

SEARCHING *the* SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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THINK ON THESE THINGS

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NO LOVE FOR THE TRUTH

The apostle John gives a good picture of the intense hate the Pharisees had for Christ and his word. In John 8 and 9 the Pharisees accused Christ of lying, having a devil, teaching evil, being a sinner and even took up stones to throw at him. The boldness of their charges, without offering any proof, is almost incredible in the context. Some statements from John 8 are:

"The Pharisees therefore said unto him, Thou bearest record of thyself; **thy record is not true**" (vs 13). "But now ye seek to kill me, a man that hath **told you the truth**" (vs 40). "And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, who do ye not believe me?" (vs 45, 46). "This man is not of God, because he keepeth not the sabbath" (John 9:16). The Pharisees said to the man who had been blind: "Give God the praise: we know that this man is a sinner" (9:24).

"Now we know that God heareth not sinners: but if any man be a worshipper, and doeth his will, him he heareth" (John 9:31). This statement was made to the Pharisees by a man who had received his sight by a miracle of Christ. The man had been born blind and appears to have been known by all in the community as a blind beggar. When the people first recognized him as the blind man, now walking around with good sight, they did the very natural thing of inquiring of him how he had received his sight. He told them of a man "called Jesus" who had anointed his eyes with clay and then told him to wash in the pool of Siloam. He said, "I went and washed, and I received sight." Now the matter comes before the religious leaders

who must do something to discredit this powerful miracle that confirmed the TRUTH that Jesus Christ was the Son of God.

The procedure of the Pharisees in trying to destroy the effect of the truth demonstrated by this miracle is exactly what you will find in principle by the religious leaders of this generation. Every conceivable plan has been used by denominationalism to avoid the truth of the gospel. False brethren are as ruthless in trying to avoid truth as the Pharisees were. When one does not love the truth he may take one or more of the following positions to avoid truth:

1. SHOW CONTRADICTION. The Pharisees ignored the fact of healing and its infallible proof, and tried to prove that Christ was a sinner because he healed on the sabbath day. It was their own rule of the sabbath keeping that was being violated by the miracle of Christ, but this made no difference to them; their sabbath was more sacred than the **truth** demonstrated in this miracle. Those religious leaders today who do not want their laws (and believe me there are plenty of them) violated in their religious practices use the same method as the Pharisees in showing contradiction, that is, the certain practice is in conflict with an important principle of their own creation.

2. REFUSE THE FACTS. It is incredible but these Pharisees refused to believe that this man had been born blind and was now seeing. They knew he was now seeing, but they refused to accept any explanation that would allow Christ to be the power of healing. They called his parents to try to prove their point. Today one can read a clear, complete and plain statement from the word of God, and it will be rejected by the one who does not love the truth.

3. INTIMIDATE AND THREATEN. The Pharisees had put fear in the hearts of the people by threatening to cast out of the synagogue all who confessed Jesus. The Jews did not want to be cast out of their religious meeting place so they would yield to the demands of their religious meeting place so they would yield to the demands of their religious leaders. This fear caused the parents of the man who had been blind to refuse to answer the questions of the Pharisees about how their son had received his sight. There is no doubt but that multitudes of people close their eyes to the truth, when they know

it is the truth, because of intimidation from their religious leaders. This is significantly true today among many members of the church in some sections. I have very little respect for anyone who will sacrifice TRUTH because he fears any man or group of men. I know people who will not look for the truth because of fear that when they find it they will have to sacrifice more than they are willing to give. Would you be denied a true search for the truth and accepting of the truth by the intimidation of preachers, elders or any group of people who do not love the truth? You had better think about it.

4. "THE BIG LIE." From the beginning of the human race the Big Lie has been the means of Satan separating man from his Creator. One of the methods of promoting any false philosophy, theory or principle, whether it be religious, political, economical or social, is to continually repeat a Big Lie until the people begin to accept it as truth. The Pharisees simply said Jesus was a sinner. To shout this long enough and loud enough is to finally convince many people. The miracle was ignored. Jesus became a sinner to many people then just because the Pharisees said so.

I see this Big Lie approach so prevalent today that when TRUTH, especially divinely revealed truth, is proclaimed I know that some promoter who has no love for the truth, will begin his campaign of lies. A thing is not true or false just because some important religious leader or scholar said so. Lying is a tactical maneuver to avoid what God says, and to shift responsibility of sin to others. It is plainly an effort to avoid believing and obeying the truth.

This man in John 9 who was born blind and was healed by the Lord refused to accept the lies of the Pharisees and accepted only the truth as he knew it. No threats or charges of Christ being a sinner turned him from the truth. This should serve as an example to us today. Seek the truth of God and hold to it. Jesus said, "And ye shall know the truth, and the truth shall make you free" (John 8:32).

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Editorial

Connie W. Adams

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FOLLOWING PRECEDENT

Attorneys spend much time reading volumes of court cases in search for legal precedents to bolster the causes of their clients. The heroic deeds and admirable traits of the leaders of men whose names are enshrined in history books are handed down from generation to generation as worthy of emulation. Many a parent has realized too late that his offspring has been watching and listening and has been molded by evil precedent. Several years ago we come across this poem by Samuel Walter Foss which expresses the power of precedent.

Path of the Calf

One day through the primeval wood
A calf walked home as good calves should;
But made a trail all bent askew,
A crooked trail as all calves do.
Since then three hundred years have fled,
And I infer the calf is dead.
But still he left behind his trail,
And thereby hangs my moral tale.
The trail was taken up next day
By a lone dog that passed that way:
And then a wise bell weather sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As all good bell-weather do.
And from that day, o'er hill and glade,
Thro' these old woods a path was made.

The years passed on in swiftness fleet,
The road became a village street;
And this, before men were aware,
A city's crowded thoroughfare.
And soon the central street was this
Of a renowned metropolis;
And men two centuries and a half
Trod in the footsteps of that calf.
Each day a hundred thousand rout
Followed this calf about
And o'er his crooked journey went
The traffic of a continent;
A hundred thousand men were led
By one calf three centuries dead.
They follow still his crooked way,
And lose one hundred years a day;
For thus such reverence is lent
To well-established precedent.

Denominationalism holds to many practices for no higher reason than the fact that they are time-honored. Many such practices are but the outgrowth

of trends away from the truth of the gospel — trends which were difficult to discern in the beginning. Likewise, among those committed to undenominational Christianity, practices and movements have been defended on no higher ground than the claim "We have always done it this way."

Traditions — Good and Bad

The word "tradition" is used in scripture in both a good and bad sense. Jesus charged the Pharisees with "Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye" (Mark 7:13). Yet Paul wrote the Thessalonians that they should withdraw themselves "from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thes. 3:6). A practice is not wrong because it has been practiced by those before us. Neither is it right for that reason. When Jesus prayed for the oneness of believers, he said "Thy word is truth" (John 17:17). Truth is to be measured by what the lord taught and by what the Holy Spirit inspired the apostles to teach.

