

# 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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## CONFORMABLE UNTO HIS DEATH

*A. C. Grider*

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Owensboro, Ky. 42301



"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, **being made conformable unto his death.**" Thus spoke the apostle Paul in Phil. 3:10. (Emphasis is mine and the quote is from the King James Version. A.C.G.)

There are several things of interest in this statement by the apostle. First of all, there is the clear connection between the (1.) Knowing Christ, (2.) The power of his resurrection, (3.) The fellowship of his sufferings, and (4.) Conformity unto his death. One doesn't "know" Christ until and unless he knows something of the power of his resurrection. One doesn't "know" Christ until and unless he knows something of the fellowship of his sufferings. One doesn't "know" Christ until and unless he has been made conformable unto the death of Christ.

When Christ gave the great commission he said go teach the nations and baptize the taught ones (Matt. 28:19). He said he that believeth and is baptized shall be saved (Mark 16:16). Now the only thing we have going for us on these passages is that our Lord said baptize the people. Of course that would be enough to forever settle the question of the necessity of baptism — unless one came up under the teaching that baptism was not necessary to salvation.

But when all of the teaching on the subject of baptism is considered, we learn that when one is baptized he knows Christ, he knows the power of the resurrection of Christ, he knows the fellowship of

the sufferings of Christ, FOR he has thus **been made conformable unto the death of Christ!**

Note some passages which deal with baptism. Rom 6:4-5. Paul said we are buried by baptism into death. We are raised up from baptism to walk a new life. He declared that we are planted in the likeness of the death of Christ and that we are also in the likeness of his resurrection. In Col. 2:12, Paul declared that we are buried, quickened and raised up even as Christ was buried, quickened and raised up. The apostle described this process as "obeying the form of doctrine delivered" (Rom. 6:17-18).

In Eph. 2:1, Paul said people who were "dead in trespasses and sins had been quickened." In verse 6, 'he said these people were "raised up together" with Christ. Paul told the Colossian brethren that they had "risen with Christ" Col. 3:1.

When we get it all together, we **die** with Christ when we repent or make up our mind that we will cease to live in sin. What we do is die to the practice of sin. Then we are **buried** with Christ when we are baptized. We are **quickened** with Christ when God forgives our trespasses and sins. Then we are raised with Christ when we come from baptism to walk a new life. Thus we obey the form of the death, burial and resurrection of Christ (Rom. 6:17-18). We are saved through faith in the operation of God who raised Christ from the dead (Col. 2:12). We are raised up to walk a new life (Rom. 6:4). We are thus made a new creature in Christ (II Cor.5:17).

Sprinkling and pouring and calling it baptism will not suffice. Being immersed, thinking we are already alive unto God, will not suffice. But when we scripturally repent and are baptized for the remission of sins, we are made conformable unto the death of Christ and thus experience the power of his resurrection. We will have thus known the fellowship of his sufferings. Repent and be baptized for remission of sins or die and be buried that you may be resurrected. Be made conformable unto his death and know the power of his resurrection and you will **KNOW HIM!** Baptism saves us by the resurrection of Christ (I Pet. 3:21).



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H. E. PHILLIPS

## *Editorial*

### THE BEGINNING OF SEARCHING THE SCRIPTURES

In the quiet hours of **this** early April morning while all others in my household are in bed I am preparing this final editorial to "put to bed" the last issue of **Searching The Scriptures**. As I wander back through the years, many delightful and gratifying hours come to mind that were spent in preparing the paper for the press. There were the difficult and trying moments when the pressure of meeting deadlines and finances seemed insurmountable, but by the grace of God the task was accomplished each month.

I have mixed emotions as I prepare this final editorial which will close my work as editor and publisher of **Searching The Scriptures**. There are no words in my vocabulary to express these feelings which I have. On the one hand there is a kind of anticipated relief from a pressure that seems to go back to my beginning as a preacher, about a third of a century ago. But on the other hand there is the feeling that a part of me is passing away forever. Most people would laugh at this, but the pain of sorrow is there regardless of circumstances.

Perhaps some brief facts that led to the conception and birth of **Searching The Scriptures** will better express my personal involvement and deep sentiment at the present time.

I moved from Lake City, Florida, to Clearwater, Florida, in 1945 to work with the church there. Some three or four years later I became aware of some issues which were later to become very serious and prove to be a dividing wedge between many brethren and churches.

As a young preacher with no more than eight or nine years experience, I did not really understand the nature or the significance of these issues at that time, but I knew brethren were being alienated and I was becoming involved to a degree. During 1949 and 1950 I was preaching on a local radio station and

trying to publish a bulletin, but at that time the ability of the church in Clearwater was limited and I could not do more. I read every thing I could find on the history of the church from the early nineteenth century to that day to try to learn, if possible, what was happening and why. I discovered the basis for some of the problems, but did not fully understand their consequences or know how to solve them. One thing stayed in my mind, which I believe was the seed that later produced this publication. I realized that the people would have to be encouraged to read and think for themselves and not be blindly led by prominent preachers and self-appointed guardians of orthodox truth, which very few seemed able to define except by association to a school, some exalted preacher or an established paper. The question was to me then: How can the simple, plain truth be communicated to brethren over the country by a relatively inexperienced young preacher with little influence or ability beyond the circle of his own community and among his brethren in the locality where he lived?

