

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.



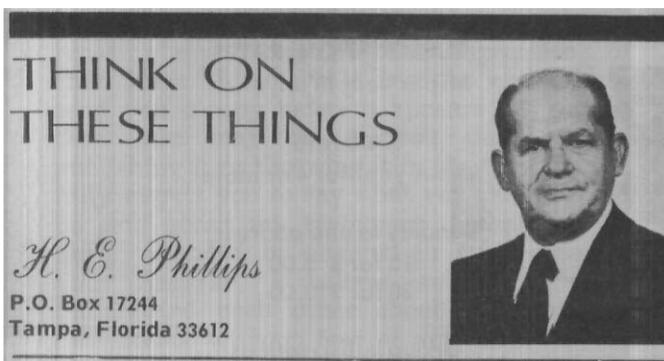
"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XIX

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JUDGE RIGHTEOUS JUDGMENT

There are areas where God has allowed man to use his own judgment in the course of life. But always in these areas the judgment is a choice between things that are permitted by the word of God, and never include things that are sinful in any way. When judgment is made law and binding upon others as the law of God, it becomes sinful. The requirement to be circumcised after the manner of Moses to be saved (Acts 15:1) was false doctrine rejected by the apostles, elders and brethren (vs. 23, 24). If one is circumcised in obedience to the law, "Christ shall profit you nothing" (Gal. 5:2). However, circumcision in and of itself is not wrong (Gal. 5:6).

We know that God does not permit us to judge one another as to our eternal destiny. "Judge not, that ye be not judged" (Matt. 7:1). However, judgment is essential in distinguishing between false teachers and teachers of truth (Matt. 7:15, 16, 20). This requires the right standard, the New Testament, and implies some knowledge of the words and conduct of those we judge in a righteous way.

Jesus said: "Judge not according to the appearance, but judge righteous judgment" (John 7:24). I make no profession to judge the hearts and motives of anyone. This does not mean that the teaching of one cannot be examined in the light of truth, and the logical and scriptural deductions drawn. Let no one say that the content of this article is an attempt to judge the heart and motive of anyone. Such a charge would be an attempt to judge my heart and motive.

I am not averse to speaking my convictions clearly and distinctly on any Bible subject. I have no qualms about directing my remarks toward any man or group of men I believe to be in error on any Bible subject. But in none of this do I allow myself to hold malice or ill-will toward any person, regardless of his response to my statements. I am not conscious of being intimidated or irascible by any statement of indictment by one whose objective is to prove a point or win an argument. I will gladly oblige any demand to reply to a specific charge when the demand is made by the one who makes the charge. My first desire is to please God and do His will both in heart and manner of life.

In the July issue of *The Gospel Guardian* brother James W. Adams takes a couple of sword swipes at brother Connie W. Adams, Editor of *Searching The Scriptures*, and me, with a promise of a single review of both my article and the editorial of Connie Adams which appeared in the June, 1978 issue of *Searching The Scriptures*. He said, "When this is done, as far as I am concerned, the matter is closed." To finalize this statement he stated in his editorial of August, 1978 with: "This is it, and, as promised, all I intend to say about the matter" (p. 301).

Brother Adams has the legal, moral and scriptural right to close his discussion of any issue at any time, but I am not bound by any decision he may make for himself. I reserve the right to speak out on this or any other subject as often and as long as I judge necessary and profitable.

Brother James Adams assures us that in his 45 years of preaching he has held the same position and does not intend to change his course, "regardless of the opinions and pompous pronouncements of hotheaded zealots to the contrary, whether they be young or old, known or unknown." (G. G., July, 1978, p. 268). I am not distressed by his rather strong statements because I predicted in my previous article that brother Adams would be "over-zealous" in his reaction.

This article does not attempt to review brother James Adams' editorials in July and August issues of *The Gospel Guardian*. What I have written on the subject remains true and sufficient so far as I am concerned. I respond to some things in the above

editorials only to clarify some statements and to correct some errors. I write this article in love for the truth and with love for brother James Adams. I pray that only good will come from what I say here.

Brother Adams portrays a very sensitive and irritable reaction toward any criticism of his views expressed in his editorials, and carelessly jumps to false conclusions from what is said. I pray that he will maintain the self-control, as well as the love and respect for brethren, to discuss this issue in a profitable way. The end result that we all desire is TRUTH first, and then peace and harmony among brethren.

In the July and August editorials brother Adams is unusually reckless in handling some facts to which he has access. His unwarranted conclusions are the result of his "over-zealous" and sensitive response to what he feels is a personal attack rather than the reply to his position on a scriptural matter we believe to be wrong. I do not believe he intends to misrepresent anything.

I have no problem deciding whether or not to engage in a public, oral debate on any issue involving the immoral stigma such as adultery. And I am far less concerned about brotherhood fellowship, where adultery and fornication in unscriptural marriages are winked at in order to secure and maintain that fellowship, than I am in publicly debating, under right circumstances, the truth and error of divorce and remarriage as it is preached and practiced by so many today.

In the July editorial brother Adams observed that he had received 5 letters in which men from both sides of the controversy had taken violent exceptions to his remarks, but that the favorable letters and comments far outweighed the unfavorable in a ratio of about 50 to 1. That means that he has received 250 favorable letters and remarks to the "Editor's Note" in the April 1, 1978 issue of *Gospel Guardian*.

Such statistics prove nothing, either right or wrong, good or poor judgment. I see no reason for their use. However, if there is some value I do not see in using the favorable as opposed to the unfavorable letters and remarks to one's position on an issue, Connie Adams and I have received only ONE unfavorable letter and it was by no means violent. Between us we have received 200 letters, phone calls and remarks that were very favorable to our articles, in this controversy. So we have a ratio of 200 to 1 favoring our position, but I do not know what that proves about truth vs error on the divorce-remarriage issue, unless the issue is to be decided by popular vote rather than scripture.

Brother James Adams misunderstood my reason for sending him a copy of the article prepared for *Searching The Scriptures*, which was a reply to his "Editor's Note" in the April 1 issue of *The Gospel Guardian*. He says, "He did so with the view to my publishing it in *The Gospel Guardian*," He stated that if I had sent the article to *The Gospel Guardian* ONLY he would have published it. Then he observes, "His sending the article to me for publication when

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he had already submitted it for publication to another journal is no more than a transparent political stratagem unless I am granted equal space to reply therein. In addition to this, it is an insult to my intelligence and a breach of ethical conduct that could only be characterized of a dyed-in-the-wool partisan." (G. G., July, 1978, pp. 269, 270).

I shall not dignify these arbitrary rules of ethical conduct and unfounded charges with a reply. I shall instead reprint my letter to brother James Adams which accompanied the copy of my article to which he refers. It will reveal the reason for sending a copy of the article to brother Adams.

June 3, 1978

Mr. James W. Adams
The Gospel Guardian
P.O. Box 1586 Lufkin,
Texas 75901

Dear brother Adams:

My intentions have been the best but my ability runs far behind. I fully intended to write you soon after returning to Tampa, but accumulated work and preparation for three meetings in June have kept me very busy.

I certainly enjoyed the time we spent together between Houston and Beaumont last month. Our conversation was profitable to me even though our views and attitudes toward handling the divorce-remarriage problem are as far apart as I suspected from your Editor's Note in the *Gospel Guardian* following the announcement of the debate in Virginia. I told you I would send you a copy of the article for *Searching The Scriptures* expressing my convictions and impressions of that Note. I believe it is right and fair to send you a copy before it appears in print so that you may do as you desire about publishing it or throwing it in the trash can. I fully expect you to say what you think should be said about my statement. I shall not be hurt, offended or angered in any sense by your remarks. I believe we both clearly understand each other about speaking our convictions without fear of any man, but in respect as gentlemen and brethren.

I love you much and respect you highly for your work's sake. I do not agree with a number of statements from your pen in recent months, but this is not to say that I have not appreciated your work through the years. I pray that you may enjoy good health and prosperity. May He bless you in every good work in His kingdom.

Brotherly,
/S/ H. E. Phillips

Contrary to brother Adams' concept of fairness and ethical conduct, I believe I had every right to prepare this article for the paper which I started with brother James P. Miller and for which I have been writing for years, and which has a far greater circulation than *The Gospel Guardian*. I do not believe I have any moral, scriptural or ethical obligation to reply to brother Adams' editorials in his paper only.

A classic illustration of brother James Adams speaking without adequate information is his reference to brother Connie Adams' editorial in the June, 1978 issue of *Searching The Scriptures*; "Evidently feeling that Phillips' three-page article in *Searching The Scriptures* was inadequate, came militantly to Phillips' defense in another two-page article." (G. G., August, p. 301).

Now the facts are these: I did not know what Connie Adams had said in his editorial when I wrote my article, and he did not know what I had written,

since my article was mailed to him AFTER he had already written his editorial. Brother James Adams was in error when he charges that Connie Adams "militantly came to Phillips' defense in another two-page article." How he arrived at his conclusion, I do not know.

Brother Adams inquires, "Must I forfeit the goodwill and fellowship of Phillips and Adams because I do not happen to agree with them relative to this matter?" (Q. G., August, p. 301). This is not the question. I think brother Adams is so sensitive about this matter that he cannot separate the issue from the person. It is the divorce-remarriage issue that is dangerous, in which I believe him to be in error in trying to keep it quiet, while ignoring the dangerous situation as it is developing among brethren. It is not the person to which I am addressing myself, but the issue to which he is devoted.

