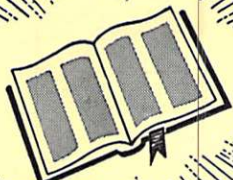
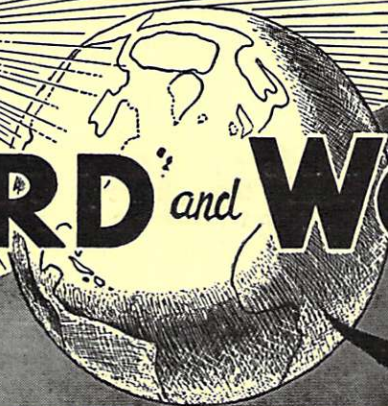


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MARCH, 1987

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## Speaking Truth in Love:

### \$\$\$ and Sense

Alex V. Wilson

Our theme this month is "Our God and Our Wallets." I hope you'll read all the articles, for each one is significant. They deal with personal and family finances, but also with congregational spending. Church leaders, do you encourage your members to keep informed about income and outgo? Do you decide prayerfully and discuss openly how and why the church's money is used? Nothing will poison the atmosphere of a congregation quicker than secretiveness and suspicions related to finances.

Therefore it is essential to imitate the carefulness Paul demonstrates in handling funds. "We are taking care not to stir up any complaints about the way we handle this generous gift. Our purpose is to do what is right, not only in the sight of the Lord, but also in the sight of man" (2 Cor. 8:20f.). That means publishing financial statements; and having two people (not one) count the offering and record the amount right away. At our church, decisions about money are never made at the elders' monthly meetings; they handle spiritual matters instead. Then finances are dealt with at the monthly business meetings which are open for all the brothers to attend. These or similar measures are needed if we are to be honorable. And having a budget which is periodically reviewed would simply seem to be common cents! How long has it been since your church reviewed the salaries of its paid workers—and also of the missionaries it supports? The worker is worthy of his pay.

But in addition to *honor* and to *practical sense*, we need a deeper spirit of *sacrifice*. Millions upon millions of women, children and men—real people with individual names and addresses, faces and stomachs—are devastated and hopeless due to malnourishment and even starvation. Multitudes of these, plus millions of others who are overweight and have fat bank accounts, are starving *spiritually* due to scarcity of the Gospel of Christ in their lands. In the light of all these fellowmen for whom Christ died, shall we live in luxury and allow the layers of costly junk to rise higher and higher in our homes and hearts? God forbid! "Rise up, O church of God! *Have done with lesser things!* Give heart and mind and soul and strength to serve the King of kings"—and the people whom He made and loves.

Let me use the rest of this editorial to share a number of observations about money which I've accumulated over the years (the observations, I mean, not the money):

Jesus devoted one-third of all His parables to the subject of

man and his possessions. Of *all* the recorded teachings of Jesus, one-sixth are devoted to this same topic. People say that preachers are always talking about money. Actually, if they talked about money and possessions as much as Christ did, they'd preach a sermon on it every six weeks. I've never been in a church that did that. —Donald Ewing

\* \* \* \* \*

If your outgo exceeds your income, then your upkeep will be your downfall.

\* \* \* \* \*

That money talks I'll not deny;  
I heard it once; it said, "Goodbye!"

\* \* \* \* \*

*Five Levels of Giving to God*

The *tip* level: My small change for God.

The *entertainment* level: I pay when I go.

The *emotional* level: I give when I feel like it.

The *good intention* level: I'll give more when I've got more to spare.

The *Christian* level: I give to God as He has given to me—sacrificially, gladly and ungrudgingly.

\* \* \* \* \*

The richest I have ever been was when I was a boy and found a five dollar bill. It is the only time in my life I ever had enough money to buy more than I wanted. I guess you can't get richer than that. —Keith Walling

\* \* \* \* \*

*Money will buy—a bed, but not sleep. Books, but not brains. Food, but not appetite. Finery, but not beauty. A house, but not a home. Medicine, but not health. Luxuries, but not culture. Amusement, but not happiness. A crucifix, but not a Savior. Influence in church, but not entrance to heaven.*

\* \* \* \* \*

Now it came to pass on a certain day that this preacher was a guest of a certain churchmember. And the meal was enjoyed at a popular, albeit expensive, restaurant. And the waiters were very efficient, and the food was good.

Now when the end of the meal was at hand, we arose to depart. And I observed that my host placed some money under the edge of his plate. I know not what denomination the money was, howbeit, the waiter who stood nearby smiled happily, which, being interpreted, means that the tip was satisfactory.

Now this parable entereth not into the merits or demerits of tipping. But as I meditated on the money that becomes tips throughout our nation, I began to think of tips and tithes. For the acceptable tip should be at least a tenth, lest the waiter turn and rend you. And it came unto me that few people who go to church treat their God as well as they honor their waiter. For

they give unto the waiter a tithe, but unto God they give whatsoever they think will get them by.

Verily, doth man fear the waiter more than he feareth God? And doth he love God less than he loveth the waiter? Or doth the waiter do more for him than his God? Truly, a man and his money are past understanding! —20th Century Christian

---

## OUR GOD AND OUR WALLETS:

### Financial Stress and Distress

Michael Hall

Financial discontentment is one of those everyday problems that we all face which has far reaching consequences in our emotions, relationships, and spirituality. When we are discontented, that psychic state of misery affects our goals, worship, hopes, and perspectives.

Carin Rubenstein conducted a research survey among the readers of Psychology Today. His article reports the results from 3000 responses. Rubenstein discovered that there was a very high level of discontentment about finances among his respondents. Yet, paradoxically, he discovered that *there was very little correlation between the amount of money a person had or made and his level of contentment.*

"On a money-contentment scale we devised, we found that those who are most satisfied with their financial situation are not necessarily those with the highest income; contentment turns more crucially on a range of psychological factors. Inflation is partly in the eye of the beholder..." (PSYCHOLOGY TODAY, May, 1981).

Contentment and discontentment result from our psychological state far more than from our financial state! Rubenstein discovered that among the psychological factors were "feelings of self-esteem, satisfaction with one's job, friends, and personal growth."

This correlates with the biblical truth that says that we can be content whatever our state (Phil. 4:13-19). Contentment doesn't depend on a higher income. Contentment has far more to do with our inner spirit—the way we perceive money, our values, feelings and attitudes toward "things," and our psychological/spiritual state of being. Without contentment we are always biting our nails!

Psychologically, our heart inevitably follows our treasure. "Where your treasure is, there will your heart be also" (Matt. 6:21). The more highly we value money, the more power over us we give it.

The woman who hungers constantly to buy new furniture and/or clothes may be unconsciously seeking to fill the need for an intimate relationship which her husband may not be providing. The man who goes first class in his purchases of clothing and cars may be seeking to attain feelings of self-importance and self-respect. Psychologically *our spending of money for things may have nothing in the world to do with the things we buy. Our spending is actually trying to accomplish something else.* What are the psychological reasons you

spend? What need are you really trying to fill? Love and affection, self-esteem or recognition, security, self-actualization?

Identifying our psychological reasons for spending is important if we want to escape the horrendous emotional pressures, tensions, and frustrations that our finances often create for us. It helps us to put our finances in proper perspective. If we are unconsciously trying to buy respect, friendship, affection, recognition, security, happiness, excitement, etc., by our spending and financial strivings—we will always be frustrated and unfulfilled persons! Money is powerless to give such things!

#### CONTENTMENT: A STATE OF ALTERED CONSCIOUSNESS!

John the baptizer had a ministry of preparation. His task was to get people ready for the Messiah. So when people asked, "What shall we do?" John said, "Be content with your wages!" (Luke 3:14).

Paul urged the same thing to believers fretful about their possessions. "Keep your life free from love of money, and be content with what you have, for He has said, 'I will never fail you nor forsake you.'" (Heb. 13:5-6) "There is great gain in godliness with contentment, for we brought nothing into the world, and we cannot take anything out of the world; but if we have food and clothing, with these we shall be content." (1 Tim. 6:6-7).

"Two things I ask of thee; give me neither poverty nor wealth, provide me only with the food I need. If I have too much, I shall deny thee and say, 'Who is the Lord?' If I am reduced to poverty, I shall steal and blacken the name of my God" (Prov. 30:7-9, NEB).

"If any one teaches otherwise and does not agree with the sound words of our Lord Jesus Christ, he knows nothing... men who are depraved in mind and bereft of the truth, imagining that godliness is a means of gain. There is great gain in godliness with contentment... But those who desire to be rich fall into temptation, in a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs" (1 Tim. 6:3-19).

Jesus urges us to seek the highest wealth—the wealth that thieves cannot break in and steal, nor which moth and rust can corrupt. Yes, Jesus wants us wealthy. But his wealth transcends the narrow secular definitions of wealth. For Jesus, the highest treasure is seeking God's kingdom, God's will, God's glory (Matt. 6:24-33).

"Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him" (1 John 2:15-17). Real life is in knowing, loving, and experiencing the Transcendent One; it is becoming more and more like Him. This is the fullness that the Christian faith anticipates as the grandest expression of humanity, "to be filled with the fullness of God" (Eph. 3:16-19). Consequently, anything that gets in the way of this divine experience subverts the abundant life and makes us less than fully human.

Jesus warned, "the cares of the world and the delight in riches, and the desire for more things" are spiritual thorns that choke God's Word and make us unproductive in authentic living.

