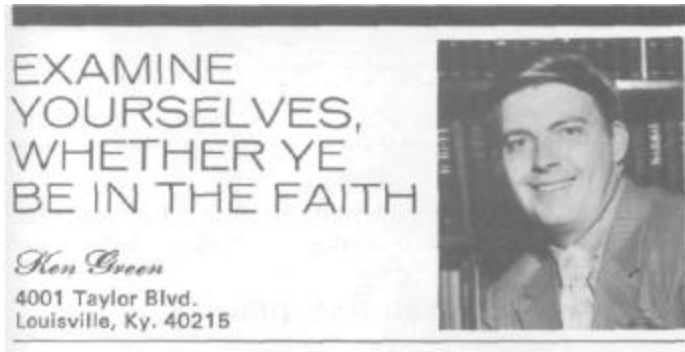
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SINGING IN SPIRIT AND IN TRUTH

This is an area in which most of us have been guilty of emphasizing the *negative* to the almost utter neglect of any *positive* exhortation. Our teaching on singing has been primarily *against* the unauthorized use of mechanical instruments of music. In this article we shall examine some positive instruction from God's word on this subject.

WHAT'S THE TRUTH ABOUT SINGING IN WORSHIP?

1. *The New Testament reveals who is to sing in worship.* Ephesians 5:19 says, "Speaking to yourselves in psalms, hymns, and spiritual songs..." This doesn't mean that each person is to speak to himself, but that we all are to speak to each other. The ASV brings this out more clearly. Also Col. 3:16 commands us to teach and admonish one another in singing.

So *all* are to sing. He who opposes instrumental music in worship because it is unauthorized, and yet fails to do what is authorized and commanded is in an inconsistent and precarious position.

Some seek to be excused on the ground that they "can't sing." What does one mean by such a statement? Does he mean that he can't sing like Bing Crosby or Frank Sinatra? Does he mean that he can't sing like George Beverly Shea? Does he mean that he can't sing like Earnest Tubbs or Roy Acuff? Does he mean that he can't sing like Grandpa Jones or Stringbean? Ability to sing is a relative thing. God doesn't tell us to sing like someone else. He does command us to sing.

2. *We are also told what to sing:* "Psalms and hymns and spiritual songs" (Eph. 5:19; Col. 3:16).

In order then, for a song to be suitable for worship, it must contain a scriptural and spiritual message. We should not be primarily interested in the melody and parts. This is secondary. We should place our greatest interest in the message.

Some songs contain doctrinal errors and should not be used in worship. Most of the songs in our books, however, contain wonderful and powerful messages.

3. *When should we sing?* We should certainly engage in singing when we assemble, for here we have opportunity to "speak to one another in psalms, hymns and spiritual songs" (Col. 3:16). Worshipping God in song, however, should not be limited to the assembly. James wrote: "Is any merry? let him sing psalms" (Jas. 5:13). Paul and Silas sang at midnight in the inner prison (Acts 16:25).

SINGING IN SPIRIT

1. *Determination to do our best:* The offering of the best is a basic principle of true worship. Under the Old Testament economy, a Jew was not to sacrifice an animal that was no good for anything else, and keep the finest for himself. When it comes to singing, our best may not be much sometimes, but it's all God requires.

2. *Recognition of Spiritual Blessings:* "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

Many do not sing with fervency because they have no *appreciation* for the reasons, he probably has no reasons.

3. *Appreciation of Purpose:* The purpose of singing is two-fold. By it we worship God and edify each other.

As an avenue of worship, singing praises is unsurpassed by any other. Words can create feelings, but when music is added to words the force is multiplied. Advertisers learned long ago the value of melody, rhythm and harmony in selling a product. God, in His infinite wisdom put singing in the church.

Singing can be and should be an instructive exercise. Children learn the names of the apostles by a little song. Many know such passages as 2 Timothy 1:12, Col. 3:17, and Isa. 1:18 through songs that contain these passages.

THINGS THAT WILL HELP

1. *Acceptance By Church Members:* By the very nature of true Christian worship, we must accept the fact that we're not going to have music that will meet professional standards. Obviously, no congregation will sound like Fred Warring and the Pennsylvanians. Neither is congregational singing going to sound like a well balanced and polished denominational choir.

In denominational circles there are professional ministers of music whose exclusive job is to develop the musical programs. They go from group to group, often even from denomination to denomination.

