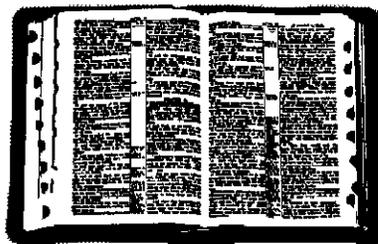


SEARCHING *the* SCRIPTURES

"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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Using the SWORD OF THE SPIRIT

Ken Green

2212 Jordan Lane, S.W.
Huntsville, Alabama 35805



SAVED BY FAITH ONLY

Curtis Hutson, editor of "The Sword of the Lord" since the death of John R. Rice, published a sermon in the February 12, 1982 issue of that paper entitled "By Grace Alone, Through Faith Alone." Hutson is an old time Baptist, is proud of it, and abundantly demonstrates it. Total depravity is affirmed in the sermon and such scriptures as Psalm 58:3, Psalm 51:5, and Romans 5:12 are misused to establish it. The Baptist theory of imputed righteousness is affirmed, and Romans 3:22 is mentioned as supporting evidence.

There were a couple of matters that were especially interesting to me in this sermon.

1. Under the heading, "A man is not saved because of what he does", Mr. Hutson quotes Titus 3:5 and Ephesians 2:8,9. He then comments: "**Some argue that the book of James teaches salvation by works, quoting James 2:24, 'Ye see then how that by works a man is justified, and not by faith only.'** A good rule of thumb to follow in Bible interpretation is never to use an obscure passage to contradict a number of clear ones.

"For instance, Ephesians 2:8,9; Romans 5:1; Titus 3:5, and many other passages plainly teach that man is not saved by works.

"When the Bible says in James 2:24 that man is justified by works, you must consider the context. Verse 18 of the same chapter states, 'Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.' Notice carefully the teaching here. James said, 'Shew me thy faith without thy works, and

I will shew thee my faith by my works.' The believer can only demonstrate his faith to others by his works. Since faith is invisible, you cannot know whether I am trusting Christ as Savior unless I show you by my works. So when the Bible speaks of being justified by works, it has reference to being justified before men, not before God. We are justified before God by faith, but we are justified before men by works."

It appears to me that anyone smart enough to make an argument like that is smart enough to know better. His "rule of thumb" is a good one. But his application of it is difficult to follow. Why would one consider James 2:24 an "obscure" passage? It is quite as clear as the other references he mentions.

And if James is speaking merely of being justified in the sight of men, why does he use Abraham's willingness to offer Isaac as an example? In James 2:21-23 we are reminded of how Abraham's faith was made perfect (complete) by his works when he offered Isaac upon the altar. "Ye see then," James continues, "How that by works a man is justified, and not by faith only."

Before what men was Abraham justified on that occasion? It was the angel of the LORD who said, ". . . now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Genesis 22:12).

The truth of the matter is that man is not justified by works of the law of Moses, nor by works of righteousness which he has devised (Titus 3:5; Ephesians 2:8,9; Romans 4:1-4); but works of humble obedience are a specified and essential part of justification (James 2:14-24).

2. In speaking of salvation "By Faith Alone", Mr. Hutson seems to be somewhat bothered by the matter of repentance. If salvation is by faith only, then where does repentance fit in? He tries to solve this problem as follows:

"Repentance is not a separate act from believing. It is included in the Bible word 'believe'."

He then quotes John 3:4, 14, 15, 16, 18, and 36 and says, "Since Jesus did not use the words 'repent' or 'repentance' in his conversation with Nicodemus, therefore, we must conclude one of three things:

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repentance is not necessary to salvation or Jesus didn't really give the clear plan of salvation to Nicodemus or repentance is necessary to salvation and is included in the word 'believe' which Jesus did use. I conclude that repentance is necessary to salvation, but it is included in the word 'believe', found 99 times in the gospel of John."

But how and why does Mr. Hutson reach the conclusion that "repentance" is included in the word "believe"? It's not part of the definition of "belief." It is nowhere mentioned or implied in the context. I submit that he would have never thought of repentance in this chapter were it not for the fact that repentance is commanded in other passages.

Now, if he can include repentance in the word "belief", why can we not also include baptism in the word "belief". Baptism is not found in the context either, but it is as clearly commanded in other scriptures as repentance is (Mark 16:16; Acts 2:38; 22:16; 1 Peter 3:21). It is purely an act of obedient faith, not a work of our own righteousness, nor a work whereof we may boast of having earned salvation.

Saved by "faith only?" Well, maybe so, on man's part, if we understand that the faith that saves is the faith that humbly submits to every command.



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Editorial

Connie W. Adams

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"BE THOU AN EXAMPLE"

One thing which convinces me that the church is a divine institution is the fact that it has survived the sorry example set by so many of its members, and especially some who set themselves forward as preachers of the word. If ever there was a crying need for the admonition which Paul gave to Timothy to "be thou an example of the believers", surely that time is now.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity . . . **Take heed** unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:12-16).

Timothy's youth could not be discounted when his teaching was fortified by such character as to make him a worthy example of what every believer ought to be, whether young or old. Note that Paul instructed him to take heed to himself as well as to the doctrine. Faithful servants of God ought to preach the truth and nothing else. But they ought to LIVE the truth as well. Failure to do that blunts the force of truth in human hearts and causes the name of God to be blasphemed among unbelievers. It has a devastating effect upon the hearts and lives of the weak and tender children of God.

The Preacher and His Conduct Toward All

Paul continued his instruction concerning the need for Timothy to set a right example and take heed to himself as well as the doctrine: "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity" (1 Tim. 5:1-2). The "elder" of verse one is not the elder (overseer) of the congregation, but a reference to the deference toward age which youth should show. Treat older men as a father. Younger men should be treated as equals (brethren). Give to older women the respect due mothers. PLEASE OBSERVE THE NEXT ADMONITION: "the younger as sisters, with all purity." What was the need for that qualifying phrase? Need we ask? It was needed for the same reason Paul wrote in his second letter to Timothy "Flee also youthful lusts" (2 Tim. 2:22).

Bad Examples of Believers

(1) Debt evaders set the wrong example. While

churches should be taught to adequately provide for those who devote their lives to the work of the gospel, faithful servants of the Lord must learn to live within their means and to do so graciously, without murmuring. Things bought on credit should be paid for. Desire for "things" should never outweigh sanity and financial ability. How embarrassing it is for a congregation, or its elders, to be approached by local businessmen for satisfaction of an unpaid debt after a preacher has moved.

(2) **Immature conduct sets the wrong example.** The work of preachers is sometimes beset with disappointments and frustrations. Pulpit fits and temper tantrums in business meetings are not calculated to inspire confidence and respect. Falling apart under pressure ill befits those who preach to others that they should "gird up the loins of your mind, be sober" (1 Pet. 1:13). Preachers who are too quick on the trigger to move, rather than see a problem through, often contribute to instability in the work they leave behind. Some have larger egos than the brethren are able to feed. One such preacher was reminded by an exasperated brother that "When we sing How Great Thou Art", we are not singing to YOU."

(3) **Gossip peddlers** set the wrong example. Preachers rail against gossip and its attendant evil about as much as any other infraction of divine law, yet many of us are the worst offenders of all. There is a 'brotherhood grapevine which swings from coast to coast and border to border which elevates the most unsubstantiated rumor to the status of hard, cold fact. Often fellow-preachers are the victims of the careless lips of suspicion peddlers who relish the fact that they are definitely "in the know." It becomes "common knowledge" that certain preachers are looking to move when they have never even thought of it, all because someone learned that the elders in another place called just to ask if they might be willing to consider a move. This writer has received several phone calls at times from places looking for a preacher all because somebody, for some reason, started the rumor that I was "looking" when there was not an ounce of truth to it. Brethren have been charged, tried and convicted in absence of doctrinal and sometimes moral deficiencies based on false reports spread by suspicious minds and wagging tongues. "Thou that teachest another, teachest thou not thyself?"

(4) **Envious preachers** set the wrong example. "Some indeed preach Christ even of envy and strife; and some also of good will" (Phil. 1:15). So it was when Paul wrote those words and so it is now. Some are eaten up with envy and jealousy because of the esteem in which some of their fellow-laborers are held. Even as in Paul's day, they may be spurred on to greater activity not so much for the love of souls as for the purpose of cornering a greater portion of the glory they feel cheated out of. Why should a preacher in a meeting feel a tinge of injury to hear local brethren speak words of praise for the local preacher? Why should the local preacher feel hurt when brethren who hear him every week say kind things about a visiting speaker? In each case, why

not "rejoice with them that rejoice?" It is a blessing that all of us are not alike. Each has his unique way of presenting the truth. All any of us can really do is sow the seed or water that already sown by others. None of us has the power to give the increase. I read somewhere that it is amazing how much we can accomplish when we don't care who gets the credit.