There were those who were fighting these battles, some effectively, some not so effectively. Two or three papers were carrying good articles on the growing issues as they began to be defined, and some effective debates followed. But something was lacking. Most people aside from preachers and elders were taking sides for and against without really understanding why. I talked with many brethren while in meetings between 1949 and 1955 who did not know what the issues were all about, but they were aligned for one position and against another. Many places where I had preached several years in meetings suddenly apologetically cancelled my meetings with no better explanation than that I was aligned with the wrong group. When asked what was wrong with that group, they usually answered that their preacher and elders said they were teaching error. When I asked what error they taught or what error I taught, many answered that they did not know. Literally hundreds of people in those days would talk with me in this way. I loved them and did not want to see the breach in the church, but how could I get the message of truth to the average Christian to encourage him to study the Word of God in making his decisions? I could not compromise truth. I could no longer preach to many of them. Many of the papers in existence at that time had such prejudice against them that these people would not read them.

I suppose the anxiety, frustration and impelling drive of this editor to get the message to these uninformed saints determined that some day, some way, by the grace of God he would develop a means of communication unattached to any other paper, school, clique or party by which he hoped to sound out the clear, pure truth that every man should study for himself just what God willed him to do.

No opportunities were opened and no financial funds were available until 1957. I then lived in Gainesville, Florida, and had been laboring with the University Avenue church since 1953 when I moved from Clearwater, Florida. While at the lectures at Florida College in 1957 I revived the subject with James P. Miller, with whom I had discussed this matter some six years before. We determined to join

forces and jointly edit and publish a "Florida Newsletter" which soon took the name "The Southeastern Newsletter." The major objective of this endeavor was to keep brethren talking and discussing their differences and out of this we hoped to save many brethren. We were too late with this effort, and besides we learned that it was not the right way to deal with false teachers.

We began to write articles, and received requests for more such lessons. But with the articles came cancellations for the Newsletter from churches.

In the early fall of 1959, James P. Miller and I made plans for a new religious monthly, and arranged to meet with some brethren in Orlando, Florida, and tell them of our desire to begin a paper. I called it "Searching The Scriptures" because that is exactly what we intended to do. We met with these brethren and got the encouragement we needed. We made plans to begin in January, 1960. Several of the good brethren in Orlando, Tampa, Clearwater, St. Petersburg, Palmetto, and Bradenton and other parts of the country: Tennessee, Kentucky, Alabama, and Missouri sent lists of subscriptions and paid for them for one year. Thus began **Searching The Scriptures**.

As I was preparing the material for the first issue for January, 1960, my wife was in a serious auto accident near Bainbridge, Georgia, on December 24, 1959, as she returned from Nashville, Tennessee, with my youngest brother's wife, who had been there for the funeral of her father. She was bringing her mother back with her and her mother was killed in the accident. My wife was seriously injured and in a Tallahassee, Florida hospital for several weeks. It was during this period of spending most of my time during the day at the hospital and bringing into reality that first issue of this publication in the early hours of morning. It first appeared in January, 1960, with a circulation of 2,428 and has steadily increased to a circulation exceeding 6,500 per month. The paper is now going into about every state in the union and into nine foreign countries. God has been good to us in providing the necessary elements to keep this religious journal afloat.

After two years of a very wonderful relationship between James P. Miller and myself, brother Miller felt the need to intensify his labors in other fields and arrangements were made whereby I would take the full responsibility editorially and financially to continue the publication of the paper. During our years together not one unkind or angry word passed between us. I believe there has been the full trust and confidence by each of us toward the other. He has continued his work in trying to increase the circulation of the paper and to write articles as he had opportunity through the years.

As the financial burden increased and the demands by postal authorities made the mailing more difficult and as additional responsibilities began to press down upon me, it was inevitable that sooner or later I would have some problem with health. From 1963 to January, 1967 when a heart attack stopped my work for some months, I think I began to realize that the day was coming when I would have to lay down the editorial pen. Loved ones and friends began the almost continuous exhortation to "slow

down and take it easier." Prior to this time I often worked eighteen to twenty hours, seven days a week. No human being can keep up this pace. In 1968 and 69 the pressures increased and financial responsibilities grew heavier until a rather severe heart attack in early August, 1971 stopped my work completely. Through the aid of my youngest daughter and her husband and a number of other volunteers not an issue of the paper failed to be published.

Dr. Wayne Mitchell, my beloved brother in the Lord and friend, who is a member of the Forest Hills church where I preach, saved my life and to him I owe a great deal for his genuine and constant concern about my physical health and well being. It is probably his strong urging that I "give up much of my work, including the paper" coupled with the urging by my wife, my children, my mother, my brother and the exhortation of the elders at Forest Hills that I finally made the decision to give up this responsibility which I have loved and enjoyed for so many years.

At the present moment my health is reasonably good so as to enable me to continue my work as an evangelist, and I shall continue to write as I have opportunity. But with proper care of myself and obedience to the direction of my physician, I hope to be completely able to do all the things I would like to do in the kingdom of God during the next ten or fifteen years, if I am spared that long.

The Word of God must be preached in its fullest and purity. This is my first love. This is the work I want to do as long as I live.

#### I THANK MY GOD FOR YOU ALL

I owe so much to so many good people for their encouragement during the years of publishing this journal. I shall never be able to express my profound gratitude to all these brethren and loved ones who have meant so much to me in so many ways from the very beginning of this endeavor. My wife, Polly, has made great sacrifices in many ways to enable me to do the necessary work in editing and publishing this paper. My three daughters and their husbands, my mother, my brothers in the flesh have all contributed in one way or another by either helping to provide some of the financial support or by doing some of the necessary work in getting this paper in the mail each month. A faithful group of good men and women have paid for clubs or lists of subscriptions for several years. A few have done so from the very first issue and have continued to the present time.

