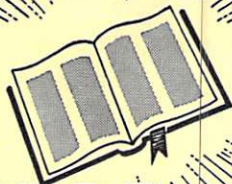
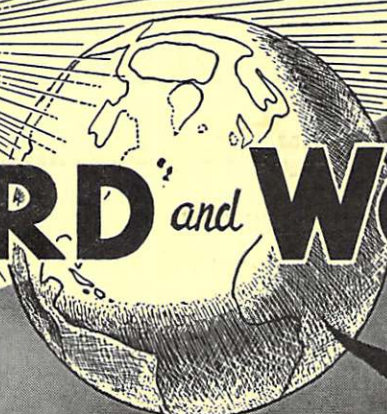


*"Holding fast the faithful Word . . ."*



# *The* **WORD** *and* **WORK**



*"Holding forth the Word of life."*

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## **Lilly Dale, Indiana**

**Friday Night, February 27th**

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**Morning:**

**"Why Do We Worship As We Do?" — Ray Naugle**

**"Involvement of Youth in Worship" — Dennis Kaufman**

**Afternoon:**

**"The Importance of Numbers in Worship" — Nathan Burks**

**Special Youth Sessions:**

**"Why Do We Worship As We Do?" — Steve Hill**

**"Order of Worship" — Joe Overman**

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## **4th ANNUAL S. B. S. LECTURESHIP**

**Sponsored by the School of Biblical Studies**

**Meetings held at the Southeast Church of Christ, Taylorsville Rd.,  
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### **"FOUNDATIONS FOR VICTORY"**

**TIMES ARE TOUGH, BUT GOD IS MOVING. MOVE WITH HIM.**

**Thursday Night, March 19th**

**7:00 Homes Can Be Strengthened — Fred Schott**

**8:00 Churches Can Grow — Julius Hovan**

**Friday Night, March 20th**

**7:00 Society Can Be Influenced — Fred Schott**

**8:00 The World Can Be Evangelized — Earl Mullins, Sr.**

# THE WORD AND WORK

*"A monthly magazine set to declare the whole counsel of God."*

Alex V. Wilson, Editor

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## *Speaking Truth In Love:*

Alex V. Wilson

### **THEMES AND DOCTRINAL DISAGREEMENTS**

With this issue we are starting an experiment. We will have a different major theme each month. Not all articles will be related to the theme, of course. But three, four or maybe five of them will be.

For instance this issue's theme is witnessing for Christ. The two articles on that topic supplement each other, and together provide a fairly comprehensive approach to personal evangelism. They could be used as resource-materials for classes at church, youth group, home or camp—especially if the classes use a discussion format (or even role-playing). We hope that future issues also might be useful in this way in addition to building up individual readers.

Here are some of the topics that we plan to emphasize in coming months: finances; missionary work; family living; planting new churches; suffering; prophecy; revival. We hope you will find this approach helpful. Let us know how you like it.

#### *What is Heresy?*

Now, changing the subject, let me forewarn you. Probably you will be surprised or even upset with one of our articles this time. Brother David Reagan presents some opinions about hell which will be new to most of our readers. Please don't either reject or accept his ideas out of hand, without thought and study. Just because they are different from what you have always heard and believed doesn't prove they are wrong—or right! *Pray, study, reflect, and discuss*—that's the way to deal with new ideas. And *keep on loving* those with whom you disagree.

Personally, while agreeing with much that he says, I also disagree with a few points. "Then why do you include it in the magazine?" someone may ask. "Don't you owe it to your readers to protect them from error?" Well, thank you for assuming that I am right; not everyone makes that assumption! But even if I and 95% of our readers disagree with our brother's view, how can we know we are right and he is wrong unless he has a chance to present his case? If we publish only those articles with which 100% of our readers agree, our pages will be blank! Besides, he bases his belief on the Bible; maybe his interpretation is correct and ours is not. And so I repeat my guidelines for disagreeing Biblically: pray, study, reflect, discuss, love. Such a process will help us grow.

R. H. Boll and Stanford Chambers disagreed on the identity of the white horse and its rider in Rev. 6. Yet when Brother Boll was editor of *Word and Work* he ran articles by Brother Chambers pre-

senting the interpretation he (R.H.B.) disagreed with. Other examples could also be given. This is Christian liberty in action.

In his fascinating book, *The Stone-Campbell Movement*, Leroy Garrett makes some important observations. W. K. Pendleton, an early leader, stressed that error alone is not heresy. To believe error and even teach it (while of course believing it is not error) does not make someone a heretic. Rather, heresy is "perverseness of disposition"—stubborn insistence that others accept your belief. "Thus heresy is more of a *behavioral* problem than a *doctrinal* one." It is "the tyranny of opinionism, the attitude that says you must accept my opinion and swear by it as your faith. It is not the error of the opinion that is heresy, but what one seeks to make of it" (p. 379).

Alexander Campbell made the same point somewhat earlier. Referring to teachers whose beliefs differed from his, he wrote, "We do not ask them to give up their opinions. We ask them only not to impose them upon others." When *would* he reject someone in error? "If he will dogmatize and become a factionist, we reject him—not because of his opinions, but because of his attempting to make a faction, or to lord it over God's heritage" (p. 404).

Most scholars of the Greek language agree with these interpretations. Notice that the last word in Gal. 5:20 is translated "heresies" in the King James Version, but "factions" in the NASV and NIV, and "party spirit" in the RSV. Again, Tit. 3:10 in the KJV mentions "a heretic," while the newer translations call him "a factious man" (NASV, RSV) or "divisive person" (NIV). So the person who demands that everyone agree with all his beliefs or else get out of the church is the real heretic, even if what he believes is correct! We must never demand conformity of interpretation as a basis of fellowship.

Of course it is true that we should "contend for the faith which God has given to his people" (Jude 3). That's the other side of the coin. But Jude is referring to our duty to strongly oppose "godless men who distort the message about the grace of God to excuse their immoral ways, and reject Jesus Christ, our only Master and Lord." That's a totally different thing from browbeating and expelling folks who may disagree with you about eternal security or the millennium or the frequency of the Lord's Supper, etc., etc.

Returning to the topic of hell, it too fits in with this month's theme of witnessing for Christ. Whether the traditional or conditional view is correct, hell is real and terrible and eternal in its results—and people we know are headed there! How we need to warn them to flee from the wrath to come, through our Savior's grace. O God, empower us afresh to be vibrant witnesses for Him!

#### *A Word To Those Who Write Articles*

A hearty "Thanks" to all who have submitted articles. Quite a number have been sent in during recent weeks, and we appreciate them. But we can't use them all, and a busy schedule prohibits our writing to acknowledge them. If your article is rejected, don't give up. Try again. My first article submitted to W& W was rejected too! If your article is not used and you wish to have it returned, indicate

this when you submit it—and also please enclose a self-addressed stamped envelope. Otherwise we cannot accept responsibility for its loss.

We also reserve the right to condense articles if necessary, and to adapt them within limits. Of course we shall not change your meaning, but may feel it wise to rephrase or restyle your writing sometimes.

In no way do we want this magazine to become filled with arguments and debates, yet it shall be open for free, loving, Bible-based discussion and counter-discussion. We welcome your written feedback to its articles, and will consider publishing such feedback if the content merits it and space allows. Let us pray for one another, and help one another to press on to know the Lord.

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## Questions Asked of Us

Carl Kitzmiller



*What is wrong with gambling? I couldn't find anything in the Bible about it.*

The one asking this question is not in favor of gambling, but in looking for instruction in the Bible with which to teach others was somewhat surprised not to find some specific verses dealing with the matter. Like a number of other sins, gambling is "in the Bible" under other names, qualities, or terms. For example, "covetousness" is surely one of the qualities that lies back of gambling, providing the motivation for it. In great measure the sin of being "unmerciful," while not limited to gambling is nevertheless one of its companions. Especially in Gal. 5:19-21, where we have a list of the works of the flesh, there is a term that is noteworthy: "and such like." This recognizes that the list is incomplete and that there are other activities and attitudes similar to those listed which are evil. It is true that the practice of gambling is not specifically mentioned by name, but the person who has any proper sense of the spiritual values taught in the Word of God ought to have no difficulty in recognizing the evil that is inherent in it.

What is wrong with gambling? Many things, really. Many things can be known by the company they keep. Over the years gambling has been associated with the bars, dives, and low haunts of mankind. It is a besetting vice of the unscrupulous parasites of society and the game of con men. Gambling attracts the worst characters in society like that which is putrid attracts flies. One of the concerns of governments is the way criminals become a part of organized gambling. Many societies have seen fit to regulate some of the worst forms of

gambling, not because of religious favoritism but because of the evil effects of this vice on society.

Gambling is an often overpowering habit that ruins lives, destroys families, robs children of the necessities of life, and leaves other kinds of casualties. It is an activity that takes a strong hold on people, enslaving them, destroying their better judgment and rousing passions. Modern man recognizes this addiction by the formation of a self-help group, Gamblers Anonymous, which is very similar to that provided for alcoholics by Alcoholic Anonymous. The Christian is to refuse any practice, any habit, which enslaves him. The apostle Paul declared himself unwilling to accept an otherwise good thing that brought him under its control (cf. 1 Cor. 6:12). In so doing, he gave us a pattern to follow. Even if we could not find any evil in gambling, there is a power that it has for addiction which should make people beware of it.

One of the most serious charges against this practice is the fact that it lives on the suffering of others. It is a non-productive activity. No goods or services are rendered in exchange for the money exchanged. Some may contend that they are amused thereby, and that paying for this form of amusement is no different from any other. Gambling cannot survive on its amusement value alone, however. The appeal is the gain of something for nothing. Basically it is parasitic. Some may manage not to lose any more than they "can afford," but this is not the rule. Whatever is "given" is not given as a free act of the heart but is "taken" instead. We can rationalize that those involved should know that they are taking a chance and that loss can occur, but the simple truth is that gambling preys on the weak, ignorant, gullible people in great measure. It may be argued that in organized gambling there is no victim; it is "the house" or "the bank" that loses. The truth is that the house never loses, however, not in the long run. The loser is the one who gets caught up in the meshes of an addictive habit. There really is no gambling without someone being the victim.

