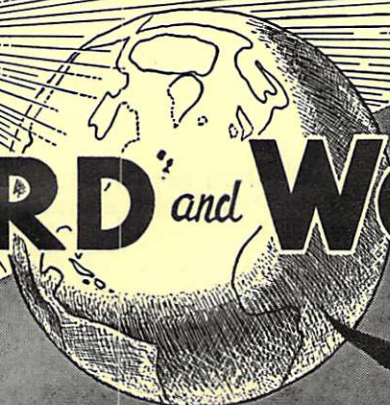


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AUGUST, 1986

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The Word and Work (USPS 691-460) is published monthly except December for \$5 per year, bundles of 10 or more to one address \$4.50, by the Word and Work, 2518 Portland Ave., Louisville, Ky. 40212. Second class postage paid at Louisville, Ky.

POSTMASTER: Send address changes to Word and Work, 2518 Portland Ave., Louisville, Ky. 40212

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Vol. LXXX

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No. 8

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## What Shall We Emphasize?

Alex V. Wilson

Why should you bother to read *Word and Work*? Why should we bother to put it out? What are we trying to accomplish, anyway?

I don't mean to sound negative by asking such questions. It's simply that these are issues we must face if we intend to be a profitable magazine. Our goals should be clear.

Last month we surveyed the history of *Word and Work*. We reminisced about its editors through the decades, and also saw that its title and various mottoes are significant. The WORD of God in the Bible, and the WORK of God in the world—these are weighty matters for every disciple.

We aim to keep those two general emphases: to remain “founded on the Word and focused on the world,” as someone else expressed it. We dare not wander from God's revealed truth, but we also must make that truth relevant to the world we live in now—the complicated, exciting, bewildering 1980's. We ought to scratch folks where they itch.

I've asked myself (and the Lord) what specific facets of truth need to be given top priority in this magazine. What should we stress? So many answers have come to that question that it's laughable, for you can't emphasize everything. But, for what they are worth, here they are:

1. The Lord God Most High . . . Himself. Unless we know Him, intimately and progressively, in His holiness and grace, nothing else matters. So we shall emphasize Father, Son and Holy Spirit, and our worship of Him in spirit and truth.

2. The *Cross* lies at the heart of God. To know Him we bow at Christ's cross and receive His love daily. To know Him more, we take up our own cross, daily. Lord, make Calvary more meaningful to us.

3. Christian character, for without holiness no one shall see the Lord (Heb. 12:14). It's still true that what we are is more important than what we do. We activist Americans need to be reminded of that fact.

4. Evangelism and missions: God loves the world; Christ died for the whole world; the field is the world. We should lift up our eyes, and pray and give and go . . . across the street and across the oceans.

5. Christian education: Too often our Bible-teaching is ill-prepared, irrelevant, impractical and dull. (I hope yours is an exception to that statement). We need more prayer, more study of the scripture



and of the pupils and of effective teaching. Articles are planned in this area.

6. Lessons from the Past: Church history and biographies can help us escape spiritual near-sightedness and narrowness, so we won't be swept away by every fad that comes along.

7. Hope for the Future: Prophecy is something we've always stressed, often helpfully but sometimes dryly and academically. New Testament prophetic passages always are used as *motivation* to godly living and zealous service. So let's never omit the "since these things will occur, *therefore let us . . .*".

8. Strength for the Present: Thank God for our longtime belief in the indwelling Holy Spirit. May we experience more and more His teaching ministry, guidance, fruit and gifts in our churches. Knowing about Him isn't enough.

9. Family living: nothing is more urgent than building strong Christian homes in this decadent age. This is so obvious it needs no further comment now.

10. Unity among God's people: Demolishing walls and building bridges between true believers should have a high priority among us. We shouldn't consider it just a hobby for certain people who happen to like that sort of thing, like Carl Ketcherside (and Stone and the Campbells!). Our Lord Christ showed it is important to Him (John 17), so it should be important to us too.

11. Social issues. That's a thorny area. Christians disagree on *if* and *how* we should involve ourselves in matters like voting, fighting porn and abortion, etc. Yet it's clear we should be salt and light in this rotten world, and that requires at *least* knowledge of scriptural principles and also current events and trends. We'll keep having articles on such issues. Feel free to disagree, as always; but think!

12. Practical Training: Elders, preachers, teachers, deacons, deaconesses, evangelists—all of us need practical help in many areas. How can I be a more effective leader? How can we improve our church budget? Can my sermon outlines be clearer? How can we train missionaries better? Visitation; pastoral counseling; comforting the bereaved; delivering the demonized; starting a busing program; women's ministries; home Bible classes; "sharing meetings" for mutual edification; etc. etc. Those with experience and insights in such matters should help the rest of us. We want *Word and Work* to be practical, not just theoretical.

13. Last but most important (except for #1): *Revival*. That is GOD moving among us in ungrrieved, unquenched power. "Times of refreshing from the presence of the Lord" (Acts 3:19), such as occurred in apostolic times and also some other periods of church history. Oh how we need revival, for only the fullness of power from on high can make these other urgent matters we've mentioned come alive among us: holiness, evangelism, missions, strong families, unity among believers, impact on society, etc. Yes, mercy-drops around us are falling, thank God; but for the *showers* we plead!

Whew! That's my list of priorities. What about yours?

# Questions Asked of Us

Carl Kitzmiller



*How can I convince my loved one of the danger of being unsaved and cause him to become a Christian?*

If you are asking for a method absolutely certain of the results you seek there is none. We can inform people of the great need they have of salvation and we can be faithful in declaring God's word to them, but we cannot make their decisions for them. God has left each individual free to choose, and there is a sense in which God Himself cannot be wholly successful in reaching people. Of course we speak of a limitation He has imposed on Himself and not one which is an absolute lack of power.

There are those who are unsaved because of a lack of knowledge, and there are those who are unsaved because of a lack of willingness to accept the limitations salvation imposes. We can do what we can to overcome these conditions, but that does not guarantee the desired results. If there were a certain method, surely God would have revealed it and men would have used it. Hell would be deprived of all of its victims if there were some sure way of converting everyone. Jesus' declaration that it is the relative few who are saved (Matt. 7:14) lets us know that there is a high rate of failure from the methods He has given. Christians must be diligent in seeking to bring salvation to people, but it is necessary to our sanity that we be realistic and know that our efforts have limitations.

There are those who are unsaved because they have never heard the gospel. They may live in a land where false religions dominate and the gospel has never gone, and they simply have never heard the good news of salvation in Christ. It is not a certainty that all would embrace salvation if they did hear, but faith comes by hearing (Rom. 10:17) and without this there can be no turning. Of course in our land we dismiss this and say that there is no one who has not heard. We can point to all the churches, Bibles, radio broadcasts, printed matter, etc. Indeed there is a lot of religion with a Christian flavor. Even in the midst of all this it is possible for a person to be very isolated as to any effective hearing, however.

Prejudice may cause many people not to hear the gospel in any effective way. Their upbringing and education may have closed their ears to the gospel. It may be regarded as unworthy of their attention. Past injustices done in the name of Christianity may be a factor. They

could hear in that there are opportunities—likely many opportunities even—in their area, but their minds are closed. A lack of love for the truth may lead to self-deception, and some of them may not love the truth. The closed mind may be a problem in reaching some of our loved ones. It takes a great deal of patience to reach such a person, and there is no guarantee that we will, even when we have been wise, prayerful, and faithful. The word of God is powerful, but when it falls on hard hearts it finds little or no reception. These may need to see Christianity lived out in the lives of others (cf. 1 Pet. 3:1-2) before they are willing to listen to the word. Whatever creates the prejudice may make a barrier hard to break through. Sometimes, however, this barrier exists, and we have to succeed in removing it in some way before there can be much hope of conversion. This calls for faithfulness and genuineness on our part, for wisdom (Jas. 1:5), for love and patience, and a measure of intelligence in getting to the roots of the prejudice. Sometimes God brings events into such lives that cause them to reconsider.

Some do not hear the gospel because they are “too busy” to do so. This also is a form of prejudice in that other things are judged to be more important than God or salvation. These may be consumed by a zeal for things or activities otherwise good in themselves—earning a living, caring for the family, getting on with life, etc. Some are so taken up with having a good time, pursuing some earthly goal, or such like, that they do not give serious thought to Christianity or to the life to come. Some of these may even have good intentions for “one of these days” but they are just too occupied right now to bother. It is hard to reach these with our church building oriented programs because Sunday may become one of their busiest days. They may not look on Christianity as evil or as a delusion, and they may approve of Christianity for those who have time for it, but they seldom even stop to consider how it is with them spiritually.