## THE DEMONIC URGE FOR MORE

When Gallup took a poll asking the question, "How much do you need to live comfortably?" the across-the-board answer was 10% more. Nobody wanted to be greedy. Everybody simply wanted a little bit more and that would make them happy and contented. One of the Rockefellers was once asked how much money he thought was "enough." He replied, "Just a little bit more!" You see, the craving for more is insidious. No one ever gets enough.

Paul viewed this as demonic. He called this urge for a little more, "idolatry" (Col. 3:5). Undoubtedly he realized that a little more will rescue us from discomfort, save us from feeling pressured, and liberate us from insecurity. Our desire arises from our Belief—an idolatrous belief.

### A NEW CHRISTIAN MOTIVE FOR GETTING RICH

"Let the thief no longer steal, but rather let him labor, doing honest work with his hands, so that he may be able to give to those in need" (Eph. 4:28). Ambition is good if it is not self-centered.

We're not to abandon ambition—that would make us apathetic and unmotivated people. We are rather to let our ambitions be elevated. Christians can use wealth for a new purpose—to "do good" to those who are less fortunate.

### SPEAK TRUE WORDS TO YOURSELF AND AVOID "POOR TALK"

Giving up our poor talk is an important strategy that helps us deal with our financial discontentment. Two psychology professors coined this phrase. They define "poor talk" as "affluent people talking as if they were poor." They discovered that the real disposable income for the average American actually increased more than 50% from the 1950's to the 1970's "even if we take into account increased taxes as well as inflation."

So why don't people feel 50% more affluent? Because yesterday's luxuries are continually becoming today's necessities! This is the Adaptation Level Principle. We tend to keep adapting to our present level of affluence and redefining what it is to be "poor" or "rich."

We engage in poor talk when we constantly *complain* about prices, saying things like, "I don't know how I'm going to make it!" Over-dramatic statements like that exaggerate the situation and trigger feelings of insecurity and inadequacy. Stepping back and getting a larger picture of affluence or the lack of it in our world shows how limiting and self-centered that is. Here we are, citizens of the most affluent nation in the world, with wealth, opportunities, and appliances at our finger-tips which the wealthiest kings of former ages couldn't even dream about—and we spend a good portion of our time griping!

We slip into poor talk when we compare ourselves with others who make more than we do, who have more, or who have bought something new that we haven't yet purchased. This is not wise (2 Cor. 10:12). (To be concluded)—from *Wineskins*



# Spirit-Directed Giving

Lewis Sperry Chafer

*Founder and First President, Dallas Theological Seminary*

Two widely separated methods of giving and of securing gifts are abroad in the Christian world.

The one most commonly employed in churches and Christian gatherings is that of a direct appeal, often going so far as to suggest to the givers the amount they should give. The other method is that of depending only on the Spirit of God to direct the gifts in the case of every person, and then being willing to abide by the results of this confidence and trust.

Certainly all Christians are interested in this subject and between these two extremes every thoughtful Christian will prefer the more God honoring, self-respecting method.

The whole subject needs careful analysis on the part of the pastors and people and perhaps a readjustment of ways and means.

First, the ecstatic joy of giving must be preserved. There is such a thing; for "the Lord loveth a cheerful (hilarious) giver." The ecstasy is nothing other than the inner consciousness that the gift is the out-working of the blessed will of God. There is a difference between being told by God and being told by men as to what and where we should give; and the giver who is so dull of soul that he gives only under human pressure and responds only to strong emotional appeals will know nothing of the true grace of giving.

Second, in the stewardship of His children, God must direct the placing of gifts, else they cannot maintain a life of spiritual power and unbroken fellowship with Him. Why rob people of this blessing under the short-sighted impression that they must be coerced in their giving? Would that all pastors and evangelists might realize that the unbroken fellowship and the life of power are infinitely more to be prized than the financial gains! And would that they might know that there is no trouble ever with the question of needed funds when the spiritual life is uninterrupted!

Third, in presenting a cause, there is a difference between *information* and *solicitation*. All will agree that information is required, else no intelligent giving is possible; but the real problem centers around the question of solicitation.

Many will recall the method employed for so many years by the late Dr. D. M. Stearns in his church in Germantown, Pa. He spared no pains or time to read the messages from the mission fields to his people, that they might be informed but so contrary to the usual practice, he would tell his people *not* to give *unless* to withhold their gifts would burden their souls. This was *information without solicitation*. The record is a matter of history that that church, probably beyond any other in a generation, from year to year with constant increase, led in sacrificial gifts to world-wide evangelization.

Faith institutions depend on the people of God to heed the leading of the Spirit in the matter of gifts to their work. They de-

pend on God to incline His people to intercessory prayer for their work and workers. They depend on God to supply their temporal needs from month to month.

This article is written for no other reason than to cause you to *think* about your own relation to God in the matter of your stewardship. Consider this: Supposing every faith institution were pressed to the limit at this moment for funds to maintain its work, could God talk to you about this apart from the harangue of a public appeal? Is your giving in obedience to the still small voice of the Spirit of God? Are you, too, a part of the great, divine, faith system? Do you know how to function in such a sphere? May God help you to do so; for the blessing is one of the richest that can be experienced in your soul.

Let us consider afresh the Word: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." (2 Cor. 9:6, 7)

\* \* \* \*

## Churches, Let's Spend Our Savings Accounts

by Larry West

It's hard to believe . . . but it really happened!

It would be hilarious if it were not so tragic!

Once upon a time a local church had a business meeting. The leadership sat for hours. They found themselves totally immersed in a policy-planning session, discussing their future. Lots of things were said . . . Lots! And the longer they talked, the more frustrating it became. For one brother would suggest one thing, only to hear another brother oppose it. After great discussion . . . great . . . most forgot what, even at the first, had been suggested! After insurmountable intensity, after numerous interferences, after much irritation, intolerance and a whole lot of irony, there was almost an insurrection! Someone at last made a final motion. It was seconded, passed and written into the minutes. It was incredible! For it said, "I move that we continue to do what we have always done, *WHATEVER THAT IS!*"

Someone once said, "If you don't know where you're going, you're likely to end up going nowhere!"

It is all too often tragic. While too many church leaders sit behind closed doors, discussing policies for a supposedly living organization, the body is dead. Talented brothers and sisters sit idle. Church money sits in cold storage and church functions continue to do the same . . . whatever that is! Seldom will a church rise above the vision of its leadership. Sweet brethren, the buck stops at the leadership! And, to use a trite but still true phrase, the future hangs in the balance!

### *Why would a church want to die rich?*

Brother Foree Grove, preacher for the church on Nederland Avenue in Nederland, Texas, tells of his one-time plans of going into the mission field. What he learned during that experience is too often typical according to confessions of other missionaries with whom I have talked. Foree spent several months raising funds, trying to go into the mission field. He finally reached his goal and went. He says, though, "The majority of congregations we visited had \$10,000 to \$20,000 in the bank, but no plans for its use. One congregation," he says, "had \$55,000 in the bank given for evangelism and had not used a penny of it for that purpose." It was during 1975 and 1976 that Foree was in Texas raising funds for mission work. He says, "We personally contacted over 300 churches and many more by telephone and letter. We found hundreds of thousands of dollars in the bank. On one trip from El Paso to Austin, we found \$600,000 'laid by' in various churches—the largest in one was \$250,000. Not one of the congregations tried to hide the fact that it existed or was 'earmarked' for anything, and not one offered some of it to help."

How many churches are there among us that exist in limbo year after year, filled with precious brothers and sisters who wonder why they aren't growing, convinced their budget is always tight, but while thousands are tucked away in their bank accounts, designated for no specific purpose? How many churches could support whole missionary families for years on what they have in savings, but don't? How many would rather just "... continue to do what we have always done, whatever that is?"

Have you ever received a "Dear John letter"? Missionary Jack McGee in Hong Kong says he gets "Dear Jack letters." And he says, "It is one of the most discouraging things that can happen to a missionary." What kind of letters are these? They are the ones which say, "You are doing a wonderful work and we commend your commitment to saving the lost and hope your work will continue to go well. However, we will be discontinuing our support." Jack says, "They hit like a bomb." Just this past month, Jack received two of them. He says, "Being 11,000 miles away from home, there is little I can do to go out and raise support again. All I can do," Jack says, "is to write letters asking others to pick up the loss and pray that the letter will fall on sensitive hearts."

Now, I know there are sensitive hearts! I personally visit too many precious brethren during the year to think otherwise; I see the beautiful, sensitive hearts! Thank God for concerned leaders such as the one who recently called us, saying, "We have money we want to spend. Tell us of some missionary who needs it!" I recently heard another leader, an elder, tell the church, "Let's spend what we have and borrow more. When the Lord comes, we won't have to pay it back". At another place, the treasurer called one of the elders and asked him the amount of the check the elder has just written to help a needy family. The elder informed him. The treasurer said, "Good! We have enough to cover it and 12 cents left over." Concerning those churches who helped him, Brother Foree Grove said, "They were the

growing ones, who were baptizing many and who used their money week to week." Yes, there are beautiful, sensitive, giving hearts!

Dear elders and spiritual leaders: It is not Christian to preach faith, insisting it is "assurance of things hoped for, a conviction of things not seen," when the congregation knows you have tucked away the money given to the Lord in a hoarded savings account often controlled by no more than two or three. It is not "living by faith" when leaders refuse to take on new projects unless they can see that the money is already in hand and unless there is even a way to replace it once it's spent. How can we truly say that "money is tight" or "our budget is stretched" when, as all the members know, there is money in the bank, often with no reason given for its existence? How!