Even without a specific verse in the Bible condemning gambling, God's people down over the ages have recognized that this is a practice that has no place in the Christian life. It is not that which is recognized as spirituality. It is not regarded even by many worldlings as a commendable pursuit in those who are spiritual leaders. Moreover, there is a certain idolatry often evident; the gambler may tend to think of his life as controlled, not by God, but by chance, the stars, "Lady Luck," or some other.

"Sure," someone says, "there's a lot wrong with gambling, but almost anything can be abused and misused. What if it is limited and controlled?" One declares: "I only bet for pennies, just for fun." Another declares, "I set myself an amount I can afford to lose and I don't go over that." Or, "We took the kids to the carnival and they enjoyed trying to get some trinkets. It was all in fun." If all gambling were as controlled and limited as this suggests, maybe we'd have to be pretty strait-laced to declare it a vicious evil. After all, there is indeed sometimes a fine line, often involving one's intent or motivation,

that divides gambling from some other forms of risk-taking. Proponents of gambling like to point out that business men take risks, farmers "gamble" on the weather, etc., and that many things in life are a "gamble." So these try to rationalize that it is just a fact of life and is evil only when it gets out of hand. What is too easily forgotten is that unnecessary risk taking is like playing with fire. This is not the mild-mannered pet that some suppose it to be. A self-controlled person may very carefully limit his involvement, but what if he is deceived about his self-control? And there's the power of example. Father may know when to stop at the carnival games, but will the child be infected with the virus of gambling? And what about the worldling or the weak Christian who sees the Christian betting pennies? He may be thereby tempted to bet dollars and more! The conscientious Christian cares about his influence on others and seeks to avoid the very appearance of evil. This is an addictive thing, and how sad it is if our fun becomes another's downfall.

A discussion of this subject is not complete without some notice of the rationalization that all of life is a "gamble." There are certainly risks in life, but most of us do not have much difficulty in distinguishing between the risk of a legitimate business pursuit based on whatever judgment we can muster and the risk that is based on chance. It needs to be said that some business deals are indeed little more than chance gambling. Some of the big farmers who are in dire straits today may have been caught up in the possibility of making it "big" and failed to act on the basis of good judgment. In the ordinary pursuits of life men may indeed gamble and lose. Greed and covetousness provided the motivation. Not all business practices are necessarily honorable. Some of the rich folk of the world are gamblers who won. Some of the bums on skid row are gamblers who lost. This does not change the fact that the wise business man, farmer, or whoever, uses what good judgment he can and does all that he can to make his course of action one of skill rather than one of chance. He may even make the wrong decision or some factors may arise which were beyond his control, but his purpose was to act intelligently.

Then there are the games, contests, give-aways, and sweepstakes. Some of these are contests of skill, ability, or some other such purpose. Paul speaks (favorably) of the Greek games in which many ran but one received the prize. These rely on performance, not chance. Most of us have no problem with these. And again, many of the give-aways and sweepstakes are so regulated by law that "no purchase is necessary," and while chance is the factor in the selection of a winner it does not cost us to enter. The only investment is the effort of filling out a form or some return of materials supplied. My rule of thumb in these matters is: Is there an entry fee, some payment that must be made? Must I make an investment of money to qualify? The charitable organization that uses a raffle to raise funds will have to approach me in some other way for my help. I do not buy chances. This is my rule, not one that I insist on binding on you. Each of us, however, needs a point at which we draw the line, lest we find ourselves slipping into questionable practices.



Gambling is bad news, whether run by the individual, the race track or the state. Its victims are many and the fruits of it are often bitter. Don't make the mistake of supposing that the absence of specific mention in the Bible somehow makes it all right!

1503 Skyline Dr., Johnson City, TN 37604

## THOUGHTS FROM ROMANS

Ernest E. Lyon



### "The Believing Remnant in Israel"

*I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. God did not reject his people, whom he foreknew. Don't you know what the Scripture says in the passage about Elijah—how he appealed to God against Israel: "Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me"? And what was God's answer to him? "I have reserved for myself seven thousand who have not bowed the knee to Baal." So too, at the present time there is a remnant chosen by grace. And if by grace, then it is no longer by works; if it were, grace would no longer be grace. (Romans 11:1-6, NIV)*

Romans eleven is the climax of the teaching since the beginning of the ninth chapter. It ends with a subject that was a puzzle then and the answer is still not understood by many today. There are two problems involved in the chapter—the relation through all this dispensation of the Jew to the gospel and the relation of the nation of Israel to God through the dispensation and at the conclusion, at the time of Christ's second coming. To give an overly simplified summary: there are believing Jews throughout the dispensation who stand before God as sinners saved by grace just as Gentiles are and when all those called of God from the Gentiles are in the body of Christ, Christ will return and all Israel will be saved, thus making possible the fulfillment of the prophecies concerning the glory of Israel under the Messiah (Christ).

Our portion in this lesson is out of the answer to the first problem, a problem that is settled by verse 10. From 10 to 32 the second problem is thoroughly treated and then, overwhelmed by the perfection of God's ways, Paul ends the chapter with a wonderful song of praise, a doxology.

“Did God reject his people?”, asks Paul; to which he gives two replies— first the strongest negative the Greek language would permit (translated by the NIV very appropriately as “by no means!”) and then gives himself as an answer. After all, Paul was an Israelite, but what is his reasoning here? Is he just showing that there are Jews saved by Christ (he could have quoted several hundred, or, rather, several thousand other names for that) or is he being a loyal Israelite who would be horrified to think that God had truly rejected (“cast of, thrust away, repudiated”) his nation? Now either of these would be in place. I am a loyal American that is burdened every day by the realization that this country has gone a long way on the path of repudiating God, and that means He must eventually repudiate America unless His people turn that around through their lives and their prayers. I am horrified both as a Christian and as an American. So it would be in place for Paul to love and be concerned for his nation (and he did do that very intensely) and he is also a good example of one who is a Jew and a true believer in the Lord Jesus Christ.

How glad I am today for the work of those people who labor especially among the Jews, whether they be Gentiles themselves or such a group as Jews for Jesus, a group that I hope you pray for. And how happy I am to know two Jews who have come to see that Jesus is the Christ, the Messiah Jews have longed for. Those two are very active in a Christian Church near me and as fellow musicians they are dear to me in “secular” labors also. I am sure there are more Jews who are Christians in the world today than there were true worshippers of the Lord among the Israelites of Elijah’s day. But we should not leave to them the task God has given to all Christians of witnessing to Jews and Gentiles alike. Only once have I had the privilege of baptizing a Jew, but there are others far more effective in that important work for Christ. Try to be among them!

Paul ends the portion for this article by reminding us (how greatly we do need to be reminded of this!) that this salvation of Jews in our day is by grace, just like all saved saints. God did not look at certain ones among them and decide their works were great enough for them to be saved any more than he waited for that from you and me. No, He extended His unmeritable favor (grace) to them—to Paul, Barnabas, all the apostles and the thousands of the church in Jerusalem and around the world. I hope that no reader thinks that God called him because of his innate goodness, for the Word of God shows us over and over that there is not one good person among all those born to men, not one who is righteous by nature, not one who deserves salvation. Salvation by grace made it possible for a sinner like me to be saved, and the same goes for you and for every Gentile or Jew to be saved. Whosoever will may come but he does not come by his works but simply because of God’s favor, God grace. He loved us so much that He provided the Way in Christ Jesus. Have you responded and received Him as Savior? If not, I implore you to turn to Him now and be saved. If you have already responded, live by His grace and witness to both Jew and Gentile till He calls you home or until He comes for all of us.

# Viewing the News

Jack Blaes



THE (HRCF) HUMAN RIGHTS CAMPAIGN FUND donated more than \$250,000 to '87 House and Senate candidates in the last national election. Seventy-four of the candidates supported by the fund were elected. You can understand the significance of this bit of news when you know that the HRCF is a homosexual political action committee. This organization therefore has a strong claim upon the votes of seventy-four U.S. Congressmen. And don't think they will fail to remind them when the occasions of their special interests arise.

The executive director of the fund, Vic Basile, says, "I'm naturally delighted with the change in the Senate. I would expect that the natural shift of the Senate to people who are more progressive is going to make it a little easier for us to find some support. I think we're going to find a more sympathetic ear on judicial appointments that are made. I think we're going to get a shot in the arm on civil rights issues that are brought before Congress."

These people have very definite political goals. We are not talking about sex preference; this is a hard-nosed political movement in full accord with Marxist philosophy. If it succeeds, the nation we love will cease to exist.

THE U.S. SUPREME COURT, IN A FIVE-TO-FOUR decision, upheld the constitutionality of a Georgia anti-sodomy law and similar laws in 24 other states. "The Constitution," the Court found, "does not confer a fundamental right upon homosexuals to engage in sodomy."

THE VATICAN HAS ISSUED A NEW DOCUMENT condemning homosexual behavior as immoral. "Special concern and pastoral attention should

be directed toward those who have this condition lest they be led to believe that living out this orientation in homosexual activity is a morally accepted option. It is not (emphasis mine). It is only in the marital relationship that the use of the sexual faculty can be morally good. A person engaging in homosexual behavior therefore acts immorally."

The major protestant churches would do well to follow this scripturally based teaching.

THE POLITICS OF HOMOSEXUALITY, a pro-homosexual book written by Toby Marota in 1981 opines: "When the history of the twentieth-century America is written, the 1970's will be recorded as the decade in which gay life won legitimacy. People with homosexual feelings more easily, openly and enthusiastically engaged in homosexual behavior, defined themselves as lesbian and gay, participated in the lesbian and gay subculture, and insisted that their ways of expressing themselves sexually be respected by the people around them and by society at large."