Some do not hear the gospel because they have heard enough to know that it requires a commitment they are unwilling to give. There may be an unwillingness to repent of certain sins, to live the crucified life, etc. These are not unbelievers in the sense of denying God's existence or even some basic truths of the Bible. But they are unbelievers in the sense that they deny the message of God in practice. Many of these hope that somehow they are going to get by—after all, “there are others who are much worse than I.” They may declare belief in a God too good to condemn people to hell, or they may delude themselves with other kinds of false thinking. If those we seek to reach are in this category, we must somehow impress on them the truth that Jesus is Lord, and that no man can serve two masters. We must distinguish between religion and real Christianity.

Some years ago I saw a book entitled, “Soul Winning Made Easy.” That title is very misleading. Soul winning, generally speaking, is not easy. This is not to deny the value of it or the responsibility of the Christian to do it. This is not meant to discourage us but to keep us faithful. We must ever “preach the word,” whatever the re-

sponse of our hearers. Without that word, in the final sense, there is no conversion to Christ. We must confront the sinner with what that word says about sin and about salvation in Christ. That word is powerful. While we must do what we can to remove the barriers which keep people from effective hearing, we cannot discount the power of God's word. We must keep at the task given us. Moreover, we need to keep in mind that conversion is God's work. This is not to deny that God uses human vessels or that we have the responsibility to seek the lost. It is just the reminder that we can "plant" and "water" but it is God who gives the increase.

We must not stoop to tricks and gimmicks to get responses from people which pass for conversion. Only God's work in the human heart can save. There is the human responsibility of living Christianity and declaring His word, but we cannot make Christians by some human wisdom apart from Him. God still allows people to choose, and we cannot choose for them.

Our work is the work of persuasion (cf. 2 Cor. 5:11; Acts 26:28). Beyond that we have no power to go. Misguided men have tried to convert people by armed might, by government edict, and other such like methods. We may try to get people to make a decision "for my sake," so that our persuading seeks a response from unworthy motives. Such so-called conversions are a failure because there is no conversion to Christ.

We can pray. We can walk worthily of the gospel ourselves and we can encourage others to do so. We can preach and teach the word, using all the wisdom God will give us. We can persuade. But we must look to the Holy Spirit to convict of sin and to bring about the new birth. We not only can do these things; we have an obligation to do so.

127 E. Highland Rd., Johnson City, TN 37601

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## *Viewing the News*

Jack Blaes



IN THE AUGUST CHRISTIAN ANTI-COMMUNIST CRUSADE NEWSLETTER there is a fine discussion on AIDS. I have referred to this disease many times in the past five years. I feel very strongly that it is among the top five most serious issues facing the world today. Dr. Schwarz who is

editor of the newsletter referred to above is a medical doctor and his opinion on this matter should be held in esteem. The thoughts expressed in this section on AIDS are taken from Dr. Schwarz's article.

During the past five years AIDS has been responsible for the deaths of



12,000 people in the U.S.A. The Public Health Service predicts that 145,000 cases of AIDS will require medical care in 1991 and that 3,000 of them will be infants and children. In addition, a time-bomb is already ticking in the bodies of over one million U.S. citizens due to the presence of the AIDS virus in their system. This time bomb will explode and kill at least 20 percent of these virus carriers, and no one knows how many more. All of them have the potential to transmit the virus to others.

The AIDS explosion is a direct consequence of drastically increased homosexual conduct. Until recent years, the American moral climate was controlled by the basic concept that God exists and that He has a standard of conduct for His supreme creation, mankind. This moral climate has been changed due to the exchange of faith in and responsibility to God for man's faith in himself alone and freedom of responsibility from anyone higher than himself. This exchange resulted among other things, in this drastic increase in homosexual conduct and thus in the AIDS explosion.

Most major programs are presently directed towards research to discover a drug that will treat AIDS sufferers effectively and a vaccine that will prevent AIDS infection. What kind of research is it that refuses to remove what is definitely known to be the cause of a disease? All recent reports indicate that there is not even a little encouraging evidence that they will discover this drug and vaccine. They are talking about "safe sex". This approach maintains the moral climate that has eliminated God and His standard of conduct for mankind.

In concluding this section on AIDS, I submit Dr. Schwarz's "various steps on the road to AIDS. 1) The birth of the homosexual movement. This movement was started by a communist about seventeen years ago. 2) The change in classification of homosexuality by the American Psychiatric Association. For generations, homosexuality had been classified as a disease by the medical profession. The American Psychiatric Association reclassified it as a normal and acceptable life style. 3) The claim that the right to practice homosexual conduct is a "civil liberty"

by institutions such as the American Civil Liberties Union. 4) The acceptance of the homosexual life style by vocal elements in established mainline churches. The magazine, *Christianity and Crisis* has become a fervent supporter of practicing homosexuals. 5) The emergence of an increasing number of homosexuals from "the closet". 6) The accumulation of political power by homosexual organizations. 7) The abolition of the laws against sodomy by most of the states. 8) The establishment of bathhouses and comparable gathering places for mass homosexual conduct.

Ideas have consequences, and the consequence of the idea that homosexual conduct is legitimate and acceptable is AIDS.

IN HIS DISCUSSION RELATING TO THE EXCHANGE of faith in America, Dr. Schwarz printed a list of discipline problems which schools confronted in 1940 compared with discipline problems in 1982.

1940: Talking, chewing gum, making noise, running in the halls, getting out of line, wearing improper clothing, not putting paper in wastebaskets.

1982: Rape, robbery, assault, burglary, arson, bombings, murder, suicide, absenteeism, vandalism, extortion, drug abuse, gang warfare, pregnancy, abortion, venereal disease.

"THE FIRST BASIC AMERICAN AFFIRMATION is the existence, power and providence of Almighty God. We made this affirmation with the first breath of new life of our Republic. This truth is the basic first cornerstone of our politically organized society. Without God, none of our legal and political institutions make sense."

—Dean Clarence Manion

ED ASNER, THE ACTOR AND FORMER HEAD OF THE Screen Actors Guild, is one of those folks who, in addition to his regular line of work, is also a political activist. For instance: In March of this year, Ed was a co-sponsor of the 29th annual *People's World* banquet in Los Angeles. The *People's World* is the official West Coast newspaper of the Communist Party USA. And this function, which he co-sponsored, featured such ex-

hibitors as the "Young Communist League," whose banner displayed a large red hammer and sickle and whose literature table offered posters and books by and about Marx, Engels, Lenin and Mikhail Gorbachev.

The main speaker at the **People's World** banquet was Francis Meli, a member of the executive committee of the pro-Soviet terrorist group of the African National Congress. And the banquet was also addressed by Mike Zagarell, editor of the Communist Party's **Daily World East Coast** newspaper. An earlier issue of the **People's World** said this about the upcoming merger of these two papers into what will be called the **People's Daily World**.

The national daily will work to give an appreciative portrayal of events in the Soviet Union and the socialist one-third of the planet, and chronicle the advance of socialism in the world.

The logo of this new Communist daily will superimpose its name over an outline of the U.S. which is colored red. And Mr. Zagarell says of this new Communist newspaper, "It will be a voice for the Communist Party... It will be a voice of Communists... Without the Communist Party, a working class, coast-to-coast daily paper

would be impossible."

WINNIE MANDELLA OF SOUTH AFRICA SAYS, "I want immediately, before the police agents cut us off, to express my accumulated thoughts and feelings. The Soviet Union is the torch-bearer for all our hopes and aspirations. We have learned and are continuing to learn resilience and bravery from the Soviet people, who are an example to us in our struggle for freedom, a model of loyalty to international duty. In Soviet Russia genuine power of the people has been transformed from dreams to reality. The land of the Soviets is the genuine friend and ally of all oppressed peoples fighting against the dark forces of world reaction." And just whom do you suppose she includes in those "dark forces of world reaction"? You can rest assured that Bishop Tutu who loudly sings her praises is not.

TODAY'S MARIJUANA IS TEN TIMES MORE POTENT and much more dangerous than the pot puffed in the '60s. It's an entirely different drug, it's like the difference between drinking beer and drinking a fifth of 100-proof rum.

## THOUGHTS FROM ROMANS

Ernest E. Lyon



### "THE PEOPLE OF GOD"

The Passage I would like for us to look at this time is too long to include above the article as I usually do. So please turn to your Bible and read Romans 9:23-33. That is an overlap of one verse from the last article, but that is necessary to get the connection.