Apostolic Precedent

We may also learn the mind of God by reading accounts in the scriptures of what early Christians did as they were following the direction of inspired teachers. Paul said "Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and tell you even weeping, that they are the enemies of the cross of Christ)" (Phil. 3:17-18). He also wrote "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4:9). Approved apostolic example was cited in Jerusalem to settle the question of whether Gentiles who became Christians had to keep certain requirement of the law of Moses. After Peter had drawn a necessary conclusion from the fact that God put no difference between the Jew and Gentile in the initial offering of the gospel to each race, then Paul arose and related what things God had done in confirming the work he and Barnabas had accomplished among the Gentiles. God approved this apostolic work with miracles and wonders (Acts 15:12). If the apostles of our Lord called upon apostolic example to settle issues of their day, then we would be well advised to do likewise. It is on the strength of such an approved example that we observe the Lord's Supper on the first day of the week (Acts 20:7).

Yes, but how may we know when an apostolic example is binding? One is always binding unless there is some passage which looses it! What exceptions to this can anyone find? We cannot bind the example of meeting in an upper room because John 4:21-24 looses the place where worship may be offered. What passage looses the day when the Lord's Supper is to be eaten? In the matter of churches sending funds to other churches, every example we have is of churches with ability sending to those in need that there might be equality (2 Cor. 8:13-14). In evangelism, always a church sent to a preacher in the field, or sent a preacher (2 Cor. 11:8, Phil. 4:15-16; Acts 11:22-23). Nowhere was there an exchange of

funds between churches in the work of evangelism. What shall be done with these examples? Some say they ought to be disregarded. Some say, "Well, how can we know when one is binding?" Has a congregation ever gone astray in its work by following apostolic precedent? Is not history replete with cases of men, churches and movements departing far from the truth because they first departed from apostolic teaching and practice?

Voices which warn against dangerous trends in religious practices are not always appreciated. But once a trend is established in the wrong direction it soon widens into a vast chasm and a precedent is set for coming generations. Most of the great apostacies began in seemingly innocent "little things." While attempting to promote truth and righteousness with all our might, we would do well to seriously ponder any action which would establish a trend in the wrong direction and lead multitudes astray. This is not to say that we should do nothing lest we do something wrong. There is plenty to keep us all busy for a lifetime operating completely within the realm of that which is scripturally authorized.

Those brethren, who several years ago, made light of following a Bible pattern in the work of the church, like the calf of the poem, broke a crooked trail which has established a veritable thoroughfare through a metropolis of digressive practices. Some are now trying to straighten out their crooked path. It is like beating the wind. "For thus such reverence is lent, to well established precedent."

JAMES P. MILLER GOES BACK TO TAMPA

Elsewhere is this issue you will find an item from the pen of James P. Miller telling of his plans to move back to Tampa into the house where the Millers lived so long while he preached at Seminole. Our readers are aware of two serious illnesses which he has weathered in the last three years. We are thankful that he has been spared and yet has strength to preach, though on a more limited basis than before. He will be available for some meeting work and could be of great value to any congregation wanting to put a real spark into their men's training program. We hope brethren will use him to the limit of what he will be able to do. He has worn himself out in the Master's service, but there is still some "wear" left. Scores of our readers throughout the nation have been led to the truth through his powerful preaching and hundreds more of our readers have been strengthened and "fired up" to do more for the Lord. Brethren, let's not let him "rust."

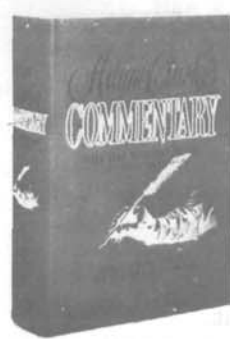
This gives occasion also to comment on the generous action of the Seminole congregation which he served so long and so well. It is no more than right that congregations which have reaped the benefits of the faithful labors of good men should make provision for them when they grow older and face declining health and reduced activity. We commend their example to brethren elsewhere. It is irresponsible to place older men on the shelf when their health fails and not provide what they need. Through the grace of God, James P. Miller and his faithful Bobbie are still with us for service in the kingdom. Let every heart rejoice.

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HERE'S ANOTHER GOOD (?) EXAMPLE, FOLKS

Bobby Witherington recently related an incident in the *West Murray Appeal* which he picked up from the April 21, 1976 Paul Harvey News Report.

Mr. Harvey said a poll was recently taken of over 600 teachers to determine which publication, of those listed, is most widely read by our nation's teachers. One publication, *Today's Teacher*, led all the rest. It was checked by over three-fourths of those polled. Trouble is, there is no such publication!

Is it any wonder that West Point, and every other school in the country is having problems with pupils cheating on tests? As Bro. Witherington observed: "Wouldn't it be wonderful if the Bible were the book most frequently read by these teachers? If it were, they would have known . . . that "all liars shall have their part in the lake which burneth with fire and brimstone . . ." (Rev. 21:8).

Can Divorce Save Marriage?

"Woe unto them that call evil good, and good evil . . ." (Isa. 5:20). God's woe is surely upon our land this bicentennial year. Adultery is called good. Fornication is called good. Perversion is called good. Pornography is called good. And divorce is called good.

In fact, according to an AP release from Boston, Dr. John Scanzoni, a divorce researcher and professor of sociology at Indiana University (an "expert") told a conference of divorced or separated Catholics: "Divorce doesn't destroy marriage, it preserves it."

Scanzoni went on to explain: ". . . divorce prevents explosions that might undermine the very foundations of marriage." I have problems making out exactly what some of these experts are talking about. Do you have similar problems? In connection with marriage, what could represent "explosion" and "undermining the very foundations" more than divorce?

Such statements are tantamount to saying that infection promotes health or war preserves peace. "For the Lord, the God of Israel, saith that he hateth putting away . . ." (Malachi 2:16). Easy divorce and the continued rising divorce rates are undermining "the very foundations of marriage." Whenever people go into marriage with the attitude that divorce is a viable alternative to making it work, it won't work! The foundations are already destroyed in every such circumstance.

It Made A Believer Out Of Him

"It wasn't an unlikely grouping," reported the *Louisville Times*, Sept. 16, 1976. "A defense lawyer and two young criminals"

"But the setting wasn't a courtroom. It was the lawyer's apartment, where he lay on the floor—naked, bound and gagged—while two young men armed with knives looted his apartment Sunday night."

Stuart Lyon said he was happy to be alive after the two men poked him with knives, cut his telephone wire, and talked about whether they should kill him.

"For a defense lawyer like myself, who has represented endless armed robbery defendants, to suddenly be the victim of one was utterly ironic," he said.