This work further expressed appreciation of the "Emergence of gay people as a force in modern America." Marota points out that homosexual activists have been courted by political candidates and have been appointed to positions of importance in the major political parties, most notably the Democratic Party. Leaders of the homosexual movement were even invited to the White House during the Carter Administration.

THIS BOOK WAS WRITTEN JUST PRIOR TO THE appearance of AIDS (Acquired Immune Deficiency Syndrome), nevertheless, at that time the incidence of disease and death was ris-

ing alarmingly. Over 20 "disease agents" have been identified as sexually transmissible among homosexuals. This bit of horror stories was swept under the rug by Marota.

THE AMERICAN MEDIA IS JUST NOW BEGINNING to show some alarm at the rapidly increasing death and suffering that is spreading over the nation and world from the homosexual centers of America.

The Institute of the Scientific Investigation of Sexuality in Lincoln, Nebraska released the following information: Homosexual men, when compared to heterosexual males, are 14 times more apt to have had syphilis, eight times more apt to have had hepatitis and three times more likely to have had gonorrhea, genital warts or lice. Homosexual women were also found to have had a higher incidence of disease when compared to heterosexual women.

Dr. William Haseltine of Harvard's Medical School says, "If you think you are tired of hearing about AIDS now, I can tell you we're only at the beginning." In 1985 Dr. Haseltine testified to a U.S. Senate Committee that AIDS is "species-threatening." Dr. John Seale called AIDS "the molecular biological equivalent of the nuclear bomb" and further warns that the genetic information contained in its tiny strip of RNA has all that is needed to render the human race extinct within 50 years. ... Other scientists are using such expressions as: "the plague of the millennium." AIDS has the "capacity capability of wreaking a devastation such as has not been encountered on this planet in hundreds of years."

Nearly 30,000 Americans have been officially identified as having AIDS. It is estimated by experts in the field that up to three million people presently carry the disease. A recent scientific study says that 75 percent of AIDS carriers will die within seven years. Other well-informed researchers express fear that closer to 100 per cent will die.

By 1991, it is estimated that it will cost from \$8 to \$16 billion to care for AIDS victims. This does not include the cost of caring for other equally

loathsome homosexually originated diseases.

IN SPITE OF ALL THIS THE HOMOSEXUAL community has found something to rejoice in. In October, 1986, the now (in)famous Koop Report was released. The National "gay" publication, The Advocate declared that the report was "particularly gratifying" and expressed appreciation especially for the "conservative" Surgeon General's call for schools to conduct explicit educational programs on AIDS. Jeff Levi, ex. dir. of the National Gay Task Force says: "I thought it was very good. It takes a responsible and important position in favor of education ... it is not homophobic (not anti-homo)." Gil Gerald, ex. dir. of the national Coalition of Black Lesbians and Gays, said that he "was very, very pleasantly surprised, adding that the report "was modestly progressive."

The report also pleased the American Academy of Family Physicians, the American Medical Association, the National School Board Association, and the Institute of Medicine of the National Academy of Sciences. It got the endorsement of the New York Times and Newsweek. Time magazine praised it as "educational in itself. It was comprehensive and accurate."

Regarding the Surgeon General's call "for schools to conduct explicit educational programs on AIDS," the Surgeon General surely knows that the government schools have been teaching sex education for a good number of years now. And they have been almost unlimited as to what they teach. Sex ed was included in the curriculum to correct the problems of teen pregnancy and the like. Since the government has been teaching children the way to "safe" and sophisticated sex the problem of teen pregnancy has increased. Really, was ignorance the cause of teen-age sex problems! I can't think so. Can you believe the movie star Rock Hudson got AIDS because he was uneducated? I can't. The government texts from which they will teach about sex-related AIDS are already in print and use and recommend homosexual behavior as a pleasing way of sex.

# WITNESSING FOR CHRIST

REPRINT:

## Do You Have a Personal Testimony?

Gordon R. Linscott

Some years ago I canvassed approximately 100 church members in good standing with a Church of Christ, asking them two questions. My first question was, "Do you have hope of eternal life?" Except for one, all answered in the affirmative—although some seemed a little uncertain. The one who said, "No," also added, "I don't *hope* for eternal life, because I *have* eternal life right now." And he was able to cite the appropriate scriptures.

The second question was, "Upon what do you base your hope?" Less than ten people related their "hope" to "Jesus Christ our hope" (1 Tim. 1:1). Even of those who reported that they were trusting in the Lord Jesus, there were some who weren't too sure that they had the right answer. Very few knew the Way and *knew* that they knew Him. Most were hoping ("wishing" would be more accurate) on the basis of church membership, good works, "doing the best they could," etc. And yet that congregation had not lacked in good sound Bible teaching. How could there be such abysmal ignorance of the most fundamental fact of the gospel?

### "BE READY ALWAYS"

The command of the Lord, through Peter, is "Be ready always to give answer to every man that asketh you a reason concerning the hope that is in you (1 Pet. 3:15). Why are we so unready? This is a question that has deeply disturbed me. Inquiring of brethren in various congregations around, I find the condition to be general. When, in a Sunday school class or other small informal meeting, there is call for Christians to give a testimony for the Lord, the response is almost nil. When Christians will not speak of their faith to each other, certainly they are not likely "to give answer to every man that asketh" in the course of their daily lives.

### THE MISSING KEY

In the book of Acts (8:4) we read that "they that were scattered abroad went everywhere preaching the word." We know the results. And we know that these "preachers" were not specially trained nor professionally schooled. They were ordinary people who were willing to tell what Jesus Christ meant to them. *Personal witness* was the key to the spread of the gospel in the first century. Even the apostles were primarily witnesses—not preachers or teachers or theologians (Acts 1:8). More than once we have record of Paul's giving testimony to his own experience of conversion.

There can be no doubt about the effectiveness of the personal testimonial. Thousands of dollars are paid to put on your television screen a picture of some unidentified housewife—an expert in nothing

—who says, “Fab really did give me a whiter wash!” Result? The cost is soon repaid by housewives who rush out to try it for themselves. The personal testimonial cannot be refuted. When you argue about doctrine with a person, even if you win the argument, you lose the man. When you say, “Jesus Christ changed my life,” he has no answer.

Today there are in use a multitude of schemes for reaching the community with the gospel. They are effective to a small degree, but usually it is a tiny fraction of any congregation that gets involved. I believe that the key to community outreach is the personal witness of every believer, in his usual, every-day situation. This key is missing. Christians are not ready to speak for their Lord when the opportunity presents itself.

#### HOW TO GET READY

In less than two minutes, you can read aloud Paul’s personal testimony before Agrippa (Acts 26). With just a little effort, you can compose your own testimony following Paul’s pattern. The essentials may be summed up in three words: Before, During, and After. What were you before you met the Lord? This is the starting point. Whether you were pious or a profligate, you were lost, dead in trespasses and sins. “For there is no difference, for all have sinned . . .” It is not necessary to relate the gory details of your behavior, but you certainly should be clear on the hopelessness of your condition without Christ.

Secondly, answer the question, “What happened to you?” We have all been saved by the same wonderful Savior, but He didn’t deal with any two of us in exactly the same way. What circumstances did He use to bring you to Himself? This in itself is thrilling—how He knew to apply just the right kind of pressure at the right time. A word of caution here: Be on your guard against taking part of the credit for yourself. “Salvation belongeth to Jehovah.” “Let Him that glorieth glory in the Lord.”

Now to the “after” part. What difference is there between what you are now and what you were? Do you see tangible evidence of being a new creature? Have the old things really passed away from your life and all things become new? Then tell it! (If your life hasn’t changed, then you haven’t really met the Lord. When He takes over, He changes you.)

If you are to go all the way with Paul, one thing more should be added: The offer. Ask the Lord for boldness to add, “I wish you could experience for yourself the wonderful things that the Lord Jesus has done for me. And He will, if you just ask Him to.” Of course, you don’t need to use these words—Paul didn’t (Acts 26:29).

It might be helpful to you to write out your testimony so you can go over it and make it more presentable to your friends. In any case, *do* take time to think it through in your own mind. Pretend that you are telling it to a friend, and consider what should be left out or included. Try to think of appropriate verses of Scripture that you might use to “back up” your own experience. Be careful that what you say *does* conform to the truth of God’s word. A good *way* to be-

gin is to practice on a Christian friend. You'll be surprised what a blessing it will be to him (or her) to hear of the Lord's dealings with you—even though you may feel that it was poorly told. And you'll be even more surprised at what a blessing it is to *you* when you struggle through the first few attempts to tell it to an unbeliever.

"It is more blessed to give than to receive," said the Lord Jesus. If you receive a blessing in receiving the Word from the pulpit, you'll be blessed a thousand times more by sharing it with someone else. Try it and see.



## **Effective Personal Work**

Dr. J. Miller Forcade

### *SYSTEMATIC PERSONAL WORK*

Matthew 28:16-20

By personal work we mean a direct effort to influence men for Christ. To make such work systematic it must be done according to some regular plan or method. More carefully directed efforts can increase our efficiency in winning souls to Christ.

The objective in all personal work is to carry out the Great Commission, recorded in Matthew 28:18-20. In these words Jesus gives us the plan and assures us of His continued presence and power in carrying it out. Let each of us undertake great things for God and expect great things of God in taking the gospel to the lost.

The work of the Great Commission can be visualized in three expressions found in Matthew 28: 18-20. 1. "Go ye therefore"; 2. "make disciples"; 3. "teaching them". In the practical execution of the Great Commission these three expressions can be reduced to three words: 1. CONTACT 2. CONVERT 3. CONFIRM.

#### **I. CONTACTING PROSPECTS**

The local congregation is a channel through which many new prospects may be contacted. These new prospects should not be limited to those who visit the public services of the church. When visiting in the homes of the local members there is often an opportunity to meet their relatives and friends. If they are not present when the visit is made they may be contacted later through information obtained at that time.