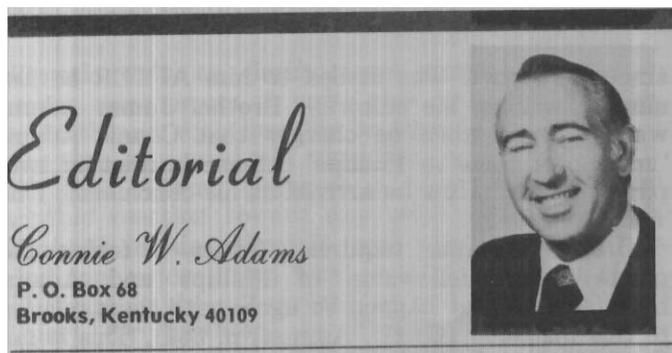
Brother Adams thinks there are two terms that "rankle" H. E. Phillips and Connie Adams and to cause their "hackles" to "rise in righteous indignation." He identifies the two words as "over-zealous" and "opinion." No one who has written on the divorce-remarriage issue has been more opinionated and over-zealous than brother James W. Adams. His over-reaction and vivid imagination have caused him to draw false conclusions from what we have written, and to make rather strong inaccurate charges that we have personally insulted his intelligence, and other unethical conduct on our part.

Brother Adams says, "Phillips says that he 'doesn't debate about specific cases.' It is neither consistent nor honest to preach a theory one is not willing to apply to specific situations, so why doesn't Phillips do this?" (G. G., Aug., p. 303).

Now brother Adams, have you forgotten your own position on discussing a situation on the divorce-remarriage question? The closing sentence in the January 15, 1978 editorial of *The Gospel Guardian* (page 29) takes the same position that I had on debating specific situations. You wrote, "I do not permit open discussion of the solution of either hypothetical or real situations." Now if I am "neither consistent nor honest to preach a theory one is not willing to apply to specific situations," why are not you "neither consistent nor honest to preach" your theory when you will not even allow others in your classes to discuss specific situations?

In conclusion let me point out that while charging Connie Adams and me with pressing through public debate the divorce-remarriage issue to a breach of fellowship, he says, "My criticism of the debates was in the interest of brotherhood peace and unity." (G. G., July, 1978, p. 270). Does he propose "peace and unity" by a silent compromise? I do not believe he wants this route, but all he has written has this ring.

Brother Adams closes his editorial in the August issue with these words: "And I reiterate, this closes the discussion of this matter as far as I am concerned." So be it! But, brother Adams, your silence on this or any other issue will not make the evil and danger go away.



EDITORIAL STEW

December is the month we have chosen to sort of catch up on a number of assorted items which do not require a great amount of space singly, yet which we think should be said. Our readers have given us a favorable reception to this annual mixture. We deliberately chose the word "stew" because it is understood by all. We leave the choice of other terms for such a column to those of more elegant taste and refinement.

The Spoken Word

Our good friend, Bob McElwain, assisted by Tom O'Neal and some others, has started a business which should be of great interest to many brethren, especially preachers and teachers. They are gathering sermons and special series of lectures, debates and other such materials to make available on tape at a reasonable price. The use of such tapes has proved to be of great help. Suppose you are to teach a class on the book of Revelation, and some able student of the word already has his full class study on it preserved on tape. Would it not be helpful to you to use this material in your own study? We often set a tape recorder in the front seat of the car on long trips and listen to the New Testament on tape, or some series of sermons, or perhaps a debate. It is our understanding that they have over 300 different tapes of lessons delivered by Roy E. Cogdill. Several debates are available, including my own with Clifton Inman last spring. They have a series of mine on Titus, 1 Peter and 1 Thessalonians. A list of available tapes and prices may be obtained from: The Spoken Word, P.O. Box 127, Greenville, Indiana 47124. They have excellent equipment to produce the best quality tapes.

A. W. Dicus

We lament the passing of A. W. Dicus on September 2. He passed away at the age of 90 and after months of declining health. He will long be remembered for two hymns now being widely used by brethren everywhere: "Lord, I Believe" and "Our God, He Is Alive." His interests were wide. He taught physics at Tennessee Tech University and was head of the department. He did much research in nuclear physics. He was an inventor and was credited with inventing the automobile turn signal. For several years he was Dean of Florida College, taught physics and Bible. As a student there during that time, I well remember some of his assembly talks on the universe and its evidence of God. The content

of some of those talks is well summarized in "Our God, He Is Alive." He was a remarkable man, led a most interesting life and indeed left foot-prints on the sands of time. Though his other interests and accomplishments may not be as long or as well remembered, every time saints assemble and blend their voices in one of his great hymns, it may be said of A. W. Dicus that "he being dead, yet speaketh." We extend our sympathy and best wishes to his widow, Flora and their three sons.

Closing Out a Busy Year

By the time you receive this paper, God willing, we shall have completed a year which included 20 gospel meetings and one debate. We were forced to cancel some meeting appointments under Doctors advice. These meetings took us to ten states. We have worked with churches small, medium and fairly large in these efforts. We have seen some brethren discouraged and not working as hard as they could and should, some battling to overcome some crisis in the local work, some who are doing moderately well, and a few churches which are exceptionally active in the Lord's work. The number of congregations in this country and abroad is growing. More and more congregations are reaching the place where they are out of debt on their buildings and are now able to turn their attention to greater evangelistic efforts. There are faithful saints at work of whom many have never heard, but they are right there, on the job and the Lord knows their labors.

Again, we had a successful winter at Expressway with the classes we plan during December, January and February. By the time you hold this paper in your hand, we should be well into another round of such classes. Our work with Steve Wolfgang, the elders at Expressway and the congregation is most pleasant. We have had a good year with interest, attendance and contributions on the rise. 273 were present at one service this fall when Grover Stevens was here in a meeting. We exceeded our budget needs for the year and were able to do some extra work.

In addition to meetings, a debate, classes, while contending with some health problems, we have done our best to keep the paper on schedule. We thank those men who give so freely of themselves to provide the material which goes into this paper. We increased the size of the paper to 24 pages with the June issue. Our August special on "The Church-Issues Old and New" was well received and required two additional printings. We are still receiving orders for it and since the last printing will be able to fill additional orders for awhile. We have already learned of some who say this issue helped them to learn the truth on these matters, including some preachers.

The year saw an increase in our circulation. As we enter 1979 (our twentieth year) we will begin in earnest a drive for 10,000 subscribers by the end of that year. We expect to make it, just in case some may think we are just dreaming.

This has been an embattled year for us in some ways. We have been under attack from the editor's and writers of other papers. We do not expect to please all of our readers and strive to do what we think is right and in the best interest of the cause of

Christ. We do not claim perfection in judgment. But we do accept responsibility for what we say. And we do try to say it responsibly.

An Arkansas "Amen"

As I got the story, Eugene Britnell was in a meeting once in Conway (where the writer preached in a meeting in October) when he told the brethren that although the hour was up, he was not finished and really wanted to go on and cover the material he had prepared. One brother spoke up and told him to go ahead, that they wanted to hear what he had to say. Eugene commented "That's like saying 'Sic em' to a bulldog." Ever since then, there is one elderly brother who sits back several rows from the front. When he thinks you are getting after something which needs saying, he leans forward and mutters, "Sic em preacher." I'll tell you brethren, I very clearly caught those words once during the recent meeting and nearly preached myself to death! The only one thing which bothers me about the story on Eugene is that I can't imagine his stopping to even inquire about the matter of time!

Things To Come

In 1979 we have plans for material which we believe will be of great interest to all our readers. In addition to those writers who have stayed with us for so long, we have some "extras" you won't want to miss. Mark Lloyd, M.D., whom we have dubbed "Mark, the beloved physician" will write a column dealing with Bible diseases and principles of divine truth which have to do with the Christian and his health. We especially urge all preachers to read what he has to say. We are losing too many good men too early. Grover Stevens, than whom there is no abler preacher, has prepared an extended series on Catholicism which is certainly timely now that the world has been exposed twice in the past few months to all the publicity the Roman Catholic Church receives every time it selects a new pope. Rodney Miller of Orlando, Florida will write a column entitled "My Servants the Prophets" dealing with the prophetic books of the Bible. He has done extensive study in this area and is well equipped to handle this column. It will be good to have the name Miller in the paper again with regularity.

Price Increase in January

We hate to do it, but have no choice but to raise the single subscription price to \$7 effective January 1st. In the past year we added four pages to the paper while trying to absorb an increase in printing costs and a sharp increase in postal rates. Not only did the increase in second class postage have a damaging effect on us, but the fact that a first class stamp went to 15 c also hit us hard since all of our billings is done by first class mail. We note that other papers are faced with the same problem and some have already announced an increase. Our new club rate will be \$6 per year in clubs of four or more sent together. The new rate for group subscriptions will be 12 for \$5 a month. As before, we will continue to honor our automatic renewal agreement. The new rates will apply only to new subscriptions. If

you want to subscribe at the old rate, or send a list of subs to friends or relatives, you need to get your order in by the end of this month.

Good Folks To Do Business With

We continue to enjoy a most pleasant working relationship with *Religious Supply Center* in Louisville. Though the paper and the book store are two entirely separate businesses, neither of us really mind being connected in the minds of readers. What does cause problems for us is for someone to write one check to cover a subscription and also the price of some item from the book store. So, we will say it one more time. Please address all mail for *Searching The Scriptures* to P.O. Box 68, Brooks, KY 40109. Address all mail for the bookstore to: RELIGIOUS SUPPLY CENTER, P.O. Box 13164, Louisville, KY 40213. Their new building is just next to the Post Office. Service is excellent. Sometime when you are passing through Louisville, stop in and browse in their spacious display area in their new building at 4002 Preston Highway. That is just one block east of I-65 and two blocks north of I-264 (Watterson Expressway). Whether you deal with Marie, Mary Catherine, Phyllis or David, you will be treated with courtesy in a friendly, relaxed manner. They are well equipped and stocked to fill your needs in literature, tracts, communion ware, maps, Bibles, and religious books in general. As long as we have a contract with this company for the amount of advertising space per month which they purchase, we will not sell space to other bookstores. We appreciate their business, they appreciate your business, and both of us appreciate the readers of this paper.