The news article quoted Lyon as commenting that the ordeal would probably turn him into "an absolute law-and-order crank." If so, we could almost wish all defense lawyers the benefit of going through that ordeal. While realizing that our system happily recognizes the right to a fair trial and able defense for everyone, too many attorneys in defense law are more interested in reputation and dollars than justice. For example, this lawyer said, "My feelings have always been pro-prosecution, anyway. I'm only in defense law for the money."

One thing God has always demanded of a nation has been justice. Israel was warned of impending doom because ". . . they sold the righteous for silver, and the poor for a pair of shoes" (Amos 2:6).

Among other things, the thieves took from the lawyer a small case containing his business cards. "Maybe, as a courtesy to me, they'll pass on some of the cards to their hoodlum friends," he said.

If that's supposed to be funny, how come I'm not laughing?

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**COGDELL'S "CAMPAIGN FOR CHRIST"
REVIEWED — No. 4**

In three previous articles, I have noticed some things Brother Gaston D. Cogdell has said in his "position paper" in which he seeks to justify the "sponsoring church" concept of congregational cooperation for the purpose of conducting a "campaign for Christ". It has not been our desire to "pick on" Brother Cogdell, but since what he says is so typical of what liberal brethren have been saying, Brother Connie W. Adams asked that I notice some of the things said.

While Brother Cogdell thinks the basic question involved in this matter "is that God has not specified how congregations are to work together", I want to suggest that the reason he thinks this is because of his concept of the nature of the church universal. He thinks the church universal is composed of **churches** rather than Christians. To see his error, note the following statements from his "position paper".

Brother Cogdell says, "The church of Christ should be identifiable, above all things, by its love . . . i.e., by its cohesion, so that it, and **all the congregations** comprising it, **constitute one body** — one spiritual organism . . . the **church is comprised of many congregations** . . . The body of Christ is ONE, and each member and **congregation as a component part of that one body** . . . **There is only one true church of Christ in the Cincinnati area** . . . **Many congregations, but only one church** . . . the **various congregations of the church** comprise one great congregation, and are all under the one Federal Head, Jesus Christ . . . the Body of Christ, the Church of Christ, is ONE, and **every congregation is a subdivision of the totality** . . . **congregations as components of the one universal church** . . ." The above are all quotes from his "position paper" and all emphasis of the quotes are mine.

Observe Brother Cogdell thinks that "**the church of Christ**" is composed of congregations. This is a denominational, sectarian concept of the church. First, sectarians think that the church of Christ is made up of denominational churches. They think that it takes the Baptist, Methodist, Presbyterian, Lutheran Churches to make up the one universal church of Christ. Brother Cogdell makes a similar mistake. The Baptists do not believe they are the church of Christ; they think the Baptist church is **a part** of the church universal. Second, no denominational church would claim to be that denomination. The First Baptist Church of any city would not claim to be the Baptist denomination. This

is what Brother Cogdell thinks; the Clifton church of Christ is not the church of Christ; it is **a part** of the church of Christ. This is his fundamental error and it is the error of all denominationalism and sectarianism.

(1) Paul told the **elders** at Ephesus that the Holy Spirit had made them **overseers of the church of God** (Acts 20:28). Were these elders over the church of God universally? Or were these men elders over the church of God in Ephesus? If they were elders of the church of God in Ephesus, then the church of God existed in Ephesus. There was not part of the church of God in Ephesus and a part somewhere else. Ephesus being the "church of God" was not dependent upon the existence of other congregations.

(2) Paul taught the brethren at Corinth that "ye are the body of Christ, and members in particular" (1 Cor. 12:27). If Brother Cogdell is correct, Paul should have told them that they were only **a part** of the body of Christ. Corinth being "the body of Christ" was not dependent upon any other church being a part of the body of Christ with it.

(3) When the Ethiopian eunuch was obedient to the preaching of Jesus in Acts 8, the record says he was baptized. He was saved and also a member of the church. Jesus said if one believed and was baptized (Mk. 16:16) he would be saved. When individuals did this in New Testament times (Acts 2:38-47) the Lord added them to the church. The eunuch was a member of the church, was saved from sin as a result of gospel obedience. Question: What church was he a member of, the church universal or the church local? He was not back at home to identify with the local congregation, if one existed there. He may have been the one to introduce the gospel to his local community when he arrived at home. This man was a member of the church universal just like any other saved person. To be a member of the local church, he would have to identify with it, for just gospel obedience did not make him a member of some local church.

(4) In connection with the above point, consider Saul of Tarsus. He left Jerusalem persecuting Christians. He was converted, obeyed the gospel, was saved and the Lord added him to the church while he was in Damascus (Acts 9). When later he returned to Jerusalem and "assayed to join himself to the disciples" the record says "they were afraid of him, and believed not that he was a disciple" (Acts 9:26). Paul was a member of the church to be sure for the Lord had added him, but Paul was not a member of the church in Jerusalem. The record of Paul shows one can be converted, be saved, be added to the church by the Lord and yet not be a member of a local congregation. If what Brother Cogdell teaches is true Paul was not even a member of the church universal until he was identified with a local church, because according to him the church universal is made up of local congregations.

(5) The church in Jerusalem existed for some time before there was another congregation. Brother Cogdell says "the church is comprised of many congregations". So according to Brother Cogdell there was no church universal in existence even though the local Jerusalem Church existed because he

thinks it takes a plurality of congregations to make up the one Church of Christ.

The truth is, there was a time when the church universal comprised every member of the church in Jerusalem for there were no saved people on earth except those in Jerusalem. Just exactly how long this lasted we do not know. However, when another congregation was established, there were saved people in it. But these were not members of the local church in Jerusalem. When this happened, there were saved people who were not members of the local Jerusalem church yet they were members of the church universal.

(6) In Romans 12:8 after Paul has shown there is "one body" with "many members", he says that "he that ruleth" was to do so "with diligence". Here were rulers in the body of Christ. Brother Cogdell says the "body of Christ" is made of or composed of a plurality of congregations. Paul says in the body of Christ "he that ruleth" is to do so "with diligence". Brother Cogdell, who is the "he" that ruleth in the body of Christ? The Catholics call their "he" that ruleth "the Pope". What do you call your "he" that ruleth in the body of Christ, Brother Cogdell?

Brother Cogdell's concept of the nature of the church universal is a denominational concept. He sees the entire body of Christ functioning under some central direction. This was the problem some had in the previous century and their concepts led them to accept the central office of the missionary society through which churches functioned. Brother Cogdell's reasoning will cause him to accept the missionary society without its abuses. Remove the missionary society of its abuses and any argument Brother Cogdell makes for his "sponsoring church" concept of congregational cooperation can be made for the missionary society and with the same zeal.

The church universal is a **spiritual relationship**. Jesus Christ is head of his church (Eph. 1:22-23). Christians, "lively stones, are built up a **spiritual house**" (1 Pet 2:5). The church universal has no mission, earthly organization or head. It is when men try to organize the church universal and give it a work that they run into trouble as Brother Cogdell has.