I feel that we should realize that like other elements of scriptural worship, our singing will never have a great appeal to those who demand worldly standards. This is not to say that most of us cannot vastly improve.

2. *Participation By Members:* All need to be concerned about the quality of singing. We should *sing*, not mumble and whisper. We should sing out — make a joyful noise! Our singing would improve about 100% if people would start making a noise.

We should take advantage of opportunities to *learn* to sing better. When special services or classes are arranged, take part.

3. *Emphasis By Church Leaders:* Elders in the churches do not need to be song birds themselves to recognize the importance of good congregational singing and do some planning and execution of plans to effect improvement. Talent should be encouraged and used and further trained.

Money spent in special classes and training is not money wasted, but wisely invested.

HAVE YOU RENEWED YOUR SUBSCRIPTION?

DO IT TODAY!

THE NEWS LETTER REPORTS

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

MILLER-WOODS DEBATE

James P. Miller of Bowling Green, Kentucky and Guy N. Woods of Memphis, Tennessee met in a three nights discussion at the Cleveland Avenue building in Montgomery, Alabama February 28, 29 and March 1, 1972. The first two nights Miller affirmed the unscripturalness of human organizations supported by the church for child care and other benevolence to be done by the church. The last night Woods affirmed the scripturalness of the Herald of Truth Radio and T.V. Program.

Brother Carrol Puckett, preacher for the Gay Meadows church who endorsed brother Miller in the debate, is to write a report of the debate for a later issue of this paper. Brother Miller had a prepared statement which was read in his first speech, setting forth the issue and how it developed. Several hundred copies were prepared and handed to all who wanted one. We hope to run this in part or in full in James P. Miller's column soon.

KETCHERSIDE-TURNER EXCHANGE

Tapes of the nearly three hour panel type answers to questions from the floor following two 30 minute speeches by Ketcherside and Turner is available for any who may want them. The 7" and 5" LP open reel tapes are \$5.25 each. One reel contains the entire program. Cassette tapes are \$4.95 each and it will take two tapes for the full program. 8-Track cartridge tapes are also available at \$4.95 each and it will take three for the full program.

Send your orders to: **Phillips Publications**, P. O. Box 17244, Tampa Fla. 33612.

Glenn L. Shaver, P. O. Box 2052, Gary, Ind. 46409. I'm leaving the Calumet Area after preaching here for 13 years of my 29 years of public preaching. I have resigned the work of preaching with the church at Portage, Indiana, effective the end of June this year. We desire to move farther south. Our daughter, Glenna, will be enrolled in Florida College this fall, and we desire to move "South" and work with a church by the end of June this year. My telephone is (219) 884-2678.

Tom Wheeler, 371 West Main St., Greenwood, Ind. — I recently moved here from Poteau, Oklahoma. The work here looks very encouraging. The brethren have a mind to work. Two meetings are planned for this year. **Del Winger** will be with us April 17-23 and **Johnie Edwards** will be with us Sept. 25-Oct.1. Several here are active in personal work. If you know of someone moving to this area, write me and they will be contacted. Our meeting place is

two blocks off U. S. 31 just South of Indianapolis. A building program is planned for this year.

SABBATH-DAY DEBATE

Lake Wales, Fla.— May 1-4, 1972

7:30 each evening Lake Wales church building — Wetmore Street

Propositions

1. RESOLVED: "The scriptures teach that the first day of the week commonly called Sunday, is the day to be observed through worship by Christians."

Affirms: Don R. Taaffe

Denies: Isaac N. Cramer

2. RESOLVED: "The scriptures teach that the seventh day of the week, commonly called Saturday is the only weekly Sabbath that Christians should observe as a special day of worship today."

Affirms: Isaac N. Cramer

Denies: Don R. Taaffe

ON MOVING EXPENSES

From time to time, as gospel preachers move from one place to another in the work of the Lord, both they and the churches involved are interested in the subject of moving expenses. Perhaps to these, and even others, the following report will be of some value.

Probe, monthly publication" of "Consumer United Program", Wichita, Kansas, included a notable tip in its issue for Feb., 1972. Responding to an earlier article, a reader offered: "Your article on moving men failed to mention the use of 'Car Loaders' (listed in the Yellow Pages, sometimes under 'Freight Handling'). They are commercial shippers who load whole carloads full of merchandise and ship them by railway cross-country very inexpensively. The drawback is that you have to put all your belongings into cartons, but we recently made our seventh cross country move — from Indiana to California — and a whole household of furniture, books, china, etc., cost well under \$300."