Behind the Scenes at Home

Were it not for the help of my good wife in handling, billing, the mailing list, and filling extra orders for bundles or books we have published, it would be impossible for me to carry on the work of this paper while maintaining the schedule of preaching which I do. For 28 years she has stood beside me to help me in whatever efforts involved our lives in the work of the Lord. Without Bobbie's help, you would not be reading this paper right now.

To Our Readers

We thank you for staying with us. Some have been regular subscribers from the time the paper began in 1960. Others joined us later but have stayed with us. Some of you receive the paper because some friend paid for you and thought you would benefit from reading it. A few friends have paid for lists of subscriptions for a number of years. We thank you. We also hope you will stay with us. If you think the material in this paper is of help to you in searching the scriptures, then show your copy to friends or relatives and just come right out and ask them why they don't subscribe. When you want to send a gift that will last all year, think about us. Many who began receiving the paper as a gift now subscribe on their own. Our wish for every reader is summed up in these words, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2).

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THE GRACE—FELLOWSHIP ISSUE — NO. 6 IMPUTED RIGHTEOUSNESS

In Rom. 4:8-12 Paul teaches that righteousness was imputed ("reckoned"—ASV) to Abraham on the grounds of his faith without circumcision. He then affirms that righteousness is imputed to us on the same basis (Cf. vs. 22-25). The Bible, therefore, teaches imputed righteousness. Unfortunately, however, some do not understand the difference between the truth on this subject and the erroneous views of Calvinism. The Bible teaches foreordination and predestination, but not according to the Calvinistic concept. So it is with this subject — Imputed Righteousness is taught in the Scriptures, but not according to Calvinism.

The New Unity Movement (NUM) teaches the Calvinistic view—with some modification. Calvinism affirms that the personal righteousness of Christ is attributed to the saint (unconditionally) so that God no longer sees his sins, but only the righteousness of His Son instead. Hence, the doctrine of the impossibility of apostasy. The NUM teaches a limited coverage of imputed righteousness by affirming that the personal righteousness of Christ is attributed to the saint (unconditionally, except for a heart of faith which is arbitrarily defined) so as to cover sins of ignorance and weaknesses of the flesh. On this basis the NUM seeks to extend fellowship to sincere brethren in error.

THE WORD "IMPUTE"

A careful study of the meaning of the word "impute" and the different senses in which the word may be used pin points the real issue. Webster defines "impute" to mean: "1. To set to the account of; to ascribe. . . ; to charge. . . ; to credit. . . 2. To reckon, consider; regard. . . . 4. To attribute or ascribe vicariously." Obviously, the translators of the ASV understood the word translated "impute" in our text to be used according to Webster's 2nd definition and so translated it. Obviously, Calvinists understand the word "impute" in our text to be used according to Webster's 4th definition. The word "vicariously" makes the difference between the two definitions and the two opposing views. The word "vicarious" involves the idea of a substitute or that which is done on behalf of another. The death of Jesus was vicarious. The shedding of our blood would not suffice as an atonement, so He shed His blood for us —on our behalf, or as a substitute for us. While the Scriptures teach that Jesus died vicariously for

us, they do not teach (as we shall see) that His perfect life is attributed to us vicariously. The following statement clearly sets forth the two contrasting views:

"Imputation, in the O.T. chashab, in the N.T. logizomai is employed in the Scriptures to designate any action, word, or thing, as accounted or reckoned to a person; and in all these it is unquestionably used with reference to one's own doings, word, or actions, and not with reference to those of a second person. . . The word imputation is, however, used for a certain theological theory, which teaches that (1) the sin of Adam is so attributed to man as to be considered, in the divine counsels, as his own, and to render him guilty of it. (2) that, in the Christian plan of salvation, the righteousness of Christ is so attributed to man as to be considered his own, and that he is therefore justified by it" (McClintock and Strong, *Cyclopedia Of Biblical, Theological, and Ecclesiastical Literature*, Vol. IV, p. 524).

The forepart of the above statement expresses Truth and precludes the Calvinistic view. The "theological theory" clearly sets forth the concept of Calvinism. However, it should be noted that the NUM (with perhaps few exceptions) has not yet accepted the idea of the imputation of Adam's sin to man, although it has accepted the idea of the imputation of Christ's righteousness to man. Here is an inconsistency of the NUM.

THREE POPULAR VIEWS

CATHOLICISM affirms that by means of the sacraments supernatural grace is infused into the soul whereby one is enabled to perform meritorious works by which the soul is saved (Gibbons, **Faith Of Our Fathers**, John Murphy Co., pp. 265-266). Thus, Catholicism teaches an **Infused Meritorious Righteousness**, imputed to man upon the basis of supernatural grace and works of merit.

CALVINISM affirms an **Unconditional Vicarious Righteousness**, imputed to man upon the basis of faith only, which faith is itself a gift of the Spirit. Such righteousness is not one's own, but rather that of another—even the perfect righteousness of Christ. John Calvin said, "For we are said to be justified through faith, not in the sense, however, that we receive within us any righteousness, but because the righteousness of Christ is credited to us, entirely as if it were really ours, while our iniquity is not charged to us. . ." (John Calvin, **Instruction In Faith**, pp. 40, 41). Again we read from **Calvin's Institutes**:

"I reply that 'accepting grace,' as they call it, is nothing else than his free goodness, with which the Father embraces us in Christ when he clothes us with the innocence of Christ and accept it as ours that by the benefits of it he may hold us as holy, pure, and innocent. For Christ's righteousness, which as it alone is perfect alone can bear the sight of God, must appear in court on our behalf, and stand surety in judgment. Furnished with this righteousness, we obtain continual forgiveness of sins in faith. Covered with this purity, the sordidness and uncleanness of

our imperfection are not ascribed to us but are hidden as if buried that they may not come into God's judgment, until the hour arrives when, the old man slain and clearly destroyed in us, the divine goodness will receive us into blessed peace with the new Adam" (John Calvin, *Institutes Of The Christian Religion*, Book III, Chapter, XIV, No. 12).

TRUTH affirms that righteousness or justification (without guilt) is imputed (reckoned) unto us as a gift (hence, our own) upon the basis of an obedient faith. This is a **Conditional Nonvicarious Righteousness**, imputed to man upon the basis of works of faith—not works of merit (See article No. 5, Oct. 1978 Issue). The Bible teaches the imputation of righteousness to Abraham and to us upon the same basis, namely, an obedient faith (Rom. 4:3-12, 20-25; 5:1; Jas. 2:19-24). It is worthy of note just here that the NASV and the NIV are in error in their translation of Rom. 4:3, 9. Abraham's faith was counted (imputed) unto him for (eis, unto, in order to) righteousness. Furthermore, this righteousness is forgiveness or justification bestowed upon us as a gift (Rom. 3:19-27; 5:15-18; Rom. 6:23; Also see this righteousness clearly identified in article No. 4, Sept., 1978 Issue.)

NUM'S CALVINISTIC VIEW

That the NUM teaches the Calvinistic view of imputed righteousness is evident from the following:

"The grounds for our righteousness is the righteousness of Jesus Himself bestowed on us through our faith in him, which puts us IN HIM, i.e., his righteous body. This is God's righteousness IMPUTED to all those belonging to the spiritual body of Christ, the church. His righteousness is our righteousness. We become HIS perfection when we are baptized into his body" (R. L. Kilpatrick, *The Ensign Fair*, Vol. IV, No. 4).

"Those who will be saved in the last day, therefore, will not be separate from sinners and higher than the heavens, but will be themselves sinners snatched from the fire. Their salvation will be freely given because of a life of perfect obedience—not theirs, but the Lord's, who IS their righteousness. God's holy law will be satisfied, because of the perfect DOING and perfect DYING of the Lord Jesus Christ, who became man to do for man what man has never done for himself—to do the will of God perfectly in a human body" (Edward Fudge, *A Journey Toward Jesus*, p. 7).

"We have opposed sectarianism and eschewed both the extremes of Pharisaical legalism and modernistic liberalism. We have discouraged a judgmental spirit and encouraged a humble dependence on the righteousness of Christ, rather than self-righteousness" (M. Norvel Young, *20th Century Christian*, Vol. 38. No. 6).

The latter statement is from Brother Young's resignation article after serving as editor of that publication for thirty years. His resignation as editor, as Chancellor of Pepperdine University, and from other positions of honor followed in the wake of his tragic automobile accident that resulted in the death

of two women and his being arrested and charged with manslaughter and driving while intoxicated. While the deepest of sympathy to him and his will not change this tragedy, we can behold and learn something of the consequences of this Calvinistic view of imputed righteousness. I can understand his avoiding the "judgmental spirit" (determining truth on differences among brethren), since he believed that the righteousness of Christ covered sincere brethren in error. I personally believe that his problem of alcoholism would never have begun in the first place but for the fact that in time he came to believe that the righteousness of Christ would cover his sins of weaknesses of the flesh. The consequences of this doctrine parallel those of the impossibility of apostasy.

"Proof Texts" Examined

Examination of every passage in which the Greek "logizomai" has the meaning of imputation shows that not one—no not one—supports the view of Christ's personal righteousness being credited to another. Every appeal to the Scriptures by the NUM in an effort to support such view involves a perversion and misuse of the passage.