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THE HISTORICITY OF JESUS OF NAZARETH

"Historicity"

According to Webster's *New World Dictionary*, the term "historicity" means "historical nature or authenticity." According to the same work, "authentic" means "genuine, authoritative, trustworthy, reliable; as, an authentic antique." Webster defines "historical" as follows: "established by history; not legendary or fictional; authentic; real; factual." To affirm the historicity of Jesus is, therefore, to affirm that Jesus' life on earth is established by history; it is not legendary or fictional; it is real; it is factual.

The Non-historical School

Few writers now deny the historicity of Jesus of Nazareth; however, many critics deny that Jesus of Nazareth is the Christ of faith. The reality of the latter person is totally rejected by many; even by many professed believers. The following paragraph is found on page 398 of Schweitzer's *The Quest of the Historical Jesus*:

The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of Heaven upon earth, and died to give His work its final consecration, never had any existence. He is a figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology in an historical garb.

Secular Evidence

As it has been noted, few writers now deny the historicity of Jesus of Nazareth; however, some writers still assert that there is no compelling evidence outside the Bible in reference to Jesus' historicity. In addition to the celebrated but controverted passage from Josephus (Ant., Book 18, Ch. 3), there are statements from three notable Roman historians in reference to the existence of Jesus.

Pliny the Younger

Pliny the Younger is dated AD 62-113. In his epistle to Trajan, he writes that "Christ" was stately worshipped by the "Christians" of Pontus and Bithynia as their God. The full name of this Roman is Gaius Plinius Caecilius Secundus. His Uncle, Pliny the Elder, lived AD 23-79. For further study see *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. 6, p. 150.

Tacitus

The Roman historian Tacitus, in a well-known passage relating to the persecution of Nero (*Annals* 15:44), tells how the Christians, already "a great multitude," derived their name "from one Christus, who was executed in the reign of Tiberius by the procurator of Judea, Pontius Pilate." The full name of Tacitus is Publius Cornelius Tacitus. He is dated AD 55-117. For further study see the work quoted in the preceding paragraph, at the same location.

Suetonius

In the account of Claudius, in his *Lives of the Twelve Caesars*, the Roman writer Suetonius states that the Jews were expelled from Rome for the raising of tumults at the instigation of one "Chrestus," plainly a mistake for "Christus." The incident may be that referred to in Acts 18:2. Suetonius' evidence is also cited in the encyclopedia referred to previously.

MOVING THE MOUNTAIN

By O. E. Watts

Is it true that we have absolutely no faith at all? Some reason, "With the tiniest speck (as a mustard seed) we could move mountains as Jesus promised us."

Jesus never promised us any such thing. Nor did he use mountains to represent obstacles of other kinds which we can overcome. **He was not talking to us.**

Demon and Mountain

The gospel writers record that several times the Lord mentioned moving a mountain by using faith. Matthew 17:14-18 tells that he cast out a demon which the apostles could not. Verses 19 and 20 state, "Then came the disciples to Jesus apart, and said, Why could not we cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you."

Comes one to say, "We should claim this promise literally." If so we should go to that particular mountain. McGarvey and others state that it was Mount Hermon. Have you seen that mountain on TV? It is immense. But the statement was only about that mountain and not about any other one anywhere.

Whether Jesus was speaking literally or figuratively is beside the point. So is the consideration of hyperbole (over-emphasis). What we need to notice especially is that this was spoken to the apostles privately. It was concerning their working miracles then. We should not twist it to mean that we can work miracles now.

Fig Tree and Mountain

Another instance in which the Savior was talking only to the apostles is related in Matthew 21:19-22, "And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree

withered away. And when the disciples saw it, they marveled, saying, How did the fig tree immediately wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Let us observe in passing that the mountain referred to in this case was the Mount of Olives. The nearest sea was the Dead Sea which was several miles away. What an enormous moving project; and what a change in the landscape!

We have a friendly suggestion for those who would move a mountain into the sea now. Start by withering a fig tree; or use another kind of tree. By blasting a few of these work your way up to moving a mountain, a small one at first, of course. Then you will be ready for the "all things" of Verse 22. In view of the "And" with which this verse begins can we separate "all things" here from withering a tree or moving a mountain? **Please;** read it again and note to whom he was speaking.

Whosoever

Perhaps there are some who would insist that this has a universal application according to another account of the same event. Mark 11:23 quotes Jesus as saying, "Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it."

Is someone about to claim that "whosoever" here means anyone at all for all time? If it does it means the disobedient, too. Shall we teach this as an exception to Proverbs 28:9? Probably everyone will agree that it must be understood to mean "whosoever" in a certain class. That class could not include more than the apostles and other possessors of miraculous gifts. Certainly not all men, not all Christians, and not us!

Transplanting

In addition to withering a tree, moving a mountain on earth, and moving a mountain into the sea, another interesting physical accomplishment was promised. Luke 17:5-6 tells about it, "And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you." We have no difficulty here in seeing that "ye" and "you" refer directly and only to the apostles. They do in the other passages we have quoted, also.

Ultimate

In the time of miraculous gifts the inspired Paul placed mountain-moving in the realm of the extreme. All references following are to First Corinthians. In Chapter 13 the first verse mentions the very greatest skill in languages, speaking in the tongues of angels. Verse 3 suggests the supreme gift, giving one's own body to be burned. In between these he tells the

ultimate of miraculous faith, "If I have all faith so as to remove mountains". In A.D. 30 the apostles required only faith the size of a mustard seed to move either one of two particular mountains. In A.D. 57 Paul would have needed "all faith so as" to do so.

Miracle-working faith was a gift of the Spirit. It is listed with others of those in Chapter 12, Verse 9. To claim that every Christian, even then, had or could have this one (or any other one of those special gifts) indicates the need for reading that chapter again.

From Chapter 13 we must conclude that no one now has any miraculous gift in the list of Verses 4 through 11 of Chapter 12. This includes that measure of faith. And certainly no person in our time can rightly claim the very highest degree of that "faith, which is presented in Verse 2 of Chapter 13. No one now can have all faith so as to remove mountains.

For each promise made by the Son of God we should carefully consider to whom he was talking. We must do so in order to handle the word of truth correctly.

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I MARVEL Galatians 1:6

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BACK TO TAMPA

The elders of the Seminole congregation in Tampa, Florida, have offered the home they now own to me for as long as we need it. This was made possible when their present preacher, Arnold Schnabel, made known his plans to build his own home.

Needless to say, this stirred memories of years gone by to the time when the new building being erected exceeded the estimate several thousand dollars and creditors were becoming insistent upon payment. Each family was asked to sacrifice still further, so Bobbie and I decided we could combine some small assets and buy our own home, thus allowing the church to sell the house they had provided the preacher and ease their financial burden. When we moved to Kentucky, they bought our house, and it is this that they are now offering to us as HOME for as long as we need it. Sounds like a story book come alive, but upon serious reflection, more like bread cast upon the water returns after many days.