(5) Preachers who become **too familiar with the sisters** set the wrong example. It is painful to speak of these things. The cause of Christ has suffered severe damage in the last few years through this very thing. There seems to be a virtual epidemic of this malady. The scenario is all too familiar. A good brother who is happily married, sets out to "counsel" with a sister who is having marital problems. He lets his guard down, violates his own rule to have either his wife present on such occasions or else,, one of the elders, or an older sister, so as to "provide things honest" in the sight of God and man, and the rest all too frequently becomes history. He feels sorry for her and in trying to help, imposes confidences from his own life. Additional "counseling" sessions are required and before long compassion merges into infatuation which is reciprocated, and there it goes. The news gets out and hasty resignations follow, or else firings, much to the dismay of the congregations involved. Even when sincere confessions of wrong are made, the aftereffects live on to embarrass the church and to haunt the involved preacher for the rest of his life. The wages are high. My brethren, **these things must stop.** The cause of our Lord is far too important for any of us to give in to such temptations to the destruction of our own families, the detriment of our own souls and the retardation of the greatest work in the world. We need less "counselors" and more preachers of the word who will tell troubled people what the word of the Lord has to say in a setting that is beyond reproach and which leaves no occasion for the adversary to speak reproachfully. We do not need to hear confidences and intimate information which our wives cannot hear, or one of the elders, or an elderly sister. If you are a single preacher and one of the elders is not available, or there are none where you preach, then ask one of the older sisters to go with you. You may, or may not, know more about the Bible than she, but she will know a whole lot more about life than you do and can merge her wisdom with your knowledge to help the troubled.

We cannot expect the churches to grow in number or spirit without faithful and fearless preaching of the word of God. That preaching must be done by men who believe what they are saying enough to practice it in life. Purity of character adds an extra earnestness and confidence which is missing from those who know good and well they are masquerading behind pulpits to cover serious character flaws. Oh yes, I know none of us is perfect in the absolute sense, but, fellows, surely we can do better than a growing number have in the last few years. "Be thou an example of the believers."

Behaving Oneself in God's House

J. Wiley Adams

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THE WORK OF ELDERS—Introduction

The editor of *Searching The Scriptures* has asked this writer to prepare several articles on the work of elders. As much as possible practicality will be the keynote. The writer will be drawing on his personal involvement as an elder for about ten years. From that viewpoint we hope to present some down-to-earth observations of things as they are—not hypothetical observations.

Much has been said by others at various times relating to the qualifications of elders or bishops as taught in the New Testament. For purposes of these articles, we shall assume the qualifications to already exist and move from there to the day-to-day aspects of the work itself. There is a need for a practical study. Too much rhetoric already surrounds the subject. We need to grapple with the issue of the work itself and get the discussion down on the ground where we are all standing.

THE WORK DEFINED. The work of elders is to oversee and direct the affairs of the local church (Acts 20:28). The word "elder" emphasizes the age and experience levels essential to the performance of the work. The word "bishop" denotes the function of elders. They are "overseers". The flock or local church is that which is supervised or overseen. Thus we have a relationship—the supervisors to the supervised—the shepherds to the flock—the pastors to the sheep.

The eldership implies a work to be done. It is not a prestige office nor a status symbol. It involves a lot of work to be a good elder. It is a hard job. It cannot be carried out by the lazy, marshmallow type. It requires energy, vigilance, industry, and zeal. It requires not only a backlog of knowledge of the Word of God but a continuing, diligent study of the same.

Dedication must be a characteristic of those who serve as elders. The church needs men of conviction, men of strength, men of vision, humble men. firm but gentle men, to tend, supervise, oversee, the flock. May these studies serve to stimulate our readers with respect to the function or work of the eldership

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THE ABUNDANT LIFE THEORY: A PENTECOSTAL EVOLUTION

"An interesting and important development in the recent history of the United States is the rise of numerous holiness and pentecostal denominations. For many years little interest was shown in this development and 'holiness people' were seen as relics of the nation's frontier past. Recent developments, however, have resulted in a mounting interest in both perfectionism and pentecostalism by theologians and the public alike. Perhaps the greatest interest has been generated by the rapid growth of the 'charismatic' movement inside the traditional denominations within the past decade. Virtually every major denomination now has its own pentecostal element, including the Catholic church."¹

In the first paragraph of his work on the revivalist movement of the 1950's and following, Dr. David Edwin Harrell says, "Once the object of derision, in the 1970's pentecostal religion became almost fashionable. Many judged the charismatic movement the most vital single force in American religion. The gifts of the Holy Spirit (Charisms), speaking in tongues (glossolalia), and divine healing were subjects studied in nearly every American church, and cells of charismatic believers appeared in most American denominations. By 1975, perhaps 5,000,000 or more Americans were taking part in the charismatic revival."²

It is an undeniable fact that the newly invigorated charismatic movement has invaded religion today—and with amazing ease. The theories have pervaded the ranks of even the Baptists and Churches of Christ considered by most to be the most fundamental and conservative among so-called "mainline" churches. Tongue speaking, Holy Ghost baptism, and other evidences of the charismatic leavenings are being heard in various locales. Many of the teachings have been popularized by the media evangelists on radio and television in what is obviously a sophisticated extension of the revivalist movement of the 1950's. During that period such men as William Branham, A. A. Allen, Jack Coe, Gordon Lindsey, and Oral Roberts sounded out the promises of miraculous healings and financial prosperity in exchange for faith in God and regular tithes to their ministries. Their places have been more than adequately filled today with such latter-day pentecostal ministers as Jimmy

Swaggart, Derek Prince, Kenneth Hagin, John Osteen, and Bob Mumford. The FGBFI, or Full Gospel Businessmen's Fellowship International, with Demos Shakarian as its leader, has given a certain dignity to the movement, along with such class evangelists as Rex Humbard and Kathryn Kuhlman and of course the most popular of all the religious superstars, Oral Roberts, who gave the world a look at pentecostalism through the eyes of well-conceived and immaculately produced television specials. Television programs such as the PTL Club and the 700 Club have been the tool for giving the movement a constant contact with the people through their daily religious talk-show broadcasts.

The Pentecostal concept of the atonement has its roots in the holiness movement of the mid to late 1800's. The father of Methodism, John Wesley, introduced to his followers the idea of what he called "entire sanctification," or the need for something after the acceptance of Jesus Christ as Savior. Much of what Wesley brought back to England after a rather unsuccessful tenure as a missionary in America were concepts he gained from associations with the Moravians in the state of Georgia. He quickly incorporated these concepts into his teachings upon his return to his native Britain. He taught that even when a person had accepted Christ and had been "saved," there remained a "residue of sin" which required a "second work of sanctification." It became a widely accepted doctrine among the followers of Wesley and his efforts to achieve "entire sanctification" following conversion resulted, in part, in his being referred to as a "Methodist."

Pentecostal theology was changed somewhat from 1870 to 1875. The Keswick Conventions in Keswick, England began to affirm that sanctification or the "second blessing" as it had become known was actually the baptism of the Holy Ghost. From about 1906 to 1914 a huge controversy arose in the holiness movement over the doctrine. Some converts from churches which did not have the Arminian background began to come into the movement, mainly from the Baptist church. They thought of conversion as involving both the initial acceptance of Christ and the baptism of the Holy Spirit. They denied that a "second work of grace" was necessary, stating instead that the entire work was accomplished at the conversion of the sinner. This caused a split in the ranks of the holiness movement with about an equal number subscribing to the "second work of grace" and the so-called "finished work" groups. The factions requiring a "second work of grace" were mainly Methodistic and the groups advocating the "finished work" theories were mainly Baptist. This is actually the beginning of the division into "holiness" and "pentecostal" groups. It is the new version of these doctrines, a kind of diluted pentecostalism, that forms the basis for the neo-pentecostal movements among the mainline churches today. The old guard pentecostals refer to them as "neo-pentecostal" while those actually involved in the movement today prefer the name "charismatics."