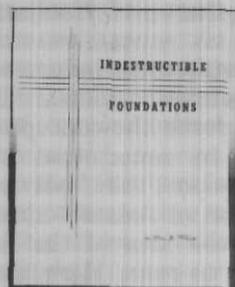
Consider the following: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). If this verse teaches that Christ was "made righteousness unto us" in the sense that His righteousness is transferred to us, then the same is true of the other things mentioned. And if so, the "wisdom" some of us evidence today is certainly a reflection on our Lord! This verse teaches that apart from Christ there can be no "wisdom, and righteousness, and sanctification, and redemption." The "Wisdom" is that which man needs in directing his steps (Jer. 10:23; 1 cor. 1:21).

Again consider, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). While the perfect life of Christ was necessary in order for Him to be a "propitiation for our sins," there is nothing in this verse nor elsewhere that says His perfect life is transferred to our account. The context demands that "life" by which we are saved refer not to His life before death, but to His life after death—even His resurrection. Go back to Rom. 4:25: "Who was delivered (killed—MEP) for our offenses, and raised again for our justification." Read Rom. 5:1-10 and observe the contrast between His death and His resurrection. We are saved by His death and we are saved by His resurrected life—without which we would have no "hope" by which we are saved (Rom. 8:24; 1 Per. 1:3-5). Furthermore, we would not have Him who "ever lives to make intercession for (us) them" (Heb. 7:25) nor a multiplicity of other spiritual blessings necessary to the saving of our souls. His death and His resurrected life is the theme of the context. Limited space now precludes an examination of other verses appealed to by the NUM. However, all efforts fail of their objective.

The Bible teaches that righteousness is a gift not on the basis of meritorious works, for then it would be of debt and not of grace (Rom. 4:4), but on the basis of an obedient faith (Rom. 4:3; Jas. 2:19-24). Sin is imputed when and because man sins (1 Jno. 3:4; Rom. 4:8). Righteousness is imputed when and because man "submits" to or "doeth" righteousness (Rom. 10:1-4; 1 Jno. 3:7). That this does not demand perfection of us, and that provisions have been made for our inabilities as human beings will be the subject of our study next time—Sins Of Ignorance.

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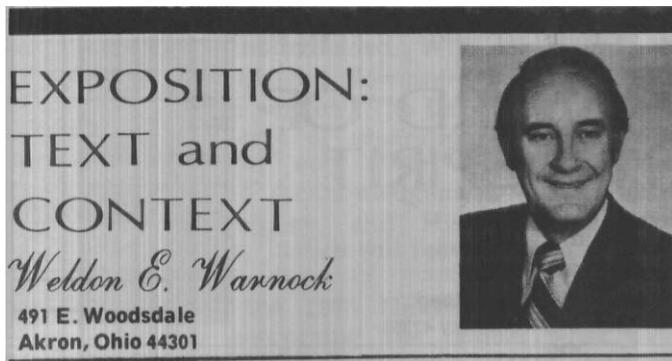
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PERSONAL OFFENSES AND PUBLIC CENSURE

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17).

The preceding verses state how the offended is to deal with the offender in private trespasses. The passage is not giving a procedure in handling public sins.

Public Sins

Public sins are to be dealt with publicly. The Bible teaches, "Them that sin rebuke before all, that others also may fear" (1 Tim. 5:20). This verse has reference to elders who sin, but the application would be to any brother. When Peter acted the hypocrite, Paul reproved him before all (Gal. 2:11-14). Peter's sin was committed in the open, and Paul took care of the matter, openly.

Paul specified the sin of fornication in addressing the Corinthians and told them to put away that man from among themselves when they were gathered together (1 Cor. 5:1, 4, 5). The matter was dealt with publicly.

Sometimes a preacher will write something for public consumption that is contrary to sound doctrine, and when another preacher responds to the erroneous teaching, some brethren become upset because the response to the false doctrine was not administered privately. They quote Matt. 18:15-17 to try to prove their contention. But the error was taught publicly, and, thereby, it needs to be exposed publicly. Too, Matt. 18:15-17 has nothing to do with this type of problem as we shall show.

A couple, members of the church, enters into an adulterous marriage. The elders talk to them about the illicit relationship, but the couple refuses to listen to what the Bible teaches. The elders are forced to take disciplinary action. After the withdrawal of fellowship, some charge the elders with unscriptural procedure because Matt. 18:15-17 was not followed. That is, one brother did not go to them first, then one or two witnesses, and then the elders. Brother, Matt. 18:15-17 does not apply to the situation.

If we try to apply Matt. 18:15-17 to public sins, such as adultery, stealing, drunkenness, false teaching, etc., how are we going to execute the passage? What brother is going to the guilty party in the first step of the procedure? Remember, only one can go. Who determines what brother goes? In the second step, one or two witnesses go with the brother who initially went by himself, and in the third step, the sin is told to the church. But, the sin is public and the church knows it to begin with. So, you would not be telling the church something it did not already know. It is obvious that Matt. 18:15-17 is not referring to public sins.

Private Sins

In the scriptures under consideration in this discussion, you will observe that Jesus said, "if thy brother shall trespass against thee." The sin is against an individual. Jesus did not say, "if thy brother sin," but he said, "if thy brother sin against thee."

Certainly there is a responsibility Christians have toward those who sin openly and generally, but Matt. 18:15-17 is not the text that teaches it. We are told in Gal. 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness. . . ." James says, "Brethren, if any of you do err from the truth, and one convert him: Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:19-20). Elders have a special responsibility toward those under their oversight (Heb. 13:17).

If a private meeting with the offender does not bring about a reconciliation and restoration, then Jesus said to take one or two more that every word can be established. All of these efforts are to try to gain the brother. By taking witnesses, the offense can be confirmed against the guilty brother if it is brought before the church, and their influence can be exerted to try to reclaim the erring brother. Notice that two or three witnesses are sufficient to bring the sin before the church. Some call this kind of evidence, "hearsay." Jesus teaches it is credible evidence.

Having refused to listen to the witnesses that the offended brother takes with him, the next step is to tell it to the church. After the church tries to restore the brother for his private trespass (Which has now been made public), and he still is not penitent, let him be as a heathen man and a publican. In other words, the sinful brother is to be excluded from the local church. He is no longer a member.

If some of these private offenses among brethren were dealt with as Matt. 18:15-17 teaches, there would not be the alienation in some local churches that exists between brethren. Personal and private offenses would be settled before sunset if brethren would do what is right. The guilty party also has an obligation in reconciling differences according to Matt. 5:23-24.

Comments of Others

Perhaps it will be helpful to state the comments of others on the passage of scripture we have under investigation.

R.L. Whiteside. "There is an unnecessary amount of ignorance regarding this matter of discipline. It is astonishing that some will argue that Matt. 18:15-17 is a model for all manner of discipline, whereas the Lord was there telling how to settle personal differences" [*Reflections*, p. 283).

Albert Barnes. Commenting on "trespass against thee," he wrote, "That is, *injure* thee in any way, by words or conduct. The original word means *sin* against thee. This may be done by injuring the character, person, or property" (*Barnes on the New Testament, Matt—Mark*, p. 187).

R.C.H. Lenski. "The phrase (against thee, wew) indicates what sins are here considered; those of a general nature are treated in v. 10-14, here the sin is specified as being committed against a brother. It is necessary, however, to note that only a real sin is referred to, one that is apparent as such This excludes what a sensitive brother may deem a sin without due warrant that it is such" [*St. Matthew's Gospel*, p. 698).

R.V.G. Tasker. "It is not every kind of sin that is here under consideration, but the personal wrong done by one brother to another" (*Gospel According to Matthew*, p. 177).

Several more men could be added who would corroborate the preceding quotations, but to give more of the same would be superfluous. The truth is that Matt. 18:15-17 is addressing itself to a private, personal offense and has nothing to do whatsoever with public sins or preliminary steps to take in church disciplinary action in general.

Let's not be guilty of wresting and perverting Matt. 18:15-17 in applying it to a situation wherein a brother is being publicly exposed for teaching and disseminating false doctrine or openly practicing sin. We need to be upholding the hands of the faithful Christian instead of reprimanding him for reproof error and rebuking sin.

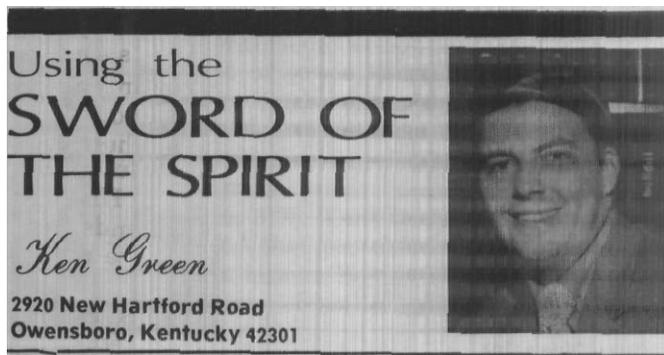
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WHAT WOULD A DUMMY PREACHER SAY?

Brother Larry Duncan recently commented in the *Wendell Avenue Bulletin* about a *Louisville Times* news story. It seems that an English minister has started using a dummy in his sermons. This preacher is a ventriloquist, and he hit upon this as a way by which he could make comments that would otherwise seem outrageous, coming from a minister.

I can see some real possibilities for this idea. It would seem that in view of Heb. 5:8, 9 and 2 Thess. 1:7-9, the Baptist preacher who declares that baptism is essential to obedience, but non-essential to salvation would not want to be without a dummy.

And then, too, when he talks about how rotten, despicable, and unspiritual the backsliders are, and in the next breathe explains that they have not lost their salvation, he should keep a dummy within easy reach.