The entire church and brother Schnabel are to be commended for this work. Up to this time, the older preacher who lost his health, had little or no provision made for him. In the absence of any

scriptural retirement plan, the larger congregations should feel a responsibility toward the preacher who has given his life to the work of the Lord.

As most of you know, I have made a remarkable recovery from complicated illnesses, but my condition is such that an infection of any kind could be serious. I plan to stay active in the Lord's Kingdom and in meetings as long as I stay well. On July 1, 1977, I will become 62 and plan to go under Social Security at that time.

So sometime after the first of the year, Bobbie and I will be moving back to Tampa, and HOME, and meanwhile you are asked to pray for my continued good health. As the time approaches, you will be advised of the new address.

THE CHRISTIAN AND CIVIL AUTHORITY

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The celebration of the bicentennial year of the United States has brought to my mind many thoughts concerning the attitude that Christians in America should have toward their country. Should I be patriotic? Can I pledge allegiance to the flag? What do I owe if anything, to America? Does the Bible answer such questions?

The relationship of a Christian and the civil government has long been an important, as well as sometimes controversial, subject. Its importance was realized by first century Christians since they were faced with the question of allegiance to pagan laws and pagan rulers or to the newly claimed "King of kings and Lord of lords". Furthermore, there were times when it was right to disobey civil authority. When the Gospel first began to be proclaimed in Jerusalem, we find, concerning the Apostles of our Lord, this account, "And when they had brought them, they set them before the council: and the high priest asked them, saying, did not we straitly command you that ye should not teach in this name? and, behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5:27-29). Here is open defiance of the law, approved by God. May I refuse to obey civil law today?

The Bible does answer the questions we might raise concerning the Christian's relationship to civil authority. The inspired Apostle Paul, writing to the Romans in Romans 13 tells us: 1. the origin of civil authority, 2. the purpose of civil authority, and 3. the Christian's relationship to this authority.

Origin of Civil Authority

"Let every soul be subject unto the higher powers.

For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Romans 13:1, 2).

The apostle tells us that God has ordained, that is, placed in order or arranged civil authority. Since this power is God ordained beware lest any that resist this power find themselves condemned by the civil authority and the Lord as well. In other words when I disobey civil power, I bring upon myself the wrath of that power, as well as of God who ordained that power to be. This ought to be a sobering thought to all who might disregard civil authority.

The seeds of rebellion have been sown throughout my lifetime. We have witnessed it in the cities and towns of our nations. Rebels and revolutionaries have defied any and all types of authority, from the home to the "pigs" or "tyrants" in Washington. This degenerate, self-destructive attitude has even crept into the church, generating spite for all who would stand for Bible authority or expose false doctrine. Today, we even see the "C.B. Christian" pushing the "pedal to the metal" as long as the "smokie" is not "taking pictures". Jehovah decreed that the great Babylonian King Nebuchadnezzar would wander with the beasts of the field "till thou knowest that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Daniel 4:25). Let every soul comprehend the consequences of resisting that which God has ordained and rules over.

Purpose of Civil Government

Not only has our Creator ordained civil authority he has also given it a purpose. Paul writes, "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:3, 4). Peter writing along the same line says that "Governors are sent by him for the punishment of evil doers, and for the praise of them that do well" (1 Pet. 2:14).

Combining these passages we see the general purpose of civil authority is to praise the good, be a terror to the evil, and to execute wrath on the evil.

Although at times we might be disgruntled because criminals can find some loophole in our laws, yet at the same time, we need to thank God that our country still functions as God intended for it to function. For example, in the recent bizarre kidnapping of 26 California school children the bus driver who cared for the children and dug them out of their would-be grave was hailed as a hero, both by the civil authority and citizens throughout the country. At the same time, the kidnappers were apprehended after a massive search to bring them to trial and to justice. Such is the function of any government, the praise of the good and the punishment of the evil.

Our Responsibility To Civil Power

Basically, our responsibility to civil power can be

summed up by one word—subjection. When we yield to the authority of civil government (except when it causes us to disobey God) we are doing what pleases God. Paul writes, "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (Rom. 13:5). When I submit to civil authority, I have no reason to be afraid of that authority. Also I can be at peace with myself because I know I am doing what God demands of his people.

Going along with this subjection or obedience to civil authority, I also have the responsibility to pay taxes. Notice Paul again, "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing" (Rom. 13:6). Jesus said, "Render therefore unto Caesar the things that are Caesars" (Mt. 22:21).

Honour is a responsibility I owe rulers. Peter writes, "Honour all men. Love the brotherhood. Fear God. Honour the King" (1 Pet. 2:17). Remember brethren, this was written at a time when Christians were persecuted, physically beaten and even executed for their faith by evil rulers. Yet God commands honour for these rulers.

Finally, we see one other responsibility we have toward our government, "I exhort therefore, that first of all supplications, prayers, intercessions and giving of thanks be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (1 Tim. 2:1-3).

In summary, God does not sanction any particular type of government or ruler, but his people are to submit to, honour, obey, and pray for whatever type they find themselves under as long as they are not called upon to violate God's law.

Should I be patriotic? If I obey God's law I can be considered nothing else because I will be what God intended for me to be, a good citizen. My actions will be such that I will honour my country and pledge allegiance to uphold its laws.

Friend, let us never be so foolish as to take for granted the privilege and blessing of living in this land of milk and honey. No other people enjoy the richness that Americans enjoy. Did you know that a paper boy in our country makes more money annually than 50% of the people in the world? Also, think of the untold good done all over the world because Christians in this country were not only willing but economically fit as well to help support the preaching of the gospel abroad.

The United States was born with ideas of independence, peace, and freedom. May these noble ideas burn in the heart of every Christian throughout the land with a renewed zeal to release man from the clutches of darkness pointing him to the light of simple New Testament Christianity. I humbly praise God for the great land where I was born.

IN THE NEWS THIS MONTH	
BAPTISMS	305
RESTORATIONS	90
(Taken from bulletins and papers received by the editor)	

Restoration Footnotes

Earl Kimbrough

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"SOMMER, YOU ARE RIGHT!"

Daniel Sommer was a student at Bethany College for three years, 1869-1872. During his last year there, James Beauchamp Clark of Kentucky was also enrolled in the school. Clark, better known as Champ, settled in Pike County, Missouri in 1876 and soon entered politics. He was elected to several local and state offices and then for about twenty-five years represented his district in Congress. From 1911 until 1919 he served as Speaker of the House of Representatives. He sought the Democratic presidential nomination in 1912 and led all other candidates for twenty-nine ballots in the convention, but he eventually lost to Woodrow Wilson.