My grateful appreciation must go to the elders and the whole church at Forest Hills where I have endeavored to do the work of an evangelist since 1960 for their encouragement when it was most needed. There is no stronger and more faithful church than the Forest Hills church in Tampa, Florida.

I acknowledge my indebtedness and sincere gratitude to all the staff writers, several of whom have been with me from the very beginning. Without their valuable contribution in rich, scriptural articles written in a dignified and objective manner, **Searching The Scriptures** would never have attained its place in the field of religious journalism it now enjoys. All of these men have contributed of their time and effort without remuneration and have obtained

subscriptions wherever they went. Their words of encouragement have been a blessing to me in this work.

More than all of these I am so thankful to my Father in heaven for His wonderful grace and the rare opportunity to teach the truth to so many each month. Also for His providential care over me to enable this work to be done.

I am now convinced that I have gone as far as I can go. I have done my best. If I know my heart, I have sought to please God, persuade men, and do good to all men. I must therefore turn these responsibilities which I have enjoyed to another whom I believe to be very capable to continue to do the good that has been accomplished to the glory of God.

### INTRODUCING THE NEW OWNER AND EDITOR OF SEARCHING THE SCRIPTURES

I first met Connie W. Adams sometime in 1950 when he was preaching in Lake City. As I recall I was somewhere in the area in a meeting when I first met him, and it was just about the time he married. This was his first full-time work after spending two years at Florida College. At the age of fifteen, he had preached his first sermon and had continued to do some preaching throughout his high school years. After spending a little more than a year in Lake City, he returned to Florida College for two more years and graduated in 1953 with the last class to receive a four-year degree. During the time he spent as a student at Florida College, he preached two years at Cortez, one year at Lake Wales, and two years at Palmetto, Florida; one year after finishing his college work.

From 1954 to 1957 brother Adams lived in Atlanta where he preached with the Glenwood Hills church. At the height of the institutional conflict, Glenwood Hills was the only church to stand for the truth. Since that time several other congregations have been established in the Atlanta area who stand for the truth. Connie Adams stood firm against the invasion of the forces of liberalism and digressions in various forms as it appeared all over the country. During the 1950's he wrote many articles which appeared in the Gospel Guardian, and he also did other work through bulletins and by his personal preaching to expose the institutional errors.

In 1957 he and his family went to Bergen, Norway, and continued for two years. His work began from nothing, but he did lay the foundation for the work that still continues in that country. After returning from Norway in 1959 and spending some months in meeting work, he moved to labor with the church in Newbern, Tennessee, January of 1960. The strong forces of institutionalism brought about a division which resulted in two congregations meeting in that town. He was instrumental in laying a foundation for the second debate between Roy E. Cogdill and Guy N. Woods in the fall of 1961 in the Newbern meeting house where Connie Adams was preaching. The result of his work in Newbern, Tennessee, brought the forces from Nashville against him by some editorial attacks in the Gospel Advocate.

He later moved to the Pine Hills church in Orlando, Florida, where he spent three years in a very

good and profitable work. In 1965 he moved to the Brown Street church in Akron, Ohio, where he worked with Cecil Willis and later with Ferrell Jenkins in preaching the gospel, covering a period of five years. In March of 1970 he moved to the Manslick Road church in Louisville, Kentucky, where he continues to the present time doing the work of an evangelist. In 1971 he and J. T. Smith went to the Philippines where J. T. Smith engaged in a debate on the institutional question and where Connie Adams assisted in this discussion and preached in a number of meetings. This trip he reported resulted in sixty-three being baptized and a good number left liberalism.

He has preached in about thirty states and seven countries in the past twenty years, including Canada, Norway, Denmark and the Philippines.

As a writer he has become well known across the nation for his articles in the **Gospel Guardian**, **Searching The Scriptures** and as associate editor of **Truth Magazine** since 1965. Two of his tracts which have been quite popular are "Premillennialism" and "Miraculous Divine Healing." Both of these first appeared as articles in **Searching The Scriptures**.

He met Miss Barbara Colley of Fulton, Kentucky, at Florida College in 1949 and they were married in 1950. They have two sons, Wilson aged 15 and Martin age 12. Their older son has already preached his first sermon and has planned to give his life to the preaching of the gospel. His wife, known as Bobbie to most people, came from a family background with a number of preachers. A. O. Colley was her uncle.

Through the years that I have known Connie and Bobbie Adams I have appreciated them for their profound love for the pure Word of God and their unyielding disposition to compromise it. I believe that their lives reflect to all who know them a sincere devotion to the proclamation of divine truth and to the building up of the church of our Lord.

Somewhere around 1963 to 1965, during the Lecture Week at Florida College late one night, I drove Connie Adams to the place where he was staying after the last lecture that night. We spent almost an hour talking about **Searching The Scriptures** and its future, and about the need for some continuing force to fight the invading evils of institutionalism and liberalism. It was on this night and under these circumstances that Connie W. Adams asked me to give him first opportunity to buy **Searching The Scriptures** if I ever sold it. At the time I had not thought of ever selling it. However, I gave him my word that I would contact him first under such circumstances, and through the years our verbal agreement has been honored by both of us.

After two heart attacks, one in January 1, 1967, and the second August 3, 1971, my doctor, my wife, my children, my mother, my brothers, my brethren, the elders at Forest Hills and almost all who knew me urged that I surrender this work for my health's sake. After reluctantly accepting the fact that they all were right I contacted my beloved brother, Connie Adams, in January of this year and told him the situation. After some careful, prayerful thought by him and his wife, he agreed to take this tremendous responsibility and continue the work of trying to spread the gospel of Christ. I know of no man in

whose hands I would rather see this work go, which symbolizes to me the labor of nearly fourteen years of my life, than into the hands of Connie W. Adams. I have prayed and shall continue to pray earnestly for his success in every way in fulfilling this very great but sober opportunity which has fallen to him. I pledge myself to be always ready and eager to render whatever help I can in seeing that this work continues. I urge all of you who read this paper to give him the same fine and continual support in a very, very difficult work that you have given to me.