Surely the modernists who deny the creation account, virgin birth, bodily resurrection, verbal inspiration of the scriptures and every other fundamental of faith, need to give some attention to the dummy ministry. If you think it's uncouth of me to say so, listen to how uncouth our Lord was: "O fools, and slow of heart to believe all the prophets have spoken. . ." (Luke 24:25).

And then there's our "on the march" brethren. If this catches on among the denominations, they will surely want to try it, along with their bus ministries and puppet ministries. Already, I can see a need for them to incorporate this approach into their programs.

There's really nothing new about this: **"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"** (Jer. 5:31). **IF THE FOUNDATIONS BE DESTROYED, WHAT CAN THE RIGHTEOUS DO?**

Francis A. Schaeffer, in his outstanding volume, "How Should We Then Live? The Rise And Decline Of Western Thought And Culture" has observed that only God's inflexible standard can give a basis for law in any society. He illustrates this principle by reference to a mural by Paul Robert (1851-1923) which is on the stairway in the old Supreme Court Building in Lausanne where the judges had to pass before going up to try a case.

The artist pictured many types of legal cases in the foreground and the judges standing behind the

bench. Above them, a woman in white, representing justice, stands unblindfolded. With her sword, she points not upward, but downward toward a book, and on the book is written "The Law of God."

When the concept of separation of church (any organized religion) and state is confused with separation of God (acknowledgement of His existence, His sovereignty, and His demands upon nations) and state, justice will inevitably be replaced by arbitrary rule.

Schaeffer sees the 1973 United States Supreme Court decision concerning the human fetus as a reflection of such arbitrariness. The unborn child was declared not a person with constitutional protection for his life, liberty, and property. Yet this ruling was totally arbitrary both medically and legally. It was without precedent. It was without basis, except for the fact that it's what they wanted.

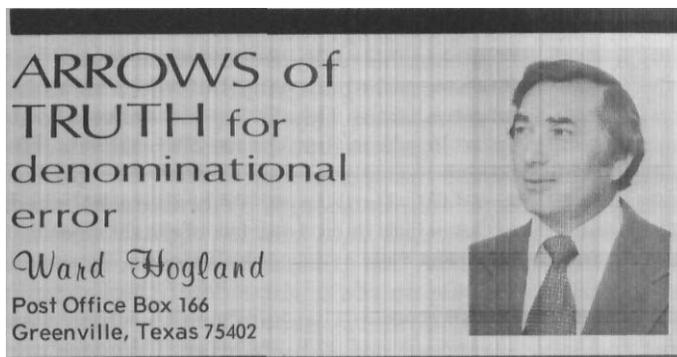
Another clear-cut example of arbitrary rule is the recent extension of the Equal Rights Amendment. Despite the fact that seven years is the legal time permitted for the ratification of an amendment to the U. S. Constitution, and there has never been an extension granted for any proposed amendment, the House and Senate overwhelmingly approved such in this case. Why? For no reason except they wanted to. There's no basis for such. There is absolutely no precedent. This is arbitrary rule.

David asked: **"If the foundations be destroyed, what can the righteous do?"** (Psalm 11:3). Is there a question that's more appropriate for us? But he doesn't just ask the question, he gives the answer: We must remember that the Lord is in his holy temple . . . in heaven (v. 4a). He's still in control of the situation. He will not abdicate. **His eyes behold** (v. 4b). He knows what is happening. **He tries the righteous, and His soul hates the wicked and violent** (v. 5). Finally, we must keep in mind that God will judge. His judgment will not be arbitrary: "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright" (v. 6,7).

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NO ONE IS PERFECT (NO. 1)

Did you ever hear of anyone who claimed to be perfect? I doubt it. I have heard some of my over-pious brethren come pretty close but even they did not claim sinless perfection. It seems the neo-Calvinists like to hide behind this claim when they are caught in a tight. They pull the cover of "no one is perfect" over their heads and feel secure. This reminds me of the man who committed murder. When the judge asked him why he had committed such a dastardly crime he replied, "Your honor, no one is perfect."

Does a Christian have to be perfect to go to heaven? Does he have to know all the Bible perfectly and have all the answers in order to be saved? Could just one sin keep him out of heaven? These are all good questions and answered in the bible. No, one does not have to be perfect to go to heaven. Even the apostles sinned (see 1 Jno. 1:10) but confessed their sins as all Christians should. No, one does not have to know all the Bible in order to be saved. God makes allowance for growth (see 1 Pet. 2:2 and Heb. 5:12). If that growth is not fast enough God will judge him accordingly. One could be in serious trouble on the day of judgment if he is sluggish in his growth! Yes, one sin may keep a man out of heaven (see Mk. 10:21). Jesus told the rich young ruler that one thing could keep him out of heaven.

A Baptist preacher told me during a debate that it was easier to go to heaven than it was to get married. He said all one has to do to go to heaven is believe but it takes a great deal to get married! This seems rather humorous on the surface but one must understand that Baptist preachers are shot through with Calvinism. They believe that Jesus as a person is imputed to them when they believe. Since Jesus as a person is imputed to them when they believe, since Jesus is perfect, they are perfect! They don't have to worry about going to heaven—they have it made. Another Baptist preacher chided me by saying, "Hogland is saved today and may be lost tomorrow, I don't have to worry about that because Jesus has been imputed to me and he is perfect". It doesn't take a Solomon to understand why they believe in "once in grace always in grace." If on the day of judgment I felt that God would look at Jesus instead of Ward Hogland, I could believe in the security of the believer.

The reason the modern neo-Calvinist shouts "no one is perfect" is that he really believes one must be. He teaches it in a round-about way but when reduced to the lowest denominator this is it. He talks about us believing in a legalism but he is the culprit. He believes one must be perfect in order to get to heaven. In Rom. 4:3, Paul says, "Abraham believed God and it was counted unto him for righteousness." A. T. Robertson, the fine greek scholar says, imputed means to "Set down on the credit side of the ledger." You will note that it was Abraham's faith which was put to his account and not Jesus Christ. Likewise our faith is put to our account when we obey God. It is catastrophic for one to argue that Christ as the object of our faith is imputed to us rather than the faith itself. We are told that on the day of judgment, God will judge Christ rather than us. It seems that someone is confused. In Acts 17:31 Paul says God will judge the world by Jesus Christ. We learn that Christ will be the "Judge" rather than the one "judged." In Rom. 14:21 we are told that the individual will give an account for his life.

The reason the Calvinist is a legalist is that he really believes just one sin could send his soul to hell. Baptist preachers will not blush when they tell you their soul is as perfect as God. They will tell you that Satan cannot get to their soul. The reason for this is the imputed idea. A Baptist preacher told me his soul was as perfect as God himself! They argue the only thing which sins is the BODY but not the SOUL. BODY sins do not count. Ben M. Bogard, well known Baptist preacher of a former decade, argued that when one sins this will not send his soul to hell but God will whip the hell out of him on this earth! This fits into the imputed idea. If Christ as a person is imputed to us when we believe, then since he is perfect, we are perfect.



TEACHING MATTERS OF PERSONAL FAITH OVERSEAS

Paul spent two chapters (Roman 14 and 1 Corinthians 8) on the importance of personal faith. Rom. 14:22,23 read: "Hast thou faith? Have it to thyself before God. Happy is He that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." A number of men have made preaching trips to the Philippines since Roy Cogdill and Cecil Willis in

1970. Much and lasting good resulted. Some hold doctrinal positions on personal faith which are contrary to those commonly-believed among conservative brethren today. That makes them neither right nor wrong, but it does make them different, and because they are controversial, potential causes of trouble. With one exception, we have not taught on these while there. The exception: the covering question. It was not taught as a matter of fellowship. BUT IS WAS TAUGHT! Unfortunately, some Filipinos are now holding it as a test of fellowship. The disciples went beyond their masters. One consequence is a Filipino who believes this should be a test of fellowship wrote to a US church supporting a man who disagrees concerning him. The man's support was cut off.

Brethren, I plead with you: have a care. Churches overseas are faced with enough native, "home-grown" problems. They don't need any "made-in-America" imports. The Filipino brethren ought not to be burdened with American positions which are controversial and questionable even here in the U. S. Otherwise, the results might be far worse than you anticipated or desired. What kind of a price do you want others to pay for your personal faith? So again, "Hast thou faith? have it TO THYSELF (emph mine-whl) before God. . . ." and don't introduce it overseas.

SALVATION AND THE IRS

For the first time since the mid-1960's, the IRS audited my 1976 income tax return. Presumably since they were dissatisfied with it, and since my 1977 return was made on the same basis, they will audit it also. Unless my appeal is approved, it will cost me a bundle in additional taxes. The IRS has become very, very sticky about what it will accept as a deduction, and the proof necessary to substantiate it. While this is important to all preachers, it is especially critical to those Americans preaching overseas. And this is most particularly true because of the plunging dollar. Such men can ill afford to get nailed with a surprise package of hundreds of additional dollars of income taxes. Some examples:

The auditor insisted I have records of my driving, down to the individual trip, precise mileage, purpose of the trip and the individual I saw. The fact I use one car exclusively for preaching was totally discounted. Considering the multiplicity of trips both large and small a preacher makes in the course of his work, the task of records-keeping assumes gigantic proportions. Next, the matter of business deductions (books, religious periodicals, postage, stationary, telephone, office supplies, etc.): be prepared to document them in detail. Thirdly, the auditor refused to accept religious and charitable deductions for any organizations not listed in the IRS references, even though these have been routinely accepted for at least a decade. My biggest problem, however was over the letter for the "parsonage allowance". Every place I have been and most preachers I have discussed this with have a similar letter. Incidentally, mine was recorded in the minutes of the business meetings and contained the specific statement, "as required by the

internal revenue laws of the United States and the administrative requirements of the Internal Revenue Service".