While Sommer and Clark were at Bethany, other students arranged for them to debate "the Liquor Traffic." Clark took the side of strong drink and Sommer the side of prohibition. In his last speech Clark clapped his hand to his chest exclaiming: "I am a man! I'm not afraid of strong drink!" When the debaters met in private a day or two later, Sommer said: "Clark, you said you were not afraid of strong drink, because you are a man. But that's the very reason I am afraid of it! If I were an angel with no flesh and blood to poison, I don't suppose I would be afraid of it. But, Clark, many men, by reason of not being afraid of strong drink, have tampered with it and gone into the ditch. And if we tamper with it what assurance have we that we will not go into the ditch?"

Sommer, relating the event in his biography, recalled: "He put his hand on my shoulder and solemnly said, 'Sommer, you are right!' Then he told me his desire for strong drink was his 'besetting weakness,' and said the same was true of his father." This was apparently near the end of the school year and probably their "last interview." But a few years before Clark's death in 1921, Sommer received a letter from him in which he said he still remembered their debate at Bethany College. (Quotations from *Daniel Sommer, a Biography*, compiled by William Wallace, pp. 101, 102.)

Strong drink is by no means a dead issue in the church today. It has apologists in the pulpit and consumers in the pew. A spirit of compromise on the question is in the air and clamoring for recognition. But surely all right-thinking people will have to agree with Clark—when he said, "Sommer, you are right!"

REPORT OF THE DUGGIN- BOWLES DEBATE

Dorris V. Rader

A debate between brother Rick Duggin, preacher for the Unity Church of Christ near Manchester, Tennessee and Mrs. Jaquiline Bowles, a representative of the Oneness Pentecostal position was to have gone for four nights the week of September 13th. However, it ended the second night rather abruptly with Mrs. Bowles walking out. The subject the first two nights was Holy Spirit Baptism today. Mrs. Bowles claimed that she had Holy Spirit baptism and could do what the apostles could do. Duggin pressed her for a demonstration, showing that the apostles did not talk about their powers, but demonstrated them and let others do the talking about them.

In her speeches, which rarely came close to the subject, she made a number of colossal blunders for one claiming that her words were the very words of the Holy Spirit. She had been unable to "recall the passage", addressed the audience "this morning" rather than "tonight", misquoted, misrepresented, and spiritualized terms in one breath and then made them literal in the next. Brother Duggin charted these blunders and contrasted them with her claims that her very words were the words the Holy Spirit gave her. He showed that her claims were no different from those of the Mormons, Catholics and others whom she said were counterfeits, and that they all could give the same "proof" she gave. At one point she admitted that she was not a Christian and said this was a man-made name. At another point she said, "my name is Jesus Christ". Brother Duggin kept the issue clearly defined and pressed it hard.

Finally, in her exasperation Mrs. Bowles interrupted Duggin's second speech on Tuesday night to give a "demonstration". She said she was sorry but this was the Holy Spirit. Her "demonstration" was to cite a part of Matthew 10, concerning shaking off the dust of your feet against those who did not receive the apostles. So, she gave us the "heel dust" sign. She overlooked or ignored the fact that this was not the "signs" they were to give. The "signs" were to be done before this, (healing the sick, cleansing lepers, raising the dead, etc) and then if rejected shake off the dust of your feet. Since she could do the latter, and could not do the first, this was the best she could offer. She made a fast exit without using her last 30 minutes of the evening. The last two nights of the debate brother Duggin lectured on the Godhead which was to be the subject for those nights.

This was Rick Duggin's first debate but he handled himself and the discussion like a veteran debater. He had prepared well. He knew exactly how to handle every situation. In spite of Mrs. Bowles pronouncement that brother Duggin would never amount to "nothing", I predict a great service to be rendered by

Rick in the area of public discussions. It was a genuine pleasure to be associated with him as moderator.

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Things Most
Certainly
Believed

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UNCONSCIOUS LOSS

Samson is one of the most singular and interesting men in the Old Testament. He is recognized as one of a line of judges used by God to deliver his people over a stormy and digressive period of 400 years. This man, remembered for his strength, served Israel intermittently for some 20 years. His service illustrates the power of God to deliver his people from oppression without mighty armies. In Samson, a single man of might, we see an oppression of 40 years duration from the Philistines interrupted and brought to a stand still. From Judges 16:20 a two point consideration is proposed. "And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him."

First, Samson's loss, expressed in "Jehovah was departed from him." The implication is, He was at one time with him, now He is gone. What difference did this make to Samson? One must consider this man before the incident of the text to appreciate the difference. From the standpoint of his consecration, Samson was peculiar. He is the only character in the Old Testament whose birth was foretold by angel, except Isaac. Born in the village of Zorah, of the tribe of Dan, to the family of Manoah, he was pledged to God by Nazarite vow. His was a definite, divinely appointed work and in his development into manhood it is said, "the Lord blessed him. And the Spirit of the Lord began to move him at times" (Jud. 13: 24-25). We feel justified in the conclusion that he believed himself to be consecrated to God and that God would endow him in the accomplishment of his task.

In the maturing of Samson the heroism of the man begins to shine through and as we recognize some of his admirable qualities we are drawn to him. What made him a hero? In part, his refusal to accept the degraded standard of his contemporaries. While in later years he lost sight of the lofty standard of his youth, he nevertheless presents the lofty ideal of dedication. At the time he makes his advent upon

history Israel was generally characterized by glaring inconsistency in what they believed and in what they were. Samson stands apart from other judges in that they were backed by the people. Generally, the movements they spearheaded began with them as individuals and the people rallied to the cause. Not so with this man, he fought alone. Without the people's help, in fact, in spite of them, Samson delivered. At least on one occasion the men of Judah sought to bind him and deliver him into the hand of the very oppressors from whom he sought to deliver (Jud. 15: 9-16).

The very name of the man means "sunny" and certainly this is reflected in his disposition. His ingenuity is evident in the riddle of foxes episode. Following the first marriage to a woman of Timnath, a daughter of the Philistines, Samson posed a riddle to the young men in attendance at a seven day feast. The answer was pried from him by a designing and deceitful wife and he lost the contest and paid the wager. His wife was subsequently given to another and Samson retaliated by catching three hundred foxes. Firebrands were tied in the midst of these as they were tied tail to tail and let go into the standing corn of the Philistines. One can just imagine the whole countryside on fire.

His second noteworthy love is the woman, Delilah. She is the principal in the text for this study. It is she that said, "The Philistines be upon thee, Samson." When we analyze the causes of the Lord's departure from Samson, two are involved. One is inward and the other is outward and as is always the case the latter is subordinated to the former.

As explained to Delilah (Jud. 16:17), Samson had taken a vow to abstain from fleshly lusts. He had pledged himself to purity in heart and life as an instrument of God. Reviewing the life of the man it appears he never rose to the real spiritual significance of that vow. Here is the factor which ultimately cropped out.

Outwardly, his life became the expression of a lack of dedication to the pledge of his heart. When one's inner life is weakened he becomes prey for his enemies. In revealing the source of his strength to Delilah, Samson betrayed himself. There was no intent of this as he confided in the love of his heart. While he slept upon her knees, his hair was shorn and his strength and might with it. Until the strain of challenge came he did not know of his loss.