No man can really understand the emotional pressure, the physical strain, and the unending problems that an editor must face unless he has done the work for a period of time. I shall continue, the Lord willing, to write regularly for **Searching The Scriptures** and shall continue both financially and otherwise to help him keep this good work going.

Connie and Bobbie, be humble, be obedient to God, hold forth the word of life without fear or shame, and you will not fail. Remember: "be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." Remember also, "My God shall supply all your needs according to his riches in glory by Christ Jesus," and "if God be for us, who can be against us?"

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WORSHIP IN  
SPIRIT AND  
IN TRUTH

F. G. Neal



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### OBJECTIONS TO INSTRUMENTAL MUSIC IN WORSHIP

When one visits the service of the Church of Christ, one of the first things that they notice is the absence of the instrument. This is caused in part because that in almost every other religious service they not only see on instrument but they hear it as well.

The absence of the instrument in worship causes questions to be asked. Soon it is learned that not only do we not use it in worship but that we **oppose** its use therein.

Why would one oppose the use of instrumental music in worship? First, let me state some reasons why it is not opposed, and then, second, give some reasons for opposition to it.

(1) I do not oppose instrumental music in worship because I do not like it. This is true with most other gospel preachers. I enjoy hearing it. In fact, I can enjoy some of most any kind of instrumental music. (2) I do not oppose such because there are none that can play it. Among brethren there are a number of

very fine musicians. Some among brethren are teachers of it. (3) I do not oppose such because brethren can not afford it. We have everything that we want and the cost of the instrument would not keep brethren from having it.

If I had no respect for New Testament teaching, and wanted to have my way instead of doing the Lord's will, I would never preach in another service where there was not instrumental music.

#### MY REASONS FOR OPPOSITION

(1) **It Is Not In The Doctrine of Christ.** John said (II John 9-11) that to go beyond the teaching of Christ is to "have not God." Instrumental music is not found in the doctrine of Christ, therefore, to have it one must give up the approval of God.

(2) **It Makes Worship Vain.** Jesus taught that the doctrines and commandments of men made worship vain (Matt. 15:1-9). Instrumental music in worship is a command of men for God has not commanded it. To use it makes worship vain.

(3) **It Is Not Walking by Faith.** The Apostle Paul said we "walk by faith" (II Cor. 5:7). He said that faith comes by hearing the word of God (Rom. 10:17). Since there does not exist a passage for instrumental music, we can not hear the word of God for it. Thus, one can not walk by faith and practice it. To have it, one walks by his own will.

(4) **It Is Not Sanctified By Christ's Blood.** Paul shows in Heb. 9:17-21 that there are four things that the blood of the covenant must cover before it can be used in service to God. (1) The testament, (2) the people, (3) the tabernacle, and (4) all the vessels of ministry. This was true of the first covenant and it is also true of the New Testament. However, the blood of Christ has not been sprinkled upon the instrument as a vessel of ministry. Therefore, the blood of Christ has not sanctified instrumental music.

(5) **It Creates Division.** Paul showed in I Cor. 10:28 that which was offensive to the conscience of a brother was not to be engaged in. Because of New Testament teaching many Christians can not conscientiously engage in a service with the use of instrumental music. They do not object just to be different. It is a matter of conscience with them. Generally those who favor it do not care for the conscience of those who do not favor it. Their attitude is we want it, we are going to have it regardless of how much it offends your conscience. Thus, if you do not like it, you can leave and go somewhere else.

(6) **It Is Not a Part of True Worship.** Christ said one must worship God "in spirit and truth" (John 4:24). One thing the Holy Spirit would do when he came was to guide the apostles into "all truth" (John 14:26; 16:13). The Holy Spirit did not guide any apostle into using instrumental in worship. Therefore, one does not practice truth when engaged in instrumental music in worship. Worship that uses it is vain in the sight of God.

Thus, our opposition to instrumental music in worship is based upon what we believe to be **scriptural** reasons. It is a desire to please God and not men. We have not seen the argument that justifies such in worship.



Almost fourteen years ago as I lay in a hospital in Tallahassee, Florida, as the result of an auto accident and fighting for my life, my husband edited and made ready the first issue of **Searching The Scriptures**. This was a work which he and brother James P. Miller had planned to do, growing out of a paper which they had co-edited for two years known as "The Southeastern Newsletter." These plans were made in an effort to reach more people with the Word of God. They realized the need to teach as many people as possible and especially at a time when the truth needed to be taught on institutionalism.

After about two years of publishing **Searching The Scriptures**, brother Miller felt his time and effort were needed other places and my husband was determined to continue with **Searching The Scriptures**. This decision has meant many years of labor of love and a great sacrifice of time and a large part of his very life here.

After many prayers another decision had to be made this year. That decision was that he must let someone else take the responsibility of editing and publishing this paper so that he could get out from under the pressure of time, finances, and other problems that go with such a publication. This is a very sad time for us, but I am thankful that the Lord has spared his life to do the work he has done through the paper, and I pray that he will have many more years to preach and teach.