"The pentecostal movement arose as a split in the holiness movement and can be viewed as the logical outcome of the holiness crusade which had vexed American Protestantism for over forty years, and in particular the Methodist church. The repeated calls of the Holiness leaders after 1894 for a 'new pentecost' inevitably produced the frame of mind and the intellectual foundations for just such a 'pentecost' to occur. In historical perspective the movement was the child of the holiness movement which in turn was the child of Methodism. Practically all the early pentecostal leaders were firm advocates of sanctification as a 'second work of grace' and simply added 'pentecostal baptism' with the evidence of speaking in tongues as a 'third blessing' superimposed on the other two. Both Parham and Seymour (early pentecostal pioneers, credited with founding the movement, db) maintained fully the Wesleyan view of sanctification throughout their lives.³

Like all man-made religions, the holiness-pentecostal movement has passed through stages of evolution. The emphasis of the 1890's and into the new century was obviously on the doctrine of entire sanctification. The teaching for this doctrine was promoted primarily by a tract called "A Plain Account Of Christian Perfection As Believed And Taught By The Rev. John Wesley." Interestingly, by 1915 the emphasis had switched from the doctrine itself to that which came to be thought of as the evidence of the entire sanctification, the baptism of the Holy Ghost. Still later, the Holy Ghost baptism gave way in preference to speaking in tongues which was considered to be an evidence of Holy Ghost baptism. By the time of the organization of the Azusa Mission in Los Angeles in 1906, thought by many to be the prime instigator of modern pentecostalism, the old time, poorly educated colporteurs who had planted the seed and organized such groups as "The Church of the Living God for the Evangelization of the World, Gathering of Israel, New Order of Things of the close of the Gentile Age," had given way to more closely organized groups. "By the turn of the century there were at least a dozen major holiness bodies that were well organized. Most conspicuous among the Southern groups were the Church of God, the Pentecostal Holiness Church, the Fire-Baptized Holiness Church, and the Church of God in Christ"⁴

By the 1950's the movement had undergone radical changes and at least some of the emphasis had changed from small local congregations which usually had some sort of annual meetings at some loosely organized national headquarters to the slick-tongued, fancy dressed, independent evangelists. These independent ministries were one-of-a-kind organizations which usually had one man, a highly skilled and very articulate organizer, at the helm and in addition to the traveling tent revivals, their ministries were most always promoted by some sort of periodical which advertised their huge crowds and promoted the miracles they performed in great and glowing claims. While "the abiding possibility and importance of the supernatural element . . . particularly as contained in

the manifestation of the Spirit,"⁵ still dominated the vital thrust of the movement, there was a new kind of pentecostalism emerging. The tent revivalists, drawing huge crowds and sporting an almost carnival-like atmosphere, with their screaming, highly motivating, mournful monotones were preaching a new brand of pentecostalism with the emphasis on healing. "Heal!" became the cry of the movement in the '50's. The testimony of the healed became the tool for the bringing in of expectant crowds sometimes in the thousands and the ever-present claims, ranging from the possible (in the case of some psychological healings) to the ridiculous (one lady was said to have worn the same pair of hose for six months) gave impetus to the now burgeoning pentecostal society. "The common heartbeat of every service was the miracle—the hypnotic moment when the Spirit moved to heal the sick and raise the dead."⁶

Today we see a new emphasis. While the supernatural of various sorts still forms the basis for the pentecostal theology, there has again been a radical shift in emphasis. Tongue speaking is still the popular manifestation of the possession of the Holy Ghost, and the miracle of healing still holds the spotlight at most Holy Ghost revivals. But there is a new, more subtle and possibly even more appealing theory being promoted by the charismatic groups. It is the Abundant Life theory. It has been around on the periphery of the movement all along. It enjoyed some measure of success in the '50's and '60's with the use of A. A. Allen, who claimed that one dollar bills were changed into 20's by his prayer for prosperity. You can almost see the evolution of it. Synan says, "Carrying the idea of sanctification and perfection to its ultimate conclusion, he (Parham, an early leader, db) taught that 'sanctifying power reached every part of our body, destroying the root and tendency of the disease!' Just as John Wesley taught the possibility of entire cleansing from sin, Parham taught entire cleansing from disease' in the experience of sanctification."⁷ And today, through the same type of evolution and the entire sanctification has taken on a new dimension and has been extended into not two, but three parts—atonement, or the forgiveness of sins; health, the freedom from disease; and prosperity, the freedom from financial woes. In its pure form it is a doctrine of health, wealth, and salvation, usually presented in that order. "American Christianity is rapidly being infected by an insidious disease, the so-called wealth and health Gospel—although it has very little of the character of the Gospel in it. In its more brazen forms (Brother Al, Reverend Ike, etc.) it simply says, 'Serve God and get rich (or healthy).' In its more respectable, but more pernicious forms, it builds 15-million dollar cathedrals to the glory of affluent suburban Christianity. Or it says, 'God wills your prosperity (and health).' The message goes like this: 'It's in the Bible. God says it. So think God's thoughts. Claim it. And it's yours!'"⁸

It will be our purpose in four short articles to examine this doctrine of the Abundant Life. It is obvious that in such a work we cannot make an

exhaustive examination of this most complicated and involved doctrine. But since very little work has been done in this area, and since the doctrine is gaining momentum in all quarters of the religious world, we feel that the need for such information is pressing. The material in these articles was gathered as a result of an assignment given me by the Timberland Drive church in Lufkin, Texas in 1981. I am indebted to them and to Jim Poppell who is their preacher for causing me to look into the doctrine and it is my most firm belief that the exposure of this doctrine to the principles of God's word will show it to be false, dangerous, and in need of immediate refusal by all who hear it. And if you have some notion that it is not capable of pervading the thinking of the people of God, wake up and look around! Who would have thought that any sort of pentecostal doctrine could invade the confines of the Lord's church? But it has! And this will too, if we do not take notice of it.

FOOTNOTES

- 1 *THE HOLINESS PENTECOSTAL MOVEMENT IN THE UNITED STATES* by Vinson Synan, published by William B. Eerdmans Publishing Co. Grand Rapids, Michigan, 1971. Pg. 7
- 2 *ALL THINGS ARE POSSIBLE* by Dr. David Edwin Harrell, Jr., published by Indiana Press, Bloomington, Indiana, 1975, Pg. 3
- 3 *THE HOLINESS PENTECOSTAL MOVEMENT* op. cit., Pg. 115
- 4 Ibid, Pg. 92⁵ Donald Gee, from *WIND AND FLAME*, as quoted in *ALL THINGS ARE POSSIBLE*, op. cit., Pg. 11
- 6 *ALL THINGS ARE POSSIBLE*, op. cit. Pg. 6
- 7 *THE HOLINESS PENTECOSTAL MOVEMENT*, op. cit. Pg. 189
- 8 *THE DISEASE OF THE HEALTH AND WEALTH GOSPELS* by Gordon D. Fee, published by Word for Today, Costa Mesa, California, Pg. 1

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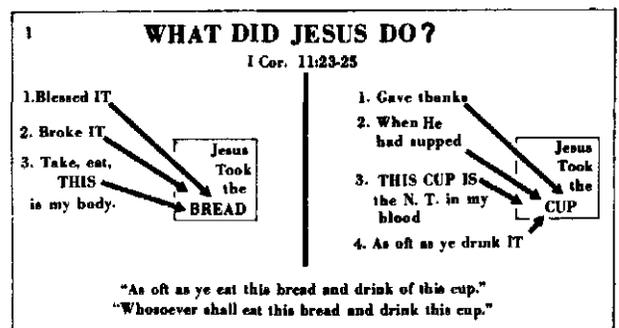
THE ONE CONTAINER ISSUE

We still have brethren today who contend for one container to be used in serving the Lord's Supper. They contend that "cup" in the Lord's Supper is the drinking vessel, and that Jesus used "one cup" (drinking vessel) when He instituted "The Supper," and therefore we should use only one.

They claim there are really three elements in the Lord's Supper: (1) The bread, which represents Christ's body, (2) The fruit of the vine, which represents Christ's blood, and (3) The cup (container, drinking vessel), which represents the New Testament. They say that since we have only one New Testament we therefore should have only one "cup" (drinking vessel) in the Lord's Supper.

There are only a few passages in the New Testament that discuss the Lord's Supper. We read about Christ instituting this supper in Matthew 26:27-29; Mark 14:22-25; and Luke 22:17-20. Then Paul discusses The Supper in 1 Corinthians 10:16,17,21; 11:23-28.

In our examination of this position, I want to first examine the texts and see just what the Lord and Paul said. (Since all of the passages used say basically the same thing, only one chart will be used to show what took place when The Supper was instituted).



Notice that the chart shows, in connection with the cup, that Jesus **gave thanks** for IT. Did he give thanks for the container? or was He giving thanks for **the fruit of the vine**? As you will observe, everything He did in connection with "the cup" points to the fruit of the vine. Thus, Jesus put the emphasis on the bread and the fruit of the vine.

Now, notice the following chart on the **Action**, **Things Significant**, and **The Things Insignificant** in the Lord's Supper.

2

THE LORD'S SUPPER

Luke 22:29-30

ACTION—Eating and Drinking

SIGNIFICANCE—Bread → His Body

Cup → His Blood

I Cor. 11:24-25

INSIGNIFICANT—Place

Table

Plates

Containers

THESE SIGNIFY NOTHING RELATIVE TO THE SUPPER!