As you can see the great subject of this portion is the calling of God to both Jews and Gentiles as His people. He first quotes from the first two chapters of the wonderful Old Testament book that speaks so much of the love of God—Hosea. If you can, it would be wise to stop and read at least the first three chapters of Hosea to get the background for this passage in Romans. God's love does not go

away because of the disobedience of His people and He loves all men. There is an unfortunate application of this in many pulpits today—that this means God, Who is love, can not assign anyone to Hell. To bolster their argument such men turn to the last half of 2 Peter 3:9—“He is patient with you, not wanting anyone to perish, but everyone to come to repentance.” That is a wonderfully blessed truth—God does not want you to end up in the lake of fire. But that does not mean He will send the unrepentant sinner to Heaven. He is not only love, He is also holy. He illustrates in Hosea His love on a human plane by having Hosea marry a woman who became unfaithful to him. He then had Hosea buy her back to himself and restore her. He wants every sinner to come back to Him, to believe on His Son, and thus to receive salvation. But the man who refuses that offer of cleansing in the blood of Christ has sealed his own doom. If you have seen a loved one live and die in rebellion against God, then you understand a little the heart of God. Hosea, who treats of that love, also treats of God’s holiness. The finest book I have seen of Hosea is by G. Campbell Morgan, who called his little book, “The Heart and Holiness of God.”

Many Jews in that day (Paul’s day) felt that just because they were physically members of the people God had chosen, they had a right to spend eternity with God regardless of their rebellion. And they also believed that no one else, except possibly a proselyte to Judaism had such a right. Paul, a “Hebrew of Hebrews,” sets the record straight in this passage, using Hosea and Isaiah to show their own Scriptures taught that only a remnant of Jews would be saved and that God would call out of the nations (Gentiles) a great many others.

In verse 29 Paul quotes from Isaiah 1:9 to show that it took God’s sovereign mercy to preserve a remnant from His chosen nation. But, may I remind us who were “called from the Gentiles” that if it took God’s sovereign mercy to preserve a remnant in His chosen people, then how about in the professing church today, which is so largely in rebellion against His Word and His ways? Let us not grow complacent and lose what God has called us for.

The concluding paragraph of the chapter takes up the subject of why so many Gentiles have received God’s righteousness and why so few, considering their favored position, of the Jews have received that. It is a familiar story to anyone who knows the gospel well—Israel was following after a law of righteousness, not righteousness itself, while the Gentiles received it because they believed God and made no effort to earn that righteousness themselves. It is strange how many times God has His Word emphasize this to us—strange if you do not know the ways of men. We like to think we have earned what we get, that God is pleased with the things we do and so considers us righteous. But God is absolutely holy and no one can approach Him in such a manner. To come into His presence we must be absolutely pure ourselves and that is possible only when God cleanses us and provides His own righteousness for us. It is amazing how many people even today are under the impression that we must keep the ten commandments, or the Golden Rule, or the “law of



Christ" or some other set of regulations. If we keep them well enough we will go to heaven, but if we fall below a certain standard we will be condemned. Such belief comes, of course, from an ignorance of God's righteousness, His holiness. That is why back in the first chapter of Romans Paul had pointed out that the gospel is what saves us because "God's righteousness is revealed," (1:17, personal translation), and by that Paul means that not only is the fact of God's righteousness revealed, but the way of obtaining through believing that Christ died for our sins, was buried, and was raised again that we might have life in Him. Let us never quit rejoicing in that salvation and that means of providing it. Otherwise we would all be doomed to spend eternity in the lake of fire.

To close the paragraph Paul again turns to Isaiah to show what it was that caused the people of Israel to miss the way of salvation. Instead of a stone of help (Ebenezer) Christ became a "stumbling stone" to them. They were so convinced that righteousness came through law that they stumbled over this wonderful truth, overlooking that David, Abraham, and all the Old Testament saints were counted righteous by God not because of their works but because of their faith. I hope you have memorized Genesis 15:6 and join with Abraham in being saved—"Abram believed the Lord, and he credited it to him as righteousness." Let God count your faith in Christ as righteousness; do not miss it through asking God to look at your works when He wants you to look to His Son for salvation.

---

## THE LEADERSHIP PROBLEM

Reuel Lemmons

The reason the church isn't going anywhere is because it does not have the leadership to go anywhere. We are caught up in a power struggle, and the church is spending its energies on orthodoxy rather than progress. Elders, who call themselves leaders, are actually watchdogs in most cases; they think of themselves not in terms of leadership, but in terms of "authority." The church will never make much progress until elders and others untangle themselves from this unbiblical concept.

Being a good leader is not simply guarding the ability to make all the decisions. One must pioneer uncharted ground. In so doing he must take the risk of doing something wrong. When he makes a mistake, he must be unstubborn enough to acknowledge it and correct his bearings. Power-hungry men are never wrong about anything in their own minds. Real leaders—which we have a dearth of—are often wrong. Instead of watchdogs pouncing upon them for every real or imagined infraction, we ought to have sincere, honest Christians who depend on grace themselves and who encourage our leaders.

The only thing that really matters is where we are going. The past may be of profit, but it can never be recalled. The present must be our concern, and the present must not be given over to the very



elements that have discouraged and destroyed about all the real leadership talent we have been able to generate. It is a real tragedy, and there isn't a lot of hope for the church unless it changes its thinking concerning leadership. We have lost our brightest young men because we refused to give them room to grow. The grab for power has supplanted the Biblical mandate for leadership.

The question is, "What are we going to do about it?" We have too many elders who are strictly deacons. They control the charity work, the mission work and the treasury of the local church. They do not lead anywhere. If elders are indeed "leaders," then let them lead out. Let them not isolate the congregation from missionary appeals. Let them lead the way in supporting these men. Let them spend more time in progress and less time on programs. Instead of worrying about the "staff," let them worry about the lost world. Until we begin to do something about the present trend there isn't much chance that we will go anywhere.

People learn very little from their successes. They learn from their failures. Our adversities make or break us. Real leadership will never, never say die. It leads in spite of suspicion and criticism. It plunges ahead when it can see, and when it cannot see. It is not intimidated, even when discouraged. It must demonstrate unlimited possibility thinking even in the face of negative criticism. Did you ever notice that our chronic critics have never led the church anywhere?

One who is ruled by fear or by peer pressure will never be a leader. Most leaders in the world's history have been martyred. That's the price leadership pays. Jesus had to pay it. Any process that does not promote the welfare of a people will ultimately be self-destructive. The freedom to believe in Jesus Christ as Lord, upon one's own interpretation of His will, must be insisted upon. Real leadership has an obligation to insist on it.

Leadership must insist upon a spiritual atmosphere that is not polluted by suspicion and distrust. We desperately need someone to lead us out of this wilderness. Where is Moses?

Elders are developing a decision-making process that is destroying the Biblical eldership. They will zealously guard their authority and defend their decision-making power until the real function of elders is completely eroded and destroyed. What the church needs is leadership. Leadership and rulership are two completely different things. We need some lessons in the use and abuse of power. It is important how we use the authority God has given us. We must not abuse it. The abuse of it has planted factions instead of new churches all over the world.

Moses came so close to God one time that when he came back down the mountain, he had a wear a veil over his face because of the brightness of his countenance. Maybe if leadership today could have such an intimate experience with God, two million men and women would follow them for forty years.

Oh, Lord, our God, raise up among us leaders. We have enough of the other kind. —from *IMAGE* magazine

# Parents Speak Out Against Child Abuse in the Classroom

A remarkable real-life drama took place in seven American cities. Hundreds of parents traveled to one of seven locations to testify at U.S. Department of Education hearings on proposed regulations for the Protection of Pupil Rights Amendment.

More than 1,300 pages of testimony were recorded by court reporters as parents, public school teachers, and interested citizens spelled out their eyewitness accounts of the psychological abuse of children in the public schools. They related how classroom courses have confused school children about life, about standards of behavior, and about relationships with parents and peers.

These hearings revealed *what* children have been doing in their classrooms instead of learning reading, writing, spelling, addition, subtraction, and the essentials of history, geography, and civics. Concerned parents testified of how children learned in school to be "sexually active," take illegal drugs, repudiate their parents, and rationalize immoral and anti-social conduct when it "feels" good in a particular "situation."

Strangely, there was no media coverage of these seven days of hearings even though they involved intensely controversial issues, dramatic presentations by hundreds of concerned parents, and documented accounts of child abuse in the classroom.

After the March hearings were concluded, a great silence emanated from the U.S. Department of Education and from the media. Weeks passed, and both acted as though nothing had happened. Eagle Forum and many of the witnesses demanded that the hearings record be published, but the Department of Education refused.

After months of silence, Phyllis Schlafly, president of Eagle Forum, published the edited record of the seven days of hearings on August 13, 1984, under the title *Child Abuse in the Classroom*.