The constant message of the Old Testament is, only as God dwells within are men and nations great. This is evident from the illustrious history of Israel and in the leadership of many stalwarts. Something made these notables great. What? The Lord was with them, of their own consent, through their obedience and consecration. Had men such as Moses, Joshua, Gideon and David, withdrawn from God to become like other men, they would have weakened as did Samson.

Secondly, the Christian's loss, comes as a result of the same thing in principle as seen in Samson, backsliding, falling from grace. The overcoming by

old tendencies, by sin. It is not vacillation between strength and weakness sometimes evident in all of us that I emphasize. As long as there is the disposition and desire to rebound, snap back, one indeed will. But when the rebound ceases, when the life remains in sin, indeed we lose. Betraying the pledge of heart, made when one becomes a Christian, results in loss of strength.

Often the loss of rebound quality, the desire to snap back when we falter, is unconscious. Many seem to imagine, once saved, always saved. There is often no awareness of a conscious break with Christ and the church even though services are frequently missed and there is no active participation in the good works of righteousness. Such take for granted they are still in favor with the Lord. The elder brother in the familiar parable of the "prodigal" (Lk. 15: 25-32), never left the father's house but he obviously was not in harmony with the father. The foolish virgins (Mt. 25: 1-13), were in company with the wise till the coming of the bridegroom was announced, but they were still denied entrance.

In many instances change passes over the life of the Christian. He begins to admit associations and practices he once avoided. He prides himself in a more mature and tolerant view of sin, his norm has changed and he is unaware that he has lost that which made him distinctively and peculiarly the Lord's. The weakness of such character becomes evident only in times of crisis, only then does such a one become aware that strength is gone.

Two things are essential to a clear estimate of self. **First, what I want.** That which is true of will, is true of the man. The direction of the current flow of desires will tell whether the life of a Christian is ebbing or rising. **Secondly, what I do.** The outward test of the heart is the doing. Conduct illuminates one's character, reveals what he is.

While there are many things in the life of Samson admirable in their nature, there are also many characteristics to be avoided. Although it closes on a note of general despair there is an overriding note of hope. Namely, a mis-spent life can never be what it might have been. Yet, if one will turn to God, he will hear our plea and bless abundantly. Samson between the pillars of the temple of Dagon, god of the Philistines, blinded and ridiculed by his enemies, lifted his voice to God and God heard. The strength lost returned for the final feat and the record ends in victory for Samson. "So the dead which he slew at his death were more than they which he slew in his life" (Jud. 16: 30).

Let each of us guard against any loss of spirituality, unconscious or conscious, realizing the greater danger lies in the former. Often we do not become aware of our loss until we need it most.

WHEN YOU MOVE OR CHANGE ADDRESS, please notify us of the change. We must have both your old and new address. This consideration on your part will save us much time and expense.

THE GRACE OF GOD AND HOW IT SAVES

By Gary Ogden

Without Divine Revelation, we would never know about God's Grace and salvation. Thus if one is to understand the grace of God, he must understand what the Bible says about it. One passage that sheds much light on the subject is Titus 2:11-14.

In this passage we learn that the grace of God brings salvation. Salvation is something man could not go out and get on his own. While they were groping in darkness and sin, God in mercy and love saved the Ephesians by grace (Eph. 2:1-9). Titus 2:11 states that this is how *all* men are saved. Does this mean that every single person is going to be saved? How nice it would be, but many passages teach that many will be lost (Mt. 7:13-14). What it means is that salvation is made available to **all** men, not just Jews or Americans, but all men. Every person that is saved is saved by the grace of God. Just how is salvation made available to all men?

First, by providing an adequate sacrifice for sins. Jesus Christ, by the grace of God, tasted death for every man (Heb. 2:9). We have "redemption through his blood, according to the riches of his grace" (Eph. 1:7).

Second, we are instructed concerning salvation (Titus 2:12). We are told about that great sacrifice in the "word of his grace" (Acts 20:32). We're redeemed by the blood, but hear about it in "the word of truth, the gospel of your salvation" (Eph 1:13).

But are we saved merely by knowing that Christ died for all men? No, there are other instructions in the "word of his grace" and God demands a certain response to those instructions. In order to be saved from past sins, God instructs the undeserving sinner to:

1. Believe the instructions **about** Jesus and **from** Jesus (Mk. 16:15-16; Mt.28:18-20).
"By grace have ye been saved through faith" (Eph.2:8).
2. Repent of sins (Rom. 2:4).
3. Confess Christ (Rom. 10:9-10).
4. Be baptized in water (Mk. 16:16).

Someone argues, "That is salvation by works" and has baptism especially in mind. Is baptism salvation by works or by grace? A comparison of Eph. 2:5-6 and Col. 2:12-13 will answer the question.

(Eph. 2) Dead. . . Made Alive . . . Raised . . . by Grace

(Col. 2) Dead . . . Made Alive . . . Raised . . . by Baptism

Thus baptism makes us alive by the grace of God. Also, baptism, like the other conditions, is an in-

struction imparted by the grace of God; and if a man is to receive the grace of God, he must receive baptism.

When a sinner responds to these instructions he is saved from his past sins, by the grace of God.

But there are yet other instructions imparted by God's grace. The saved man is instructed to deny ungodliness and worldly lusts; live soberly, righteously, godly; be zealous of good works (Titus 2:12-14).

What if a person doesn't live such a life? Then he "falleth short of the grace of God" (Heb 12:14-15). He has "received the grace of God in vain" (II Cor. 6:1). If he lives by any law other than the gospel of Christ, "he is severed from Christ, fallen from grace" (Gal. 5:4). Therefore, all Christians are urged "to continue in the grace of God" (Acts 13:43).

This all proves that God's grace is resistible and conditional. God does not and will not save the man who does not and will not abide by his instructions.

Does this mean that to be saved eternally, a Christian must live perfectly according to the instructions of the grace of God? No, in fact, we are also instructed that "if we say we have no sin, the truth is not in us" (I Jn. 1:8). But God, in his mercy, has provided forgiveness for the Christian who falls short of His grace. The blood of His Son continues to cleanse those who walk in the light, confess their sins, repent, and pray (I Jn. 1:7-9; Acts 8:22). Thus, when a man enters heaven, it will not be because he was perfect, but because he did his best to live up to the instructions provided by the "grace of God and "washed his robe" (Rev. 22:14) when he failed.

To sum up:

No one ever deserved what God has done for us. We don't deserve the sacrifice, nor the gospel, nor the hope of heaven; but God has given them to us anyway. That is grace.

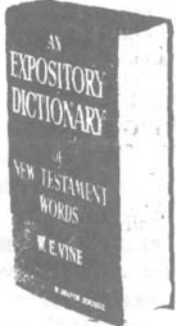
If I reject the Sacrifice, spurn the instructions of grace, that is condemnation.