I would like to take the opportunity in this last issue published and edited by my husband to express my deep thanks to our beloved daughters and their husbands and to my husband's family and to all the writers and to those of you who have helped in so many ways to keep the paper going. I also wish to express a special thanks to the elders and members at Forest Hills for permitting my husband to give so much of his time and when burdens were so heavy. We always found them so understanding. All of you will never know how much we love you and how much you have done to make it possible to keep the paper going.

I am trying by this article to say to my husband, H. E. Phillips, while he is living that no one on earth can understand the sacrifice he has made as I can. A very special tribute to you, honey, for your labors of love for the souls of so many. My prayer for you is that you have many years left to serve God and your fellowman.

Our lives are made by chapters and we are closing one chapter of our life and beginning another. We are thankful to God for giving us the opportunity to publish this paper this long, and for the new chapter we now begin. I pray that through this work many souls will come to a knowledge of God's word. To all of you who read this, I ask you to remember us in your prayers. May God bless you richly.



Connie W. Adams  
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#### THE FUTURE OF SEARCHING THE SCRIPTURES

Brother Phillips has detailed the coming change of editors for **Searching The Scriptures**. Neither his decision to relinquish this work nor mine to take it up has been reached lightly. We have known each other for many years. I have admired and appreciated his work through this medium from its beginning. Any anticipations such as a new editor might be expected to have upon launching such an effort have been dampened because of the health problems which have caused our brother to decide to vacate the editorial chair which he has filled so ably since the beginning of this paper. The writer is aware of the soul searching and deep emotions which have beset our esteemed brother in trying to decide whether this paper, so nobly conceived and sacrificially maintained, should cease operations or should be allowed to pass into the hands of another. Through time, many good papers have fallen into the hands of men who perverted them from the original purposes of their founders. We have spent much time together discussing that and related matters. We share the same concerns for the present and future welfare of the church of our Lord. We have common ideas as to the role a paper of this kind should have as a means of spreading gospel truth and even in dealing with controversial questions.

Readers of this paper will surely join me in praying that the relief from editorial pressures and attendant business affairs will restore Brother Phillips to reasonable health and lengthen his days in God's service. It should comfort and reassure us all to know that he will have space in this paper to write on any subject he chooses whenever he wants to do it, even to criticizing the new editor and his efforts. We welcome this and regard it as a safeguard. None can fill his shoes, nor will any attempt be made to do

so. It is sincerely hoped that the new editor may make a place of his own in the hearts of readers.

#### WRITERS AND SUBJECT MATTER

It has long been my conviction that the general tone, make-up and balance of material in **Searching The Scriptures** has been second to none. For that reason, the present major contributors to this paper have been asked to continue writing under the headings which they now use. We have great confidence in these men and their abilities as writers and faithful servants of God. The present format will be kept.

From its beginning, **Searching The Scriptures** waged a gallant fight against institutionalism, supporting churches and various evidences of the social gospel which were so painfully evident at the time of its birth. But while it turned heavy artillery on these problems, with great success, it did not become a lopsided journal which closed its eyes to other needed subjects. Its approach has been both positive and negative. Writers have truly searched the scriptures on a host of subjects. The institutional fight is not over, though we are in a different stage of the battle now. We shall continue to treat that disease all along, but not to the neglect of other things equally important. The staggering changes of our times in both moral and religious society require much study and attention at the present hour. The Devil is not a one-issue adversary. God's people are today confronted with problems over ecumenism, Premillennialism, classical liberalism, situationism, indifference and worldliness of all sorts. While examining these advances of the Prince of this world, we all stand in need of a steady diet of the milk and meat of God's word that we may grow thereby. Since the religion of our Lord is a taught religion, spiritual progress and defense against all forms of error can only come from a faithful searching of the scriptures. To that end this paper shall continue to be dedicated.

Those of us who write shall attempt to be clear, concise, candid and always scriptural. When differences arise, as surely they will, we will do our best to practice the Golden Rule. The editor does not expect to agree with every sentiment expressed by every writer on every subject. Each one bears responsibility for what he says. Divergent views will be given a hearing when offered in proper form and in good taste. We shall reserve the right to decide when enough has been said on a subject and to choose what is thought to be the most representative material on a topic on which several have offered articles. We are aware that our writings constitute a part of our preaching and that we shall be called to account for what we teach. Our highest ambition is to please God. We do not expect everybody to like everything we have to say and sincerely hope that the Devil and all his angels will be sorely displeased.

This paper has not been a sounding board for extreme views nor will it be now. No space will be given to grind personal axes and perpetuate personal feuds. Should some error be made in presenting facts or the views of another, we shall feel no embarrassment in offering correction.

#### THE BUSINESS ARRANGEMENTS

This paper shall continue to be an extension of the work of a gospel preacher. It is not incorporated, though we have no objections to such non-profit status as some papers have. We have made a business arrangement with RELIGIOUS SUPPLY CENTER of Louisville, Kentucky to handle all book and supply business. That is already a successful operation, managed ably by David Key, a faithful Christian. The return address on the paper will be the box number of that business where our files and billing will be handled. RELIGIOUS SUPPLY CENTER is just across the street from the Post Office and usually gets orders in the mail the same day they are received. They can supply religious books, tracts, class literature of many kinds, maps, communion wares and supplies and other needs. H. E. Phillips has sold out his book business to this company and all his former customers are urged to do business with RELIGIOUS SUPPLY CENTER.

Though bearing a Louisville return address, the paper will be mailed from Berne, Indiana where Economy Printing Company will handle the printing. This is a large concern and prints a number of religious and secular periodicals.