If encouraged to do so Christians living in other areas will often send the names and addresses of their relatives, friends and acquaintances who live near us. When we read the church papers, visit other congregations or correspond with other Christians we should be alert to the possibility of finding prospects through such channels. In every community there are always potential prospects who will never be reached without diligent and systematic effort. Any local news media is a fruitful source of contact. When we hear, see or read things of personal or community interest we should think of ways to make favorable contacts with those mentioned. Notices of births, deaths, marriages, accidents and sickness should all be read with care. There

are always opportunities to render Christian service to such people by helping to supply their needs or sharing their sorrows and burdens. Newcomer lists can usually be obtained from local sources and each new family should be visited before they have formed ties in the community.

Direct personal effective contact can be greatly increased by prayerful thought and action. One needs to find a proper balance between disinterest and meddling. We should study such expressions as these to see how simply Jesus made his contact with people: "as he walked" (Jn. 1:35, 36); "Jesus was there" (Jn. 2:1); "sat thus by the well" (Jn. 4:6); "as he passed by" (Jn. 9:1).

## II. CONVERTING PROSPECTS

The first step in converting a prospect is to arouse a keen sense of need in his sinful heart. This should be done with much care and gentleness. The Bible assumes the universal need of man for a Saviour but many are not aware of their need. This sense of need is aroused by making each sinner conscious of his own sin in the sight of God. To do this: 1. Appeal to his conscience (Rom. 2:12-16). 2. Show him he has sinned and fallen short of the glory of God. (Rom. 3:9; 3:19, 20; 3:23). 3. Direct the sinner's attention to the works and words of Jesus. (John 8:24; 15:22-24). 4. Allow the Holy Spirit to work in his heart through the tactful use of the words spoken through the apostles. (John 16:7-11; II Cor. 5:18-21; I Cor. 4:9-13).

When the prospect has been made keenly conscious of his need of a Saviour he should be shown that Jesus is the Saviour he needs. (John 6:37; Heb. 7:25) Jesus should be presented to the aroused sinner as the one through whom remission of sins is received with the assurance that "by him everyone that believeth is justified from all things, from which" he cannot be justified in any other way (Acts 13:38, 39). He is the one to whom "all the prophets bear witness, that through his name every one that believeth on him shall receive remission of sins" (Acts 10:43). He is the one, the only one, "Wherein we must be saved" (Acts 4:12).

There is a proper time to present the Lord's plan of salvation but if it is done prematurely or improperly it may disgust those not prepared to receive it. No one should object to Acts 2:38, if, like Peter, we preach the other 37 verses first. As Philip "preached Jesus" unto the eunuch God's plan of salvation must have been presented for when he beheld the water he asked, "What doth hinder me to be baptized?" (Acts 8:35, 36) If there is no plan of salvation Jesus surely would not have commanded Saul to "rise, and enter into the city, and it shall be told thee what thou must do" (Acts 9:6). Paul presented both the man and the plan of salvation to the aroused jailer. The man was presented in the words "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." The plan was presented when "they spake the word of the Lord unto him" (Acts 16:30, 31).

The plan to make Jesus the sinner's Savior and Lord is not executed until he is baptized into the name of the Lord Jesus (Acts 19:5). "Baptizing them" is a vital, not an incidental, part of the



Lord's Great Commission as given to his apostles (Matt. 28:18-20). "Baptizing them" was commanded by the apostle Peter both on the day of Pentecost to the first Jewish converts (Acts 2:38) and at the house of Cornelius to the first Gentile converts (Acts 10:48).

The practice of "baptizing them" must have been taught by the apostles or how would Philip have known he was to baptize the Samaritans and the eunuch? (Acts 8:13, 38) Jesus must have considered baptism of vital importance in the execution of his plan or he would never have sent Annanias to Saul to command him to be baptized (Acts 22:16). It must have been the universal practice of the early disciples to baptize those converted to Christ for Annanias needed no special instruction from the Lord to baptize Saul. What else but a recognition of the vital relation of baptism in executing God's plan would cause Paul to baptize the jailer and his household at midnight? (Acts 16:33).

### III. CONFIRMING CONVERTS

New converts, like newborn babies, need special care and attention to get them started right. To neglect to teach the new convert after he is baptized is like abandoning a newborn baby to the mercy of some stranger's doorstep. The expression "teaching them all things which I have commanded you" is to be taken seriously and literally; for the "things" which the new convert is to be taught are not only essential for his growth and development but are also vital in the preservation and propagation of the Christian system.

The first recorded mission of Barnabas was to strengthen the new converts at Antioch (Acts 11:22-24). On their first missionary journey Paul and Barnabas "returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith" (Acts 14:21, 22). Webster's New Collegiate Dictionary defines confirm: "To make firm or firmer; establish; strengthen, as in a habit, in faith." Judas and Silas "exhorted the brethren with many words and confirmed them" (Acts 15:32). Paul proposed he and Barnabas "visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare" (Acts 15:36). As a result of these visits "The churches were strengthened in the faith, and increased in number daily" (Acts 16:15).

The primary way that churches are strengthened is by strengthening the individuals who make up those churches. Later Paul "departed and went through the region of Galatia, and Phrygia, in order, establishing all the disciples" (Acts 18:23). Paul planted and Apollos watered at Corinth (I Cor. 3:6). When Apollos came to Corinth "he helped them much that had believed through grace" (Acts 18:27, 28). Every farmer knows the tender plant must be watered soon after it is planted or it will die. Every Christian should know that the new convert needs additional teaching after baptism or he is very likely to die spiritually.

Salvation from sin always depends upon the work of Christ whether it is from the guilt of sin, the bondage of sin or the consequences of sin. It is faith in Jesus as the sinbearer that frees from

the guilt of sin. These scriptures can be used to show the convert that he is free from the guilt of sin: Isaiah 53:4-6; 1 Corinthians 5:21; Romans 5:6-8: In using these scriptures it is very important to show the sinner his responsibility in the death of Christ. For unless he first takes the sinner's place in thought and heart it is impossible for him to accept the sacrifice of Jesus as really for him. For if he as a sinner had no responsibility in the death of Christ how can he share in the sacrifice of Christ for sin? This work should have been well done before the sinner was baptized but sometimes it needs to be repeated after baptism to assure the sinner of his freedom from the guilt of sin. It is usually best to let the person read the passages for himself, slowly and thoughtfully while the worker helps him to see how they apply to him.

But salvation from guilt of sin is only the beginning. For every sinner soon discovers that he is in bondage to sin as well, from which he needs to be delivered by the Son to be free indeed (John 8:34-36). Our work is not well done until the convert sees by faith that it is through the resurrection of Christ that he is delivered from the power of sin. These scriptures are usually helpful: Hebrews 4:14-16; 7:25; Ephesians 1:19; 3:20, 21; Philippians 4:13. It is imperative that every new convert be taught to rely upon the intercession of Jesus as his high priest, and the power of the Holy Spirit as the inward power that enables him to break the bonds of sin.

No Christian lives a victorious life by accident. Habits play an important part in spiritual living the same as they do in physical living. Good spiritual habits should be formed early. We should teach the convert to read the Bible regularly and systematically. Our family custom has been to read a chapter in the Old Testament each evening and a chapter in the New Testament each morning followed by prayer. For secret devotions we recommend the little tract by George Muller entitled "Soul Food". The principle he followed of edifying his own soul upon the word of God before and in connection with prayer cannot be too highly recommended. No Christian should fail to take advantage of every public meeting of the church when it is possible to do so. Hebrews 10:25 shows there is a close connection between forsaking the assembly of the saints and apostisizing from the faith. As Christian workers it is our responsibility to teach the new convert these things.

Our success as Christian personal workers depends primarily upon our constant and continued fellowship with God. To maintain our own fellowship with God we must walk each day in all the light that we have (1 John 1:5-8). Paul can plant and Apollos can water but only God can give the increase (1 Cor. 3:3). The effective use of the scriptures as instruments of conversion depends not only upon our intellectual knowledge of the Bible but also upon our experimental and emotional experience by faith based on the scriptures. Before we can use any scripture to its best advantage it must first go home to our heart and bear fruit in our lives. "Jesus began to *do* and to *teach*" (Acts 1:1). May God help each of us to be better Christians so that we can convert more sinners to Christ.

# EARLY RESTORATION LEADERS

## THOMAS CAMPBELL

by Sylvia Root Tester

At the beginning of the restoration movement's history, four men played pivotal roles. These were Thomas Campbell, Alexander Campbell, Barton W. Stone, and Walter Scott. Thomas Campbell, born in 1763, was the oldest of these men.

Campbell was a mild and genial man, quick to make friends and constant thereafter in his friendships. He seems to have been his father's favorite child, even though he left the Church of England against his father's wishes to become a Presbyterian, and then became a minister—also against his father's wishes.

Campbell's gentle disposition made him a favorite among the Presbyterians to whom he ministered. He was well-known for his diligence in ministering to the sick and the poor. People often remarked about his friendly and open manner. Though he was of Scottish ancestry, people spoke of his having "that genial warmth of temperament so common in the Irish people." In fact, that mildness may have been what kept him in the Presbyterian Church as long as he was in Scotland and Ireland. Campbell was so well liked and greatly respected there that people tolerated the attitudes and preaching that got him into trouble later in America.

For even in his early years, Thomas Campbell believed the Bible to be more important than official Presbyterian teachings. And early in his career, he became concerned about the many divisions in Christianity. Often he preached against the sectarian spirit that so divided Christians. And he did more than just preach on this subject. He advocated union of the various Presbyterian branches and brought a report to the synod of his group—the Old-Light Anti-Burgher Seceder Presbyterians—advocating such union. The proposal was not passed, but Campbell's standing among Presbyterians seemed to increase because of it.