God, help us to change our motion from, "I move that we continue to do what we have always done, whatever that is," to "I move that we repent! I move that we be converted, that we change! *I move that we CEASE to do what we have always done, whatever that is!* I move we pull our missionaries off the road, send them on to the mission fields, assume Christian integrity and keep our word! I move that we get more radio programs on the air, TV spots, newspaper ads and spend the money God's people have given for the purpose they have given it! I move we not just sympathize, but that we DO something! I move that we feed people in Haiti and Ethiopia, buy heaters and blankets for the poor in our own hometown, turn our church kitchen and fellowship hall into an evangelistic center and feed people this winter who are hungry in our own community. I move that we spend our church's saving account looking for and cultivating missionaries instead of waiting for them to come beg from us that they might go to Korea, Spain, Wisconsin, Minnesota, Australia, Nova Scotia, Japan. I move we spend our savings account and challenge the brethren for more!"

Leaders, when God's people see the need and truly trust those in charge that their money given to the Lord will truly be spent to answer those needs, God's noble people will give! They will! They have done it repeatedly . . . and they will do it again!

Brethren, it's time we spend our church's savings accounts!

—from World Radio News

\* \* \* \*

## REPRINT:

# The Reign of Money

R. H. Boll

To a preacher of the word a sister remarked that if she had a thousand dollars cash she would gladly give it for the privilege of hearing a series of his sermons. The sister was of the sort that meant what she said; and her life and faith and zeal bore testimony that she was not speaking in hyperbole as much as one would think when she made that remark. The preacher jokingly replied, "If you will hand me the thousand dollars I will go to your home and deliver the whole series of sermons to you." And the preacher was only jesting,

for he was a man that loved the Lord, and whose principles did not admit of his being controlled by money-considerations in his service to God. But after he had so replied to the sister and had gone his way, a little voice, very soft but incisive and insistent, began to speak to him.

"If that sister had in reality offered you a thousand dollars," the little voice said, "would you not really enough go and deliver that series of sermons to her specially? and perhaps you would consider it quite a nice little chance and privilege to do so? Why not feel the same way without the thousand dollars?" And one question begat another. "You are very busy," quoth the small voice, "and you just cannot go here or there to the very needy place—suppose some wealthy man would tell you to go to such a destitute point and hold a meeting and 'here is five hundred dollars.' 'When?' you ask. 'Right now, or I must send someone else.' 'I don't see how I can possibly go!' 'Very well, then.' 'Now just wait a bit—it is true I have an engagement at so-and-so, but maybe I can call it off or put it off. I believe I will undertake that meeting.' Would you? Would five hundred dollars make such a difference? Would you think a chance of working for the Master at such remuneration a great opportunity and privilege; that you would go, and would count it more of an opportunity or privilege than under ordinary circumstances?"

The preacher tried to change the subject. But the little voice resumed relentlessly. "Just what would you call serving mammon, and what serving God? Or perhaps you can combine the two? The Lord Jesus hardly thought it could be done: 'No man can serve two masters... ye cannot serve God and mammon.' Are you about to ask how a man could get along? 'Therefore I say unto you be not anxious... Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness and all these things shall be added unto you.'"

### WHAT IS PROFESSIONALISM?

The preacher was about to lose himself in meditation on this singularly beautiful and interesting passage, and had half unconsciously begun to shape a sermon outline on it, when the little voice jerked him up again rather abruptly. "Say, just what is 'professionalism' anyway? It has been remarked that a preacher who is a 'professional' is one of the most pitiful creatures in God's green earth. I have been told that among some established sects professionalism is organized. They have a full-fledged system of it, and the ministry of the word is not only a craft but even a graft. If this is correct it may be one reason why the world is holding the corrupt churchism of the day in such contempt. The scoffer has long perceived that the expressions 'call' and 'field of labor' and 'opportunity,' and 'scope of influence,' etc., are used with a peculiar shade of meaning by some of the gentlemen of the cloth; and has surmised

that behind a dignified and pious exterior, there is often much vulgar scramble for a job, and the meanest wire pulling, and all it involves of envy, professional jealousy, and vicious hatred. There is something, too, which is loyalty to cause and creed and church into which the consideration for God and Christ enter only secondarily; there is apparently a zeal for truth and the love of souls does not really and essentially figure. It is in fact a concern for a job with its salary and support, for a standing in the ranks, which does not spring from a heavenly vision like Isaiah's vision of the glory of the King, but from the vision of the plum tree and the solution of the bread-and-butter proposition."

"Please don't trouble me with these extreme views!" cried the preacher in desperation. "I am speaking only of certain sectarian practices now, and will get to my question presently," continued the persistent little voice. "You will have to bear with my remarks a little longer. The sum of what I was saying is that there is no essential difference between the Pharisee in Jerusalem who incited the Jewish mob to cry, 'Crucify him,' and Demetrius and his craftsmen, makers of silver shrines to Diana, who stirred up the Ephesian mob to cry out, 'Great is Diana of the Ephesians' by the space of two hours. At the core of these were simple professionals—the Pharisees handled the law and cared neither for mercy, justice, or God; and the silversmiths did not care as much for Diana as they did that their trade should continue to flourish. This 'professionalism' is no doubt the result, and in turn the further cause of religious stagnancy and decay, and all the hypocrisy that pertains thereto.

"When faith is fresh and true and pure the disciples go out for the love of God and in great enthusiasm of truth and love, and tell the story everywhere; some working with their hands to sustain themselves, some going forth for the sake of the Name, taking nothing of the Gentiles, and sustained more or less by brethren who cannot themselves go. So long as such are the circumstances they are nothing hindered from being lovers of the truth and of souls, in all sincerity. By and by, as the number of disciples begins to multiply, and the support becomes more certain and definite, and the martyr spirit fails, other questions arise which greatly complicate the preacher's course; the question of preference and prestige; the question of 'fields' and 'calls' and 'appointments'; of staying in favor with men and the fear of boycott and ostracism. Once he sought only to ascertain the meaning of God's word and presented it joyfully as he found it; now he is rather concerned to set forth the views of his party and is careful to adjust his preaching to certain understood standards. He learns to practice 'Shibboleth' till he can frame it exactly. Once he worked to hold the approval of God, but now to hold his place and that is 'professionalism,' is it not? Now tell me, is the root of all this in that money question? Is it that principle which makes you more ready and alert to go to a \$500 place than to another, is that the seed of all this evil? And do you carry all this in your heart, as it were, in embryo? Perhaps then *you* are professional."

## "TURN YE AT MY REBUKE"

By this time the preacher had got to his room. He closed his door and then did the right thing—he cried to his Father who is in secret. And among other things, this is what he said, "O my Father, deliver me from the dominion of money. My heart is deceitful above all things and desperately wicked—only Thou canst know the depth of it. Without realizing that it was so, I was on my way to become a professional. And now, Father, forgive Thy penitent servant, and guide his wayward feet into Thy paths. Make me wholly free from the fear of man, and the fear and love of money. Help thou mine unbelief! May I by Thy grace love Thee, even Thee alone and supremely; and because I love Thee, may I love Thy truth, and the souls of men. Enable me to lay all my burdens and concerns as to this world's affairs upon the God who will in no wise fail nor in any wise forsake them that rest their trust on Him; and then to go forth to do all Thy will, even Thine, unto the end." So he spoke, and set his heart; and came forth from thence to be a simpler, humbler, braver, more honest man, to live, no longer for himself, but for Him who loved him and gave Himself up for him.

\* \* \* \*

## THE MUSTARD SEED CONSPIRACY, a book by Tom Sine

A BOOK REPORT by Tom Bradshaw

I sit alone in the church office—a little room in a big centrally-air-conditioned building which is used only about seven hours in the average week—and I work frantically to finish this article with the aid of a computer—one of three in this office, though only one of them is significantly used. I just finished a submarine sandwich that I bought at the deli—a good deal, only \$1.29—and a six-ounce container of orange juice, for which I paid 39 cents when I could have gotten a half-gallon for 89 cents. To top off my meal I also had some new Planters "Potato Crunchies" (junk food). Wearing some new clothes, I reflect on all this and ask myself, "What is so important about *The Mustard Seed Conspiracy* by Tom Sine? Why should I and people like me read this book?" I think I know why.

I need to be shaken from time to time from the apathy that is all too prevalent in the American Church. I need to be reminded that although God has given us a world with plenty of resources for meeting the needs of its people, those resources are unjustly distributed. I need to be aware that the mission of the Church is to take the good news of the Kingdom of God incarnated in Jesus and His Body to the world, to pursue God's plan of creating a community of "righteousness, justice, reconciliation, peace, wholeness, and love" (p. 99).

Tom Sine reminds me that God can take seemingly unimportant things and people and use them to accomplish great things in His Kingdom, things which are eternally significant. God's strategy, he

says, is to change the world through “the conspiracy of the insignificant” (p. 11).

Sine says that the Church has not done the job it should have in working to change the world. Sometimes it has focused on the “Great Escape,” the idea that the world is going to hell, getting worse and worse, and *the Church can do little or nothing about it*, that the only salvation is the return of Christ, who will deliver His people from the mess. At other times the Church has sought to change the world by adopting a totally secular agenda without any biblical foundation. Or the Church may have clothed itself in the trappings of Western Christianity or the “American Dream” and confused the causes of the Church with the cause of culture. Sine rejects all three of these approaches and suggests that the Church *realize that it can make a difference in this world gone bad* and that its mission should be based on biblical models, not on the prevailing models followed by liberal political activists or by conservative, traditional advocates of American cultural values.