Those who contend for the "one container" in The Supper, maintain that since Jesus took "a cup" with fruit of the vine in it, that it takes the cup with the fruit of the vine in it to have "the cup of the Lord." They assume that there was only one cup used when the Lord's Supper was instituted. However, in studying the context of the passages when The supper was instituted, we see that the Passover supper was being observed at the time the Lord instituted His Supper. Now notice the following statement regarding the Passover supper from the Jewish Encyclopedia, and Hasting's Dictionary of the New Testament.

CUPS IN THE PASSOVER SUPPER

3 "...AND JUGS OR BOTTLES OF WINE, WITH A GLASS OR OR SILVER CUP FOR EACH MEMBER OF THE FAMILY AND EACH GUEST, LIKewise ARE PLACED ON THE TABLE."

(JEWISH ENCY. Vol. 11, P. 144).

"A CUP OF RED WINE MIXED WITH WATER, WAS POURED OUT FOR EACH GUEST... AT THE PASSOVER SUPPER EACH PARTICIPANT HAD HIS OWN CUP TO DRINK FROM..."

(HASTINGS DICTIONARY OF THE N. T. Vol. 2, P. 326,27)

When brethren take a false position, the Lord usually sets a "road block" in their way in the Scriptures. If, as brethren say, it takes **both the container and contents** to constitute "The Cup of The Lord," then we would have to drink both the container and the contents in order to follow Paul's instructions in 1 Cor. 11:26. This, of course, reduces the position to an absurdity. When this is called to the attention of "the one container brethren," their reply is, "Oh Paul is using the figure of speech, metonymy, in this passage." This is true. In fact, in the New Testament, there are many figures of speech used. We can readily observe this by just using good common sense.

4

JUST USE GOOD COMMON SENSE

1. "They have Moses and the prophets" Luke 16:29
2. "I am the vine, ye are the branches" John 15:5
3. "Go tell that fox" (speaking of Herod) Luke 13:32
4. "How hear we every man in our own tongue" Acts 2:8
5. "Partakers of the Lord's table - table of devils"
I Cor. 10:21
6. "Are ye able to drink of the cup that I drink of"
Matt. 20:22
7. "The bed undefiled" Heb. 13:4
8. "Jacob, his children, his cattle, drank from the well."
John 4:12

There are at least two figures of speech used, not only by Paul in 1 Cor. 11:26, but in every passage that involves "the cup" in the Lord's Supper. One of the figures, according to Mr. E. W. Bullinger in his book, Figures Of Speech Used In The Bible, is a **metaphor**. A metaphor, according to Mr. Bullinger, "boldly and warmly declares one thing IS the other" (page 735). On page 741 he says this involves the Lord's Supper.

The second figure used in describing "the cup," is the figure **metonymy**. Metonymy is from two Greek words, meta, indicating change, and **onoma**, a name— thus metonymy is a change in name.

In his book on Figures Of Speech, Mr. Bullinger describes metonymy as "a figure by which one name is used instead of another, to which it stands in a certain relation" (page 538). Thus in connection with the Lord's Supper, "the cup" is named, but "the contents" (fruit of the vine) is what is meant.

The thing that seemingly is not understood by the "one container" brethren is the fact that every passage that discusses "the cup" involves the figure "metonymy" (Bullinger, page 577).

But now notice this. It is obvious that once a figure is established in metonymy the thing mentioned does not have to be present in order for the figure to be used.

5

FIGURE ESTABLISHED**"Rejoiced .. with all his house"****"That was a wonderful dish she fixed"****"She sure sets a fancy table"****"The Lord's Table"****"The cup of blessing"**

The figure, for example, "rejoiced with all his house." It is obvious here that one's house is his family and not the structure in which he resides. However, the literal thing mentioned—"house"—does not have to be present in order to use the figure, once it is established. "That was a wonderful dish she fixed." The word "dish" is used to describe the food that has been prepared. But once the word "dish" has been metonymically established to show that "dish" stands for "food," then a literal "dish" does not have to be present in order to use the figure. The food may be in a pot, and yet we would still refer to it as a "dish" and all would understand that we are talking about the wonderful food.

"She sure sets a fancy table." This could be said at a picnic lunch spread on a cloth on the ground without a literal "table" being within a mile of the place. The same thing is true of "The Lord's Table." This is a figure of speech used to describe "The Lord's Supper." That which constitutes the "Table of the Lord" is the unleavened bread and juice of the grape (fruit of the vine). Obviously a literal table would not have to be present in order to have "The Lord's Table."

However, those who hold the "one container" view are not agreed on this subject. One brother I met in a debate on this subject said a literal table would have to be present on which to set the bread and the fruit of the vine before you could scripturally partake of the Lord's Supper. Another said it would not. Obviously if you understand that when a figure is established that the thing mentioned does not have to be present in order to make the statement, then a literal table would not have to be present.

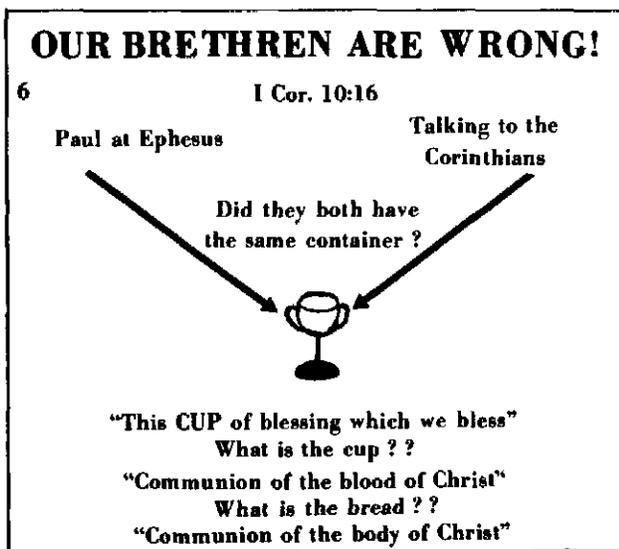
The same principle would apply to "the Cup of Blessing." Once the figure has been established, a literal cup would not have to be present in order to have "the cup of the Lord" any more than a literal table would have to be present before we could have "The Table of The Lord." In fact, the next chart shows that "The Cup of The Lord" can, and does mean, "the contents" and not the container.

From this chart we can clearly see that Paul, being in Ephesus, and writing to Corinth, referred to "The Cup of Blessing." You will notice the singular use of the word "cup." If, as some brethren teach, it took both the container and the contents to constitute "the cup of the Lord," then would not Paul have said "The cups of blessing (plural) which we bless"?

Not only does Paul use this expression in the singular (cup), but he also describes what this "cup" is of which he speaks. What is it? "Communion of the blood of Christ." But according to Jesus, that which represents His blood is the fruit of the vine. Hence, the "cup of blessing which we bless" is the fruit of the vine. Therefore those who agree with the above statement are the ones who really believe that all brethren everywhere bless, or give thanks for "the one cup." But that "one cup" is the fruit of the vine.

COMMAND	INCLUSION	PERVERSION	AIDS	ADDITIONS
7 SING Eph. 5:19	PSALMS HYMNS SPIRITUAL SONGS	ROCK & ROLL COUNTRY	BOOKS, LEADER ETC.	MECHANICAL INSTRUMENT (ANOTHER ACTION)
BAPTIZE MATT. 28:19	BURY BELIEVER IN WATER	BURY BELIEVER IN ROSE PETTALS	NATURAL OR ARTIFICIAL POOL	SPRINKLING (ANOTHER ACTION)
PARTAKE OF THE LORD'S SUPPER I Cor. 11:23-28	EAT THE BREAD AND DRINK THE CUP	EAT A COMMON MEAL	PLATES AND CONTAINERS	CAKE AND COFFEE

The above chart should help us to see that plates for the bread and containers for the fruit of the vine are only aids that assist us in serving the bread and the fruit of the vine.



8 DOES IT MEAN ONLY ONE ?

If "THE" cup means we can have only one container, then what about "THE" vine ? Would that mean only "ONE" Vine ?

Would each congregation have to have its OWN VINE so they would know that the grape juice they are using came from "The Vine" ?

ALSO

Paul said we are to partake of "The Lord's Table," which is obviously a figurative expression. Since "The Table" is named, could we partake of the Lord's Supper without a literal table being present ?

I know of a number of occasions where the above question has been asked. I have never seen nor heard any real effort put forth to try to answer it. Obviously this simply sets forth the absurdity of the position.

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9 THE CONTAINER = NEW TESTAMENT

My Opponent Says :

1. A Cup = literal container Matt. 26:27
2. A Cup means ONE container
3. A Cup (literal container) is figurative of the New Testament.
4. If this is true, and you can have ONLY ONE CONTAINER present in each assembly-how can you consistently have more than ONE LITERAL TESTAMENT PRESENT ??