Nor did he fellowship exclusively with Presbyterians, even though many Presbyterian ministers condemned him for fellowshipping with those outside their group. While he lived in Rich Hill, Ireland, Campbell was in the habit of conducting services at his own church in the morning and attending a nearby independent church in the evening.

So genial was his nature, though, and so esteemed his ability, that even those Presbyterians who disapproved of his "liberty" seem to have respected him greatly.

Ireland, then as now, was greatly troubled by strife between Catholics and Protestants. In addition, a movement was underway to make Ireland an independent republic. A secret society that welcomed both Catholics and Protestants was formed with this as its goal. It soon became an underground army of sorts, in rebellion against the British government. To reach its goal, the society resorted

more and more to violence and terror. Many, many Presbyterians joined this group, and support for it was exceedingly strong in Campbell's area.

When Campbell was asked to deliver a sermon on the secret society, he did so, pleading for peace and condemning the society's unlawful actions. He made his audience so angry that one member, fearing for Campbell's safety, simply came up while he was still speaking, took him by the arm, and led him out through the angry crowd.

The society never bothered Campbell, however. Perhaps it was well known that Campbell treated all people well, regardless of which side they supported.

At forty-four Thomas Campbell became very ill. His doctor told him that the illness had been brought on by overwork, that he would surely die if he continued to work so hard, and that he must have an absolute change. The doctor recommended an extended ocean voyage. At first Campbell was reluctant to do this, for his work was dear to him. But his son, Alexander, offered to fulfill some of his commitments, so Campbell consented. Provisions were made for another minister to take his place at the church. Then Campbell left for America, where he had friends. He and his family agreed that if he liked America, he would send for them; if he didn't, he would return when he was well.

Within a month of his arrival in America, Thomas Campbell was again serving as a minister. This time, though, his genial nature got him into serious trouble.

Robert Richardson, who wrote an early biography of Alexander Campbell, gives an account of what happened to Thomas: He had not, however, been very long thus engaged in his regular ministrations among the churches before some suspicions began to arise in the minds of his ministerial brethren that he was disposed to relax too much the rigidity of their ecclesiastic rules, and to cherish for other denominations feelings of fraternity and respect in which they could not share. They were therefore induced, after a time, to keep a wary eye upon his movements.

Settlements in the United States were sparse. People were much more spread out than in Ireland. Many communities had no church at all. To have several different kinds of Presbyterian churches in one community was not possible.

Campbell was sent to hold a Communion service in one of these isolated communities. Presbyterians from other branches, having had no services to attend for a long time, came to hear him speak. In his sermon, as he had done so often in Ireland, Campbell spoke sorrowfully of the divisions in the church. Then he offered Communion to all "pious hearers" who were there, not just to those of his own branch, even though he knew this practice was against the rules.

A young minister had accompanied Campbell on this trip. At the next meeting of the presbytery, this young minister brought charges against Campbell, including failing to adhere strictly to the "standard and usages" of that branch of the Presbyterian Church.

Campbell was subjected to a trial by the presbytery and another trial by the synod. He was reassigned to another presbytery, but they

refused to use him. In frustration he finally left them, even though they repeatedly called him back for censure. Campbell was reluctant to break all connection with the Presbyterians, however, and retained his membership in the church as a lay person.

Although he was no longer a Presbyterian minister, Campbell continued to speak in private homes. Regularly, he spoke of the need for unity among Christians. Unity, he said, should be on the basis of the Bible alone. Soon a group of people who agreed with him—many Presbyterians and some from other denominations—decided to organize as an association. All still expected to retain membership in their own churches, but the idea of unity and fellowship with Christians of other denominations appealed to them greatly. They wanted to continue to meet with Campbell.

In a speech at the meeting to form the association, Campbell said what was to become a lasting watchword in the restoration movement: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent."

The Christian Association of Washington continued to meet, and soon built a small log meetinghouse. The members felt a need for a formal statement about their reasons for forming the association, so Campbell and a group of twenty-one members formed a committee. Campbell set to work to draft a written document. The committee called it a "Declaration and Address." It was the first clear statement of many of the principles that underlie the restoration movement.

Among other things, the Declaration said:

... the church of Christ upon earth is... one; consisting of all those in every place that profess their faith in Christ and obedience to him...

... there ought to be no schisms, no uncharitable divisions among them...

... nothing ought to be inculcated upon Christians... nor required of them... but what is... taught... in the word of God...

Campbell still had no thought of starting a new church group. In fact, the association tried, as a group, to become affiliated with the Presbyterian Church, but was refused.

Reluctantly, after a time, the members of the association decided to become an independent congregation. In 1811 they elected Thomas Campbell an elder and called his son Alexander, who had by this time joined his father, to be their preacher.

About this time, Alexander Campbell, by virtue of his great ability and scholarship, started moving into a position of leadership in the new movement, which grew from one small congregation into many like-minded congregations. Alexander and his father worked together closely and well.

At times both father and son lived and worked in the same area; at other times, apart. Thomas Campbell preached and directed schools in Pennsylvania, Ohio, Kentucky, and Virginia at various times in his career. In addition, he traveled extensively, preaching and teaching at many churches throughout the country until he was eighty-three. Because of his friendly, genial nature, he became the beloved "elder statesman" of the restoration movement.

Finally, when these trips became too exhausting for him, friends

and family persuaded Campbell to stop traveling and to stay at home in Bethany, West Virginia, where Alexander lived. As the years passed, Campbell became blind. But always he delighted in receiving guests and talking to them.

In 1851, although he had not preached for several years, friends persuaded Campbell to deliver one last sermon—a “farewell address.” The subject of his message was loving God and loving one’s neighbor. It was a fitting topic for a man who had spent eighty-nine years doing both. Thomas Campbell died three years later, in 1854.

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## Gleanings from

# Thomas Campbell

Compiled by Larry Miles



This month we feature excerpts from the pen of Thomas Campbell. The selections come from *The Memoirs of Elder Thomas Campbell*. We have chosen excerpts from his farewell discourse delivered in the Bethany Meeting House, June 1, 1851, in his eighty-eighth year. We are indebted to Dr. James North, Professor of History at Cincinnati Bible Seminary, for the use of the book.

### LEARN OF HIM

It is only from the Divine book that we can learn what He has done for us, is now doing for us, and will hereafter confer upon us. And it is only by the grateful contemplation of these things, under a realizing sense of our own unworthiness, that we can be continually excited to “love Him with all our heart, and soul, and mind, and our neighbor as ourselves; on these two hang all the law and the prophets.” How all-comprehensive, therefore, the answer of our blessed Savior! since it implies and includes in it all that is necessary either for us to know or to do, in order to please Him here and enjoy Him eternally hereafter.

### STUDY THE WORD

O, my brethren, how industriously should we study His holy word, and treasure it up in our hearts as the blessed means, under God, of our illumination and sanctification, and ultimate and eternal deliverance from sin, death and the grave! Our universal attention with respect to Him, is challenged in the answer of the Savior. There is nothing that relates to His character that must not be considered

by us. His character is, indeed, infinite, and none "by searching can find our God" perfectly and completely, in all His wonderful and adorable attributes. We can, then only go so far as He has been pleased graciously to reveal Himself to our limited powers of apprehension and comprehension. But, my brethren, what a boundless field is open for us here! We have no lack of information to excite us to perpetual praise. May the Lord incline our hearts to reading, meditation, and prayer, that we may exercise ourselves unto godliness, to the glory of His adorable name!

### GROW IN THE LORD

Whoever has, by studying this blessed book, fallen in love with God, and is doing the things therein commanded, and which are comprehensively summed up in the two great commandments which we have been considering, is on the way to eternal bliss, and he will see in all things nothing but God.

### DESIRE TO BE ETERNALLY HAPPY

If we have any desire to be eternally happy, and to exist for the purpose for which we are made, let us make the contents of the Bible our study night and day, and endeavor, by prayer and meditation, to let its influence dwell upon our hearts perpetually. This is the whole business of life in this world. All else is but preparation for this; for this alone can lead us back to God, the eternal Fountain of all being and blessedness. He is both the Author and the Object of the Bible. It has come from Him, and is graciously designed to lead us to Him; "unto all the riches of the full assurance of understanding, to the acknowledgement of the mystery of God the Father, and of the Christ; in whom are hid all the treasures of wisdom and knowledge."

### FINISH THE COURSE

In conclusion, my dear brethren, I can say no more to you, as the last words of a public ministry protracted, under the merciful care of our heavenly Father, for more than three-score years, in this farewell exhortation to you on earth—I can say no more than what I have already so often urged upon you, "Love the Lord thy God with all thy heart, and all thy soul, and all thy mind, and all thy strength, and thy neighbor as thyself," for in so doing, the powers of hell shall not prevail against you. May the Lord God impress these truths upon our hearts, and enable us all, "through faith and patience, to inherit the promises"—keeping us by His power, until it shall please Him in His infinite mercy to take us home to Himself, to the enjoyment "of the inheritance of the saints in light;" and the praise, honor, and glory of our salvation be eternally His, through Jesus, world without end. Amen.

\* \* \* \* \*

Our next article will deal with the writings of Alexander Campbell. We encourage all to read carefully the articles about "Early Restoration Leaders." Let us be willing to learn from the past. We covet your prayers as we compile these selections. Until next time, *Maranatha!*

# Must Disagreements Cause Disunity?

Elmer Prout

## Part II

First, as we look at Romans 14 we are faced immediately with the fact that there were “disputable matters” (Romans 14:1 NIV) among members of the early church.

Second, the “disputable matters” to which Paul refers centered in questions of diet (verses 2, 3, 14, 15, 20, 23) and the observance of days (verses 5, 6). These disputes were not limited to the church in Rome. Paul discussed the same matters with the Corinthians (1 Corinthians 8:1-13) and the Colossians (2:16-23). And, of course, the apostle Peter experienced his own personal struggle in regard to food (Acts 10:9-19).