Sine makes predictions about the future. Here are some: that our world’s limited resources will become more scarce; that more refugees will seek help in the “One Third World” of the northern hemisphere; that urbanization will increase; that the gap between the “haves” and the “have-nots” will increase. He calls the Church to develop creative ways to meet the needs of the future by God’s help. Too many times the Church has made plans for the future based on a static view, ignoring the trends that will change tomorrow’s world. That is futile. The Church must anticipate changes and plan accordingly so that it might become an “international insurgency that is turning the world right side up” (p. 42).

Are Sine’s observations sound? I cannot argue much with most of his points. As I was reading, I found myself saying “Amen” again and again. However, anytime I read something that quotes a number of statistics I wonder how accurate those figures are. I suppose it would take a thorough examination of Sine’s sources to determine their validity. Hopefully, I can assume his reports are accurate.

I appreciate Sine’s statement that the mission of the Church includes “all that we, the people of God, do to incarnate in our lives, demonstrate in our service, and proclaim in our words the good news” (p. 183). May we be faithful in fulfilling that mission.

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### **The peril of lesser goals**

I asked a preacher, “How are you getting along?”

He said, “We are living in idolatry—just sitting around admiring our new church. We have arrived; we have it made—no more worlds to conquer.”

What ought to be a milestone has become a millstone. We have run out of goals.

### **Separatists?**

A church had a sign in front: JESUS ONLY. One night a storm blew out the first three letters and left US ONLY. Too many churches have come to that.

—Vance Havner



# THOUGHTS FROM ROMANS

Ernest E. Lyon



## **"Israel—Stumbled, but Fullness is Coming"**

*What then? What Israel sought so earnestly it did not obtain, but the elect did. The others were hardened, as it is written: "God gave them a spirit of stupor, eyes so that they could not see and ears so that they could not hear, to this very day." And David says: "May their table become a snare and a trap, a stumbling block and a retribution for them. May their eyes be darkened so they cannot see, and their backs be bent forever." Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring! (11:7-12)*

Let me remind you again that in chapters 9-11 of Romans, Paul is showing how the doctrine of salvation by grace through faith does not contradict the Hebrew Scriptures but is a logical answer to them. That is why he must take up the subject of the fact that in this age Israel is not showing the fact that God had chosen them as His people, the only nation that God ever so favored. Instead a very small percentage of them have believed on the Lord Jesus Christ and become a part of the body of Christ. They are Israelites who have become Christians just as I am a Gentile who has become a Christian.

There are two major thoughts in this section that I want us to become acquainted with. First, Israel as a whole failed to get the righteousness they had sought, an elaboration of the thought of 9:31 where it was explained that this was because of their seeking it by their own good works. As a consequence of their failure to seek righteousness in God's way they were hardened. The second thought is contained in verses 11 and 12, which imply (a fact to be developed later) that Israel will turn as a nation (that is, the majority of them) and they will receive that which they have sought in the wrong way and that will be a blessing not only to them but to the rest of us.

A great many people read verses 7-10 and think that it says that they failed because their hearts were hardened, when exactly the reverse is being stated—they were hardened because they failed to seek God in the right way. I have referred earlier to the case of the

Pharaoh of Moses' day. God gave him plenty of opportunity to repent and do what He requested through Moses. The signs He gave Moses to work should have shaken him loose from his stubbornness in refusing God. But he hardened his heart. Finally, after he had been given opportunity after opportunity to see the hand of God and had rejected the evidence before his eyes, then it is written that God hardened his heart. Since he had refused, God then left his heart in the condition that Pharaoh himself had placed it and then worked more signs that leave us wondering how anyone could have stubbornly refused to do what God said. As a consequence God was able to work many miracles that have provided us the evidence we need to believe, and at that time provided Israel an opportunity to believe and be prepared for the hardships ahead in the wilderness. If you think it strange that some of them were not prepared for that journey, then think of how many today in this land of Bibles and churches do not believe and come to Jesus Christ for eternal life that only He can give. Many have refused so many times that those who know them may wonder if they haven't hardened their hearts beyond repentance. However, let us leave that to God to judge and let us never cease giving our testimony of the wonderful Savior that we have.

In verse 11 Paul takes up a subject he will develop through verse 24, the fact that we were outsiders but have been brought into a saving relationship with the Lord. But in the two verses of our lesson at this time he simply points out that Israel has stumbled but not beyond the hope of recovery, that as a consequence we Gentiles have received the salvation they turned down, and that when they turn again and believe, the result will be even greater blessings to all than their stumbling brought us.

It is strange, in the light of the rest of this chapter, how so many Christians could think that God has forever cast Israel aside. I suppose it is because they do not realize that the Word is here and other places teaching that the nation as a whole will one day turn but that they must be saved in the same way we are saved today—through faith in the Lord Jesus Christ as the One Who took their sins upon Himself and died that they, as well as we, might be saved.

Paul does not here explain what "much greater riches" their being restored (through faith) to this relationship with God will bring. Nowhere does he go into detail on that, but may I suggest one point that should be an inspiration for all of us. When they return to a real worship of the Lord I believe the Scriptures teach that they will have a great zeal, and this time that zeal will be "according to knowledge"—knowledge that comes by faith to all who believe. Because of that zeal they will be ready, as Paul was, to face all the hatred of Satan and his subjects, all the great persecution that the world will give them at that time (even greater than we receive today—except maybe for Christians in countries controlled by the communists and the Moslems). I believe that that is how God will bring His word in the last days to the whole world. To be sure, multitudes will reject their witness, but other multitudes will believe and be saved. You can turn to Revelation 7:9-17 for a fine example of this.

But your concern today should be for your relationship with God now. Have you received the witness He has given us today and been saved through faith in the Lord Jesus Christ? Or are you still facing eternal death because of a heart too stubborn to bow to Him? If that is true of you, may I remind you that "now is the time of God's favor, now is the day of salvation" (2 Corinthians 6:2). Come to Him today and receive eternal life, turn from darkness to light, from the path of sin to the reception of salvation in the Lord Jesus Christ.

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## Questions Asked of Us

Carl Kitzmiller



*Explain the Trinity and the question, "Is there one God, or three?"*

Folks sometime show little interest in certain subjects, believing them to be matter for the theologians to discuss but of little use otherwise. And because theologians are sometimes perceived as being interested in questions like how many angels can stand on the head of a pin, theology may tend to be regarded as impractical. Theology is simply the study of God, and whether it is practical or not depends on whether it is Biblical or not. Students in this field may indulge in a lot of human speculation, trying to be wise where God has not spoken, and therefore this is sometimes considered of questionable merit. The study of what the Bible reveals about the nature of God is certainly profitable, however, seeing that all scripture is profitable "for teaching, for reproof, for correction, for instruction which is in righteousness" (2 Tim. 3:16).

Many of us have grown up in an environment where the trinitarian\* concept of God is so prevalent that we are hardly aware of any denial of it. It gave me quite a jolt the first time someone accused me of believing "in three Gods." This is not an uncommon charge, however, from some who are unitarians\* —especially, in my experience, from United Pentecostal adherents. The usual trinitarian concept is not that of three Gods at all; rather it is the belief in one God manifested in three Persons—Father, Son, and Holy Spirit. Many of the folks we deal with will not have any difficulty with this issue. This does not mean that it is easy to understand or to explain, but it is recognized as the Biblical concept. There are others, however, if we are to teach effectively the gospel of Christ and the proper concept concerning Him, with whom we cannot be effective without a workable understanding of these things.

From New Testament times this has been an issue. The Jews of old were taught that God is one. One of the reasons for the Jews'

conflict with Jesus was His claim to be one with the Father. "He makes Himself equal with God!" was the charge they made. It seems evident that their failure to understand the nature of the Godhead was one of the factors leading to Jesus' rejection. Even today, those who make an effort to evangelize among the Jews must deal with this issue. (A helpful little booklet—*One God or Three?*—is published by The Friends of Israel Gospel Ministry.) The earliest creeds that were formulated reflect this concern with the issue in the early church. The Arian controversy (@ 320) took its name from Arius, who taught that there is a difference between God the Father and Christ the Son which makes the latter secondary. Socinianism (named after Socinus, 1539-1604) was a deviation during the reformation period which denied the full deity of Christ and which led to the development of the Unitarian Church. Again, the whole movement known as modernism (a development of the late nineteenth century and of the twentieth century), with its denial of the deity of Christ, constitutes a form of unitarianism.

As the above suggests, not all unitarianism is the same. Jehovah's Witnesses assign to Jesus the place of a lesser God while assigning the name Jehovah to the Father (in Bible usage, Jehovah is used to speak of all three Persons). The United Pentecostals, on the other hand, comprehend all under the name of Jesus. The Father and the Spirit are seen as works or offices of Jesus. Still another form is found in the Unitarian-Universalist Church. This group has moved so far from the Biblical concept that atheism is tolerated, even though the unitarian foundation remains. It should be evident that any attempt to evangelize or to teach seriously among the above mentioned groups surely requires that we have a solid Biblical concept of the nature of God.

Outside of Christianity (so-called), the people of the Islamic faith have a unitarian concept of God. While recognizing Jesus as a prophet, they believe in the one God, known to them as Allah. While missionary work among them is somewhat limited, still any effort to teach among these would demand an understanding of the unitarian-trinitarian question. Our concern, therefore, with the nature of God is not merely academic nor an attempt to split hairs. One's belief concerning Jesus can be greatly influenced by what is believed about the nature of God. And that which demotes Jesus from the position assigned to Him in the word is serious indeed. Except we believe on Him as the Christ the Son of God we can only perish.