Having recently moved from California to Missouri by moving van, as well as having experienced two previous moves by the "U-Haul" route, I can certainly say the above cost report compares better than favorably. Such being the case, it seemed worthy of being passed on to others.

Calvin C. Essary

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HAVE YOU RENEWED YOUR SUBSCRIPTION?

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BENJAMIN LEE FUDGE

Bennie Lee Fudge is dead! It is hard for me to believe that he is gone. Only ten days before his death we had lunch together and discussed some of our business affairs for nearly two hours. For nearly a quarter of a century I have had business dealings with brother Fudge and his good wife in the publication and sale of books. Not once through these years has there been the slightest evidence of dishonesty or unfairness. I remember no unkind word or discord of any kind that passed between us during these years that our friendship and brotherly love for each other grew to be one of the finest I have ever known. My personal respect for him as a man, a writer, a teacher and preacher, and a personal friend is the highest.

On Thursday, the last day of the lectures at Florida College, Bennie Lee and I ate lunch together and made some arrangements about publishing some books and selling some already in print. He assured me that full arrangements would be made upon his arrival home. I shook his hand and told him goodbye for the last time.

I received a note from sister Fudge on Friday, February 4, probably written on Wednesday before, telling me that he had been quite ill with influenza which he had developed upon leaving Florida. She said he would write when he got better. His condition grew worse until he was hospitalized with double pneumonia. He was placed under oxygen and seemed to be improving when he suddenly passed away about 6:45 p.m. Saturday evening as the result of a cardiac arrest. His wife was at his bedside when the end came. Near midnight I received a call telling me of his death a few hours before.

Brother Fudge was a man of great energy, and most of it was directed in serving the Lord by the

printed page, radio, and in public preaching. He was instrumental in establishing the Athens Bible School and was on the board of directors at the time of his death. He built a large publishing business and wrote many workbooks used all over the nation.

His funeral was conducted at 2 p.m. at the meeting house of the Eastside church in Athens on Monday, February 7. Sewell Hall, Irven Lee, A. J. Rollings, R. L. Andrews and Doyle Banta conducted the services. There was congregational singing at his request, made sometime before his death.

I personally feel the loss and share the sorrow of his beloved family. I am sure I speak for the entire staff of Searching The Scriptures and many thousands of its readers when I extend heartfelt sympathy to his wife, Sibil, his five sons: Edward, Henry, Robert, Benjamin and Paul, and his daughter, Nancy. We also rejoice with them in the hope we have in Christ Jesus our Lord.

H. E. Phillips

A TREAT FOR THE MEMPHIS AREA
Don Bassett

There is no idea more welcome than one "whose time has come," and none such better received than when articulated by just the right man.

James R. Cope recently spent three days with the East Memphis church of Christ presenting his series of lessons on family living. He was, indubitably, the right man with the right idea—in its time.

Brethren from northern Mississippi, eastern Arkansas, and all points in Tennessee came to share with us who live and worship in the Memphis area in this fine series.

Young parents, of whom this writer is one, were especially grateful for the very helpful and practical exposition of God's word on family responsibilities. But all who came, young and old, left each session with greater determination to seek and pursue our Father's way in our homes.

Brother Cope is a gospel preacher of wide experience, a father of three fine young people whose lives have been a great source of encouragement in a very personal sense to this writer, a successful college administrator and teacher, and an able writer of gospel centered literature. Above all, his fruits have borne testimony to a sincere desire to do what is right and go to heaven someday. The right man—with the right idea—well presented.

Connie W. Adams, 4724 E. Manslick Rd., Louisville, Kentucky, 40219 — In my report of the Smith-Lacuata debate held in M'land, Cotabato, Philippines, I made this statement: "The American 'missionaries' deserted him. They came to M'lang the week before the debate and then returned the day after we left, but they did not come to give Lacuata support. They are unwilling themselves to engage in such debate."