The one container brethren have all but made a "Holy Grail" out of the container. It is, they tell us, representative of the New Testament. However, if their contention is true, and we can have only one container per congregation, then why not only one New Testament per congregation?

10

One Voice

1. MAY HAVE SEVERAL SPEAKERS IN-AN AUDITORIUM !!
 2. MAY DISTRIBUTE THE ONE VOICE THROUGH SEVERAL SPEAKERS !!
- STILL JUST ONE VOICE !**

If you can see the principle set forth in the above chart, then surely you can see how we can have "one cup" (fruit of the vine) in many containers.

But even if the brethren are right in contending that Matthew 26:27 should be taken literally, and the container represents the New Covenant (new Testament), the passage itself shows they are wrong. For in their communion service, they have the blood (fruit of the vine) in the container. But the passage says "New Covenant (container) in my blood." So a literal application of the passage would have a container in the fruit of the vine. But observe from the following chart that the expression is figurative, and note also what the meaning of the figurative expression is, according to The International Standard Bible Encyclopedia, and A. T. Robertson.

11 Exactly Backwards

LUKE 22:20 I COR. 11:25

"NEW COVENANT IN MY BLOOD"

CONTAINER FRUIT OF THE VINE

It Should Read:

"THIS IS MY BLOOD IN THE COVENANT"

"NEW COVENANT IN MY BLOOD i.e. IT IS A PLEDGE AND SEAL AND MEANS OF IMPARTING THE BLESSINGS OF THE NEW COVENANT I Cor. 10:16f - A COVENANT ESTABLISHED BY THE SHEDDING OF THE BLOOD OF CHRIST" ISBE, Vol. 2, Page 766

"THE RATIFICATION OF A COVENANT WAS COMMONLY ASSOCIATED WITH THE SHEDDING OF BLOOD" (Plummer, Quoted by A. T. Robertson In Word Pictures, Vol. 2, Page 268)

Another argument that is used by the "one container brethren" is that individual cups were not invented and patented until 1894 by John G. Thomas. This is true. Also, it is argued that individual containers were not introduced into the communion service of the Lord's church until around 1915 by G. C. Brewer. This is also true. However, the implication left by these brethren in stating these statistics is not true. By stating these statistics, they are trying to set forth the fact that only one container was used in each congregation of the church of Christ until that time, and that is not true. Why even as a little boy, in the small country congregation where I attended before the individual containers were purchased, they had two water glasses which contained fruit of the vine. And in larger congregations where we sometimes attended, several glasses or goblets were used in serving the congregation. Thus the implication left by giving the above statistics is not true.

Drink "of" The Cup

Finally, the above expression, one container brethren tell us, means that to drink "of" a cup, all must put their lips to the same container. Many arguments could be made to show the untruthfulness of this position. However I believe to simply ask a rhetorical question will be sufficient to do this. Since the same expression is used by Paul regarding the bread in 1 Cor. 11:28 "eat of that bread," does that mean that every member has to put his lips to the bread? (Or would it be the plate that contained the bread?).

Conclusion

The fact of the matter is this. Brethren who hold to the "one container" view are making a law where God has made none, and dividing the Body of Christ in doing so. They are putting an emphasis on the container that God never put on it, and are thus adding to the Scriptures.

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SELF-EXAMINATION

*Frank Himmel*134 Janet Dr.
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All of us undergo a variety of examinations in our lives: tests in school, physical exams, job reviews, etc. Sometimes we find them less than pleasant, especially when we see the results. But we take them because we understand they are for our good.

There are three New Testament passages that command self-examination, each with a different emphasis. But before considering them let us be reminded of the standard by which we must test ourselves. It is not our preconceived notions, feelings, or "I think so's." Paul said those who so test themselves are without understanding (2 Cor. 10:12). It is not the estimate of others. The same apostle said, "But to me it is a very small thing that I should be examined by you, or by any human court" (1 Cor. 4:3). That is not to say we should be unconcerned about others' opinions of us, but being approved by men does not guarantee approval by God. Nor is the standard tradition or custom. It is the word of truth by which we may present ourselves approved to God, hence that is the only reliable standard we may employ. Keep that in mind as we now consider the three tests.

1. *Test to see if you are in the faith* (2 Cor. 13:5). Some at Corinth questioned Paul's standing, especially his apostleship. He suggested they consider their own situation. If they passed the test and found themselves in the faith, it would confirm Paul as well since he was the one who had taught them.

The question posed here is a serious one. "Am I in the faith?" "Am I in Christ?" Before answering one must know how to be in Christ. "For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ" (Gal. 3:26,27). The faith here spoken of is a conviction based on the word of God. Baptism is the immersion in water of a penitent believer for (unto) the forgiveness of sins (Rom. 6:3,4; Mk. 16:16; Acts 2:38). If you have not complied with these conditions, you have failed the first test!

But observe that this command to examine self is addressed to church members, to those who at one point have obeyed the gospel. Let us not assume that initial obedience to God's word answers the question for all time. It is possible to stray from the truth (Jas. 5:19), be taken captive through deceit (Col. 2:8), go too far and not abide in the teaching of Christ (2 Jn. 9), or simply make shipwreck of your faith (1 Tim. 1:20). It is those who continue walking in the light that have the

promise of the cleansing of Jesus' blood (1 Jn. 1:7); only they pass this first self-examination.

2. *Examine as you partake of the Lord's Supper* (1 Cor. 11:28). The Corinthians had turned the Lord's Supper into a common meal. Paul told them that in view of such conduct they would be better off not to come together. Lest they take him at his word, he proceeded to explain the proper place and significance of the Supper as a memorial of Christ's death. He then added, "Therefore [in view of its significance] whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup" (1 Cor. 11:27,28).

What are we looking for in this examination? Some would say to see if we are in the faith, to see if we are worthy to partake. It is true that Jesus placed the Supper in His kingdom (Mk. 14:25) and its citizens are the only ones who may rightly partake of it. But for one to be worthy to eat and drink means he is worthy of Christ's sacrifice, and none of us would qualify on that count. There must be some other interpretation. Paul explains what this examination is about in the next verse. "For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly." To partake in a worthy manner is to judge the body rightly—to understand the special meaning of this eating and drinking as opposed to sharing a common meal. That is what we must look to see if we are doing.

3. *Examine your own work* (Gal. 6:4). "For if anyone thinks he is something when he is nothing, he deceives himself. But let each one examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another" (Gal. 6:3,4). Like the Pharisee of Luke 18, we sometimes take comfort in being "not like other people." But whatever "boasting" we do must be in our own work itself, not in comparison to what others are or are not doing. And my primary concern should be my work, not someone else's.

There are several questions we might ask ourselves in examining our work. First, "Is what I am doing pleasing to God?" Not everything in which we may be engaged is necessarily consistent with God's will. We are taught to "walk as children of light, . . . trying to learn what is pleasing to the Lord" (Eph. 5:8,10). The Psalmist said, "Unless the Lord builds the house, they labor in vain who build it" (Ps. 127:1). Another good question is, "Am I doing what God intends?" One might avoid doing wrong and still be displeasing through a failure to do right. The Parable of the Talents teaches us to use the talents and resources God has entrusted to us in His service. Just how much are we contributing to the Lord's kingdom?

A third question that merits our attention is this: "How successful is my work?" Measuring success is difficult at best. In some cases we may not live to see the fruits of our labors. On other occasions what seems a success may in time turn out to be otherwise. And

there are many factors which may contribute to failure which are beyond our control. In spite of these complications, we would do well to examine our labors to see what improvements are possible in the way we do the Lord's work. Paul put it this way: "Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each Man's work. If any man's work which he has built upon it remains, he shall receive a reward. If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire" (1 Cor. 3:12-15).

These self-examinations are for our own good. They help prepare us for the day when God will examine us. Let us make good use of them that by His grace we may pass that final test and enjoy eternal life.

WALKING IN THE LIGHT: AN INQUIRY

Tom Oglesby
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Hohenwald, TN 38462

In the past several months, several esteemed brethren have spoken and written on what it means to "walk in the light." Since I have respected the knowledge, wisdom and work of these men for many years, I have tried to pay careful attention to the results of their study and understanding of God's Word. I offer this article not as a review of these brethren or their articles but rather as a means of clarifying the questions and explanations under consideration.

First of all, I should state that in my own preaching I have never affirmed...

1. That God requires perfect and impeccable knowledge or behavior in order for an individual to be saved. Such would be impossible and would negate the necessity of grace and the shedding of Christ's blood. The very fact that there is a second law of pardon implies that even truth loving and truth seeking Christians would "miss the mark" from time to time.