#### ATTITUDE TOWARD OTHER SUCH PAPERS

I have ended my work as an associate editor of TRUTH MAGAZINE. This implies no fracturing of fraternal affection for the editor or staff of that paper. Cecil Willis and I are friends of long standing. We have worked much together and today have a mutual love and respect for each other. Every possible success is wished for that paper. It fills a needed place. But no man can serve two papers, any more than he can two masters, hence the termination of the former work.

Concerning that and all other papers sent forth with the aim of teaching and defending gospel truth, I share the view of Ben Franklin as he began editing THE CHRISTIAN REVIEW. He said "We enter the list, not as a competitor or rival of any of them, but as a cooperater with them in the same great work, and we wish them all possible success. There is not the least danger of our circulating too many publications, any more than of our sending out too many preachers: the more preachers and papers the better, if they are the right kind."

#### WHY ASSUME THIS RESPONSIBILITY?

Students of restoration history know that far more papers have failed than have succeeded. Scores of them ceased operations for want of finances. One who begins such work in hope of gain is a poor history student. Much work is entailed and many problems must be met and overcome in such an undertaking. We are bound to incur the wrath of some and produce some enemies. Then why do it? Every preacher wants to influence as many souls for good as he possibly can in his lifetime. Writing through such a medium as this affords such opportunity not only to teach truth now, but to put it in permanent form so that it may chance to have effect on generations to come. Such papers become a vital part



of religious history. In short, the writer wants to go to heaven and take as many with him as possible. I want to preach now and hope through such a means to be able to do so after I am dead. This work is viewed as an opportunity to advance truth, as a challenge and as a fearful responsibility. The prayers, good will and support of all interested persons are needed.

"This work is fully under our own control, and if it does not proceed with regularity, firmness and stability, the responsibility is OURS" (Ben Franklin, *THE CHRISTIAN REVIEW*). Will you help us circulate **Searching The Scriptures** that the amount of its good may be increased?



ARROWS of  
TRUTH for  
denominational  
error

*Ward Hogland*  
Post Office Box 166  
Greenville, Texas 75402

### "HONOR TO WHOM HONOR"

No one has asked me to write this brief article. I feel that some things are done by an overwhelming compulsion. For this reason I want to say a few words about H. E. Phillips. Actually, brother Phillips and I have not been closely associated but I have known of his great sacrifice in keeping this paper on such a high level. Not long after brethren Phillips and Miller got **Searching The Scriptures** off the ground, brother Phillips asked me to write for the paper on a regular basis. I have never fancied myself as a writer but after some consideration agreed to do so. Frankly, I had my doubts as to whether they could make the paper go. The brotherhood has always been pretty well baptized with papers — most of which bite the dust in a short time.

When a man like brother Phillips can take a paper and in a few short years build it into a paper with the largest circulation in a conservative brotherhood, this takes wisdom, sacrifice and devotion. These traits brother Phillips has in abundance. This paper has not only an excellent circulation among us but has challenged and passed some of the papers among our more liberal brethren.

I have never edited a paper but I have a small idea about what it takes. When brother Phillips wrote me and said he was giving up the paper, I had mixed emotions. First, I was sad because I know how much of his life he had put into the paper. I knew it was difficult for him to give it up. However, I rejoiced to know he had the wisdom to give it up before it took his life. Brother Phillips can resign with the assurance that everywhere most of us go we hear good things about his work.

It was refreshing to know that a man like brother Connie Adams has been selected to take over this fine paper. It is my firm conviction that Connie, like H. E., has that spiritual balance and strong conviction which will keep **Searching The Scriptures** sailing straight on the sea of religious journalism. When Connie wrote and asked me to continue in the same capacity as in the past, I offered him my congratulations and sympathy. The reason for the sympathy is that I know that the editor's chair is usually a hot seat! I shall continue, and urge others to continue, their loyal support to this good paper which has done so much in the vindication of truth both without and within the confines of the church.



I MARVEL  
Galatians 1:6

*James P. Miller*  
213 E. 12th St.  
Bowling Green, Ky. 42101

### THE LOAVES AND THE FISHES

(continued)

Brother Goodpasture asked the question himself, "Do your riders come for the loaves and fishes?" The answer is clear from his own writing. The riders come for the cokes, cupcakes and the Halloween parties. These were the determining factor that raised the number from 21 to 74. All the Baptists would have to do is to offer more cokes than the brethren at Park Street.

I never thought I would live to see the day when a gospel preacher would admit this was the deciding factor. These children were not hungry or thirsty, these things were given them to draw them away from the Baptists. By their use the brethren at Park Street got all the students in at least one location. How brother Goodpasture distinguishes a "gimmick" from a scriptural reward is hard for us to know. What is the difference in giving a Halloween party and in giving a gold fish? At least the gold fish is real and the student could be taught that God made it, while the Halloween party could consist of "spooks" and "goblins" that are not only imaginary but are actually opposed to all the Bible has to teach.

He gives the formula:

21 plus cokes = 31

31 plus cupcakes = 41

41 plus Halloween party = 74

All of this gives the Baptists none, but we cannot help but ask the question, if this is the way to get the riders, have we made any improvement over the Baptists? The Baptists were there without such enticements.


If we want to speak where the Bible speaks and to be silent where the Bible is silent this course can not

be justified. The Kingdom of Heaven is not meat and drink and the social inducements of the world is the wrong way to build up the church that cost our Lord his blood. Brethren, let us be fair, brother Goodpasture thinks he is right, but this is the very heart of our difference. The church is scriptural in nature and has but one offensive weapon and that the Sword of the Spirit which is the word of God (Eph. 6:17).