Third, there was a strong tendency among believers to pass judgment on each other in regard to these issues. (Romans 14:1, 3, 4, 10, 13) This judgment tendency was in people on both sides of the issues. That is, the weak judged the strong and the strong judged the weak.

Fourth, Paul did not say “This strong opinion is correct. That weak opinion is mistaken. We must hold identical views on these matters!” Rather, Paul put both opinions, both groups—the weak and the strong—inside the circle of Christian fellowship. The discussion begins with the note of acceptance: “Accept him . . .” (Romans 14:1) It closes, in the next chapter, on the same note: “Accept one another, then, just as Christ accepted you, in order to bring praise to God.” (Romans 15:7).

Fifth, the solution to the problems of the relationship between “weak” and “strong” believers is not found in the imposition of a uniformity rule. It is found in the exercise of the love which puts the welfare of others before ones own desires. (Romans 14:15-21; 15:1, 2)

Sixth, Paul was able to tell the weak and the strong to stay together in the church, not because he was indifferent about Christian doctrine, but precisely because he took Christian doctrine with total, absolute seriousness. Paul taught that there is one foundation for the unity of believers—one foundation only!! *The basis for justification is outside of every human opinion and judgment.* In Romans 14 Paul repeatedly declares that **THE FOUNDATION OF JUSTIFICATION IS IN GOD AND IN HIM ALONE!!** Notice: “God has accepted him (3) . . . The Lord is able to make him stand (4) . . . to the Lord (6) . . . live to the Lord . . . belong to the Lord (8).”

There is a direct connection between Paul’s emphasis on justification by faith in Christ (cf. Romans 3:19-28; 4:1-25; 8:1-4; 10:1-13) and what he says in Romans 14. Because believers stand, not in their own righteousness, but in the righteousness of Christ alone, the weak and the strong can be united in Christ.

Seventh, let us be clear on the nature of the issues that divided “the weak and the strong.” We have already noticed that those issues



centered in food, drink and the observance of days. But it is vital that we remember that the "disputable matters" did not include the divinity of Christ, the meaning of the cross, the resurrection, forgiveness of sins through Christ, the church in the plan of God, the importance of truly holy living, etc. For Paul, and all New Testament writers, those matters were not up for discussion. They were bed-rock, settled points of Christian doctrine.

First century "disputes over opinion" elevated human ideas to the same level of importance as the doctrine of the nature of Christ, the meaning of the cross, etc. The tragic result was that the people whose interest centered in "discussions of scruples" found themselves weakened spiritually, troubled (Acts 15:24), ruined (II Timothy 2:14) and warped (Titus 1:11; 3:11). Those disciples were divided and unable to express the unity which is the intention of Christ for his people. Where there is no acceptance of one another no glory is given to God. (Romans 15:7)

Much more could be said about Romans 14 and its first century context. However, the challenge before us now is to attempt to apply the teaching of Romans 14 to our own situation. Specifically, to apply it to the relationship among the various segments of the heirs of the USA restoration movement today.

Let us begin with the recognition or confession that we stand in the same condition as the people whom Paul addressed. There have been and there are "disputable matters" among us. I will not go into details—we are all painfully aware of the facts. None of us can deny that our disputes have divided us and continue to keep us apart. People on the other side of our "dispute lines" have often been written off as unworthy of our fellowship.

Second, we need to take a hard, frank look at the issues which divide us. At the same time, we must ask ourselves if there are attitudes within us which make us deal with "disputable matters" as we do. I would like to suggest a series of questions based on my reading of Romans 14—questions which I hope will help us come to grips with attitudes, issues and consequences. I raise these questions, not because any of us is careless about the Word of God, but in the hope that we will be better able to distinguish between the Word of God and the word of man.

(1) Romans 14 deals with a specific first century church problem. Should we leave this text in the first century—an interesting bit of church history? Or are we charged with the responsibility to try to apply its principles to the church of our day?

(2) What are the basic principles which underlie Roman's 14? How do we avoid formulating a statement of principles which merely serves our personal views?

(3) Are all of the issues which divide us matters of basic New Testament doctrine or are some of them "meat and vegetable" issues? How can we distinguish between those two sets of ideas?

(4) My discussion has assumed a good deal of variety or flexibility in the early church. Is that assumption true to the text?

(5) It seems clear that fear of pollution from ungodly Gentiles

was a large factor in the decision of some early disciples to observe strict food laws. To what extent has the fear of "compromising the truth" been a factor in positions taken in the restoration movement?

(6) We all should be grateful for those who taught us the gospel and trained us in the faith. Does an unquestioning loyalty to those people prevent us from a more discerning study of the Scripture?

(7) Roman 14:4 says "Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand." Are we able to say about a person who differs with us on one of our "disputable issues"—"The Lord is able to make him stand"? What is the relationship between the New Testament teaching that justification is the work and gift of God and our tendency to insert other human ideas into the justification process? Do we actually believe that justification is God's work? Or have we, in fact, added a list of human requirements which must be met before we will agree that a person "stands to his own Lord"?

(8) What is the basic nature of the Bible? Is it basically a book of rules and patterns, or is it a message of "a Friend to his friends"? Is loyalty to the truth equal to agreement with a particular method of Bible interpretation?

The point of the above questions is not to make light of the restoration movement. I am an heir of the work of the restorers. I am grateful to the ones who shared with me their desire for unity and restoration. I am especially grateful that among my teachers were people who said "*Gratitude does not mean silent adherence to the ideas of great teachers. Gratitude to great teachers means to follow after truth in the same spirit which was characteristic of those teachers.*" Our teachers have challenged us to examine and re-examine every thought, every pattern, every system in the light of the living word of the living God. That means that we stand under the judgment of the Word of God—but we do not fear for we serve a Lord who is able to make us stand!!!

---

## Building Better Christian Families

by Fred W. Schott



### "The Legitimate Source of Self Esteem"

Everybody is talking about it. Parents, teachers, pastors, juvenile court judges, everybody wants to know how to help children feel better about themselves. And we are not just concerned about children. Adults want to know how they can like themselves better too. Go to any bookstore in the country, Christian or secular, and you

will find more books than you can possibly read telling us all how to gain self esteem.

One reason we struggle with the issue is that our society has a distorted sense of values in the ways that it dishes out human worth and dignity. Christians too are affected by misplaced values. Too often those who are born among us rich, or beautiful, or intelligent, or talented are valued more by the rest of us. The rest of us "average" folks then struggle for our fair share of self worth.

Even worse, when we read about the lives of the rich, famous, and especially talented we are somehow enchanted by them to the point that we overlook the mess that many of them have made of their lives. It is ironic that fame and fortune have brought so many to the point of misery and self destruction. Rich or poor, exceptional or average, famous or unknown, one of the results of sin is the shattering of self esteem. Loving ourselves in the right kind of way becomes impossible.

Even more ironic is that poor self esteem seems to grip so many Christian children and adults. Of all people, Christians should have a healthy sense of their own worth. Christian parents above all others should be able to help their children feel good about who they are. Christian teachers and youth leaders are better equipped than anyone to guide all of their children toward positive self images. Pastors have what they need to build people up. One reason we fail is that we forget the true Source of self esteem.

The Bible is full of helpful passages. My favorite is John 1:1-15. For me it is the other side of the Bible teaching that we "all have sinned" and that our "righteousness is as filthy rags." We need to be reminded more often of the beautiful message of the Apostle John.

John begins his Gospel by telling us that Jesus is "the true light which lighteth *every one* that cometh into the world." That means that Jesus is the light of every new born. When Christian parents look into the eyes of their children, if they have eyes and hearts to see, they will see the light of Christ. Every child, every person, even the juvenile delinquent or the skid row bum, has the capacity to be "Christlike."

If it is true; if we really believe what John is telling us; if Jesus is the light of everyone born into the world; then self esteem, dignity, and human worth is every human being's birthright—simply because each of us has been created in the likeness of God!

And that is not all! Sin cannot rob us of the birthright! John also tells us in this beautiful, mysterious passage that "as many as received Him, to them gave he power to become the sons of God!" Those who share such a promise must not fall into false pride and think that we have somehow earned it. But surely those who are "joint heirs with Christ," those promised such a rich inheritance, simply cannot doubt their self worth!

God grant us parents, teachers, pastors, and Christian leaders the ability to communicate this wonderful mystery to even our smallest children. In so doing we may discover again in fresh and new ways the true light, that true source of self esteem.



## Will The Unrighteous Suffer Eternal Torment?

Dr. David R. Reagan

I had always assumed they would. But a recent in-depth study of the matter has convinced me otherwise.

### THE TRADITIONALIST VIEW

The Traditionalist view of Hell is that it is a place of eternal, conscious suffering for those who reject the Lord. This view has carried the stamp of orthodoxy ever since it was endorsed around 400 A.D. by the great theologian, Augustine, in his book, *The City of God*. It became a part of Protestant theology when it was affirmed by John Calvin in 1542 in his book, *Psychopannychia*.

So strong has been this doctrine in the history of the Christian Church that few have dared to challenge it. Adding to the reluctance in recent years has been the fact that most modern challenges have come from the cults. Thus, a person who dares to question the orthodox doctrine runs the risk of being labeled a cultist.

### CULTIC VIEWS

A classic characteristic of modern day Christian cults is their denial of the reality of Hell. The Unitarian-Universalist Church advocates that everyone will be saved. The Mormons argue that there will be degrees or levels of Heaven. The most sinful people who have lived will occupy the lowest level—but it is still Heaven and not Hell. Other cults, like the Jehovah's Witnesses and Armstrong's World Wide Church of God, advocate a doctrine known as Annihilationism. According to this theory, the unrighteous are annihilated at death.

### CULTIC PROBLEMS

The views of the cults regarding Hell have always been repulsive to me because they deny the clear teaching of scripture that the unrighteous will be sent to a place of suffering called Gehenna in Greek and Hell in English (Matt. 5:22). In the book of Revelation this place of punishment is called "the lake of fire" (Rev. 19:20 & 20:15).