2. That we must, in repentance and confession, specify each sin and imperfection. Again, such is humanly impossible and God nowhere even intimates such a requirement. There is no "prayer formula" which must be adhered to in order for God to acknowledge and accept our penitence.

3. That God will not provide in His providence time, opportunity and capacity for the faithful Christian to repent of his sins and confess them to those sinned against and to God Himself. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). God is not up in Heaven looking down on Tom Oglesby just waiting for him to make one of his frequent mistakes and then "ZAP" him into Hell Fire. I am persuaded better of the love of God and so is every conscientious Christian.

Those statements should eliminate some of the myths and straw men that have been erected in discussions of grace both in this generation and in those of the past.

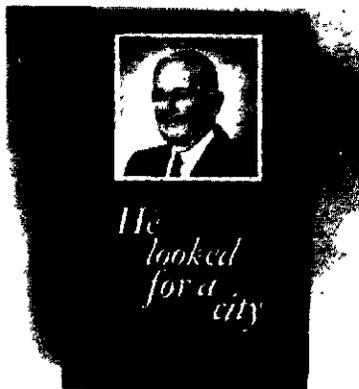
Having said that, let me move to some things implied in the above mentioned articles that have disturbed me because, so far as I can determine in my study, they lack the sanction and authority of God's Word. Are these beloved brethren affirming...

1. That the Christian stands in the grace (favor) of God, has uninterrupted fellowship with Deity, and is cleansed by the blood of Christ WHILE IN THE VERY ACT OF SINNING AGAINST GOD?

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2. That the forgiveness of sins through the blood of Christ is obtained BEFORE and or APART FROM repentance (change of direction and will) and confession in prayer?

If these are the conclusions my brethren have reached and are sharing with others, I am ready to sign on the dotted line to deny them wholeheartedly. It is my conviction that such conclusions are unwarranted from the Scriptures and cannot be sustained by an appeal to scriptural authority.

The men referred to in this article have been and are spiritual giants and models to me in my preaching and service to the Lord. I would not even whisper a reproachful or disrespectful word in their direction, but in following their excellent example, I also must speak my piece. Hopefully, these thoughts will stimulate continued study on these subjects.

EVANGELISM IN MONON, INDIANA

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Griffith, IN 46319

In the two weeks ending Saturday, August 21st, 1982 the Woodmar church of Christ in Hammond, Indiana, conducted a vigorous work of evangelism centering in the little town of Monon, Indiana, just seventy-five miles to the southeast. The work was fruitful and productive but, even aside from that, it had other very rewarding qualities as well. For one thing, I believe that the work was entirely scriptural and proper. For another thing, it involved almost all the members of the Woodmar church in one way or another, thus it allowed everyone the strengthening experience of being directly involved in church growth and evangelism.

The Woodmar church did not serve as a sponsoring church; it did not solicit and disburse funds for other churches. It evaluated an evangelistic opportunity, and planned and executed a work in a nearby community which resulted within two weeks in the establishment of another church of Christ.

How The Work Was Carried Out

Several months ago Chuck and Taddian Davis of the Woodmar church worked with a relative, Mrs. Sally Estill, of Monon, in an effort to convert her. They enrolled her in a Bible correspondence course offered by the Griffith church. Several weeks later, after the completion of this course, Mrs. Estill visited with Chuck and Taddian Davis in their home and was further encouraged to obey the gospel. Mrs. Estill was baptized into Christ at Woodmar at that time. After returning home Mrs. Estill had a difficult time worshipping since there was no local church of Christ. This necessitated her returning to Hammond or driving south to Lafayette.

Meanwhile, consideration was already being given by the Woodmar church to the fact that there was a sizable area in north central Indiana which had no known faithful church of Christ. Monon lay near the center of this area. Discussion continued for several months about how this need might best be met.

About a month before the actual work commenced, John Brewer, evangelist at Woodmar, and the elders, Paul Valentine and Howard Thatcher, began making trips to Monon for planning purposes. Local newspapers and business offices were contacted and people were interviewed in an effort to evaluate the need and assess community receptivity to the work which would be done. Local religious interest and affiliation was considered. One reason for choosing Monon over neighboring communities for the base of operations was due to its religious unrest. Many people in Monon objected to the "politics" within the local churches where each seemed to be run by a clique, and outsiders had little opportunity for input.

The communities were contacted to learn what was required for door-to-door solicitation to be conducted within the framework of legality. Newspaper articles were published in the *Monon News*, and the *Francesville News* beginning about two weeks before the survey was begun.

On about the 9th of August workers set up temporary residence in a campground just outside of Monon and began the task of surveying and interviewing as many as possible of the residents of Monon, Buffalo, Reynolds, Monticello and Francesville, Indiana. A gospel meeting was conducted beginning the 16th of August in a rented store front in downtown Monon.

After two weeks of survey work, home Bible studies and gospel meeting activity the workers returned to their homes leaving a newly formed church of twelve members and dozens of prospects.

A Teamwork Effort

An impressive thing about this effort was its teamwork! Most of the work was done by Woodmar members—old and young, experienced members and neophytes. A few preachers from other congregations lent a hand. The Woodmar workers consisted of the elders, Paul Valentine and Howard Thatcher, the preachers, John Brewer, Ron McBride and Tom Cains, and other members including Gerald Fraiser, Bruce Sheline, Ed Sheline, Calvin Sheline, Allen Sheline, Ron Daulton, Bob Starr, Rob Starr, Rick Hill, Ed Campbell, Herman Reed and Charles Davis. These are the ones who actually did the canvassing. In addition, they were assisted by Dennis Lynd of Lexington, Illinois; Art Adams of Portage, Indiana; Dale Pennock of Elgin, Illinois; Jeff Knutilla of Birmingham, Alabama, and Tom Hickey of Griffith, Indiana.

The planning for the overall project was done by the elders, Thatcher and Valentine, and by one preacher, Brewer.

Groundwork and physical maintenance for the project was extensive with the setting up of a campsite

and the renovation of the store front meeting place. Charles Davis loaned a Winnebago motor home, Bob Starr loaned a camping trailer and Ron McBride loaned a pop-up camper for use as sleeping quarters for those who were working. The renovation of the building included removal of store fixtures and partitions, repairing broken water lines, doing some electrical work, installing one partition, installing a baptistery, building furniture, setting up chairs, painting the interior and exterior of the building, painting and erecting signs advertising the church and general cleanup. Those who helped with the physical labor included Howard Thatcher, Paul Valentine, John Brewer, Chuck Davis, Ed Campbell, Herman Reed, Ron McBride, Dave Jamison, Pam Jamison, Bob Starr, Rob Starr and Dan Starr.

Many of the Woodmar women got involved in this work of evangelism, too! Florence Murphy, Taddian Davis, Rena Valentine, Colleen Thatcher, Margaret McBride and Eva Clark lived in the camp for two weeks and did the cooking and laundry for the men. Others who also worked in the camp for shorter periods included Maria Daulton, Dorothy Sheline, Dot Brewer, Maria Timez, Sister Sisnaros and Vicki Lynd. Besides these, since this work was being done reasonably close to Hammond, the ladies of the congregation who stayed at home cooked and prepared much of the food that was sent to the campsite. Maria Daulton coordinated the planning and sending of this food. Also, several women of the DeMotte, Indiana, church prepared food and sent it for one of the evening meals.

Results Of The Work

In addition to the strength imparted to the workers themselves, the following results have been observed:

1. A church was established in Monon beginning with Sally Estill.
2. Ten precious souls were baptized into Christ.
3. One erring member was restored.
4. One person made a definite commitment to place membership with the congregation. Others indicated an interest in placing membership as soon as they had fulfilled commitments made to other congregations.
5. Ron McBride will begin preaching regularly for the group there.
6. About twenty future Bible studies have been definitely arranged in Monon.
7. About seven future studies have been arranged in Francesville.
8. One study has been arranged in Buffalo.
9. Six studies have been arranged in Reynolds.
10. Thus far, ten studies have been arranged in Monticello. There is a prospect for beginning a study with a "charismatic study group" which has previously met in the area.
11. Twelve students enrolled in correspondence Bible courses (9 at Woodmar, 3 at Griffith). Dozens of other enrollment cards were distributed with prospects for many other enrollees.
12. Special classes will be conducted in Monon each week for new converts.

13. Approximately 100 serious Bible discussions were conducted in the area during the survey and the meeting. About 25 of these were detailed studies.

14. The possibility is being entertained for a religious debate on the subject of mechanical instrumental music. The disputants will probably be either Art Adams or Dennis Lynd meeting a Christian church preacher.

15. One denominational preacher attended the meeting, and brought a prospect with him.

16. There are serious prospects for four or five others placing membership with the Monon church.

17. The editor of the *Monon News* invited John Brewer to write a weekly newspaper article for his paper at no charge.

Community Response

There were absolutely no reports of unpleasant experiences by any of our workers—no one was cursed, no doors were slammed, no one was killed and no one was dog-bitten! Compared to the work of the apostles, this was a "piece of cake."