The rest of the article will be considered in the next issue, along with the scriptures that are given to prove such a practice to be in accord with the New Testament. You can consider them in the interval. They are: I Corinthians 9:25; I Thessalonians 2:19; II Timothy 4:8; James 1:12; I Peter 5:4 and Matthew 10:42.

**FINDING WORK**

*Juven Lee*  
P. O. Box 866  
Hartselle, Ala. 35640



A few million men are unemployed even in this time of business upsurge. There are various reasons for this, and we all should sympathize if changing circumstances have terminated the jobs of good men. We can wish them well in their efforts to find a suitable new place of employment.

It is easier to find employment if one is willing to work. Are there some who would prefer to beg or steal than labor with their hands? It is evident that instruction on this matter is needed since such good advice is given on the matter in the good Book. "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). "And that ye study to be quiet, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (I Thess. 4:11,12). "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (II Thess. 3:19-12). "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8). These are some of the passages on this Bible subject.

Since thieves cannot inherit the happy home, stealing cannot be better than honest labor. God will see to it that each thief goes to the place of the outcasts. We have no way of knowing how many professed Christians are thieves, but God knows the record of each. "All things are naked and opened unto the eyes

of him with whom we have to do" (Heb. 4:13; I Cor. 6:9,10). A follower of Christ and a thief are two different people.

Some seem not to want off "welfare." They much prefer living at the expense of others, and they may often murmur that they are not given more. Is it not also true that many who are "employed" are very poor workers? It is a matter of honesty that one should give a day's work for a day's pay. A true Christian will do honest labor for his salary.

The man who is truly willing and eager to work, and pay his way, is much more likely to find and retain employment. The man with a good attitude toward his fellows is also given a good advantage over the bitter rebel. The honest, law-abiding citizen is an asset to industry. The man with no respect for authority and law, and with no respect for the property rights of others, is a liability to industry. Such people may claim that such records as a credit bureau would keep infringe on their civil rights. They would like to cover their tracks, and have the advantage given to those of good behavior.

Some are better than they appear to be. We should not cultivate that which would put us at great disadvantage before the best citizens. It is not expedient to appear to be rebels. America has seen television pictures of the long haired men who lead in the burning, looting mobs, and who make speeches advocating the destruction of government and property. Such anarchists are given free time on news programs to harangue business and government officials.

The Bible is not a book of styles, and does not claim to be. Many of the fads of style that come and go are not wrong in themselves. Some may be inexpedient at some certain time or place, and some do violate certain restrictions of the Bible. What did the Spirit guided apostle mean when he asked: "Doth not nature itself teach you, that, if a man have long hair it is a shame unto him?" (I Cor. 11:14). There is not one hint in the Bible that Jesus had long hair. The paintings of the last few centuries leave the wrong impression. None knows how He looked. There are no pictures of Him.

The young man who has violated the rules of acceptable etiquette in his dress may by so doing indicate his rebellious disposition, even though there may be no certain sinful item in his attire. The long hair may be sinful in itself (I Cor. 11:14). The young man who applies for work may not realize how great his disadvantage if he looks like one who has violated the will of his parents, and indicated his disgust for his neighbors, by his effeminate hairdo, beads, and such like. If one looks like those who would desire to bum the business, the man in the personnel office may wisely pass him by while searching for more employees. There are tens of thousands of Americans living today who have taken part in the lawless destruction of the property of their fellow Americans. How could industry use these as profitable employees? They are enemies rather than friends of industry. Surely we should all be able to understand if the employer tries to avoid getting enemies on the inside to hinder by their selfish, rebellious, and resentful attitudes'. Some are just not employable.

## THE NEWS LETTER REPORTS

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

### A SEARCH FOR FAITHFUL BLACK PREACHERS

While there is racial tension in the whole world resulting in at least a part of the unprecedented violence and crime sweeping the world, and the world is looking for solutions, we may have done little to really implement the only real solution there is. The gospel of Christ is not only the power of God unto salvation, it is the foundation of peace and good will among men. But the seed must be planted and watered as Paul recognized in I Cor. 3:6. If the seed is still in the barn it cannot accomplish the bringing forth of the fruit.

Bro. James Ashurst, faithful preacher for the Acipco church in Birmingham, an humble devout black Christian, has discussed this with me at length and feels so very deeply the great need for more faithful workers among his own people. But we have not been able to locate very many. Most of the negro churches have gone away after the ways of the world, or have become involved with the racial civil rights movements, or have little sound teaching that will enable them to become sound growing congregations.

We have looked to the great needs in foreign countries and have sent to their help; we have seen the unreached area of America among whites and responded with supported preachers, but we have perhaps overlooked to a great degree in the last 25 years at least the great need to teach and train workers among the black neighbors. Bro. Ashurst and myself would like to know of faithful preachers and congregations among the blacks so that some communication lines may be opened among themselves that could help strengthen them. If you have any information please write to either of us. James Ashurst  
3009 17th St. N.  
Birmingham, Ala. 35207

Frank L. Smith  
517 Roebuck Dr.  
Birmingham, Ala. 35215

### Good News for Churches!

Until now, only a few "Theophilus" strips, and none of the "Our Religious World" panels, have been available. But now you can have all of both! — every strip and panel that was produced prior to January 1973 (125 illustrations). These cover a wide range of subjects and are indexed for easy selection. This complete package includes written permission for you to use this copyrighted material in your church bulletins, teaching papers, or local newspapers. Ideas for other uses are also included. All of this for only \$9.95. Order now from Bob West Publications, 6121 Hudson Street, Orlando, Fla. 32808.