Regarding the ultimate destiny of the dead, Daniel wrote that some will be resurrected "to everlasting life, but the others to disgrace and everlasting contempt" (Dan. 12:2). Likewise, Jesus said that the unrighteous "will go away into eternal punishment, but the righteous into eternal life" (Matt. 25:46). These scriptures clearly invalidate the cultic concepts of Universalism (the salvation of all people) and Annihilation (the annihilation of the unrighteous at death).

### TRADITIONALIST PROBLEMS

Yet, I have never been able to embrace the Traditionalist view-

point of conscious, eternal punishment. For one thing, this view seemed to violate the character of God. I kept asking myself, "How could a God of justice who is a God of love submit the unrighteous to an eternity of torment?" It did not seem to me to be either loving or just.

I also had difficulty reconciling the Bible's teaching about degrees of punishment with the idea of eternal punishment. The Bible states that there will be degrees of rewards and degrees of punishment: "For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad" (2 Cor. 5:10; also see Luke 12:47-48 and Matt. 11:20-24). As I read passages like this, I kept asking myself, "How could there be degrees of punishment if all the unrighteous are to be punished unendingly throughout eternity?" The Traditionalist responds by saying they will experience different levels of pain and suffering. Okay—but for *eternity*? Does it really matter if the pain is a toothache or a migraine headache, if the pain is to be suffered eternally? It didn't make sense to me.

Another problem for me with the Traditionalist view is that it seemed to contradict the teaching of scripture that the unrighteous will experience annihilation after some period of conscious suffering. In 2 Thessalonians 1:9 we are told that the unrighteous will "pay the penalty of eternal destruction." How can one be "destroyed" and still suffer conscious punishment? In John 3:16 Jesus is quoted as saying that the unrighteous will "perish." Does that statement not imply the end of conscious existence? Hebrews 10:27 says the fire of Hell will "consume the adversaries." James 4:12 says the unrighteous will be "destroyed."

#### MEANING OF "SECOND DEATH"?

But as a student of prophecy, and as one who believes in accepting the literal meaning of prophecy whenever possible, my biggest problem with the Traditionalist view has been that of trying to reconcile it with a term for Hell that is used in the book of Revelation—namely, "the second death." This term is used four times in Revelation (2:11; 20:6 & 14; and 21:8).

If Hell is "the second death" then how could it be defined as eternal, conscious punishment? The only way to reconcile these concepts is to spiritualize the phrase "second death," that is, to say that it is figurative language that merely portrays Hell as something awful. But I could see no justification for spiritualizing the term, and I realized that the moment I spiritualized it, I would have to start spiritualizing other terms like "the new earth." I was reluctant to get involved in the spiritualizing game. I preferred to let God's Word mean what it says.

#### THE CONDITIONALIST VIEW

So, I began to search for a third position that would allow for a natural reconciliation of all the scriptures concerning eternal punishment. I found it in what has been historically called the Conditionalist view. This view has existed from the earliest days of the church. According to the Conditionalist view, the unrighteous will be

resurrected, reanimated, judged, and consigned to Hell where they will *suffer conscious pain for periods of time proportional to their sins*. They will then experience annihilation through the death of their bodies and souls.

### THE HISTORICAL ROOTS OF CONDITIONALISM

This concept of Hell is affirmed in the *Didache*, a Second Century Christian handbook. That book speaks of "two ways"—the way of "life" and the way of "death." It says the unrighteous will perish. The concept is also espoused in the writings of Justin Martyr (114-165 A.D.). In his "Dialogue with Trypho," Martyr states that the soul is mortal, that the souls of the unrighteous will suffer only as long as God wills, and that finally their souls will pass out of existence.

The Conditionalist view passed from the scene as Christianity attracted into its ranks more and more Greek philosophers who advocated the Platonic idea of the immortality of the soul. Augustine was one of those philosophers. Since the Conditionalist view denied the immortality of the soul, Augustine rejected it. He gave his imprimatur to the view of eternal, conscious punishment, and the force of his theological authority was so great that his view was adopted by the church. By the late 400s A.D. Augustine's view was the orthodox view, even though in his own writings Augustine had based the view on Platonic philosophy rather than Hebrew scripture. As mentioned earlier, Augustine's view of Hell was endorsed by John Calvin at the time of the Protestant Reformation in the 1500's.

### CONDITIONALISM IN MODERN HISTORY

It was not until the 17th Century that any mainline Christian spokesman began to question the orthodox view. John Milton expressed the Conditionalist view in both his poetry (*Paradise Lost*) and his prose: "What could be more just than that he who had sinned in his whole person, should die in his whole person?" The great philosopher, John Locke, also challenged the Traditionalist view when he wrote, "By 'death' some men understand endless torments in hell fire, but it seems a strange way . . . that by 'death' should be meant eternal life in misery." Perhaps the most important reaffirmation of the Conditionalist view occurred in 1660 when the General (Arminian) Baptist convention met in London and adopted a credal statement that embraced the concept of utter extinction of the wicked after a time of conscious punishment.

Today the church best known for holding the Conditionalist position is the Seventh Day Adventists. One of their scholars, LeRoy Edwin Froome, has written the definitive book on the doctrine. It is entitled *The Conditionalist Faith of Our Fathers* (2 Vol., 1965). Many people mistakenly believe that the Jehovah's Witnesses cult holds the Conditionalist position, but that is not true. The Jehovah's Witnesses are Annihilationists. They deny that the unrighteous will ever be resurrected to face God in judgment and then experience any conscious suffering. According to the Jehovah's Witnesses, annihilation occurs at death.

### THE TRADITIONALIST CASE

The Traditionalist attack on the Conditionalist view centers

around two arguments: 1) That the soul is immortal and cannot cease to exist; 2) That the Bible states unequivocally that the punishment of the unrighteous will be "eternal."

### *THE CONDITIONALIST COUNTER ARGUMENT*

Let's look at the second argument first. There is no doubt that the Bible teaches the concept of "eternal punishment." But that does not necessarily mean eternal suffering. Think of it this way—the Bible speaks of "eternal judgment." Does that mean we will be judged every day for eternity? Or does it mean that we will experience a judgment that will have eternal *consequences*? The Bible also speaks of "eternal redemption." Does that mean we will be redeemed daily during eternity? Or does it mean that there is a redemption (the redemption by Christ at the Cross) that has eternal *consequences*?

Likewise, eternal punishment does not have to mean unending, conscious suffering. It could also mean a punishment that has eternal consequences. There is a difference between eternal *punishing* and eternal *punishment*. To cease to exist is a punishment that is eternal in its consequences. (Compare Jude 7).

It seems to me that the Bible states that there are only three persons who will clearly suffer eternal punishing. They are Satan, the Anti-Christ, and the False Prophet—the Satanic Trinity of the Tribulation. Revelation 20:10 says: "And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever."

### *THE IMMORTALITY OF THE SOUL*

But what about the immortality of the soul? This is the cornerstone concept of the Traditionalist view. The simple fact of the matter is that the immortality of the soul, in the sense of the eternal existence of the soul, is a totally un-Biblical concept. It was borrowed from Platonic philosophy. It was not derived from the Hebrew scriptures.

The Bible reveals that only God is truly immortal: "He who is the blessed and only Sovereign, the King of kings, the Lord of lords; who alone possesses immortality" (I Tim. 6:15-16). The soul of man is immortal only in the sense that it survives death. It is not eternal in nature. Its continued existence depends upon the grace of God. God can destroy the soul, and the Bible indicates that He will ultimately destroy the souls of the unrighteous: "Do not fear those who kill the body but are unable to kill the soul; rather fear Him who is able to destroy both soul and body in hell" (Matt. 10:28).

### *A SUMMARY*

The Traditionalist view is based upon the sand of Greek philosophy and not the rock of Hebrew revelation.

The Conditionalist view is the one that best reconciles all that the Bible teaches about the fate of the unrighteous: 1) Resurrection; 2) Reanimation; 3) Judgment; 4) Consignment to Hell; 5) Conscious Suffering in Proportion to Sins; 6) Death of Body and Soul.

The Conditionalist view is the only one that gives any meaning to the term "second death." The first death is the death of the body.

The second death is the destruction of the body and the soul in Hell after a period of conscious suffering.

The Conditionalist view is the only one that truly aligns with the character of God. The Annihilationist view contradicts the justice of God by denying that the unrighteous will ever be judged and punished. The Word says that God has reserved wrath for His enemies and that He "will by no means leave the guilty unpunished" (Nahum 1:2-3). The Traditionalist view impinges upon the love and mercy of God by picturing Him as an eternal tormentor. Only the Conditionalist view allows for both the justice and the mercy of God.

This final point about the nature of God is one that is emphasized by a Church of Christ scholar named Edward Fudge who has written an exhaustive survey of the doctrine of eternal punishment. It is entitled *The Fire That Consumes* (1982).<sup>\*</sup> Advocating the Conditionalist view as the only one that fulfills all that scripture has to say about eternal punishment, Fudge concludes: "God is just and He is severe, but He does not delight in even the wicked man's death, and He is certainly no sadistic torturer."

*Righteousness and justice are  
the foundation of Thy throne;  
Lovingkindness and truth  
go before Thee.*

Psalm 89:14

<sup>\*</sup> The book by Edward Fudge is in its third printing. You may purchase a hard back copy for \$20.95 by writing to Providential Press, P. O. Box 218026, Houston, TX 77218. The cost includes postage and handling.



Shichiro Nakahara

Shizuoka City, Japan

December 1, 1986

We've been privileged to serve Him in Japan for 25 years and in the January of 1986 after 10 years of our concentrated efforts and prayers including yours we've finally purchased the rented lot on which both the preacher's house and the church building are. It cost us Y 15,000,000 which is almost as equal as \$98,684.00 at present exchange rate. And in the same January we as church started a Five Year Building Project with a goal of Y 60,000,000 which is almost four times as much as the cost of the lot we'd paid for. So we would like you all to remember this great and pressing need for this work to go forward.