Three weeks later, on September 6, 1984, the Department of Education issued the strong regulations which had been demanded. These new Pupil Rights Amendment Regulations went into effect on November 12, 1984. They spell out pupils' rights NOT to be subjected—without the prior written consent of their parents—to "psychiatric or psychological examination or test," which means activities pertaining to "attitudes, habits, traits, opinions, beliefs, or feelings"; or to "psychiatric or psychological treatment," which means activities or instruction "designed to affect behavioral, emotional, or attitudinal characteristics of an individual or group."

Today more and more parents question their children about what is going on in the classroom. They find that their children's rights have been abused for years, but that fact had been concealed from the parents who did not suspect that classroom time was devoted to psychological "therapy" instead of the traditional basics.

All over the country, armed with Schlafly's book, parents are

starting to assert their parents' and pupils' rights under the Pupil Rights Amendment. This book gives them the tools because it provides the firsthand experiences of parents all over the country.

The following excerpts from *Child Abuse in the Classroom* (Crossway Books, CB 365, \$4.95 plus \$1.00 postage and handling) illustrate the anger and disappointment expressed by these grieving parents about what is going on inside public classrooms.

#### *Testimony of Larry Johnson*

We have a daughter, Brooke, who is in the 9th grade. On February 15, at Clacgamas High School, they showed two movies in the so-called Health class. One was called "The Right to Live, Who Decides?" This movie showed actual actors playing out the "lifeboat situation," where you have the lifeboat that's got too many people on it and it is going to sink, so therefore, you have to throw somebody over, so the boat will float and you save some of the people.

So they go through the values. They say, "Well, this one's a doctor, and this one's handicapped, this one's a youth, this one's a parent, this one's an attorney." They go through the process of placing a value on each person. I totally object to that type of situation. Everybody has a tremendous value in our entire country. Nobody has more or less value.

What they are planting here is the assumption that you are more or less valuable because of your contribution, or whatever. Well, that's not what we believe in, and I don't like that type of teaching. The people would be screaming as they were being thrown over and killed. One might refer to this teaching of killing and murder as rather dramatic, but it's happening, and it's right here in our schools. When it's your school and your kids, you get involved.

#### *Testimony of Phyllis Schlafly*

The New York City Board of Education has just published a new Sex Education Program (SEP). It is 293 pages long. That's about 283 pages longer than is necessary to instruct pupils in the facts of life; the rest is classroom fun and games designed to subject pupils to psychological treatment, to require pupils to reveal information about sex behavior and attitudes, to require pupils to discuss psychological problems potentially embarrassing to the student or his family, to invade his and his family's privacy, and to elicit critical appraisals of other individuals with whom the pupils have close relationships.

A persistent undercurrent of SEP is its attempt to teach pupils to be tolerant of homosexuals. "Experimental sex play" with persons of the same sex is described as "not unusual" among 5th and 6th grade children. (p. 63) "Homosexual experimentation" is described as normal behavior of 14-16-year olds. (p. 19) SEP states that "most child molesters are heterosexual males and not homosexuals." (p. 139)

SEP forces explicit discussions of sexuality and genitalia on little children at the kindergarten and primary grade levels. (p. 30)

In a patronizing way, SEP says that "school districts and high schools may excuse students from such instruction if requested by the student's parent or guardian." (p. 5) But that's not satisfactory; schools

should be required to obey the Protection of Pupil Rights Amendment which forbids inflicting such psychological treatment on children and invasions of their privacy "without the prior written consent of the parent."

### *Testimony of Lois Wolthuis*

It is harmful to our children when we, as parents, tell them one thing and the teachers or change agents tell them something different. The schools and the teachers put doubts into the minds of our children against their parents and against their belief in God.

My third grade daughter was told that there was no right or wrong, that she could do whatever she wanted to do. My child was told that we came from animals and the teacher did not even mention God or creation even as a theory that some people believe. This was very upsetting and disturbing to our 3rd grade child. When my child was told to write whatever she wanted to write in answer to questions about her home and family, the teacher promised that the answers to these questions would not be shown or told to her parents. What an invasion of privacy! These question upset our child very much.

One of our other children was forced to keep a personal diary. Again, this is an invasion of a child's privacy and of the parents' privacy.

Educators, psychiatrists, psychologists and parents agree that these open-ended questionnaires, surveys, diaries, role-playing and other Values Clarification strategies are harmful to our children, and indeed a part of psychiatric and psychological examination, testing or treatment.

—from PIONEER, September-October, 1985.

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## **Have You Heard the Up-to-Date Version?**

by Ken Pagard

Jesus is speaking; it's the end of one of His sermons: "In closing, I know there are many who have questions. When we dismiss, there are twelve qualified disciples here who would love to sit down and share with you how you can know and experience My Father Who Art in Heaven. Just meet us out under the sycamore tree. This could be the most important five minutes of your life. Good night, and God bless you."

The crowd applauds, and Jesus begins to exit stage right, where He is approached by Richard Ruler, who has been listening from the rear of the crowd.

"Excuse me, sir."

"Yes?" Jesus responds.

"My name is Richard Ruler. I'm a mayor in Judea."

"Funny, you don't look old enough to be a mayor."

"Well, I am young. I really enjoyed your talk. I did have a question though. You mentioned eternal life."

"Yes . . ."



"I wondered what one had to do to get it."

"Well, it's quite simple. You see, just as there are physical principles which govern the universe, so there are spiritual principles which govern our relationship with my Father."

"And get us eternal life?"

"Sure. First, you must understand that my Father loves you, and has a wonderful plan for your life."

Jesus stops to draw a diagram in the dirt with His finger. "You see, sin creates this gap, here, between man and my Father. All have sinned—"

Richard interrupts: "Well, I've kept all the commandments; since I was a kid, even."

"But unfortunately that's not enough."

"It's not?"

"No, the answer is Principle Three. That's me—"

"You?"

"That's right. I am the Way, the Truth, and the Life."

"Eternal life?"

"Exactly. But it's not enough to know about me. You must receive me into your life. That's Principle Four."

"What do I have to do?"

"You simply pray this little prayer I'll give you here."

"That's all I have to do?"

"You have to really mean it, of course."

"And I'll have eternal life?"

"It's the gospel truth."

"But there must be more. Doesn't it cost me anything?"

"It's free."

"You mean I can keep on being a rich young ruler?"

"Absolutely. In fact, your testimony will be a real help to other rich young rulers."

"What a relief! I had heard this was really going to cost me a bundle."

"No, it's the free gift of God. Just pray this little prayer . . ."

"Far out!"

As the curtain closes, Richard Ruler silently prays his prayer, exits stage left and lives happily ever after, for he had great possessions.

We've made a great mistake in the church, trying to get people to accept Jesus as Savior. That is unscriptural. Never once in the Bible does it talk about getting people to accept Jesus as Savior. When we acknowledge Him as our LORD, at that point He becomes our Savior. Today the Lord is trying to impress upon us again the radical nature of being a Christian. And what it means in essence is putting our lives under the Lordship of Jesus.

The Great Commission was not a commission merely to solicit decisions for Christ. It was a commission to disciple people unto Christ. "Go and *make disciples* of all nations. . ." (Matt. 28:19).

# GLEANINGS

Compiled by Larry Miles

## SEVEN INDISPENSABLE THINGS

1. Without shedding of blood is no remission (Hebrews 9:22).
2. Without faith it is impossible to please God (Hebrews 11:6).
3. Without works faith is dead (James 2:26).
4. Without holiness no man shall see the Lord (Hebrews 12:14).
5. Without love I am nothing (1 Corinthians 13:2).
6. Without chastisement ye are not sons (Hebrews 12:8).
7. Without me ye are nothing (John 15:5).

—Robert G. Lee

## WHY WE ARE LIVING IN THE WORLD

Regardless of the day or the hour; whether in seeming good times or bad the Christian lives in the world for the good of the world and for the sake of the world.

—Harold Lindsell

## THE DEVIL IS A DEFEATED ENEMY

Satan is neither omnipotent nor free to do everything he pleases. Prince of the world he may be, but the Prince of Peace has come and dealt him a death blow.

—Harold Lindsell

## FAITH

Faith, as Paul saw it, was a living, flaming thing leading to surrender and obedience to the commandments of Christ.

—A. W. Tozer

## ETERNITY

In eternity the promises of God for His children will be fulfilled. There will be no strife between nations, for all men will want God's will. All of creation and redeemed mankind will continue as God meant them to be, perfect in unity and working together for the glory of God.