Many of the local business people expressed favorable comments about the nature of the work. The police department was cooperative and offered to help in any way they could. Many religious people thought it was "wonderful" that the people would give time to do that kind of work.

Cost Of The Work

It would be difficult to assess the monetary cost of the labor involved in this work, but the Woodmar church spent about \$2,000 in incidentals including advertising, building repair and cleanup, production of teaching materials for distribution, etc. Comparing these dollars with what churches often spend on other works of evangelism, this is readily seen to be a very cost-effective technique of preaching the gospel.

Skills Required

Emphasis has already been given to the fact that this was a teamwork effort of a local congregation. No special skills were required to obtain these results. There were no Bible-college professors involved in the work; there were no skilled debaters stalking the streets in search of polemic contestants. The work was done by average members of an urban congregation together with its elders, preachers and a few volunteers from other churches.

In this writer's opinion, the beauty of this system of evangelism lies in its simplicity, and in the fact that the Woodmar church has shown what a typical church can do when its members care about the spiritual welfare of others and manifest a working love for souls. I commend the zeal of this church as an example for others to imitate.

(This experience was not a new one for the Woodmar church. Every year for several years it has taken on a similar challenge with similar results in areas ranging from west Tennessee to Iowa to the northwestern United States to southwestern Canada.)

This writer feels he has profited immensely from a very limited association with the Woodmar church in

some of this work, chiefly in having had the opportunity to see what can be done when God's pattern for working through the local church is followed with zeal.

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WAYSIDE

GLEANINGS

James R. Cope
301 Green Castle
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ONE THING I HOPE TO SEE

H.M. Phillips

I may never see it, but that within itself does not keep me from hoping to see it. I, too, realize that the word "hope" carries in it the desire and expectation. I do not believe it to be impossible for this to happen. I know it would be a great thing if it did come to pass. Hundreds would rejoice with me. Much good would be done. The Lord would be pleased and the cause of the Lord would be exalted. Here it is for all to consider: **A discussion of some vital issue in which each of the speakers or writers would stick to the issue, and not deal in slurs and wisecracks against his opponent.**

Then, too, it would be well for them not to brag too much on self, or refer to the degrees, or the standing of prominence in his own profession; how much he knows and what a power he is in most all lines; or how he has so bewildered other opponents as to make it almost sure that no one need expect to get anywhere with him.

Then, in getting the discussion arranged, it will be pleasant to hear no background reference about the opponent, nor ridicule of his religion, or the people who honestly believe it to the best of their knowledge. This does not come within the issue.

I have heard many discussions and been in a few myself, and I am persuaded that it seems hard for most all to keep from saying or acting some way so as to lead from the issue. But that is a reason why that specific proposition should be stated, and then keep the issue clearly before the mind as the discussion proceeds. Let each one stay with the issue and answer the arguments made. I may never see this done, but it could be done, and it would cause people to like discussions instead of disliking them. Keep in a good humor, and do not abuse the opponent; discuss what you are supposed to; and let me know when you will do that—I want to be there. (Gospel Advocate, June 10, 1948).

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MD 20737

FIELD REPORTS

J. WILEY ADAMS, 103 Ridgeland Dr., Warner Robins, GA 31093. Since February 1, 1982, the Westside church of this city has produced a weekly television program of 25-minute duration using the local cable TV channel 12. Believe it or not this time cost us \$5 per week. This opens up a lot of room for thought as to the possibilities in other areas where cable TV has a free channel for continuous weather, time and local advertising with stereo background music. All public services are free which include church functions such as gospel meetings. Commercial announcements cost \$1 per line up to four lines. This means that local people do watch such a channel or else advertisers would not spend their money on such. The Cox Cable Co. has told us there is a viewing potential of 44,000 people in this town of 50,000. Only cable subscribers will be able to view the program. We have an ideal time—5:35 p.m. to 6:00 p.m. At this time we are not competing with prime time programming on network stations. Our time is between Robins AFB report and channel 2 Atlanta news which uses the cable at that time.

We have purchased our own equipment and produce our own programs at the church building where we can arrange things like we want to. We had a young man here for awhile who had his own equipment and he introduced us to this type of program. He is now a student at Florida College but before he left he helped us to select and to purchase about \$2,000 worth of equipment and helped to train two young men to operate the equipment. They do a good job and other young men want to learn. It has generated some enthusiasm among the young as they naturally seem to understand this type of thing.

If the station produced our programs at the studio the cost would be \$100 per month which in itself is not bad. But by having our own setup we can in a year and a half own our equipment by what we save. This equipment has other teaching possibilities in conjunction with the local program of work. The video camera, power case and the video cassette recorder can be used to record gospel meetings, special subjects, and can be brought into homes and played back through one's own TV set. We pass this information on to readers of STS at the request of the editor. It just might be that some who read this can use this for their own local situation and will discover that having a local TV program is not out of range financially. If you desire further information please write to us.

DEAN BULLOCK, 1102 N. Mound, Nacogdoches, TX 75961. I have moved to Nacogdoches from the Tyler area (Lindale) to preach for the Mound and Starr church. Robert Harkrider continues with the congregation. However, he will devote more time (than in the past) to teaching advanced Bible courses, classes for university students, writing Bible class literature, speaking on lecture programs and in gospel meetings. I am glad to be in Nacogdoches, and to be associated with Robert Harkrider as a fellow preacher in the growing work at Mound and Starr.

STEVE DIAZ, Rt. 1, Box 1210, Leesburg, FL 32748. The Central church of Christ which formerly met at the American Legion building in Leesburg, now has their own building. It is located at 309 Michigan Avenue. This is two miles east of downtown Leesburg, just off of Hwy. 441. Because of this move we will be known as the Michigan Avenue church of Christ. For further information write the church at P.O. Box 2207 Leesburg, FL 32748 or call (904) 728-0715.

MIKE MILES, c/o New Bremen church of Christ, 17 S. Walnut St., New Bremen, OH 45869. This is to let the readers of STS know that there is a congregation meeting in New Bremen. We are located about 45 miles north of Dayton on State Route 66, ten miles west of I-75 between Sidney and Wapakoneta. To our knowledge there is no other congregation between Fort Wayne, Indiana and Columbus, Ohio, nor between Toledo, Ohio and Dayton which is standing for the truth. At present we have 17 Christians and 10 children. Our average attendance is in the thirties. We have been having good results from our Dial-A-Bible-Moment program averaging 20 calls per day. This work was started in September, 1981 by Walt and Marsha

Hazelwood and Jenny Baltes. They met for a year in the Hazelwood home having one baptism during that period. In August of this year a suitable location was obtained in which to meet and the first service held. Mike Miles moved to begin working with the congregation at that time. The building is located at 17 S. Walnut, one block east of State Route 66, and one block south of route 274. Our times of services are Sunday morning at 9:30 and 10:30 and Sunday evening at 6:00. Wednesday Bible Study is at 7:30 p.m. If you know of any in this area that need to be contacted, please call Mike Miles at (419) 629-2573, or Walt Hazelwood at 629-2171. When traveling, please come and worship with us.

DAVID ODOM, 2108 Ella, Beatrice, NE 68310. A few months ago we lost over 3/4's of our support. This had come from one congregation which had supported us for the past five years. We still lack \$1,200 per month in making up that support. My family consists of eight members and I have been driving a dump truck to make ends meet. The work in Nebraska is in need of men who will come and stay. We have been here five years now and are quite interested in staying. There are only four conservative groups in this state, two of whom do not have men to work with them full time. My family and I travel to Grand Island, 137 miles from Beatrice, every two months to work with the brethren there. They number approximately twenty. We here at Beatrice average in the thirties. During the past five years I have conducted sixty two Bible studies in private homes, and have baptized fifteen people, all adults. I try to keep an average of six home Bible studies going per week. The Lord's kingdom is small in this area, but there are many souls to be saved. If you can, please help us spread the "good news" here in Nebraska. You may contact me at (402) 223-4307 (after 10 p.m.) and for reference, Harold Fite at (713) 578-7163; 21339 Park Tree, Katy, TX 77450. Thank you so much for your consideration.

OLLEN T. ROMINE, 6532 Richard Dr., Brooksville, FL 33526. In April I started working full time with a group that met at the Civic Center in Spring Hill, Florida. This work was started back in 1980. In June of this year we rented a commercial building on Mariner Blvd., just one block off of Spring Hill Dr. We purchased some pews, speakers stand, seats etc. We only had access to the Civic Center for Sunday services. However, since moving into this location we have had considerable growth in numbers. The Deltona Corp., developers of Spring Hill, in west Hernando County, is giving us a four acre lot to build on. If there are any individuals (not churches) who would like to help us it would be appreciated.