We witnessed two baptisms in October. Mr. & Mrs. Hayashi began to show their interest in their soul-salvation two years ago and finally they made their decision to commit themselves to the Lord and obeyed in baptism at a mountain stream. We still have several more who are being led by and by to the saving grace of our Lord and



Savior Jesus Christ. At the Hayashis' I hold a Bible class once a week and Mrs. Kuroda who has started coming to join and as the time we spend, her interest continues to grow, though her husband isn't appreciative of her becoming a Christian, so we want you to join us in prayer on behalf of both of them.

In my preaching at the Katsuta church of Christ in Nov. 9-10 there were two women responded to the Gospel call and obeyed in baptism. It was one of the most exciting evenings I ever experienced. The Holy Spirit convicted of their sin and then both of them began to cry for the forgiveness of their sin.

## NEWS AND NOTES

"They rehearsed all that God had done with them . . ."

### Words of Life Incorporated

This information will not be new to most of you. However, it will be an up-date and a reminder.

Words of Life is chartered as a non-profit corporation by the State of Kentucky. The present board of directors is Ivan Duncan, Robert Gill, Ray Naugle and Dale Offutt.

The program is produced in studios presently located in the Rangeland Church building in Louisville, Ky. Ivan Duncan, the technical director, engineer, producer, also sees that tapes are mailed to the radio stations and to individuals who request them. Ray Naugle is now the announcer. Using pre-recorded messages, Bro. Robert Boyd, who for over 20 years was the speaker, is still on the air. The board is actively engaged in the search for a speaker for Words of Life. Please, pray with us and for us that the Lord will overrule for the speaker of His choosing and not ours.

The Words of Life program is presently on several stations in the U.S.A.—in Kentucky, Louisiana, Mississippi and Texas. Overseas stations are in Sierra Leone, West Africa; several in the Philippine Islands; Hong Kong; Radio Caroline, England. Many listeners in the USA hear Words of Life on Sunday morning at 5:45 on WHAS 840 on the am dial, a 50,000 watt, clear channel station. If you do not hear Words of Life in your area, perhaps you could sponsor the program on a local station. That would serve two purposes: (1) you would be able to hear the program and (2) you would be actively engaged in missionary work by putting the "whole counsel" of God on the air.

We sincerely request your prayers and financial support. Words of Life is an international radio broadcast serving as a missionary outreach for many interested supporters. It is being used by the Lord to bring many to a saving knowledge of Jesus and to bring many Christians, including whole congregations, to a closer walk in the truth and will of God.

There are many needs and much work to Words of Life. We are grateful for the faithful, consistent supporters. We urge YOU to join with us in this great work of preaching the Gospel around the world.

Send all correspondence to: WORDS OF LIFE, P. O. Box 18092, Louisville, Ky. 40218.

Ray Naugle, Secretary

Victor Broadus reports that the following amounts have been forwarded to missionaries or overseas ministries through his office in the past four years: 1983, \$86,181. 1984, \$95,702. 1985, \$110,941. 1986, \$117,801.

If you wish to send funds to overseas workers, send to P.O. Box 54842, Lexington KY 40555. Checks should be made out to Church of Christ Worldwide. Financial statements are available upon request.

### Jennings, Louisiana:

We enjoyed a treat on New Year's Eve when we met for the annual Watch Night Services. Over 200 were present for the first half, and well over 100 stayed for the second half. Bro. Glen Baber, the main speaker, and several others shared thoughts. We have been showing the Dobson series, "Turn Your

Heart Toward Home," on Sunday evenings.

The Christian Worker's Clinic of Academiciana will be held for 8 weeks at the First Church of Christ in Jennings. Classes will be Thursday nights from 7:00 pm to 9:00 pm. Dates include February 5, 12, 19, and 26 and March 5, 12, 19 and 26. Classtimes will be 7:00 to 7:50 and 8:00 to 9:00. Class choices can be made from the following instructors:

Ken Istre, A. J. Istre, A. Valdetero and Jack Harris.

Our radio program, "Christ in Prophecy," went back on the air in the Louisville area on Monday, January 5th.

WXLN has graciously offered to let us have our old time slot back-10:45 to 11:00 am. Additionally, they have offered to play the program free on WFIA from 11:15 to 11:30 am. The price will be \$50 per day or around \$1,000 per month.

We need your support for this program. The Board of this Ministry has mandated that the listeners in every area where we broadcast must carry the cost of the broadcasts. We are committed to operate in the black and never to use air time begging for money.

We especially need your support during 1987. As most of you know, the Board has asked me to take a Sabbatical Year rest from my travels during 1987 and I will not be holding any meetings or seminars this year. I'm going to stay home and seek the Lord in prayer and study of His Word. I also plan to focus my energy on writing books. Since we will not have any income during 1987 from meetings and seminars, we will be particularly dependent on income from radio listeners.

David R. Reagan

Lamb & Lion Ministries

#### Sellersburg Church of Christ—

The Lord has blessed our efforts, during the past year of 1986. We praise the Lord for His blessings and faithfulness.

Two Revival Meetings and a Vacation Bible School with the Lord's blessing served us well with renewed vision and dedication... 22 additions to our membership... Brother & Sister James Embree leading in the Youth

Program have already given a "new" spirit and emphasis for a growing and useful group of young people...

May God make Word and Work grow under your editorship. I can recall, regretfully, how I used to read it—looking for error. I did not receive much good from it because I did not anticipate it. Later, when through God's marvelous grace, I was moved into a condition of heart where I worked with congregations at Gallatin, TN, and Highland (Louisville), I was brought face to face with those who were of such powerful influence I was magnificently helped. That was augmented by my visits to the college at Winchester....

W. Carl Ketcherside  
4420 Jamieson Ave. #1C  
St. Louis, MO 63109

#### Henryville Bulletin:

Question & Answer Session  
Beginning Tonight we will spend the time for the message in a question and answer period. The ELDERS felt that this was a valid change from the regular routine. Have questions, or a problem with a passage of Scripture, come and we will study the Word to find the answer, as we are able.

(How did it go, Bro. Naugle?)

#### Dallas, Texas:

On Dec. 31, 1986, Bro. Rolly Nail, a beloved Elder at Piedmont was called home at the age of 88. Bro. Nail had faithfully served this congregation for more than forty years and is greatly missed.

Our work at Piedmont is continuing to grow under the leadership of Bro. Chuck Gilbert, a fine minister who is greatly loved by all our folks. We praise God for him.

My wife, Margie, has greatly improved. The doctors told us in September that she would not likely be here at Christmas. She was not only here but has shown remarkable signs of continued improvement. We give God the glory and thank all our friends from Japan to Sri-Lanka and all points between for their constant prayers. God has heard and He has answered. Blessed be the Name of the Lord.

F. G. (Bob) Yarbrough, Elder,  
Piedmont Church of Christ

LADIES' INSPIRATION DAY Belmont Church, Winchester, KY April 4, 1987

## MONA BELLE CAMPBELL

(1921 - 1987)

I first became acquainted with Sister Mona Belle Campbell in August 1945. Together with her sister, Miss Lois, she had reported for duty as a teacher at Portland Christian School.

Miss Mona Belle and I shared many mutual interests. Each had a keen love for English language and literature, having majored therein at college. And we were wholly "sold" on Christian education as an imperative need in today's muddled horizon. So she and Miss Lois and my wife Alexina and I became close comrades here.

At the crowded funeral at the Portland Avenue Church recently, many well-deserved tributes were paid to her memory. She would have been the first to agree with the Psalmist, "Not unto us, Oh Jehovah, not unto us but unto Thy Name give glory." She delighted in unostentatious deeds of lovingkindness. For example, when I was appointed minister of the Portland congregation in February 1957 (thereby receiving many congratulatory notes), Miss Mona Belle realized that a most important cog in the system had been overlooked. So she addressed the sweetest note imaginable to Alexina. Its gist: "It's all right to 'make-over' the new minister, but equally important is his partner and supporter, the minister's wife. And so we greet you also with full honor." Thus she habitually reacted to often-unperceived needs.

One of her long-time family friends, Bob Yarbrough from Dallas, aptly described her at her funeral as "a dedicated Christian teacher." Each of these 3 terms endeared her to a different segment of the population. Her school superiors rejoiced at her "dedication." Casual teachers are a dime a dozen, but she was a teacher 24 hours a day. Her whole heart was in her life work and she followed closely in the footsteps of the Master Teacher in her faithfulness to His word.

Next, her Lord Jesus rejoiced especially at that adjective, "Christian." Every problem of her students was related to Christ's Word and she had a firm Biblical foundation for any guidance she offered to perplexed young people. She taught equally effectively by word and deed and attitude. Certainly her Lord must have greeted her arrival with, "Well done, good and faithful servant."

Lastly, the descriptive term "teacher" must have endeared her to her hundreds of students. There are teachers and teachers: those who prepare and pray about their class-room presentation, and those "clock-watchers" who give their assignments "a lick and a promise". She worked hard at her teaching and insisted that her scholars do likewise. "There's no easy road to learning." But she appreciated and graded good conscientious study appropriately. As one remarked at her service, "She wasn't the most popular teacher in school because of her firm insistence on hard study and adequate preparation. But as experience and maturity overtook her students, Miss Mona Belle was the teacher that graduates invariably looked up when returning to 'the hallowed halls of Portland.'" They brought many sincere compliments, such as: "My college teacher is amazed at my English proficiency."... "I'm leading the class in English."... "My college English instructor asked me where I studied English and who was my teacher."

All in all, we shall not soon look upon her like again. "Grace is deceitful and beauty is vain—but a woman that feareth Jehovah shall be praised."

Carl Vogt Wilson, elder,  
Portland Ave. Church of Christ

\* \* \* \* \*

### COMING IN MARCH:

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- \* Would I serve God harder—for money's sake?
- \* What is Spirit-directed giving?

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