—George Sweeting

## GOD IS OUR HELP

O God, our help in ages past,  
Our hope for years to come,  
Our Shelter from the stormy blast,  
And our eternal home.  
A thousand ages in thy sight  
Are like an evening gone,  
Short as the watch that ends the night  
Before the rising sun.  
Time, like an ever-rolling stream,  
Bears all it sons away;

They fly forgotten, as a dream  
Dies as the opening of day.

—Issaac Watts

### AN INFINITE GOD

An infinite God can give all of Himself to each of His children. He does not distribute Himself that each may have a part, but to each one He gives all of Himself as fully as if there were no others.

—A. W. Tozer

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## Remarkable Answers to Prayer

Selected by Homer Duncan

I had forgotten the exact details of the following account and wrote to Dr. John F. Walvoord. He sent me the following information.

“There are numerous answers to prayer in the history of Dallas Seminary. I recall when I was a student, on one occasion Dr. Chafer came into chapel and asked the student body to pray for a gift of \$3,000 which they very much needed. When he returned after chapel to the business office, a letter mailed three days before and containing a check for \$3,000 had just arrived from Detroit, Michigan.

“The prayer meeting you refer to with Dr. Ironside was one of the memorable points in the history of the Seminary. In the early years they had a great deal of difficulty financially, and they decided to close the school and announce it on commencement day if they did not receive at least \$10,000 by 9:00 a.m. on the morning before commencement.

“Nothing seemed to happen, and they assembled in Dr. Chafer’s office before 9:00 a.m. on that day. At 8:45 a.m. a special delivery, registered letter arrived containing a \$10,000 government bond. It was from an uncle of Dr. Charles Ryrie who lived in Illinois. He testified he had been disturbed about the financial needs of Dallas Seminary for some time and finally woke up in the night and promised the Lord he would send the bond as soon as he got to the office, which he did. It seems that on the same day he mailed the bond, Dr. Chafer woke up at the same time in the morning as the person was directed by the Lord to give the money and was moved to prayer for our financial situation. At the same hour in the morning several students said they were awakened at the same hour and inspired to pray. Dr. William Anderson who was vice president and pastor of the First Presbyterian Church also testified that he woke up at the same hour and was moved to pray.

“It was of course a very memorable answer to prayer because apart from the \$10,000 gift Dallas Seminary would not be in existence today. As far as I know, these are the true facts about these two particular instances.”

Carl T. Knott, Jr. records the following in “*Does It Pay To Pray*”:

It was many years after George Verwer’s conversion. He was racing to the airport in Kathmandu, Nepal to catch a flight to London. When he jumped out of the taxi, he left his shoulder bag in the trunk.

As the plane took off, he remembered that the bag contained his Bible and some very important files. So he shot up a prayer to God, asking that somehow the bag be recovered. It wasn't likely, considering the number of taxis, and the dishonesty of many of the cabbies.

The next day Ron Penny, one of George's colleagues, boarded a dilapidated bus in Kathmandu for India. After a few miles the bus broke down and was given first aid. A few more miles and it quit again. Helpful souls administered some baling wire. When it broke down the third time, Ron Penny correctly concluded that he would never get to India at that speed.

He persuaded two other missionaries to return to Kathmandu, Ron with one tote bag and the missionaries with two large suitcases. They finally hitched a ride on a large gravel truck. However, it terminated its journey on the outskirts of the city, a long way from where they wanted to go.

Right where the truck stopped was one lone taxi. Had Ron been alone, he would not have opened the trunk of the cab, but because of the other missionaries' suitcases, he had to. There was George's shoulder bag in the floor of the trunk.

How wonderfully the Lord works. A long, involved series of events had led up to the recovery of the bag.

Does it pay to pray? The record speaks for itself.

This account of answered prayer was taken from *Daily Bread*, Radio Bible Class:

While Josh McDowell was attending seminary in California, his father went Home to be with the Lord. His mother had died years earlier, but Josh was not sure of her salvation. He became depressed, thinking that she might be lost. Was she a Christian or not? The thought obsessed him. "Lord," he prayed, "somehow give me the answer so I can get back to normal. I've just got to know." It seemed like an impossible request.

Two days later, Josh drove out to the ocean. He walked to the end of a pier to be alone. There sat an old woman in a lawnchair, fishing. "Where's your home originally?" she asked. "Michigan—Union City," Josh replied. "Nobody's heard of it. I tell people it's a suburb of—" "Battle Creek," interrupted the woman. "I had a cousin from there. Did you know the McDowell family?" Stunned, Josh responded, "Yes, I'm Josh McDowell!" "I can't believe it," said the woman. "I'm a cousin to your mother." "Do you remember anything at all about my mother's spiritual life?" asked Josh. "Why sure—your mom and I were just girls—teenagers—when a tent revival came to town. It was the fourth night—we both went forward to accept Christ." "Praise God!" shouted Josh, startling the surrounding fishermen.

If we are obedient to God, He delights to give us what we ask when it is in His will. Let's never underestimate God's desire to respond to our prayers. A surprise answer may be just around the corner.

If you get definite with God,  
He'll get definite with you.



## How To Start A New Religion

M. Lepeaux on one occasion confided to Talleyrand his disappointment at the ill success with which he had met in his attempt to bring into vogue a new religion which he regarded as an improvement on Christianity. He explained that despite all the efforts of himself and his supporters his propaganda made no way. He asked Talleyrand's advice as to what he was to do. Talleyrand replied that it was indeed difficult to found a new religion, more difficult indeed than could be imagined, so difficult that he hardly knew what to advise. "Still," he said—after a moment's reflection—"there is one plan which you might at least try. I should recommend you to be crucified and to rise again on the third day."

# Missionary Messenger

*"Greater things for God"*

Timothy Nakahara

Shizuoka City, Japan

July 2

Greetings in the name of Christ our Savior to you who are co-workers with us in Japan Missions. Several months have passed since my last report and now I want to take this opportunity to thank you for your continued support of prayer and financial aid to help keep the work going here in Shizuoka. And there isn't even one day passing without remembering you in our daily prayer. We just celebrated the 25th anniversary of the church in Shizuoka on June 22nd, praising God for more than one hundred baptisms we've witnessed thus far. We honestly admit the fact that without you we wouldn't have been able to come to this point, for it is you through whom the Lord has supplied all of our needs so that we could carry on the appointed task for Him. We set aside the afternoon of June 22nd for a time of thanksgiving and of prayer, recollecting how the work was started and ways in which the Lord has blest us all, asking the Lord to continue His blessings upon our efforts of proclaiming the Good News of salvation towards the on-coming 30th anniversary.

By the grace of God we were able to purchase the lot for the church and to pay it all off at the end of last March. And we've made a new start in a building plan. We may have to go through several steps in order for sufficient funds to be accumulated and we've made a probational five-year plan to be the first step. Your prayer is so much appreciated.

Stephanie, our younger daughter, has returned home on her summer vacation. She's graduated from the Calvin College in last May and is now accepted as a graduate student by the Music Dept. of the Northwestern University in Evanston, Illinois. She studied

under Prof. Rus and the following is a quotation of his from her letter to us: "You would have been very proud of your daughter when she played her recital last March 20. It was wonderful to have her as my student for almost two years and I will miss her. Her discipline and her ability to work hard in so many areas has been an inspiration to me personally. I will never forget her dedication and her Christianity and peace." We, too, thank the Lord for the accomplishments of her music.

I was invited to hold a two-day meeting for the Katsuta church of Christ in Katsuta City, which is adjacent to Mit City, the capital of Ibaraki Pref., in June. One of my brothers runs a hotel in Katsuta and when it was opened, Teruko as she's been working for the Gideons International in Japan made contact with my brother if he would let some Gideon members come and distribute the Bible to every hotel room and he was more than happy to see it done. I invited both my brother and his wife to the meeting since neither of them has ever been to a church and heard the Gospel preached. He had had a previous engagement to fulfil and couldn't come but his wife came and heard me preach, which made her eyes open to the Wonders of the Bible and she's shown an interest in reading it. I'm supposed to go again to hold a meeting there in Oct., then I'll have more time to talk with them. Your prayer for my kinfolk is appreciated, too.

Thanks again for your love-offerings and prayers as well.

Joy Garrett

Ruwa, Zimbabwe

July 29

Sunday, June 22, marked a new chapter in the history of the Arcadia Church of Christ. There was fellowship, unity and peace for the first time in years. We all met together in the Arcadia church building and Robert preached on *Discipline* at the morning service and *Obedience* at the evening service.

One of the main factors bringing this to pass was the closure of the Arcadia Children's Home by the government.

Members of Arcadia were at the Saturday Bible Class held this month at Mufakose. Our big new trucks were filled to capacity transporting those who wished to attend. The church building was full to hear Robert teach on "Israel in Prophecy". All were happy to see reconciliation at last.