I have learned only recently that a part of this statement is in error and therefore wish to make a correction in the interest of truth. It is true that they were in M'lang the week before the debate and preached in

the public plaza. They were not there the week of the debate as I reported. But I have learned that they did not return to M'lang the day after the debate. They had a permit to conduct meetings in the plaza the day after we left. This was common knowledge in M'lang and was discussed by various ones during the week of the debate. We left assuming they were coming back, as planned, to use the permit they had obtained.

I have now been told in a letter from Eusebio M. Lacuata that "because of the rain" he advised them to go on back to Manila and they left for Manila before the debate began. I don't know how he knew it was going to rain the day after we left (so that he could prophesy the weather a week ahead of time), but anyhow that is what he said. The cause of the liberal brethren is in bad enough shape without anyone having to misrepresent them. I hope this clarifies this matter.

DONALD R. GIVENS TO CANADA

Dear brethren in Christ:

The Lord willing, my family and I are moving to VANCOUVER, BRITISH COLUMBIA, CANADA. We are going to preach the gospel, sow the seed of the kingdom, and try to win souls to Christ. In company with Connard Estes family (presently of Bridge City, Texas) we will be starting a congregation of the Lord "from scratch."

Canada offers much opportunity to preach Christ. There are very few Christians in all of Canada. We anxiously desire to teach and preach Christ to the many lost souls in British Columbia. Bro. Connard Estes and I will be working together in teaching and preaching, publicly and "from house to house." We will start a church with just our two families and then diligently sow the gospel seed and water it, and leave the increase to God (I Cor. 3:6-9).

I ask for your financial help. We will need moving expenses to British Columbia and MONTHLY SUPPORT while in the Vancouver area. Can you brethren (individually or collectively) fellowship us "in the matter of giving and receiving" (Phil. 4:15)? Can you help us, in any amount, with our travel expenses or monthly support? Living costs are slightly higher in B.C., Canada than they are in Texas. We will have to supply everything including: our own house or apartment, utilities, car expense (which there will be much of in starting a brand new congregation), rent on a worship hall, advertising, correspondence courses, tracts (we will need plenty of these items in starting a new work), teaching supplies, Bible class materials, and everything else essential in a new field — these expenses will all come out of our pockets.

Why should I go? To answer that good question, let me give a few facts concerning myself: I am 30 years of age, and have been preaching continually for ten years. I started preaching in Canada in 1961, and have been thoroughly familiar with gospel work there since that time, having gone back several times to preach and visit. My wife is a Canadian; born and raised in Ontario, Canada; and her people still live in Canada. Therefore, I already have experience in Canada and am familiar with their good way of

life and customs, etc. I would like to return to Canada and preach the saving gospel in this much neglected field.

The apostle John wrote "thou wilt do well to set forward on their journey worthily of God: because that for the sake of the Name they went forth" (3 Jno. 6-7). This will be our primary purpose in going to Canada: TO SAVE SOULS.

For personal references, you may contact the following men who know me: Connie Adams, Hoyt Houchen, Homer Hailey, Marshall Patton, Harry Pickup, Jr., Robert F. Turner, Lowell D. Williams, James W. Adams, and in Canada: G. A. Corbett, Jordon, Ontario.

OUR GREATEST NEED IS REGULAR MONTHLY SUPPORT. Can you help . . . any amount? If you cannot promise monthly support, can you contribute a "one-time lump sum" to our travel expenses? (Any amount we might receive over necessary travel expenses would be applied to a working fund.)

Our tentative departure date is JULY 1, 1972. Please give our needs consideration, now.

May the grace of God be with you. Pray for us.

In Christ,

Donald R. Givens
4349 Vassar

Port Arthur, Texas 77640

Wayne Earnest, 1916 Rockford Lane, Louisville, Ky. 40216 — I was recently in a gospel meeting with the 13th and Main St. church in Blytheville, Ark. Feb. 7-15 and we baptized 14 and saw 3 restored.

Olin Kern of Blytheville, Ark. is to be with the Shively Church here in Louisville in a gospel meeting April 24-30.

I'm to be in a meeting with the Hardinsburg, Ky. church Mar. 20-26 and at Roundhill, Ky. April 16-21.

A.W. Goff, 1007 Chestnut, Morrilton, Ark. 72110— A small group of brethren have put up a nice building at 1218 West Childress St., Morrilton, Ark. built and paid for without begging for outside help, and I have been employed to do the preaching.