In what must be the understatement of the year, the auditor said the IRS was tightening down. The letter now must state in precise detail exactly what the exemptions include. To wit: either list by dollar amounts specifically what is permitted for parsonage allowance, utilities, upkeep and repair, and necessary improvements (all normally the responsibility of the church when it provides a preacher's house instead). Or, specify the parsonage allowance is for an amount equal to the fair market rental value of the house (suggestion: back this with a written statement from a reputable real estate dealer) plus documented costs for these other items. Failure to have the letter amounts to a very large difference in income tax due.

On the car, I recommend churches specify in this same letter that the preacher is permitted so many miles per year for business mileage; or better: specify a fixed amount of his income for this purpose. If you do any traveling around, this figure will be substantial.

An unstated but obvious conclusion is the IRS is trying to force as many people as possible onto the short forms (more tax collected). This audit was part of that pressure. So, brethren, and especially preachers overseas, if you have a letter from your supporting church/es authorizing these things, ask to have it rewritten. Have it checked with the IRS or someone thoroughly knowledgeable in the latest interpretations of the internal revenue laws. Otherwise, it may be costly.

A PLUG FOR OVERSEAS WORK

My view is probably conditioned by my military service. Since my baptism I spent about as much time overseas as I did in the US. Of special concern is the apparent shying away from it by all but a handful of preachers. I don't think I'm overstating the case when I suggest far too few parents, preachers, elders and others are encouraging men to want to do and prepare themselves for overseas work. We ought to hold up such service as desirable and to be sought after, that which will be very satisfying to those engaged in it. I have listened to a lot of "reasons" why not ("My kids will be too far from their grandparents." or its reverse, "My grandchildren will be too far away from me." — "I don't know if I can adapt". "I don't want to subject my wife and children to such hardships." —and others). I wonder how many of these are simply excuses to cover the fact we just don't want to go. No one argues overseas work is not different. But if you are willing to try, I guarantee it will be an experience (or experiences, plural, once it "gets into your blood") you will treasure for the rest of your life. There are hardships—your standard of living will be lower, especially in non-English speaking nations. Also, there is always a degree of uncertainty ("I wonder if

the brethren at _will continue their support?"). On the other hand, you might go to a place where people will give the gospel of Christ a fair hearing, and want

to learn and become obedient to it. Or, you might go to a place as stony as Japan, and be able to count ten years' converts on the fingers of one hand. But think of the joy in heaven over each one, and that you have been privileged to lead them to the Lord under such difficult circumstances!

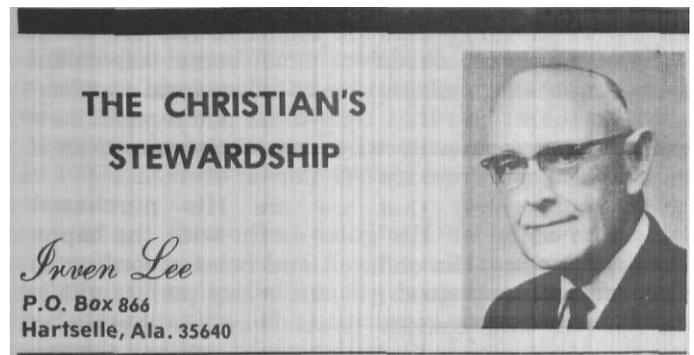
Not everyone is cut out for overseas work. But I am convinced more are, or would be, if they would get rid of their excuses and those in positions to do so would encourage them to go. And who knows: you might just find life enjoyable in God's service even without a color TV, car, wardrobe overflowing with clothes and the host of other material "goodies" we have here in the US. Try it; you might just like it.

REPORT ON AUSTRALIA

Some interesting and exciting work has been going on in Australia. Bob Harkrider and Robert Turner recently made a three month's preaching trip there. Bob has permitted me to summarize his articles printed in another paper that *Searching The Scriptures* readers might learn of this work. Look for it: I guarantee you will both be surprised and pleased with the situation "down under".

FUTURE TRIPS TO THE PHILIPPINES

Barring an unforeseen situation, and God willing, my next trip to the Philippines is planned for 1980. I intend being there three months, teaching "Methods of Teaching", in thirteen different locations. Others plan preaching visits in 1979. Their efforts will be unlike those of previous trips. The work there is now so wide spread no person nor group can hope to see but a small portion of it. Those going in 1979 will spend their time in one or two places, working with the preachers and churches in these local areas. Their emphasis will be on edifying the saints in Christian living.



"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself: yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." (1 Cor. 4:1-5.)

We may count ourselves to be among the poor, but God has given us some very precious things that are to be used in His service. In fact, we are to present our *bodies* to Him for His service. He has no hands but our hands and no tongue but our tongues to work among men to their salvation, so He counts us stewards of our bodies that are fearfully and wonderfully made. "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:12, 13). "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). We are purchased, having been redeemed by the blood of Christ, so we are not free to destroy our bodies in dissipation and sin. They are ours only to be used as the Owner suggests. What He requires of us is for our good, and He wants us to be servants of all. "And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:27, 28). Christ is our example in stewardship as He is in all other things. He is our example and we are to follow His steps.

A very worthy prayer that came from the depths of Paul's heart has a goal stated that could well become our own. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). We are to hold nothing back from Him because we and all that we possess came from God. We are in no position to deny God anything that He requests, nor are we at liberty to put off obedience until some convenient season. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it" (1 Cor. 4:7)?

God has stated that *we* are His purchased possession living on His good earth, with the happy privilege of being His children and heirs according to His grace. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). We have no room for boasting if we learn to be channels of blessings to those about us, but we do have the right to rejoice in giving because it is more blessed to give than to receive. Let us think of giving service to the sick and aged, and kind words to those in sorrow. These are but examples of the many things we may do to the glory of God and in service to our fellow man. God gives us the things that sustain us that we may live in His service and have the joy of accomplishment. It would be a better world if we could all learn to bear one another's burdens.

Thieves know only the rule of force. They live by

the philosophy: What is yours is mine if I can get it. The Christian is guided by the teaching and example of Christ in saying, What is mine is yours if you need it, and I will gladly share with you. Too many are indifferent to the needs of others even though they are not thieves. They, in effect or practice, say, What is mine is mine, and I will keep it. These three concepts are illustrated in the story of the good Samaritan (Luke 10:30-37). The church at Jerusalem must have been taught to live by the spirit that Christ taught. "Neither said any of them that ought of the things which he possessed was his own" (Acts 4:32b).

The *apostles* were human or earthen vessels in which the eternal truths of God were deposited. They realized that this precious treasure was not theirs to hoard or keep to themselves. Paul understood that the great revelation given to him made him debtor to others and that he would be condemned if he kept that which was for all (Rom. 1:14-19; 1 Cor. 9:16, 17; 2 Cor. 4:7; 5:20). Those of us who have copies of the Bible in our possession are in possession of the great revelation of the wisdom and will of God. This revelation belongs to us; our children, and to all others (Deut. 29:29; Mark 16:15; 2 Tim. 2:2; 1 Tim. 3:15). Let us come to realize that the truth that can make men free is for all that will accept it. It is not ours to keep shut up within us. Jeremiah was in derision for teaching and warning the people, so he said: "I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9). Peter and John were commanded not to speak at all or to teach in the name of Jesus. They knew that they were in great danger of serious punishment or even death, but they answered: "We cannot but speak the things which we have seen and heard" (Acts 4:18-20). It would be wonderful today if more people felt compelled to speak in the name of the Lord. This can be done both publicly and privately.

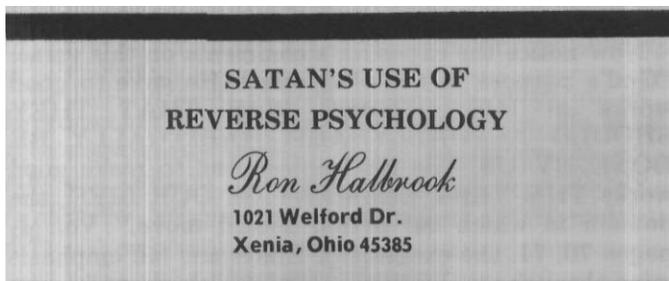
Time is a precious commodity that we can use to the glory of God. In fact, each person has twenty four hours every day to devote to His service. Many have strong selfish plans for their time so they cannot serve the sick and aged, nor can they study or teach the word of God. We must learn to save some of our time for works requested by the Lord or we cannot be great servants to whom the Christ will say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord". Are we good stewards of our time, or do we use it all in selfish interests?

Each man has an *influence* which is more effective than he may realize. His influence may be good or evil. It can be dedicated to God's purpose by being used to persuade people to turn to the Lord in faithful obedience. One's tongue, Time, Bible knowledge and other valuable things at his disposal are involved in exerting a good influence. There are many that could be assets in the work of righteousness who never seem to try to encourage, warn, correct, persuade, or influence others in any way. Many do not realize their power, so in gathering not they

scatter abroad. (Matt. 12:30). There is no place for the neutral person. There is no person without an influence if he lives among his fellows. He may be dead weight, an evil influence, or a power for good. Let us be good stewards by making conscious efforts to cause good things to happen.