Biblical Christians believe in one God, not in three Gods. I resent the inference (or downright accusation) that I believe in three Gods. Such is the charge of some tracts in my possession. Of course polytheism is wrong. Christianity is known as a monotheistic religion. There is a great deal of material in the scriptures declaring the unity of God. (Consider, e.g., Deut. 4:35; 6:4; Isa. 43:10; 44:6; 45:5; Mark 10:18; 12:29; Col. 2:9). God is one. This unity is seen in several ways. While the Father, the Son, and the Holy Spirit are dis-

tinct Persons in the scriptures, there is never any contradiction or conflict or antagonism between them. All possess the same qualities. The Father, for example, is not less loving than the Son. So inter-related are all of their activities that what one does may be also attributed to another. There is never any working at cross purposes. It is not surprising that our finite minds have difficulty in fully comprehending the nature of the infinite God, but we can believe what we cannot fully understand. God indeed is one God, not many . . . and not even three Gods.

But the Bible clearly shows this one God to be three Persons. (We use the term "Persons" for want of a better one. It is evident that the names used of God are not titles merely or have reference only to works or roles.) One member of the Godhead is seen as addressing another member. In the creation account in Genesis 1 & 2 we see this sort of thing. God says: "Let us . . ." To whom was He speaking? Not all translators agree on the implied presence of another Person, but this is in harmony with the Bible accounts throughout. Other Old Testament passages worthy of notice are Num 6:24-27; Ps. 2; 110:1; Isa. 6:3.

When we come to the New Testament, the material is abundant. Lewis Sperry Chafer (Systematic Theology, Vol. 1, Pg. 303) declares: "The New Testament revelation is all but limitless. The mention of a name of Deity or its related pronoun is at once the declaration of a trinitarian distinction. . . . The triune mode of existence of Deity is everywhere present and assumed throughout the New Testament. It is so completely the sphere of all relationships that it defies analysis." At the baptism of Jesus (Matt. 3:13-17) we see the Father, Son, and Holy Spirit as being in some sense separate. Christian baptism is commanded in the name of the three Persons (Matt. 28:19). Other notable passages include: Acts 2:33; 7:56; Rom. 1:1-4; 2 Cor. 13:14; Eph. 3:14-17; 4:4-6; 2 Tim. 4:1; Heb. 1; Rev. 4&5; 22:3.

The traditional view of the Trinity is probably as near as we can come to stating a difficult truth. While not all traditional teaching is right, neither is it necessarily wrong. The Bible certainly teaches the trinitarian concept of God. And while we are not saved by what we know, we need a sufficient understanding of these things that we do not demote Jesus in some way. The "Jesus only" concept results in a lot of confusion, but it basically gives honor to Christ. On the other hand, those views which make Jesus a lesser God or deny His deity are exceedingly dangerous.

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° The terms trinity, trinitarian, and unitarian are here used for the lack of any better words. To be trinitarian does not mean a belief in three Gods but rather that the One God exists in Three Persons. The Father, Son, and Holy Spirit together comprise the Trinity, the One God. Some suggest "Triunity" as a better word, but much that has been written on the subject uses the term Trinity. Unitarianism is the belief in one God which does not allow for any plurality in His being.

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# Viewing the News

Jack Blaes



IT IS LIKE A RAY OF SUNSHINE—the news out of Mobile, Alabama that Federal Judge Brevard Hand held that for the purposes of the first Amendment, secular humanism is a religious belief system, entitled to the protection of, and subject to the prohibitions of, the religious clauses. It is not a mere scientific methodology that may be promoted and advanced in the public schools. This legal holding by a Federal Judge was the basis for, in today's spiritual climate, a near land-mark decision. The case before his honor was challenging a number of textbooks in the public school curricula that certain Christian parents claimed promoted secular humanism. Judge Hand did indeed find that "more than 40 textbooks that covered the areas of history, social studies and home economics, be discontinued from use in the public schools."

"These history books," Hand wrote, "discriminate against the very concept of religion, and theistic religion in particular, by omissions so serious that a student learning history from them would not be apprised of relevant facts about American history."

The Judge's ruling was based on his understanding of the Constitution's long liberation of religion from government intrusion. "The first Amendment's prohibition against the establishment of religion is not implicated by mere coincidence of ideas with religious tenets. Rather there must be a systematic... promotion of a belief system as a whole. The facts show that the state of Alabama has on its state textbook list certain volumes which are used in this state, which engage in such promotions."

Robert Sherling, attorney for the parents, pointed out that all they were saying in the case was that if the state is going to include a religion then include all religions. And if you're going

to exclude a religion, exclude all religions. In light of the constitution's stand, that argument should hold up in any American court.

THE UNITED NATIONS IS STILL AT IT. On December 3 the General Assembly approved a resolution condemning the U.S. trade embargo against Nicaragua, saying that the United States "has a duty immediately to cease and refrain from" its actions. Never mind that the Marxist government of Nicaragua wields its own trade embargo as a tool of foreign policy even as the co-sponsors of the resolution including Algeria and the People's Democratic Republic of Yemen. When the vote was counted, 88 said "condemn the United States." Only Israel dared stand by our side.

The same day the U.N. passed two resolutions endorsing a "new world information and communication order." Opposed only by the U.S. and Great Britain, the order declares that "the rights and freedoms of the press may in no case be exercised contrary to the purposes and principles of the United Nations." It should be obvious why the U.S. opposed that one.

The next day, Dec. 4, the General Assembly passed a resolution condemning the April 15, 1986 U.S. raid on Libya, calling it "a serious threat to peace and security." The resolution even declared that Libya had the "right to receive appropriate compensation for the material and human losses inflicted upon it." This resolution omitted any mention of Libyan-sponsored terrorist actions against the United States. Our "friends" in the U.N. passed the resolution 79 to 28.

Other actions of the same stripe, brought condemnation on Chile for human rights violations, but swept the much more gross violations of Cuba under the rug. It tagged Israel as a

"non-peace-loving-state" the only U.N. member to be called that. At the same time the terrorist Palestine Liberation Organization was honored for its "constructive statements." One of its statements that its goal is to destroy Israel, was not mentioned in the World "Peace" body. While it never hesitates to point the finger of shame at the United States, it never recognizes that the Soviet Union is killing innocent children by the hundreds day after day in Afghanistan. The U.S.S.R. has never been named by the United Nations as the invader of Afghanistan. Nor will it ever be.

The Bear Lake County School District of Idaho acknowledged that the distribution of Bibles on school property violated the constitutional principle of separation of church and state. A law suit had been filed by Carolyn Hill joined by—guess who—the American Civil Liberties Union contending that her son's rights were violated when he and his classmates were given Bibles at Paris Elementary School. The Law suit was settled when the school district apologized to the parents of 35 fifth grade children to whom the Bibles were distributed.

THE AMERICAN CIVIL LIBERTIES UNION is on record as being dedicated to removing every vestige of Christianity from the public life of America. This includes the renaming of cities such as St. Louis, Corpus Christi and the like. And of course, the "In God we trust" motto from our money. Emblems of government agencies which have any portion which may be related to Christianity such as a cross or anything even remotely Christian is subject to their venom. Can't you see how helpful such an organization can be to the anti-Christ when he gets here?

THE SUPREME COURT UPHELD A COURT ORDER prohibiting anti-abortion picketing at a Spokane, Washington abortion clinic. The pro-lifers requested an appeal, but the court refused to hear it saying that it had no jurisdiction in the case. Especially objectionable to the abortionists were the use of the words "killing" and "killer" on picket signs. A Washington court issued an injunction which was upheld by the state Supreme Court.

According to Jordan Lorence, an attorney for Concerned Women for America, which was involved in the case, the injunction places limits on the right of free speech and the court's approval "gives it broad application. "It's a terrible setback to the right to picket," he said.

IN A POLL COMMISSIONED BY THE ANTI-DEFAMATION LEAGUE of B'nai B'rith, fundamentalists and evangelical white protestants are cleared of consciously using their conservative theology to justify anti-Semitism. The study had been commissioned, according to Nathan Perlmutter, national director of the Anti-Defamation League, because Jews have "expressed apprehension" about the increased prominence of religious conservatives. Ninety percent of those interviewed disagree with the statement "Christians are justified in holding negative attitudes towards Jews since Jews killed Christ."

Thirty-four percent said they believe God views Jews "more favorably than other non-Christians," but ten percent said they believed God views Jews "less favorably." Eighty-six percent disagreed that "God does not hear the prayer of the Jews." Only 4% admitted to unfavorable attitudes toward Jews.

IN RECENT YEARS, AMERICANS HAVE BEGUN TO PAY our Vietnam veterans the respect and honor they deserve, but this healthy trend is now threatened by a new film on Vietnam. It is called "Platoon," and it has received a great deal of favorable publicity. This is a film that shows American soldiers as drug users who don't understand what they are fighting for and who terrorize civilians and kill each other.

The Communist Party newspaper, *People's Daily World*, has praised the film as "an outstanding and remarkable achievement as a denunciation of war in our own time." The paper noted that the "vicious brutalization and massacre of villagers" by U. S. troops is highlighted in the film. It said the movie "recreates the madness of that war with bone-chilling realism..." Another communist newspaper, the *Guardian*, also liked it. However it felt that the "atrocities" depicted in the film should have clearly shown that they were directed from the "top" and not simply the irresponsible acts of undisciplined G I's.