CEDAR RAPIDS, IOWA

ANDY DE KLERK, 401 Bullard Parkway, Temple Terrace, FL 33617. My family and I (along with the family of Calvin Watson of Brilliant, Alabama) have decided to move in May of 1983 to the Cedar Rapids, Iowa area to spread the gospel. There are only five churches of the Lord in the entire state. There are 128,000 people living in the Cedar Rapids—Marion area. My great desire to move there is not as a result of what some seem to think, the "glamour of missionary work." I have done this kind of work for the past twenty years or more. I know what it is to be lonely, disappointed and discouraged. I also know what a thrill there is to see the seed planted and to see it grow and begin to blossom into a "fruit bearing tree"—a Christian. We've been in the barren fields of South Africa, and now after six years of labor in Tampa we yearn to return to the fields, but this time to the fields of Iowa. It is essential for Calvin Watson to move with us. Calvin is 36 years old and was an active member at Henderson Blvd. in Tampa where I have been preaching. Calvin now preaches in Brilliant, Alabama. Calvin left a \$4,000 a month job to devote his life to preaching. Both of us will need support for our families. Calvin will be working in the Marion area (pop. 20,000) and myself in Cedar Rapids. We will worship together in a central place. I will gladly furnish as many references concerning my work as requested. The brethren at Henderson Blvd. will welcome any enquiries. In regard to Calvin feel free to contact myself, Harry Pickup, Sr. at (813) 985-5772, the Henderson Blvd. church at (813) 876-2237, or the church in Brilliant, AL on Hwy. 129 By-Pass 35548. My number is (813) 985-5998. Pray for us and consider our appeal to you for support and please, if you can, make a favorable decision concerning our needs.

SOUTH AFRICAN DECISION

RAY VOTAW, P.O. Box 801, Springs, TVL. A couple of weeks ago I received a "summons" from the Chiawelo church in the huge black complex of Soweto outside Johannesburg. This church has been standing with the "liberal" churches in South Africa. I was instructed to bring white brethren with me for a "discussion on the division in the church of Christ." Dr. Almo Horn of the South African Bible School (liberal) was also instructed to come and bring whites with him. I invited Basil Cass, Jim Lovell, Les Maydell and Paul Williams to accompany me and we arrived at the assembly hall of the Phuthalushaka School in Chiawelo on the appointed day. I went prepared for a debate on the "institutional issues." Dr. Horn and his cohorts were very much in attendance. We all simply sat and awaited the developments. A faithful black brother from the Diepkloof church, William Bologo was called upon to speak. He delivered a good lesson on Unity and forcefully pointed out the innovations which had actually caused the division. I was surprised that William had been called upon to speak. Expecting a rebuttal I was really surprised when another faithful brother, Frank Ramovhuyo of Mofolo was asked to take the "second service"—Lord's Supper and contribution. In typical black fashion it was not difficult for Frank to turn this into another opportunity for an assault on "institutionalism." He lambasted the idea of taking the money of the church and building such things as Orphan's homes, homes for the aged and Bible Colleges. (I'm sure I saw Al Horn "duck").

Brother Petros Tshivhase, of the Chiawelo church then arose to speak and I sort of gripped my papers waiting for the debate to begin. But brother Tshivhase in essence said: "Thank you white brethren for coming. However, we didn't call you here to ask you anything. We called you here to tell you something." He continued by saying, "Back in 1965 brother Ray Votaw met brother James Judd in a debate in Benoni. In this debate things were introduced to the church in South Africa that we had not heard about—Human institutions and giving the money of the church to unbelievers. This brought about division. Until then the church was united. So we're going back to the way we were before this debate and without these "new" things we will be united—just the church of Christ." He then spoke—apparently in consensus with all the faithful black brethren present—and said, "You white brethren can go do what you think is best with this division among yourselves. We of Soweto are going to be one." The services were dismissed. They didn't even call on me for closing prayer. Ha!

Get the picture, brethren. This was something "engineered" completely by the black Christians in Soweto. We whites had nothing whatsoever to do with it. In their own way not only did they completely discomfit Dr. Horn and company but they also rebuked me and those with me for not doing more in bringing about unity. "How could they talk to us like that," you might ask? Easy. You see these brethren are free children of God and the faithful churches in Soweto are completely autonomous. None of the Christians there are receiving American dollars or money from the whites. What I'm saying is that we could hold nothing like support over their heads and thus "control" them. Thank God! May their tribe increase throughout the world! Yes, these brethren are aware of the fact that we whites brought the gospel to South Africa. They appreciate it and constantly demonstrate that appreciation. But "lackeys" they are not.

CARLOS CAPELLI, Casilla 83, 1665—Jose C. Paz, Buenos Aires, Argentina. On July 16-22, I visited the congregation in Mendoza (sixteen hours away by train) and stayed with brother and sister Fernando Venegas. I visited with all the brethren there and discussed the Lord's work in Argentina. Here at home the Lord has richly blessed our efforts. On August 15 another two souls were added to our spiritual family. These two had previously been with the Pentecostals. This family lives in Boulogne (40 kilometers from Buenos Aires). Boulogne has a population of ten million people and I am thinking that we should begin a church in this city. I ask your prayers. Also the church in Albany, Oregon notified me that they must discontinue their \$250 per month support. So I am in need of that support again. Could you help? If you have any question about

my work feel free to write and inquire. I will be happy to answer any question and supply references.

PREACHER NEEDED

LYNCHBURG, VA—The newly established Westside church of Christ in Lynchburg is in need of a full-time man to work with them. The church began meeting in this city back in July. Lynchburg is a beautiful city in the foothills of the Blue Ridge mountains. It is a very conservative area being the national headquarters of the Moral Majority and the residence of Jerry Falwell. There is much work that needs to be done in this area. Because we are small we cannot provide full support. If you are interested in this work please contact Larry Powell at 1203 Westridge Cir., Lynchburg, VA 24502, or call (804) 237-3445.

DEBATE TAPES AVAILABLE

VOYD N. BALLARD, 3046 North Ashby Rd., Merced, CA 95340—The debate at Grants Pass, Oregon between J. T. Smith and myself has been professionally recorded and is available to readers of this paper at my cost which is \$25.00 for the complete set of eight tapes. The first two nights were on classes and women teachers and the last two nights were on the cup question. We each had two 30 minute speeches each night, making a total of 16 speeches.

JIMMY TUTEN, 7911 Country Dr., Mobile, AL—Hoyt H. Houchen was with us in a meeting August 1-6 with interest and attendance at an all-time high. Everyone was edified, uplifted and filled with renewed zeal as a result of brother Houchen's efforts. I just closed a meeting with the Belfast church in the Richlands, VA area. Attendance was better than my three previous meetings in that area and the cooperation of the brethren at Richlands was excellent. Brethren came from throughout the tri-state area. Herb Braswell, who has preached in this area for several years is moving to Dexter, Maine in April, 1983. He needs \$300 a month support beyond what is now secured. Inquiries about him may be directed to Joe Wimmer, Cedar Bluff, VA (703)-964-5433. That means the Belfast church will need a preacher then. Any interested may contact brother Wimmer at the above address. Visit with us at Tillman's Corner in Mobile. Early Worship (9 AM and 10 AM) and easy access to M0 make is convenient to drop by on your way through Mobile.

PREACHER NEEDED

PISCATAWAY, NEW JERSEY—The Piscataway congregation has need of a full time worker for the Lord. We are a group of about 50 meeting in the suburbs of New York City, near the city of New Brunswick. We will be able to provide partial support. You may reach us by writing to: R. E. Pflaum, 3 Yorktown Rd., Somerville, NJ 08876 or calling 201-359-1928; or B. T. Jones 201-873-3286.

NEW MEETING HOUSE

DICK BLACKFORD, P.O. Box 225, Owensboro, KY 42302—After meeting in the Owensboro Junior High School for almost four years, the Westside church is now in a new building and is no longer at the mercy of the school-board. The building will seat 225, which gives us room to grow. September was especially good for the work here. Three elders were appointed and deacons will probably be appointed within the next two weeks. Four were baptized, three restored and one identified. Some of these came in a gospel meeting with J. F. Dancer. Several home studies are currently underway and the congregation began mailing a monthly bulletin called THE LAMPLIGHTER. A spirit of unity prevails among the members and things look brighter than they have looked during the short history of the congregation. Pray for us that we will not get sidetracked. The building is located on Highway 60 West, near the Wendell Ford Expressway. We like to have visitors.

IN THE NEWS THIS MONTH

BAPTISMS	267
RESTORATIONS	97

(Taken from bulletins and papers received by the editor)