How good and pleasant it is when brothers live together in unity. Psalm 133:1.

Alex Wilson

August 1986

Ruth and I thank the Lord for our five weeks' visit to the Philippines during late May and June. It was thrilling to see how He has worked during the three years since we left. He has raised up workers, added to the number of believers and congregations, and

upheld His peoples' faith despite the terrific upheavals that occurred there.

In Manila, Central Bible Institute continues to have around 140 students. The student body demonstrates eagerness to learn and follow God's word. Two of the three downtown congregations have grown and have great enthusiasm; the other has remained small. In the suburb of San Francisco the church, after experiencing dismal decline in '83 and early '84, through prayer and self-humbling experienced deep renewal. Now it has grown so much that expansion of its meeting-place is a must.

Near the town of Malolos the church attendance was 50-60 in 1983; now it is about 300. *Five-fold* growth in 3 years! Two churches in Tarlac province are struggling to hold their own. Four out of six converts who were baptized during our '83 visit are remaining faithful; but the churches are very weak.

Down on the island of Mindoro, the San Jose church is much more unified than during my previous visit. The result of increased love for one another has been increased outreach. Some members have evangelized a nearby community, where just this year 27 people have been baptized. The Bethany Bible Institute outside of San Jose has a larger student body this year, and its graduates are carrying the gospel to many needy places.

In the Visayas region, another Bible institute was established last year with 15-20 students. We were there for this year's opening chapel (plus a concentrated workshop), and over 40 students had already enrolled. Many of these will provide leadership for the two "older" and three newer churches which have been established since 1980.

Reports about some other former students were equally encouraging. One young lady plans to be a missionary to Cyprus. A man who was baptized as a CBI student years ago now pastors a church of 1,000 members in the heart of Manila's poorest, most crime-ridden area. Just this year God has on a number of occasions wrought remarkable healings through his prayers (to his astonishment), and in this way has gathered large crowds to hear the gospel preached.

Of course we learned of problems and backslidings too, which were heartbreaking. There are many political and economic difficulties there, too. And a few days after we left, a zealous servant of the Lord named Joshua Pueblos was stabbed to death by robbers. Pray for his widow and three sons; the youngest is just three.

But overall we rejoice at the love and hard work of the disciples there. In many places the meetings were vibrant with praise to the most High. It was a delight to hear the prayers and testimonies of many. Sometimes members were asked to give Bible verses which had blessed them; at one such time at least fifteen people recited a verse or two by which the Lord had strengthened or comforted or rebuked them.

We thank each of you who prayed for our trip, and who pray

regularly for God's people in the Philippines. Some of you also give regularly or occasionally to various aspects of His work there (such as welfare funds for the very poor). The Christians there asked us to extend a hearty "Thank You" to each of you on their behalf.

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## Studies in the Book of Acts

Larry Miles

### The Second Missionary Journey

*Acts 18:1-22*

#### PAUL ARRIVES IN CORINTH: Acts 18:1

The text says, "After these things Paul left Athens and went to Corinth." This gave him a chance to spread the good news to a new field. Corinth was a crossroads of the ancient world.

#### PAUL COMES IN CONTACT WITH AQUILA AND PRISCILLA: Acts 18:2-3

Sometime after Paul arrived in the city of Corinth he came in contact with Aquila and Priscilla. Aquila was a Jew, a native of Pontus—who, with his wife, had just arrived from Rome. The reason they came to Corinth was that they, along with other Jews, were driven out of Rome by an edict of Emperor Claudius. This happened sometime between 48-52 A.D. Paul took up residence with them. They were of the same trade, tent-making. Paul often worked for his livelihood while he gave his time to spreading the good news.

#### PAUL REASONS IN THE SYNAGOGUE: Acts 18:4

Paul follows his practice "to the Jew first". He was found every Sabbath in the synagogue, where the Jews were. Paul went to them to tell them of the Lord Jesus Christ. The text tells us that he was trying to persuade Jews and Greeks. Here we find the latter half of the admonition of Rom. 1:16, "And also to the Greek." Paul believed that all had the right to hear the gospel presented.

#### PAUL DECIDES TO TURN TO THE GENTILES: Acts 18:5-6

Silas and Timothy arrived from Macedonia in response to Paul's request. This is presented in Acts 17:15. It was at this time that Paul began to spend his whole time preaching the Word.

After the Jews resisted his teaching and were committing blasphemies, Paul decided he had had enough. He shook his garments and said unto them, "Your blood be upon your own heads, I am clean. From now on I go to the Gentile." Gareth Reese writes the following,

"This statement of any further effort to try to win the Jews has a limited and local application, just as similar words did in Acts 13:46. After this, Paul will be working with his Jewish countrymen in other places trying to win them."

We find evidences of this in the following passages, Acts 19:8; 28:17ff.

#### THE CONVERSION OF CRISPUS: Acts 18:7-8

Paul departed from the synagogue. His main emphasis from now on will be to the Gentiles. He went to the home of Titus Justus, a worshiper of God. This most likely means that he was a proselyte of the gate. His house was next to the synagogue. Gareth Reese writes the following,

"The house of proselyte of the gate would offer greater access to the apostle, whether the inquirer was Jew or Greek, than would any other. We picture Paul as staying with Aquila and Priscilla, but as using Justus' house for his place of teaching and preaching."

We are now told of an important breakthrough in the work in Corinth. The leader of the synagogue became a believer. All his household believed and were baptized. Baptism has its part in the salvation experience. H. Leo Boles wrote the following,

"This was the order and steps of the conversion of all men. First, the gospel is preached; people hear the gospel, believe it, repent of their sins (repentance follows belief, Acts 2:38), and are baptized; they are then in Christ and are called Christians."

#### JESUS SPEAKS TO PAUL: Acts 18:9-18

The Lord Jesus Christ then appears to Paul in a vision. He tells him to be bold, and not to be silent. He informs Paul that He is with him, and that no man will harm him. Jesus tells Paul that He has many people in this city.

#### PAUL SPENDS SIX MONTHS LABORING: Acts 18:11

For six months Paul spent his time teaching the Word. J.W. McGarvey wrote the following,

"The word 'teaching' which describes his work, shows that during this long period he was executing chiefly the second part of the Great Commission, 'teaching them to observe all things whatsoever I have commanded you' (Matt. 28:20)."

#### THE JEWS RISE UP AGAINST PAUL: Acts 18:12-13

While Gallio was procounsul of Achaia, the Jews rose up against Paul and brought him before the judgment-seat. They accused him of persuading men to worship God contrary to the Law.

#### PAUL'S DEFENSE BEFORE GALLIO: Acts 18:14-17

When Paul was about ready to give his defense of what he taught, Gallio stopped the proceedings. He tells the Jews they have outstepped their bounds. Since this is not a civil matter or a vicious crime, Gallio wants nothing to do with it. He tells them to judge the matters themselves. Jewish law was not in his realm.

It was at the end of the proceedings that the Jews took hold of

Sosthenes, the leader of the synagogue, and began beating him. Gallio did nothing to stop them.

#### PAUL TRAVELS TO CENCHREA: Acts 18:18

Paul remained in the city of Corinth for many days proclaiming the good news. He then took leave of the brethren and set out to sea for Syria. Gareth Reese writes the following,

“It appears from verse 22 that Syrian Antioch, the home church, the one that sent Paul on the missionary journey, was his destination. He was going back to report to the home church. The time of this voyage was probably, as in the third missionary journey, after the Passover and before Pentecost, i.e. in the spring of 54 A.D. This was the most favorable time of the year for traveling.”

Aquila and Priscilla accompanied him on this journey. In Cenchrea Paul had his hair cut, for he was keeping a vow.

#### PAUL ARRIVES IN EPHESUS: Acts 18:19-21

Their journey then brought them to the city of Ephesus. Gareth Reese writes,

“Ephesus was right across the Aegean Sea, nearly due east from Cenchrea, and was a celebrated city in Asia Minor. It was chiefly famous for the Temple of Artemis, usually accounted as one of the seven wonders of the ancient world. Ephesus was the captiol of the Roman province of Asia. The city could have been reached in a week or less by ship.”

In Ephesus Paul parted company with Aquila and Priscilla. He then entered the synagogue and reasoned with the Jews. He still had a burden on his heart for his countrymen. They asked him to tarry a while but he declined telling them he would return if God willed. We know that God did so will. The evidence of this was the great Ephesian campaign. He then set sail from Ephesus enroute to Caesarea. This would require a sea voyage of about a month.