Money that is earned by lawful means and used unselfishly is certainly not filthy lucre. That which could be the mammon of unrighteousness may be used so as to honor God and be one of the reasons that He will be pleased to give unto us the true riches. God loves a cheerful giver and is pleased with the proper and worthy sacrifice. Money can become man's god through covetousness, or it can be his servant to be used as an instrument of righteousness. This is one realm in which man should be a good steward. The Bible says more about giving and the right use of money than it does about the often mentioned subject of baptism. If there is the love of money, one will be pierced through with many sorrows because there are many evil by-products of this misplaced affection. If we give *ourselves* to God, it will be easier to give our money to His service.

What do you have by the grace of God that you should share? Are you a wise and faithful steward of those things? If so, when the Master returns, He will invite you to enter into the joys of your Lord. We are not saying these things to minimize worship and basic first principles. We come as penitent and obedient believers when we give ourselves to His service and become stewards of His gifts to us.



"What do you call work? . . . Does a boy get a chance to whitewash a fence every day?" By this reverse psychology, Tom Sawyer collected from his friends an apple, a kite, and a dead rat (with the string for swinging it), for the privilege of doing his work for him!

Even so, Satan uses his "wiles" or expert methods to deceive and damn (Eph. 6:11). He calls "evil good, and good evil," puts "darkness for light, and light for darkness," puts "bitter for sweet and sweet for bitter!" (Isa. 5:20). He calls unbridled lust "love," in fornication, polygamy, and homosexuality (2 Sam. 13:1ff). He calls enslavement to the most degrading sins "freedom" (2 Pet. 2:19). *Man thinks it a grand privilege to believe these lies and to live in them!*

Eve "Being Deceived"

Eve "being deceived was in the transgression" (1 Tim. 2:14). God said of the tree of the knowledge of good and evil, "Thou shalt not eat of it." Death was the penalty. Satan cast doubt on that, asking how anyone could die after eating of a tree "good for

food," "pleasant to the eyes," and "to be desired to make one wise" (Gen. 2:17; 3:1ff). Sin, which damns the soul and separates from God, was thus presented as the highest good. Satan makes use of the same reverse psychology on us today (I John 2:15-17).

Use of Terms

"Progress" has been a "good term" for many generations. No matter what applied to, "if one can 'make it stick' it will validate almost anything" (Richard Weaver, *The Ethics of Rhetoric*, p. 212). To go "onward and abide not in the teaching of Christ" has long been heralded as "progress," though such is the very essence of sin (2 John 9:1, John 3:4). When brethren digress from the Bible pattern for the church's work, worship, organization, discipline, and doctrine, "Sober-mindedness is dismissed with a kind of Hip Hurrah! Here we go—Bible or no Bible!" (Daniel Sommer, *Apostolic Review* (27 April 1915), p. 8).

True progress is man thinking God's thoughts after Him and patterning his ways after His. That progress can be made only as we carefully obey God's Word—"it shall not return unto me void, but it shall accomplish that which I please," says God (Isa. 55:8-11). Yet, some will do anything in religion that is called "progress" or "a good work," will compromise anything to avoid being called "anti-progressive," and will approve anything labelled "progressive."

Criminals, those hardened by wanton killing in war, and others who fear neither God nor man, reflect their spirit in speech. "By an apparently universal psychological law, faeces and the act of defecation are linked with the idea of killing, of destruction, of total repudiation—perhaps the word 'elimination' would comprise the whole body of notions" (Weaver, *Rhetoric*, p. 225). The normal hierarchy of terms (TOP TO BOTTOM: help, love, beauty, create, verses hurt, hate, destroy, eliminate, attack, exploit, abuse, etc.) is inverted, so that to speak of self or others in the most hurtful, degrading way is a thing of pride. The "filthiness," "foolish talking," and "jesting" forbidden in Ephesians 5:4 is a way of life to many people, whose tongues know no restraint.

Satan As "An Angel of Light" Most people think if someone professes Christ, holds a Bible, and claims to do God's will, then God is pleased. To the contrary, many are "false apostles," "deceitful workers," ministers of Satan "transformed as the ministers of righteousness" (2 Cor. 11:13ff; 1 John 4:1ff). The only way to distinguish "the spirit of truth, and the spirit of error" is by constant reference to God's Word (v. 6). Nowhere is Satan's use of reverse psychology more pronounced than in religion. He dupes and deceives many of his best friends into thinking they wage war against him. Matthew 7:21-23 shows that many will be lost who imagined themselves to be doing "many wonderful works" but who worked lawless deeds in their religion.

Justify Popular Sins

What better way to sooth guilt than by having

preachers use reverse psychology on popular sins. J. W. Roberts argued that opposition to Masonic lodges and smoking is "sociological rather than strictly religious." The truth is that social pressures cause such sins to be winked at, then approved, then practiced! The mind of the world does not subject itself to the will of God. The principles and practices of this world are selfish and indulgent, not spiritual and sacrificial. Such deeds as gambling, drinking intoxicants, and wearing "abbreviated" clothing are accepted on the basis of the desires of the flesh and mind, rather than weighed in the light of the gospel (Eph. 2:1-3).

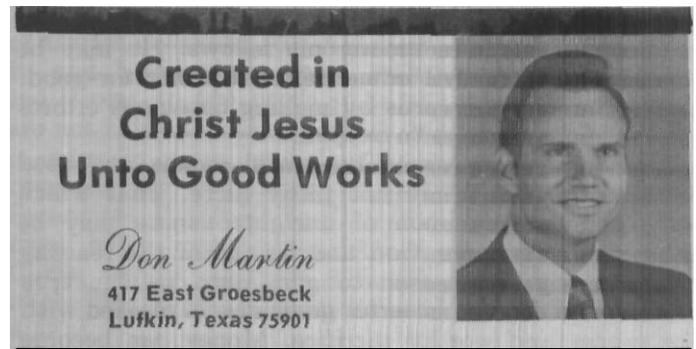
Paul pled with his brethren "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2). The social pressures of this world do not commend and promote the spiritual, transforming power of the gospel, but rather restrain it wherever possible. The Devil has no better friends than Billy Graham, who recently appeared on a television interview in Las Vegas, denying that gambling is sinful. Another preacher bemoans how "social background" and tradition make us "biased and prejudiced" against those who drink socially and gamble (Arnold Hardin, *The Persuader* (17 Sept. 1978), published by Scyene Rd. Church of Christ, Dallas, Tex.). Such talk is unmitigated reverse psychology. **Worldly tradition and social conformity are the very forces which give rise to social drinking and gambling—and to preachers who defend such.** Leroy Garrett shows the spirit of this age when he denies the sinfulness of "a social drinker . . . the moderate drinker," "gambling and liquor-by-the-drink . . . a cocktail with the evening meal . . . dancing . . . short dresses . . . those who go to the track and put two dollars on a nag" (*Restoration Review*, Vol. 17, p. 185 and Vol. 16, pp. 394-95):

God's people do not have to be captivated by the ungodly culture in which we live nor by the deception of Satan's reverse psychology. Let us be in the world without being of it. Let us not be ignorant of Satan's devices.

"That Settles It"

There is a sign on a hillside near Portsmouth, Ohio which says: "God said it We believe it That settles it"

Central Church of Christ (Instrumental) Now if they could just find in the New Testament where God *said* anything about instrumental music, that *would* settle a big controversy!



The word of God lucidly teaches that good works are an essential part of the Christian's life. One passage in which the importance of works is beautifully taught is Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them."

Mr. Wuest in his Word Studies in the Greek New Testament makes the following observations on the language of Ephesians 2:10: "We ourselves then having been created anew by God (taught in "workmanship," DM) and good works being the object to which that new creation looked . . . These good works were prepared beforehand 'that we should walk in them.' The word 'walk' is peripateo, 'to regulate one's life, to conduct one's self, to order one's behavior.' 'In them' is entoutois, 'in these,' namely, the good works, locative of sphere. We are to order our behavior within the sphere of these good works."

Now notice the expositor's comments on this verse: "God's purpose in the place which He gave to good works in HIS DECREE WAS THAT THEY SHOULD ACTUALLY AND HABITUALLY BE DONE BY US. His final object was to make good works THE VERY ELEMENT OF OUR LIFE, the domain in which our action should move," Vol. 1, pages 70, 71, the exegesis of Ephesians (all emphasis mine throughout. DM). Brethren, think about it — our spiritual creation is for the purpose of good works!

Prerequisites

In order for us to successfully and fully engage in good works there are certain prerequisites. "If a man therefore purge himself from these," Paul wrote to Timothy, "he shall be a vessel unto honour, sanctified, and meet for the master's use, AND PREPARED UNTO EVERY GOOD WORK" (2 Tim. 2:21). Paul is teaching Timothy that involved in his preparation to every good work he had to purge himself from hypocrites in the Lord's church and from their damaging influence (2 Tim. 2:19-22). We ourselves cannot walk in good works if we allow worldly people to influence us (1 Cor. 15:33).

In our preparing for and performance of good works we need to be prayerful (1 Thess. 5:17), study God's word (2 Pet. 3:18), increase in wisdom (Jas. 1:5,6, and be faithful (2 Tor. 3:2, Rom. 2:21-23). In other words, we must develop spirituality and maturity. We must also look for opportunities to do good and be ready to every good work (2 Tim. 1:16-18; Tit. 3:1).

The Very Element of Our Life

Works are indeed to be the very element of the Christian's life (Eph. 2:10). There are many passages in which this truth is taught. Paul exhorted the Corinthians, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). The language "abounding in the work of the Lord" is demonstrative of how characteristic works are to be of the Christian. The phraseology is teaching that Christians are to be engrossed in doing works which the Lord has commanded (see 2 Tim. 3:16, 17). Mr. W. E. Vine defines the word rendered "abound" as follows: "To exist in abundance," *Vine's Expository Dictionary of New Testament Words*, vol. 1, page 17. Mr. Joseph Thayer wrote thus regarding "perisseuo" (abound), "To be in affluence . . . , to be pre-eminent . . . to overflow," *Thayer's Lexicon*, page 505. In "abounding" in good works we will be "rich in good works," "doers of the word," and possess a working faith which justifies (1 Tim. 6:18; Jas. 1:22; 2:24).