# Building Better Christian Families

by Fred W. Schott



## “Self Esteem: Another Definition”

*Love your neighbor as yourself.* Matthew 22:36

“I am not what I think I am. I am not what you think I am. I am what I think that you think I am.” So goes a popular definition of self esteem. It is an easy one to reject when first considered. But, how we feel about ourselves DOES have a lot to do with how each of us thinks the important people in our lives feel about us.

Even adults, if we are honest, care a great deal about what some people think of us. Life can be very discouraging if we constantly receive negative verbal and nonverbal messages from bosses, spouses, children, friends, and church members. Psychologists call these people our significant others, or important others.

Messages from significant others are even more important to the self esteem of children. Children are not nearly as good at sorting out negative messages. Children who are constantly bombarded with messages that say “you are not good enough” usually grow up believing it!

On the other hand, children who grow hearing constantly what a blessing they are, how special they are, how competent they are, soon believe they are special and competent. Children who are reminded that they are special to God and like the boy Samuel, told God will speak to them, that He has a purpose for their lives, those children grow up to feel God’s special calling. They sense God’s hand on them. They know they have purpose, that they count.

Christian parents, it is so important what we say to our children! Our words are seeds that we plant in their minds and hearts. The verbal and nonverbal messages we send them often set the parameters on their self esteems. Parents are *the* most important people in the lives of children. They take what we say and how we say it very seriously. They believe what we say and what we do not say.

For Christians, adults and children, the most important person in our lives, our most significant other, is God Himself. He is the source of true self esteem. As Heavenly Father, He is also the model for Christian parenting. And what has He told us?

He tells us we are loved. We are His friends, created in His image to be in fellowship with Him. We are of value to Him. So much so that He would allow His own Son to die for us. We are important to Him. We are called and empowered to do His work on



the earth. He has confidence in us and has chosen to depend on us. He longs for us to have everything we need and to have joy and peace. He has seen to it that each of us are gifted. He has formed us into a body, the bride of His Son. We will spend Eternity with Him doing important Kingdom work. He says if we want we can "fly like eagles!"

And, if that is not enough, He **COMMANDS** us to love ourselves! It is loving ourselves first that enables us to fulfill the second greatest commandment of God. Nothing is sadder than Christians who are down on themselves and then go about loving others in the same ways!

To love (our neighbors as) ourselves is an important commandment. In fact, Jesus said that along with the first, "to love the Lord with all our heart, soul, and mind" sums up the entire Christian life. I would say it is important to get a handle on it—for ourselves and our children!

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## **EARLY RESTORATION LEADERS**

# **Alexander Campbell: Preacher, Debater, and Publisher**

by Sylvia Root Tester

Alexander Campbell was the preeminent leader of the restoration movement in its early years. So widely known and well respected was he that some people (to Campbell's utter horror) called the people of the movement *Campbellites*. From humble beginnings Campbell rose to become the foremost spokesman for a group that numbered 210,000 by the time of his death in 1866.

Much has been written about Alexander Campbell, and one short article can't begin to cover the facts of his life and influence. His devotion to God, Jesus, the Bible, and the church are widely recognized. So this article will assume that readers know of that part of his personality and will cover three other factors—his amazing physical stamina, his towering intellect, and his compassion.

### ***HIS ENVIABLE STAMINA***

As a boy Alexander Campbell was extremely active. He delighted in being outdoors where he could run, jump, and play. In fact, at one point his body's need for activity so interfered with his studies that his father simply stopped Campbell's schooling and put him to work on the family's farm for three years.

As a young man, Campbell once walked twenty-three miles in a day, in order to arrive before his family and find lodging for them.

All of his life, Alexander Campbell understood his need for vigorous physical exercise, and usually he got the exercise he needed. As a result, he was able to follow a daily schedule that most people would find difficult.

He usually woke about three in the morning. By the time the rest of the family was up, he often had enough material written to keep the printers in his print shop busy for the rest of the day.

After breakfast, when he was at home, Campbell spent the morning and much of the afternoon in the work of his farm and his printing business. He farmed all his life and continued the printing business for forty years, publishing monthly journals, a number of books, a hymnbook, and a new, revised version of the New Testament.

In the late afternoon and evening, Campbell received guests or visited neighbors or those who were sick.

Campbell once listed thirty-six books he had read that year, in addition to the Bible, which he studied every day. He carried on lengthy correspondence with a number of people. He taught an academy as a young man and founded Bethany College in his later years.

In addition to all of these labors, Campbell traveled all over the United States on speaking tours. Travel at that time was by steamship, carriage, horseback, or on foot. In one letter to a friend, Campbell told of his schedule:

It has been with me a sermon of three months continuance, interrupted only by the stages of a journey of some three thousand miles. My public addresses have been in Virginia thirty-four, in South Carolina twenty-three, in Georgia twenty, in South Alabama ten, besides some hundred fireside sermons, almost as laborious as those in public assemblies. I am a wonder to myself in enduring fatigue; often almost done out, yet fresh in the morning as ever.

On another trip Campbell wrote to his wife, "It is now fifty-four days since I bade you, my dear Selina, . . . adieu, and during that time I have delivered fifty-nine public discourses and traveled more than eight hundred miles."

### *HIS OUTSTANDING INTELLECT*

Campbell's physical vigor was matched by an equally impressive intellectual vigor. He was an extremely intelligent man who looked at every issue as though it were brand new. Today we would say he had a creative mind. In his own time, people said he was an "independent thinker." He himself said, accurately,

What I am in religion I am from examination, reflection, conviction, not from "ipse dixit," tradition or human authority; and having halted, and faltered, and stumbled, I have explored every inch of the way hitherto, and I trust, through grace, "I am what I am."

What impressed people about Campbell was his ability to weave together facts—facts that at first seemed unconnected—into an overarching fabric of meaning, so that people saw them as a connected whole.

In his sermons, in his writing, and in his debates, this was often the process he used. In fact, when people listened to him, they became so caught up in thinking with him in this process that they lost all sense of time.

Campbell approached all doctrinal issues in a methodical way, looking at them both by themselves and in their relationship to other doctrinal issues, connecting and dovetailing them so they fit together in a very satisfying way. Indeed, one of his greatest legacies to the movement he led was the extensive work he did in this area.

His biographer, Dr. Robert Richardson, though prone to excessive praise of Campbell, was probably accurate when he said of one of Campbell's works, "... an exposition of the gospel plan of salvation, so connected, so clear and comprehensive, had never before been presented to the public."

### HIS INFLUENTIAL DEBATES

Looking back on that time, it is hard for us to understand how Alexander Campbell became so widely respected, not only among religious people but also among nonbelievers. After all, all he did was preach, engage in debates, and publish religious journals and books. Today, with TV in almost every home, with hundreds of magazines to choose from, and with hundreds of thousands of books on the market, we can scarcely conceive of anyone using Campbell's method having the kind of impact that he had. So a word needs to be said about the debates.

In Campbell's time a debate was a major event. The debaters alternated all day long, each speaking thirty or forty minutes at a time. Sometimes the moderator or people in the audience might make comments or ask questions. This process began again on the second day, and again on the third, for as long as the debaters wished to continue. Campbell's first debate, with John Walker on the subject of baptism, lasted two days. One of his later debates lasted sixteen days.

People came from miles around to attend the debates. Newspapers sent reporters to cover the proceedings and published lengthy reports of what was said. Campbell himself published widely distributed copies of many of his debates.

One man walked over a hundred miles to hear one of Campbell's debates, because he had read the first debate and wanted to hear Campbell speak.

In fact, a major reason Campbell began his journal, the *Christian Baptist*, was because he was so impressed with the results of printing and distributing that first debate. It brought in many, many letters and requests to speak.

Campbell's later debates were held in large assembly halls and were filled to overflowing with spectators. His early debates and his journal made such a reputation for him that he became the logical Christian representative to debate the infidel Robert Owen, then the logical Protestant representative to debater Catholic Bishop Purcell. These debates, in turn further enhanced Campbell's reputation. The *Louisville Journal* wrote this report of him:

Alexander Campbell is unquestionably one of the most extraordinary men of our time... he claims, by virtue of his intrinsic qualities, as manifested in his achievements, a place among the very foremost spirits of the age. His energy, self-reliance and self-fidelity,... are of the stamp that belongs only to the world's first leaders in thought or action. His personal excellence is certainly without a stain or a shadow. His intellect... is among the clearest, richest, profoundest ever vouchsafed to man. Indeed, it seems to us that in the faculty of abstract thinking... he has few, if any, living rivals.

### HIS POLITICAL STANDS AND EDUCATIONAL VIEWS

Campbell's political interests always took a backseat to his Christian work. He did become a U.S. citizen (he was born in Ireland)

and he participated in political matters as a private citizen. His major political activity was as a representative to the Virginia Constitutional Convention in 1829 and 1830. In 1849 Campbell took a public stand on another issue—he urged Christians in Kentucky to pass a bill freeing the slaves in that state. From time to time, he voiced other political opinions in his journals.

His views on slavery were attacked both by abolitionists and by proslavery advocates. He pointed out that slavery was a fact during New Testament times and that the Scriptures gave guidelines for slaves and their masters. But Campbell also said slavery was an evil institution, with evil effects for masters as well as for slaves, and had produced evil results in all areas that practiced it. As the Civil War drew near, Campbell tried to preserve Christian unity in the face of the mounting conflict, insisting that this issue must not sever Christian fellowship.

In addition to religion and politics, Alexander Campbell was also recognized as a leader in education. For some time he ran the Buffalo Seminary, which began as a boarding school for young men but soon included day students, both men and women. Campbell later discontinued this work in order to spend more time writing and speaking.