#### PAUL JOURNEYS TOWARD ANTIOCH: Acts 18:22

Paul then landed at Caesarea. The second missionary journey was about over. He went up and greeted the church and went down to Antioch. He was heading back to report to the church that sent him out to proclaim Jesus. The Second Missionary Journey was over. Gareth Reese writes,

“When Paul arrives at Syrian Antioch, his second missionary journey has been completed. It has extended over a three-year period of time, 51-54 A.D. During this time Paul revisited the churches in Southern Galatia, and with the help of some new workers (Silas, Luke, and Timothy) has planted and nurtured new congregations in the cities of Philippi, Thessalonica, Berea, Athens and Corinth. Some helpers have been left at Ephesus in anticipation of an evangelistic effort there. The Jews have made repeated efforts to block the progress of the Gospel in most of these cities; but their effort, though personally distressing and sometimes painful to Paul, have been in vain. The churches were flourishing even in his absence.”



## Reprint:

# THE PLACE OF PRAYER IN MISSION WORK

R. H. Boll

When to the commandment of the Great Commission the Lord added the promise, "Lo, I am with you always even unto the end of the world," He implied that in the carrying out of this work especially, they must altogether reckon on His presence and aid. Constantly the supernatural power of Christ would be needed. For the missionary's task is an attack on the enemy's realm, and the power of the Prince of Darkness, who will certainly oppose such effort with all of his might, can be countered only through the supernatural power of Christ. Our attitude in this work (though indeed this applies to everything in Christian life), in this undertaking especially—must be one of dependence on Him in prayer. The following from Robert E. Speer sets forth this necessity in well-put words.

Aside from the example and teaching of Jesus, there is no richer field than missionary biography for the study of one who believes in prayer and would help others to realize its power and use it... The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men; deeper, far, than the need for money; deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing, world-wide prayer. Missions have progressed slowly abroad because piety and prayer have been shallow at home... Of far greater service than any array of learning or gifts of eloquence; more to be desired than gold and fine gold; more to be sought than a great name or apparent opportunities for large usefulness is the gift—the secret and sweetness of unceasing, prevailing, triumphant prayer for the coming of the Kingdom of the Lord Jesus Christ.

### ASK AND YE SHALL RECEIVE

In his volume *Taking Hold On God* Zwemer (himself a missionary to Mohammedan countries) tells of the effectiveness of prayer in missions. Thus in John G. Paton's experience—how by prayer he was led into his life-work as missionary to the South Seas; by prayer won the affection of degraded savages, arrested the hand of the assassin, found the right words for his gospel translations and by prayer influenced the lives of young and old during his travels in Scotland and America. He mentions also the work of Gossner, of Louis Harms, of William Carey, and J. Hudson Taylor—men whose work was a demonstration of providential, but plainly supernatural intervention of God in answer to prayer.

### ON WINGS OF PRAYER

The whole missionary enterprise, from its start to its final accomplishment is conditional on prayer. First of all there must be the prayer of God-chosen servants: "Pray ye therefore the Lord of the harvest that he may send forth laborer into his harvest"—an injunction which the Lord Himself gave, and which is all too often overlooked. Men and women are sent and go out as missionaries without much thought of prayer. But there are distinctions among Christ's servants. Not every Christian is fitted for missionary work.

Nor even everyone that wants to go should go. Of the five "prophets and teachers" at Antioch the Lord sent forth two: "Separate me Barnabas and Saul unto the work whereunto I have called them" (Acts 13:2). Not that any miraculous call is needed now, but prayer, much earnest prayer, to direct the right person to this decision. Then prayer for the right field and location; also for means for travel for those who go, and for their sustenance, and for the success of their service—that the Lord may send His angel before them (Gen. 24:7)—prayer by the missionaries themselves, and prayer for them by the home churches continually. Prayer is the absolute essential to real work of missions. In Antioch "they fasted and prayed and laid their hands on them and sent them away" (Acts 13:3). (The laying on of hands as always, signified the delegating of a work—in this case it meant that they were delegated to represent the church on this mission. So should it be today.)

*"LO, I AM WITH YOU ALWAYS"*

It is not in hours of ease, in the comforts of homes and in pleasant surroundings, that God's hand is so much manifest, but the faithful and hard-pressed missionary can tell you of evident interpositions of Divine power and of answers to prayer. "God Himself," said J. Hudson Taylor, "is the great source of power. Power belongeth unto God; and God's power is available power. We are a supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained by a supernatural food, taught from a supernatural Book. We are led by a supernatural Captain in right paths to assured victories."

He knew all this from many-fold experience. For again and again he saw the help and guidance of the Lord in his work. The supreme need as it was felt by him and his co-workers, was (to use his own words) "to get God's man in God's place, doing God's work in God's way, for God's glory. God alone is sufficient for God's own work." And this he often saw fulfilled. On and on through the years, in ways that could not be accounted for on natural grounds, God's hand and God's work was manifest. The God of Elijah is living yet, and He will manifest His hand and His power always among those who trust and obey Him.

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## **HEROES OF THE FAITH:**

### **JOHN SUNG**

Harry M. Savacool

For a moment he held the diploma in his hand, staring at its rich whiteness and its beautiful lettering. With thoughtful eyes he traced the words: Ohio State University; John Sung; Doctor of Science." The slender Chinaman laid it aside to satisfy his father, then began pulling other diplomas from his cabin trunk. Medals, fraternity keys, and awards tumbled out unto the ship's deck. He scooped them into his arms and determinedly flung the trophies out into the sea. In a few moments they sank from sight in the Pacific Ocean—marking the

end of a life that almost-was. Gazing far out across the restless waters, John Sung looked longingly for the China shore.

It had been a long time since John Sung had been home—since he had gone to America to prepare for the Lord's work and had ended up preparing for his own career. What would his father think; what would his mother say, to what he had to tell them now?

John Sung had felt called to the ministry from childhood. The son of a Chinese Christian pastor, he had been saved at the age of nine during the great 1909 revival in Hinghwa. By the time he was in high school, he was preaching a lot, and even conducted a revival. After graduation he edited his father's magazine, *Revival*, and prayed that God would open the way for him to study in America.

Eventually through the efforts of a missionary, an attractive scholarship came through for John, to attend Ohio Wesleyan University in Delaware, Ohio. Friends contributed enough to cover the cost of travel, and in 1920, young John arrived in America.

When he reached the school, John had only \$6 left. Although faculty members were eager and willing to help him, he was too proud, and preferred to work his own way through.

His English was poor, but within a few weeks he had climbed to the top of his class. And he stayed there. In fact, his amazing ability as a student, especially in science, was made so much of, John just about decided his talents would be wasted in the ministry.

Then, on Thanksgiving night in 1922, John dreamed that he was standing on a hill above the river at his home town of Hinghwa. The river was full of people about to drown—many of them his old friends and neighbors. When he plunged in to try to save them, so many clung to him, he himself almost drowned. Then he saw a cross planted in the stream. Holding on to this, he was able to save them. Then he saw himself in heaven surrounded by those he had saved, all singing praises to God.

Convicted of forgetting the needs of souls around him, John once again organized evangelistic bands and proclaimed the Word of Life. But in his senior year, ambition again got the better of John. He neglected his prayer and Bible study to concentrate on an outstanding scholastic record. By the time he graduated, John Sung—a Phi Beta Kappa honor student who, despite language barriers, had finished four years of study in a little over three—was being proclaimed in papers all over America and Europe as a scientific genius. Deciding to give up the idea of the ministry, he accepted one of the many scholarships offered him, and went on to Ohio State University in Columbus, to specialize in science.

At Ohio State, during which time he gained with great honor both his master's and doctor's degrees, the brilliant Chinese student underwent great spiritual anguish. Most of his professors were either godless or indifferent. He knew himself that he was out of his Father's will, and yet he stubbornly clung to his own ambitions. From the world's point of view, his future couldn't look brighter. He was deluged with offers of positions from the United States, China, and Germany, ready as soon as he completed his doctorate.

The new Dr. Sung stayed on at Ohio State on the staff while he tried to decide what to do with his future. Then one night as he sat in the moonlight, he suddenly heard a voice speak distinctly, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Startled, the student jumped to his feet and looked about. There was no one with him. Then he sat down, trembling. "It must have been God," he whispered.

The next day, when a minister stopped in to see him, John told about his experience of the night before, and how he had always felt called into the ministry. Unfortunately the minister suggested that John go to New York City and enroll in a very liberal seminary. There, at the same time, he could take some courses in science at Columbia University and compare the two callings.