### PREACHER WANTED

The church of Christ meeting on Court Street in Greensburg, Kentucky is seeking a gospel preacher to work full time with them in the Cause of Christ. We prefer a man of about middle age, who is sound in the faith, and will preach the truth in love in all its purity and simplicity and without respect of persons. We are interested in converting the lost to Christ and strengthening those who remain. We want a man who will work with us and build with us on Christ, the only Foundation. If interested please write or call collect: D. B. Coakley, 123 Public Square, Greensburg, Ky. 42743; Phone: 1 (502) 932-4857 or 932-4488.

**Otis Jordan** —P. O. Box 414, Perry, Florida — I would like to report the progress of the Spring Warrior church in Perry, where I preach. Since last March we have had 18 baptisms and 17 restorations. We rejoice over this and thank God for blessing our labors. Our attendance is better all around than any place I have ever seen. We are to have brother Jim Ward of Akron, Ohio to speak in a meeting April 23 through 29. We look forward to this. Our prayers are with you in continued success of your work.

**Herb Braswell**, Box 135, Waco, Georgia 30182 — A call for help has come from a church in Richlands, Virginia. They have not called for churches to send money, but have called for someone to come over and help them. I am answering the call. Will someone or some congregation have fellowship with me there in the work of preaching the gospel? The church there doesn't have the ability to fully support a man, but think it wise to have a man work the area full time. I have agreed to move there and work with my hands (I'm a bricklayer) until I can raise the needed support. Brethren, can you help, will you help? Brethren, if there are any Christians or congregations that are interested in having fellowship with me in this work, please let me hear from you. For more information you could write bro. Billy E. Sword, Box 190, Richlands, Virginia 24641, or you could write Herb Braswell, Box 190, Richlands, Virginia.

**NEEDING A PREACHER?** Frank Ingram is available. After five wonderful years in St. Petersburg, Florida, I am now available for work elsewhere. You may call me at 345-8024 or write me and/or the elders at 3737 14th Avenue, North, St. Petersburg, Florida 33713.

**CORRECTION**

**Thomas G. O'Neal**

In the March issue of this paper in my article "Only 'Sing' Is Taught" there should have been **nine** verses listed under "Sing" instead of eight, the ninth being:

(9) "Is any among you afflicted? let him pray. Is any merry? let him sing psalms" (James 5:13).

Also, in the last line of the article the scripture cited should have been (II John 9-11) and not (II John 9:11).

**"SPREAD OUT"**

**Philip A. Morr**

The demands of the work with the church in Australia has caused me to think about a preacher's duties and just what is expected of him. Plus the question, what does the preacher expect to accomplish at a given locality in a given amount of time? Due to the circumstances in a foreign work, one looks upon it as temporary in nature because he will eventually return to his homeland. The work must stand or fall upon the teaching that has been accomplished and the impact that the gospel has made upon the local members. Therefore, we tend to work feverishly to see teachers develop so that the work will continue with or without a full-time preacher.

What about congregations in the United States? Do we lose sight of the need to develop saints so that they will stand with or without a full time preacher? This question came to my mind during my recent return visit to the U.S.A. In my judgment, some congregations are relying too heavily on their full time man. Some groups have elders and other qualified teachers who are not being used and younger members who are not utilized simply because there are not enough services to demand the use of all the men. Good Bible teachers are sitting through the service while the full time man preaches on most occasions. I am not against full time preachers of the gospel, nor am I against using the preacher to his fullest, but what about all the other Christian men who are not being used because of a lack of opportunity. When will they grow? When will they be used?

I believe that my own experience can serve as an example. Shortly after I was converted to the Truth, I moved to a congregation which had four elders, a full time preacher, and about 300 in attendance. During the time that followed, I was not being used in any position that would induce growth, and consequently when I moved to another state, due to my secular work, I had not grown spiritually in two years. Shortly after we arrived at the new location, we were faced with a dilemma. We could not find a full-time man to move to our locality. After sending many letters which brought no relief, it fell on my shoulders to study, teach what I learned, and then study some more. After several years of such conditions, the congregation was in a position to support me full time, and I terminated my employment

as an aircraft mechanic. I might add that during this time several good men were willing to spend time with me and give me the needed assistance to seriously study the Bible. I still ponder the question, what would I be doing today, if I had not been placed in such a position? Many Christians are never faced with this responsibility, and we might consider just how many potentials have never developed because there was no apparent need nor opportunity to grow.

The thought occurs to me that a congregation might encourage its full time man to preach for surrounding congregations who are in need of assistance on occasions. This would accomplish several things. It would allow other men to gain much needed experience in teaching and help them to mature as Christians. In addition, this would deter the congregation from developing the "pastor" or "one man ministry" concept of the preacher. Also it will provide the teaching needed by other congregations.

You might not have this need in your immediate area, so you might support your preacher in another state, or country and continue your local work without a full time man. After all, a full time man with a local work is not a necessity. Please bear in mind that I am speaking of a congregation with qualified elders and other men who are experienced in teaching. How about sharing this man with impoverished Christians in other areas of the world, who are thirsting for knowledge. If we were to spread out the men who have a good knowledge of the scriptures and are qualified teachers of the gospel, I believe that we could greatly reduce the "preacher shortage." Look how many areas in the world are without teachers of the gospel, and then look at the number of situations where there are more men who can teach in just one congregation than there are in whole countries. Is this right?

Why not share your man with other Christians who are in need of assistance and at the same time strengthen your own congregation? Are you in a position to carry on your local work without a full time man? Men are needed in Australia RIGHT NOW! You might continue to support your preacher and send him to Australia or to some other place in the world that is crying for help. The Macedonian call rings loud.

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