As he did with every subject, Alexander developed a comprehensive view of what education should be. He spoke about education at various colleges and universities, several times addressing the College of Teachers at Cincinnati. Many educators were delighted with his view of education and adopted the measures he advocated. When he was in his fifties, Campbell started Bethany College and became its first president.

When he decided to visit England and Scotland, Campbell asked his friend Henry Clay, who had moderated one of his debates, for a letter of introduction. Clay wrote these words:

Dr. Campbell is among the most eminent citizens of the United States, distinguished for his great learning and ability, for his successful devotion to the education of youth, for his piety and as the head and founder of one of the most important and respectable religious communities in the United States.

### *HIS GENTLE COMPASSION*

To Alexander Campbell's great physical stamina and his towering intellect, we must add his deep respect and compassion for others. When a baby's crying disrupted a discussion, Campbell said, "I am not partial to that kind of music. Poor little thing! Pay attention to it. It claims its rights. There are rights of men, rights of women, and baby rights."

When he inherited slaves, he taught them to read, furnished religious instruction, and then freed them and helped them get settled.

Impressed with the plight of the American Indian, Campbell brought an Indian boy into his home and raised and educated him. The boy stayed with the Campbells for about nine years, until he was an adult.

While Campbell could be caustic in his writing, he was not so in person. He was loving, gentle, and respectful to his wife, his parents, and his children. Other people often spoke of how kind he had been to them.

When a neighbor became angry at him because he simply had no room for the man's son in his academy, Campbell retaliated by being extra kind to the neighbor. At length Campbell won the neighbor back as a friend.

Campbell went often to visit his neighbors and won the respect and friendship of even those who disliked his religious views.

People spoke of how unassuming he was. One man said, "He retained constantly the most unassuming gentleness, and seemed ever wholly unconscious that he had accomplished anything or performed more than a simple duty."

People praised his courtesy to guests, who came often and sometimes stayed for days. His biographer said, "It was delightful to witness with what unstudied courtesy he welcomed his visitors, and with what genial pleasantry he placed every one at his ease, so that no one could long feel like a stranger."

Alexander Campbell was a remarkable man. His contribution to the restoration movement, or the "reformation," as he preferred to call it, rests in his sound and thorough advocacy of Christian union based on the restoration of Biblical belief and practices. In addition, he left an example of a man who was physically active, intelligently acute, and still kind and compassionate.

As his biographer wrote, "Like a balance-wheel, he regulated the entire movement of the Reformation, and, on repeated occasions, preserved it from the disasters which were impending."

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## Gleanings from

# Alexander Campbell

Compiled by Larry Miles



In this month's installment we feature the writings of Alexander Campbell. The paragraphs chosen come from his book, *The Christian System*.

### CHRIST THE LIGHT OF THE WORLD

As Abraham said to Isaac on his way to Mount Moriah, "My son, God will provide himself a lamb for a burnt offering," so has it come to pass. In order to provide the redemption of man from sin and all its penal consequences, God has provided a lamb for a sin-offering. He sent His Son, who, on coming into the world, said, "Sacrifice and offerings Thou wouldst not, but a body hast Thou prepared for Me; in burnt-offerings and sacrifices for sins Thou hast had no pleasure; then said I, Lo, I come to do Thy will, in the volume of the book it is written of Me." But He did more than offer Himself as a sin-offer-

ing; He was more than the Lamb of God; He was the "Prophet of Jehovah," and revealed to man the character and the will of God. He disclosed secrets hid from the foundation of the world. In one word, He is the Oracle, as well as the Sacrifice, which God has provided for us.

### THE TRUE CHRISTIAN CHURCH

The true Christian church, or house of God, is composed of all those in every place that do publically acknowledge Jesus of Nazareth as the true Messiah, and the only Saviour of men; and building themselves upon the foundation of the apostles and prophets, associate under the constitution which He Himself has granted and authorized in the New Testament, and are walking in His ordinances and commandments—and of none else.

### THE REGENERATION OF THE WORLD

All the kingdoms of this world shall soon become the kingdoms of our Lord the King. He will hurl all the present potentates from their thrones. . . . He will break them in pieces like a potter's vessel, and set up an order of society in which justice, inflexible justice, shall have uncontrolled dominion. Jesus will be universally acknowledged by all the race of living men, and all nations shall do him homage. This state of society will be the consummation of the Christian religion, in all its moral influences and tendencies upon mankind.

How far this change is to be effected by moral and how far by physical means, is not the subject of our present inquiry. But the preparation of a people for the coming of the Lord must be the result of the restoration of the ancient gospel and order of things. And, come when it may, the day of the regeneration of the world will be a day as wonderful and terrible as was the day of the deluge, of Sodom's judgment, or of Jerusalem's catastrophe. . . .

The antediluvian earth was purified by water; but the present earth is reserved for fire, with all the works of man that are upon it. But the dead in Christ will have been regenerated in body, before the old earth is regenerated by fire. The bodies of the saints will be as homogeneous with the new earth and heavens as their present bodies are with the present heavens and earth.

In our next number, we will be sharing with you some words from the pen of Barton Warren Stone. His work in the area of restoration predated the Campbells'. Until next time, Maranatha!



Robert L. Garrett

Ruwa, Zimbabwe

January 15th

Our New Year began with a Watch Night service at Arcadia on New Year's eve, followed by our all day annual New Year's Day

meeting for the Harare Area churches. This was also held at Arcadia. It was our largest ever in attendance. We did not take a count but the building was jam-packed with a few sitting outside on the side porch. We estimated at 600 plus (including children). Bro. Sheba Mushonga of the Waterfalls church gave the morning message on the work of the indwelling Holy Spirit and our constant need of refilling. Bro. Peter Phiri of the Hatfield church brought a heart-searching message in the afternoon on giving. The ladies of Arcadia prepared and served the lunch to the multitude. The congregational singing was terrific as were the special songs by the Mbare church choir. One young woman was baptized that day. Since then two more young women have confessed Christ as Lord and been baptized at Arcadia. The Sunday morning services at Arcadia are showing increased attendance but much prayer is needed for the revival of this congregation.

At Rockwood Park we have almost completed the "garage" which will house our printing and mission workshop. The Lord willing we will start the foundations of the Youth Camp's multi-purpose building next month. Approximately 35,000 bricks have been burnt and although that is not quite enough it will do most of it until we are able to make more brick. The Lord sent us some much needed rain this week but much more is needed. This country needs rain for its earthly food but even more needs "showers of blessing" to open the hearts blinded by Satan, to bring them out of darkness into the light of the Son of God.

Our beloved Brother Robert Heid will be greatly missed. His writings in the W & W were most helpful and inspiring. And now we learn that the Lord has also called home the Words of Life speaker, Bro. Robert Boyd. Although that broadcast does not reach us in Zimbabwe we received the tapes and shared them with the brethren. Both these men were dedicated servants of the Lord and our life in Christ has been made richer through them.

George C. Galanis

Athens, Greece

February 20th

I am very happy to report the Lord's blessings upon our efforts to evangelize more and more Greeks before it is too late.

Concerning the Building fund, I am happy to report that thus far you have raised \$12,442.77. The elders of our Church told me that that amount is satisfactory because we can raise the balance ourselves. On behalf of the Church I want to thank you all, churches and individuals that contributed so generously toward that purpose. Now we are looking for a proper place to buy. We will let you know when we will purchase it.

Now I feel I need a young man with great zeal to be a traveling evangelist to edify the believers and plant new churches and eventually to replace me. I am praying to the Lord of the field to provide such a person.

My wife and I are planning to come over to the U.S.A., in April and May 1987 to visit our friends and backers.

# "We Are the True Circumcision"

Bill Cook

This text speaks of us being the true circumcision (in heart). The full text in Philippians 3:3 reads, "We are the true circumcision, who worship in the Spirit of God *and* glory in Christ Jesus *and* put no confidence in the flesh."

Circumcision of the flesh has no value for salvation. It may still have some physical value, but has nothing to do with our relationship to God. In Colossians 2:11, 12 Paul writes, "In Him you were also circumcised with a circumcision made without hands, in the removal of the body of this flesh by the circumcision of Christ; having been buried with Him in baptism, in which you were also raised up with Him *through faith in the working of God*, who raised Him from the dead." Obviously, this "circumcision of Christ" is a spiritual thing. We are the true circumcision.

## TRUE CIRCUMCISION IS THAT WHICH IS OF THE HEART

Romans 2:29b says, "Circumcision is that which is of the heart, by the Spirit, not by letter (of the law), and his praise is not from men, but from God." The Holy Spirit must remove the heart of FLESH (our fallen nature) and transplant a SPIRITUAL heart—one that He controls. This change of heart leads us to put complete trust in Christ Jesus. And, like Paul, we can count as loss for the sake of Christ "whatever was gain" to us (Phil. 3:7).

Fleshly people won't praise us when we "PUT NO CONFIDENCE IN THE FLESH." Fleshly people want us, against Christ's way of living, to equip ourselves with every human skill and lean on these skills to pursue *upward mobility in life*. How about it, Yuppies? And the rest of us?

Those who have the circumcision of the heart are more concerned for the "*upward call of God in Christ Jesus*" (Phil 3:14) . . . They are looking for praise from God and not from men (see Rom. 2:29b). For example, on the 700 Club Christmas Show Glenn Campbell told Ben Kinchlow that after he was baptized by his own brother in an Arkansas creek, he "quit driving the wagon and left the driving to God."