If I believe in Christ, obey the gospel, live godly, repent when I fail, that is salvation by the grace of God.

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THE NEWS LETTER REPORTS

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

BOB NICHOLS BACK TO JAPAN

The Robert P. Nichols family has returned to the work in Japan where they spent 8 years and where some part of 15 of the past 25 years have been spent. He preached his first sermon in Japanese 19 years ago. We are sure that the congregations which he helped to establish will be encouraged by his return. Sister Nichols and their three sons, who are Christians, will be great assets to the work. What an advantage it is to see a family acquainted with the language, culture and needs of Japanese Christians going into this work again. At last report, there was yet some support needed. The cost of living in Japan is very high and it is absolutely necessary that they have an adequate amount for living expenses

and for their work. You may make contact with them by writing to P.O. Box 911, Chandler, Arizona 85224.

NEW WORK AT FORT CAMPBELL, KENTUCKY

JOE F. NELSON, 96 Airport Road, Clarksville, Tennessee 37040 We wish to inform brethren of the new work which has begun at the above address. We are located between gates 1 and 2 on Highway 41-A at Fort Campbell. Please put us in touch with service personnel coming to this base. You may write or phone me at (615) 431-6376.

AUDE McKEE, 8612 Lanier Lane, Knoxville, Tennessee 37919 — I moved here to work with the West Knoxville church the 1st of September. We have 26 members meeting in a converted dwelling at 9048 Middlebrook Pike. To reach the building, exit off

1-40 at Cedar Bluff. Go north to Middlebrook Pike and then right (east) one mile. If you know of people in this area we might contact, or students enrolled at the University of Tennessee, please let me know. There are only two sound churches in all of Knox County.

NEW CONGREGATION IN RUSSELLVILLE, ARKANSAS A. W. GOFF, 2509 W. 2nd Place, Russellville, Arkansas — We have begun a new work here and are meeting in the Friendship School Building on East I Street, just east of Knoxville Avenue. We would like to hear from anyone who knows of people living in this area that might be interested in meeting with us. Our weekly radio program may be heard over KARV, 1410 on the dial at 7:15 AM each Sunday. My phone number is 968-7010.

TROY G. ADAMS, 6406A Birch, Ellsworth AFB, South Dakota 57706 — The day I have been looking forward to for a long time is rapidly drawing near. On January 31, 1977 I will have completed 20 years in the U.S. Air Force and will be retiring. It has been my desire for several years to work as a full-time preacher and provide as much of my own support as possible. With my retirement pay and medical benefits for me and my family being provided, I will be able to labor full-time preaching, and be that much less a financial burden on the church. We plan to move to Bangor, Maine where I will work with Ralph Smart for awhile. My plan is to work with him in Bangor and do appointment preaching in the surrounding area. We will need some support as we have four children. I will be 37 years old upon retirement. Those interested in helping in our work in Maine should contact me at the above address before retirement date.

(EDITOR'S NOTE) — There are only a few (less than 10) faithful churches in the whole state of Maine. Recently a very fine man and his family made plans to move to Milbridge, where a preacher is so badly needed. He sold his house, made plans to resign from his job, and was anxious to go. The brethren could hardly wait for his coming. But appeals for support fell on deaf ears, he is not now able to go, his family now lives in an apartment, their future is very uncertain and the cause in a needy place is yet without a preacher. What a shame this is. There are congregations with large sums of money in the bank accomplishing nothing except the condemnation of the souls of those responsible for keeping it there while churches need help and faithful men and their families suffer. What about this brother who needs help to go preach in Maine? Come on, brethren, we can do better than this!

GOSPEL TEACHER — NEW MAGAZINE FOR BIBLE TEACHERS

BOB WEST has announced that GOSPEL GRAPHICS, his publication which has been of great help to bulletin editors and many others, will give way to a new publication to be known as GOSPEL TEACHER. Bob West will still edit a **Graphics** Section in the new publication. Arnold Schnabel will edit the **Education Section**. This section will feature articles on such subjects as: Radio and TV Teaching, Teaching in Print, Adult Education, Children Education, Curriculum, Class Preparation, Teacher Training, Techniques, Personal Development, Personal Evangelism, and Resource Center. The Graphics Section will include: Design Procedures, Typography, Audio-Visuals, and

Reproduction. In addition there will be such features as Feedback, Reviews, News, Editorials and a Buyer's Guide. This paper will be of great value to all Bible teachers, preachers, bulletin editors and church leaders. No part of the work of a congregation is more important than teaching, and yet, nothing is more shamefully neglected than this. We hope Bible teachers everywhere will avail themselves of this paper. The first issue is slated for January, 1977. All interested persons may receive the first copy free. Write to GOSPEL TEACHER, 6121 Hudson St., Orlando, FL 32808. **THOMAS HICKEY**, Box 651, Central City, Kentucky 42330 — I just finished reading your editorial entitled "Investigate." I thought it was excellent, well-balanced in presentation and probably long overdue. I do want to disagree with you on one point however. A resume by definition is simply a summary of one's past job experience, educational background, etc. I really feel that all churches should require them and that all preachers should insist upon providing them.

While working with Nebraska Avenue in Tampa I took care of the correspondence between Nebraska Avenue and the men we helped to support. Over a period of several months I came to feel very strongly that not only a resume but also an employment application would have been very helpful in avoiding some of the very problems you lamented in your editorial. By being called upon to supply such information to churches as might be required in an employment application form and a resume, brethren would have a real opportunity to compare a man's claims against names, dates and places. . . . I am sensitive to your feelings about the "blowsheet" type of resume. In fact, I think we must know some of the same people . . . I especially appreciated what you said about the "missionaries." I certainly do not want to throw cold water on good men who are courageous enough to do something I have never been motivated to do, but at the same time I have seen a number of men go abroad when I really felt that they would need a lot of close watching in the states!

DEBATE IN PINE BLUFF, ARKANSAS

WALTON WEAVER, 4700 West 28th Avenue, Pine Bluff, Arkansas 71603 — I have signed propositions with Marvin A. Hicks from Corpus Christi, Texas for a debate on the Godhead and Holy Spirit baptism. The debate will be held in the auditorium of the new Convention Center here in Pine Bluff, Arkansas November 29, 30 and December 2, 3, 1976. The propositions to be discussed are as follows:

Monday night: The Scriptures teach that there is only one person in the Godhead, and that person is Jesus. Affirms: Marvin A. Hicks Denies: Walton Weaver

Tuesday night: The Scriptures teach that there are three persons in the Godhead, the Father, the Son, and the Holy Spirit. Affirms: Walton Weaver Denies: Marvin A. Hicks

Thursday and Friday nights: The Scriptures teach that Holy Spirit baptism with accompanying signs such as speaking in tongues (as recorded in Acts 2:4) is fir the church today.

Affirms: Marvin A. Hicks
Denies: Walton Weaver