Morrilton is located on I-40, between Little Rock and Fort Smith. For the benefit of travelers, we would appreciate it if you would put this announcement in Searching the Scriptures.

PAP

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WORSHIP IN PRAYER

Prayer is the avenue through which the children of God talk with the One who rules the universe. In the midst of great tribulation the prayers of saints come before God on the throne of the universe (Rev. 8:4). If one could talk to the head of his nation at any hour, he would consider it a great privilege. The Ruler of the universe can be approached by any of his subjects any hour of the day. What a great privilege that we so often take for granted.

CHURCH PRAYS

Acts 4 records how the apostles, Peter and John, were threatened and when they were let go to their own company, they prayed unto God. Their prayer was that God would give them boldness to speak the word of God (v. 29). If these apostles needed to pray for such then, surely the church needs to pray for all those that preach the word to have that same boldness today to speak the word.

In time of persecution a disciple was killed by a ruler (Acts 12:1-2). Herod sought the life of Peter but during the passover the church was making prayer on his behalf "without ceasing" (Acts 12:5). The result was the deliverance of Peter (vs. 7-17). The same God that heard fervent prayer then of his children will hear us today when we pray.

PRAYERS UNTO GOD

Prayer is our thanksgiving and requests directed to God (Matt. 6:6). Prayer is not directed to someone in the audience to impress them, to "tell them off" or to preach a sermon. We need to understand the purpose of prayer.

Prayer is not only directed to God, but it is addressed through Jesus Christ. Paul affirmed that there is "one God" unto whom we pray and that there is "one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" (I Tim. 2:5-6). From this passage we learn several lessons: (1) there is one mediator, not many mediators. (2) The mediator is between God and man, not between Jesus Christ and man. (3) This mediator is a man, not a woman or a dead saint. (4) Our mediator Christ Jesus was able to become such after he gave his life a ransom for man; thus, those who have not died for men can not be man's mediator. Therefore, our prayer is to be directed unto God in the name of Christ or through Christ Jesus our mediator.

FOR WHOM SHOULD WE PRAY?

The New Testament teaches that we should pray for many individuals in different circumstances. Let us note some of them. (1) Paul prayed for his lost kin (Rom. 10:1). (2) Timothy was instructed to pray "for kings, and for all that are in authority" (I Tim. 2:1-3). (3) Jesus taught us to pray for our enemies (Matt. 5:44). (4) Paul encourages the Roman saints to pray for him (Rom. 15:30). We should likewise pray for gospel preachers today. (5) Paul prayed for the brethren (Phil. 1:9-10) then and we should pray for our brethren now. (6) Paul admonished the Colossians to pray for the work of the Lord in general to the end that opportunity would be given to preach the gospel (Col. 4:2-4). (7) We are reminded by James to pray for the sick (James 5:14-15). (8) Jesus taught that we should pray for ourselves (Matt. 6:11-13).

FERVENT PRAYER

The power of fervent prayer is seen in James 5:17-18. Elias prayed earnestly for it not to rain, and it did not. He then prayed for rain, and God sent the rain. Prayer from such a righteous person avails with God.

As we pray we need to be as fervent as Elias. I believe that Brother Homer Hailey has circulated among brethren enough to know what he is saying when he says that generally one of the great faults of the church is that we do not pray fervently enough. When some brother leads in prayer, that prayer should be made the sentiments of my heart. Prayer should not be just a ritual with God's people.

When things confront us as the people of God, we should fervently pray to God instead of leaning so much on the "arm of flesh."

Since Paul said to "pray without ceasing" (I Thes. 5:17) now that we have finished this article, let us stop and pray fervently.

NIGERIA — A CLOSED OR OPEN COUNTRY — WHICH?

Fred A. Shewmaker

In a recent letter to brother Wayne Payne in Nigeria I wrote, "It is my understanding that the Nigerian government is now allowing short visits by gospel preachers. Does it look like they will in the future allow preachers to enter for longer periods?"

In reply to this inquiry brother Payne wrote, "It does seem that the immigration may be loosing the strings a little on visas, but just what the future holds on resident permits I don't know. I do wish that someone would try to come though and see what the action will be. We will be coming home in June if all goes as planned. I wish that someone could be here before the year is out but nothing in sight."

It may be that the Nigerian government will not yet issue a resident permit but unless one is request-ed it is certain that none will be issued. Who will "try...and see what the action will be?" *****