## THOSE OF THE TRUE CIRCUMCISION WORSHIP IN THE SPIRIT OF GOD

The Romans 2 passage also says this. Those whose hearts have been circumcised by the Holy Spirit *worship in the Spirit of God*. Because they "live by the Spirit" they also "walk by the Spirit" (Galatians 5:25) . . . And walking by the Spirit means that everything one does must be done in the power of the Holy Spirit—*especially the worship of God!* As Jesus said to the woman at the well of Samaria, "God is spirit, and those who worship Him must worship in spirit (or Spirit) and truth (John 4:24).

Concerning this passage Charles Swindoll said in his book *Growing Deeper in the Christian Life*, "Our worship *must* be in keep-



ing with the revealed Word of God. That's truth, the Bible. And our worship *must* be in spirit.

"Now this is where things tend to get a little sticky . . . hard to describe. Spirit is in the unseen realm. It probably would include the realm of imagination—mental pictures in our inner connection between His Spirit and our spirit.

"To appreciate a great piece of music by Beethoven or Bach, I am not required to read the score. But I do have to enter into the feeling of that music. I have to let it capture me. I have to be open to that. In order for me to enter into the spirit of a song done by the choir, or by some fine soloist, or through a statement of praise given in testimony, I have to enter into the *spirit* of that moment—without resistance. I say again, as long as I am resistant to such a thing, I will not enter the depth of worship. I must worship in spirit."

How better can we worship in spirit than by the Spirit of God, who dwells in our truly circumcised hearts?

### THOSE OF THE TRUE CIRCUMCISION GLORY IN CHRIST JESUS

Paul says in Galatians 6:14, "But may it never be that I should boast (KJV—glory), except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world." He also says in I Corinthians 1:29-31 that no man should boast (KJV—glory) before God. But by *His doing* you are in Christ Jesus, who became to us wisdom from God, and righteousness, and sanctification, and redemption, that, just as it is written, 'LET HIM WHO BOASTS, BOAST IN THE LORD.'"

In the Philippians 3 passage under consideration Paul says in verses 4-6 that he, more than anyone else, might have PUT CONFIDENCE IN THE FLESH (and boasted). But in verse 7 he says that whatever things were gain to him, those things he counted loss for the sake of Christ. Now, as he says in Roman's 15:17, 18, "In Christ Jesus I have found reason for *boasting in things pertaining to God*. For I will not presume to speak of anything except what Christ has accomplished through me."

### APPLICATION

Let us with our spirit-transplanted hearts worship in the Spirit of God, glory in Christ Jesus, and put no confidence in the flesh.

## NEWS AND NOTES

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

LADIES INSPIRATION DAY this year will be at Belmont Church in Winchester, KY, on April 4th, starting at 10 A.M. Billy Ray Lewter will speak on "the developmental stages of a woman's life and the problems of each." Workshops on specific avenues of life will be led by highly-qualified

speakers, including 2 workshops for teens. Lunch will be catered @ \$2. Don't miss the L-I-D, it's a high point for our ladies and gals!

ENGLISH TEACHERS WANTED for China: The English Language Institute/China, a nonprofit sending agency,

is looking for dedicated Christians to teach English in China. Qualifications: Bachelor's degree, commitment to professionalism, aptitude for teaching, commitment to Christian ministry. For info write to English Language Institute/China, P O Box 265, San Dimas, CA 91773, or call 1-800-222-ELIC or 1-714-599-6773.

Or you may consult Dennis & Betty Allen (address: Rt. 4, Box 282B, Salem, IN 47167) who went with another but similar organization.

**RESTORATION FORUM #5** will be held at Cincinnati Bible Seminary, April 28th -30th. This will be the fifth in a series of frank-but-friendly get-togethers of preachers and elders from the "non-instrumental Churches of Christ" with an equal number of brothers from the "independent Christian Churches." There will be at least 125 people from each group. Former forums have been held around the country in the past couple of years, from Pepperdine College in California to Milligan College in Tennessee.

So far as I know, this is the first forum at which some preachers from "the pre-millennial group" have been invited, and several do plan to attend. Please pray for all who will be there, and for results that will please the Lord.

The purposes of the meetings are to know and appreciate others as brothers in Christ despite differences; to study those differences Biblically and lovingly; to explore ways in which we can cooperate in serving our Lord; in other words, to "make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:3).

—Alex Wilson

#### **Gallatin Church of Christ:**

An office of the Cumberland Crisis Pregnancy Center was opened the first of February. Kitty Parson, newly hired director, was with us recently and brought some of us up-to-date during the Sunday School hour. The training of volunteer staff will soon begin.

#### **Linton, IN:**

At our annual "Watch Night Service" on Dec. 31, fourteen men and young men took part in speaking, song-leading or prayer during the evening. Six area churches were represented. The dear ladies did their

usual good work of providing refreshments in abundance.

A speaker from the Gideons spoke at our Sunday evening service in March. Opportunity was given to share in their work of Bible distribution here and abroad. —Harry Coultas

#### **Philippines:**

During the last five years, have distributed and sold more Bibles than in the previous 80 years since the first missionaries came in 1900!

One of our articles this month is by Michael Hall, who used to minister in Jeffersonville, IN but now preaches at Eastgate Church of Christ in Grand Junction, Colorado. Michael publishes a stimulating monthly journal called *Wineskins*, which is sent free to new subscribers for the first year, then costs \$5 yearly. It will tease, teach and challenge you even if you don't agree 100% with it. The February issue is about how to overcome the legalistic mindset that sneaks up on us all. Michael has also written some books and holds seminars called *Good News Encounters*. Address: 1333 N. 23rd St., Grand Junction, CO 81501.

#### **Cherry Street Church of Christ:**

Bro. Paul Blakeman fell asleep in Jesus on February 8 at Maple Manor Christian Home, Sellersburg, IN, where he had just gone two days before to make his home. We rejoice that the Lord had a Home for him that was "far better" than anything this earth affords.

Bro. Blakeman's faithful, gentle and quiet service to the Lord will long be remembered by those of us at Cherry Street. He served as a trustee and treasurer for many of the years that he worshipped with us.

After serving as minister at Cherry Street for more than 35 years, Bro. Bruce Chowning has announced to us that he would like to be relieved of much, if not all, of the responsibilities of minister within the next few months, as the Lord wills. The degree of Bro. Chowning's future involvement in the work will be determined by the person provided us by the Lord—that is, if that brother would be able to be full time or part time. Your prayers and concern regarding this matter will be greatly appreciated.

—J. R. Satterfield, Elder

Feedback to last month's article about Hell will be in next month's issue.

From Eugene Daus, Ilocos Province, Philippines (former CBI student):

Though I have been a doctor for several years, I now have started taking training in surgery as well. I'm very busy at the hospital, having in our department an average of 80 admissions and 35 operations per month. Most of the patients we operate on are already in the late stages of their diseases, because they wait a long time before coming to us for treatment.

Before I operate I pray aloud before the patients, nurses and assistants. Even on my rounds in the wards I'm reminding the patients about Jesus, so they can appreciate His love. Some of them have been converted as a result. . .

After 2 more years of training in surgery I'll be available for missionary work as a medical worker abroad. Last night I read the July issue of W & W, and was struck by the motto, "Greater Things for God."

#### MACK ARTHUR ANDERSON 1920 - 1987

After battling cancer for almost five years, Bro. Mack Anderson was called to his eternal Home by his gracious Lord at 7:50 P.M., Tuesday, February 10. Although his body grew weak and his physical condition deteriorated, his sweet spirit never wavered, his faith grew stronger and his hope brighter as he anticipated that departure which is "far better." Romans 8:18 applies so much to our Bro. Mack: "The sufferings of this present life are not worthy to be compared with the glory which shall be revealed to usward." We thank the Lord he has now entered into that glory! Certainly it was true of him: "For me to live is Christ, but to die is gain."

Mack was born in Butler County, Kentucky, on June 21, 1920. He came to Louisville as a young man and later was employed as a printer for several years. He accepted Jesus as his Savior and was baptized by Bro. R. H. Boll at Portland Avenue Church of Christ in 1934. In the fall of 1954 he was led of the Lord to leave his secular job and attend the Bible Institute at Southeastern Christian College in Winchester, Ky. to better prepare himself for labor in His Master's vineyard. Mack became an ardent student of the Word and through his quiet, unassuming personality has been a tremendous spiritual influence upon many through the years. Three of his brethren expressed their love and esteem for him at the memorial service at Schoppenhorst Funeral Home on February 13. Ray Naugle, Dale Offutt and Harry Coultas had become "his boys" during their year with him in the dormitory at SCC and it was his desire that they conduct the service.

Mack graduated from the Bible Institute on June 3, 1960 and on June 4 he married Helen Lamaster, whom he met at SCC. His active ministry was in Porterville, CA, Dallas, TX, Oak Grove, LA, Leon, IA and in Kentucky at Parksville, Jeffersontown, Rowan Street, LaGrange and finally at 18th Street, where he continued to preach as long as he was physically able. His last sermon was July 20, 1986. Also for several years after he was back in the Louisville area, he worked as a faithful and valuable printer for Heid Printing Company, who prints this magazine.

To Helen, to his daughter Karen and son, Paul, and to the rest of his family, all who knew Mack join in expressing their love in the Lord and their deepest sympathy. Of course, along with the tears in our eyes, there is joy in our hearts that another soldier of the cross has laid his armor down and now is rejoicing in the presence of his precious Savior and eternal heavenly Father. May we follow in his train!

—Bruce D. Chowning, New Albany, IN

## COMING IN APRIL:

- \* Why get excited about world-missions?
- \* Your prayers can affect the world.
- \* Who wants to go to Jerusalem?

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