Motivation For Works

Beloved, the works we perform are to be motivated by love. Paul wrote concerning that which justifies, "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:6). Hence, an active faith ("works") is prompted by love. See also 1 Cor. 13:1-8. Love for God, fellowman, and a desire for our own salvation should motivate us to unreservedly perform and execute all of God's commandments (1 John 3:17, 18; 5:3).

The faithful child of God is not motivated out of self-promotion and personal aggrandizement. He does not conspicuously perform works to secure the acclaim and ovation of others. His desire is to glorify and magnify the God whom he humbly serves (Matt. 5:16).

Absence of Works

It is God's will that his children be fruitful. Paul wrote, "That ye might walk worthy of the Lord unto all pleasing, BEING FRUITFUL IN EVERY GOOD WORK, and increasing in the knowledge of God" (Col. 1:10). Again, "And let ours also learn to maintain good works for necessary uses, THAT THEY BE NOT UNFRUITFUL" (Tit. 3:14).

The fruitless child of God has no hope of eternal salvation. The unproductive child of God is compared to effete, worn out soil which does not produce that which is desirable (Heb. 6:4-8, Lk. 8:14). Jesus taught that all who are fruitless will be taken away (severed from Christ) and burned (John 15:2, 6) James taught that an inoperative, dead faith (faith without works) will not justify (Jan. 2:14-26). Accordingly, Paul prayed, "Now the God of peace . . . make you perfect in every good work to do his will . . ." (Heb. 13:20, 21).

Conclusion

The scriptures are replete with the teaching that on the Judgment Day we shall receive according to our

works. Relative to the Judgment Paul taught, "Who (God) will render to every man according to his deeds" (Rom. 2:6). See also 2 Cor. 5:10 and 1 Pet. 1:17. John later wrote, "... Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, THAT THEY MAY REST FROM THEIR LABOURS: AND THEIR WORKS DO FOLLOW THEM" (Rev. 14:13). Beloved, in view of our works, what will be received on the Judgment Day? Will our works be the quality and quantity necessary to having a home in heaven? (Matt. 7:21-23; 25:14-46.) No, we cannot "work our way to heaven" or earn salvation. If we are saved, it will be foremost by the wonderful grace and mercy of God (Tit. 3:5; Eph. 2:8, 9). Yet, none can be saved without obedience (works) (Heb. 5:8, 9). We have been created in Christ unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

"This is a faithful saying, and these things I will that Thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Tit. 3:8).

IN THE NEWS THIS MONTH

BAPTISMS	271
RESTORATIONS	103

(Taken from bulletins and papers received by the editor)

Bound Volumes

We still have a few bound volumes of STS on hand. There are a few Volume 9-10; 11-12; 13-14; 15-16; and 17-18. These sell for \$8.50 each. Bound Volumes of periodicals such as **Searching The Scriptures** are among the best investments you can make in books. They increase in value as time passes due to the small number printed. Send your order to:

Searching the Scriptures
P. O. Box 68 Brooks, KY 40109

Help Us Circulate This Paper

How many of our readers have friends or relatives (what about your married children?) who receive no good religious paper in their homes? One of the best gifts you could give them and one of the greatest favors you could show them would be to subscribe to STS for them. Already many of our readers are sending in new subscriptions to help us with our drive to reach 10,000 circulation by the end of 1979, our twentieth year of operation. Wilt you help also?

WILSON ADAMS, 4440-L Banbury Lane, S.W., Roanoke, Virginia 24018—On September 3, 1978 we began work with the Georgia Avenue church in this city. We look forward to a good work together and so far have not been disappointed. Our first Sunday here was also the first Sunday the church met in its new building. It was an exciting day to say the least. The building is not extravagant but is adequate and comfortable. I feel the brethren here should be commended in their use of the lord's money. Roanoke, the hub of western Virginia, has over 200,000 people in its metropolitan area. We are the only sound congregation here. Last month we averaged 35 in attendance with three restorations and we had one family of five to place membership. So we are very encouraged. If any readers have relatives or friends here please drop us a note that we may make contact with them. When traveling in the beautiful Shenandoah Valley or along the Blue Ridge Parkway please stop and worship with us. This will encourage us. See our ad in this issue for directions and times of meetings.

DAVID FRASER, P.O. Box 409, Gordon, Georgia 31031—We have just closed a good gospel meeting at Hardies Chapel with Jimmy Tuten of Charleston, S.C. preaching. The lessons were informative, brethren were edified and visitors from the community were taught the simple plan of salvation. The work of the Lord is truly a "mission field" in middle Georgia. Faithful congregations are few and far between. Gordon is located about 20 miles due east of Macon. To any vacationers or other traveling

brethren, you may be assured of a local congregation trying to stand for the revealed things of God at Gordon, Georgia. I am to be at the Charleston Heights congregation in South Carolina in October and then with the Clermont, Florida church in November.

RON HALBROOK, 1021 Welford Dr., Xenia, Ohio 45385. I will send a free copy of my new tract, "UNITY WITH CHRIST AND CHRISTIANS" to anyone who will enclose a self-addressed, stamped envelope with the request. An attractive cover was done by a professional artist. Textual study is provided in the 21 pages on John 17, Acts 2, and passages in Ephesians. It concludes with a brief discussion "Applying Principles of Unity" both in the first century and modern times. The tract is designed for the average reader.

CLIFTON INMAN, Box 1093, Parkersburg, West Virginia 26101 (Concerning the Inman—Adams Debate) — The report of this debate in a recent issue of SEARCHING THE SCRIPTURES manifested a good spirit on the part of Wiley Adams, its author. There are some inaccuracies in the report however. One of them is very basic. Inman did not argue that support of radio programs from the treasuries of churches (sent to the sponsoring church) is justified by expediency. I unqualifiedly offer a reward of \$1,000 to any man who can prove that I have argued such. I was the first to point out that nothing can be expedient which is not first authorized. I presented a chart which illustrated this point. That chart is published in the WILLIS — INMAN DEBATE. If you brethren would take a good look at the point I did make, it will help us toward that unity which I believe each of us sincerely

desires.

As for "hiring the services of an institution," I asked in the debate for one example from the Scriptures where the church from its treasury ever hired the services of any institution. I am still waiting for the answer. If "to have authority" means to have a scriptural example, there is no authority for the church to "hire the services" of any institution. When you have thought this through you will be a long way on the road to understanding and unity.

(Editor's note: We are not disposed to rehash the debate with brother Inman through the paper but think it stands on its own merits. Those who attended the debate we had in Middlebourne, West Virginia back in May, or heard or read the **WILLIS—INMAN DEBATE** will certainly be baffled by this statement from him. As to "hiring services from an institution" we did not argue that authority is only established by example. We showed that Bible authority is both generic and specific, expressed in precept, approved apostolic example or necessary inference. If brother Inman does not believe it is scriptural for the church to hire services which enable it to carry out its work, we wonder if the church where he worships generates its own electricity or if it "hires" it from a company in that business? You may order the entire debate on Cassette Tape from: The Spoken Word, P.O. Box 127, Greenville, Indiana 47124. The hearer may then determine for himself just what was and what was not argued.)

RONALD DRUM, Naples, Florida — I was recently in a meeting with the small church in West Aiken, S.C. They have 15 members plus children in attendance and assemble in a trailer, which for the present is adequate. Two families connected with the large Dupont Plant between Aiken and Augusta, have added much strength to this congregation. They are: Dwain and Brenda McMullin and Max and Tonya Burnham. They have been handling their own teaching activities but do stand in need of a man to work there

full-time. They need a man who can bring a good portion of his own support. If interested contact Dwain McMullin, 604 Cardinal Dr., Aiken, SC 29801.

PREACHERS NEEDED

PERRY, FLORIDA — The Spring Warrior church, located six miles south of Perry, is looking for a full-time evangelist. The church averages about 100 in attendance, can fully support a man, and furnishes a nice three bedroom house on an acre lot. Call Buddy Bethea (904) 584-6443 or David Gamble (904) 584-7255.

MARKED TREE, ARKANSAS — The church in Marked Tree, Arkansas, located in northeast Arkansas, 40 miles from Memphis, Tennessee, is in need of a gospel preacher. The church is self-supporting. If interested contact Doyle Tarlton by calling 358-2726 or 358-2542 after 6 P.M. or write the church at Box 115, Marked Tree, AR 72365.

NEWTON, NORTH CAROLINA — The church here is looking for a faithful gospel preacher to begin work with us as soon as possible. We are a small group of about 35 members and can provide \$300 a month support at the present time. The rest will have to be raised elsewhere. There is a great potential for growth in this beautiful area of the country. Interested parties should contact: Tony Johnson, Rt. 1, Box 540-11, Conover, NC 28613 (phone 704-256-7623, after 6 PM), or Jerry Wright, 205 Morningside Dr., Newton, NC 28658 (phone 704-465-1704).

SANTA BARBARA, CALIFORNIA — The church here is looking for a faithful gospel preacher to work full-time as soon as possible. The church building is located in the midst of an area of approximately 200,000 people. The building is nice and free of debt. We have four elders and the church is self-supporting. Those interested should write: Church of Christ, 2310 Chapala, Santa Barbara, CA 93105, in care of the elders. Or call one of the following numbers: 805-964-1049; 964-1849; 967-0609 or 964-9774.