It was the worst possible step he could have taken. The seminary mocked unquestioning faith in the Word of God. In such an atmosphere his Bible seemed nothing but words. Even his prayers became a dead formality. "My soul wandered in a wilderness," he himself later declared. Only through the friendship of a missionary on furlough, Dr. C. S. Demming, and a few Bible-believing classmates, was he able to keep from being dragged into complete apostasy.

Then one night before Christmas vacation he and four other students went to hear a 15-year-old girl give her testimony for the Lord. The others scoffed, but John realized that her speaking revealed the power of God.

Resolving to know God again as he had once known Him, he tried everything he could think of to achieve his former peace, without success. His mind came near the breaking point as he struggled spiritually. Finally he retired to his room praying day and night.

Then on the night of Feb. 10, 1927, as he prayed, John saw all his sins spread before him. In anguish he searched in his trunk for the New Testament he had not read in months. He read the story of how Christ had died for his sins, and then, ashamed, begged God's forgiveness for them. He continued weeping and praying till midnight. Then he heard a voice say, "Son, thy sins are forgiven," and at once his heart was filled with joy and peace. Joyfully throwing open his door, he ran through the dormitory hallway shouting the praises of God to the horror of the other rudely awakened students.

The next day John Sung went about with shining face telling students and professors of his wonderful experience of coming back to the Lord who had saved him. He walked about quoting Bible verses and prayed far into the night. The seminary authorities, scandalized at his extraordinary behavior, decided he was insane and sent him immediately to a mental hospital.

During his months in this hospital, John made up for the Bible study he had neglected for so long. He had read the Bible through carefully 40 times and filled many notebooks with his findings. Finally on Aug. 30, 1927, his friends and the Chinese consul got him discharged. His release, however, depended on one explicit condition: that he leave the United States at once.

Returning home to China, John soon found troubles there, as well. Pastor Sung urged his brilliant son to take a government position offered him so the whole family could benefit from his high salary. When he announced that he was going to preach the Gospel instead, his family, though Christians, wept.

John Sung made that pledge true, going from place to place with other Chinese evangelists proclaiming the Good News. His style of preaching was so unusual, his fervor so sincere, and conversions at his meetings so numerous, his fame spread rapidly. People everywhere began talking about his emphasis on the power of the blood of Christ, the need of the new birth, and the work of the Holy Spirit.

In 1931, while Sung was holding meetings in Nanking, a great revival broke out there with hundreds converted. Invitations poured in from other large cities as well, and everywhere he and his band went revival fires burned. In one year he had 18,000 decisions for Christ.

Even more amazing were the results in the lives of established believers. Whole cities were spiritually re-empowered. Reconciliations and restitutions were the rule. Pastors were rekindled and many missionaries led to deeper spirituality.

These decisions were not the result of polished oratory or showmanship. John's only desire was that people should see not himself but God and His power through him. He spent hours every day in prayer and Bible study, and then threw himself into his preaching. Speaking on the healing of Naaman, he would leap off the platform seven times to illustrate Naaman's seven dips into the Jordan. He spared no energy to get a point across and after each sermon was always utterly exhausted.

Eventually he held meetings not only all over China, but in all of Southeast Asia where there were large Chinese colonies. And each place he went he helped organize "witness bands" to carry on the work after his departure. Many of these bands are still active.

In 1938 his health began to weaken, but he was so burdened for souls he wouldn't slow down. Pain in his hip sometimes became so terrible he had to preach in a kneeling position. Finally in 1940 he could no longer keep going. An operation disclosed that he had both cancer and tuberculosis of the hip. He was never able to preach again, but as long as he could, he taught and wrote.

Other operations followed, but he grew steadily worse. Finally at midnight on Aug. 17, 1944, he whispered to his wife, "Don't be afraid! The Lord Jesus is at the door. What is there to fear?"

The next morning John Sung went to be the the Lord.

John Sung was still a young man when he died—a few years past 40. He had been able to give only 15 years to evangelizing China. But what a 15 years they were!

In the eyes of the world, who thought of what John Sung could do as a scientific genius, he had wasted his life. But to this humble evangelist, who proved how much more God could do through him, his life was rich and full.

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# "Power From on High" in John Sung's Ministry

(Excerpts from *John Sung*, by Leslie Lyall, veteran missionary to China)

*Preach the Book—the Cross and the Holy Spirit:* A missionary in China wrote,

"We are having a Bible revival in Nanchang. Dr. Sung can take any Bible passage you suggest and make it live as I have heard almost no other man do. He still spends hours daily with the Book, and that is the secret of his success." John Sung himself was confirmed even more clearly in his own mind that his was to be a message to the churches of China which would expose sin and declare God's remedy for it in the Cross. He felt commissioned to emphasize the uselessness of an empty religious profession without an experience of new life in Christ through the new birth.

Said John after the time in Nanchang: "The experience here has taught me the three secrets of revival: (1) A thorough confession of sin. (2) Prayer for the fullness of the Holy Spirit. (3) Public witness for Christ.

\* \* \* \*

*Bury the converts with Christ:*

It was in Kirin that Dr. Sung became greatly exercised about the question of baptizing new believers. He and the pastor, against the custom of the missionary society which insisted on a long period of trial before baptism, decided to baptize the 200 converts on the basis of such verses as "He that believeth and is baptized shall be saved" and "What doth hinder me to be baptized? . . . If thou believest with all thine heart, thou mayest."

\* \* \* \*

*Souls Saved and Bodies Healed, Too:*

Prayer for the sick has always been a natural part of the faith of Chinese Christians. Many a church has been founded on the basis of prayer heard and answered for the chronically ill, or people raised up from critical illnesses. God has answered prayer in so many thousands of cases that Christians in China expect miracles to happen and they undoubtedly do.

John Sung had vivid memories of occasions during his childhood when God had heard importunate prayer for healing, both in the case of his mother and of his father. He had never doubted that prayer did avail for the body as well as the soul.

After 1932 wherever Dr. Sung went, there was pressure on him to pray for the sick. Eventually, without making any claim to a "gift of healing", he made it a practice to include a service of healing at the end of most of his campaigns, when he used the occasion to preach the gospel. Where there was both repentance from sin and a genuine faith in God's power to heal, there were often remarkable cases of



healing. But there was also a large percentage of sufferers who derived no benefit at all. Frang Ling well remembers a girl of sixteen who had to be carried on to the platform to be prayed for, but after the prayer she stood up, gave a testimony and walked home. But he also remembers a crippled young man of thirty for whom Dr. Sung prayed for a full half-hour, even pulling at his legs with his "believing hand", but without result. He had many such disappointments. . . .

Dr. Sung usually had one meeting in every campaign at which he would give an address on healing and the necessity for sincere repentance before inviting the sick to come forward. It was always made plain that it was only as people accepted Christ as Saviour from sin that they could expect to be healed. Patients had to hand in a record of their names and addresses and the nature of their disease on cards provided. After united prayer he would speak on Jas. 5:14-16. "Here is the elder of the church," said Sung, pointing to himself. "I come to you in the Name of the Lord, not in any power of my own. I do not possess any magic influence in my hands. So expect nothing of me, but only of Him who stands by me, whose servant I am. I cannot guarantee that you will all be healed, the Lord did not heal all the sick in His day. How much less then His servants!"

The sick then came or were brought to Dr. Sung on the platform. Kneeling, he anointed them each with oil and commanded the disease to leave the sufferer. The same afternoon a praise meeting was held, when those who had been healed gave their testimonies. One woman from Miss Baarbe's own village was clearly healed of a serious disease and became a much-appreciated fellow worker in the gospel.

The following typical incidents (the author describes 7) took place in the village of Golden Well near Amoy in the early months of 1935. They are vouched for by one who personally observed each case. There was an old Buddhist zealot who was deeply superstitious and faithful in her prayers to the spirits. She had been almost blind for three years, and determined to test the reports of healing she had heard. She attended Dr. Sung's meetings and was soundly converted. At the healing meeting, when it came to her turn to be prayed for, Dr. Sung exclaimed, "Hallelujah, praise the Lord!" and immediately Mrs. Chua saw a great light and beginning to see for the first time for three years, gave glory to God. Returning home she was able to read her son's Bible. Soon the idols were destroyed and the home became a Christian home. Later all the family moved to Manila where Mrs. Chua continued to be a means of great blessing—a truly choice soul, radiant in her faith through many a trial. (The author gives 6 more examples).

What happened at Golden Well could be duplicated over and over again. There were many substantiated claims for healing and the benefits were lasting. Others obtained no help at all, and some claims were subsequently shown to be unjustified. But as far as Dr. Sung was concerned, the meetings arranged to pray for the sick were valuable evangelistic opportunities and many found Christ who had come only to seek healing.

. . . . .

## *Churches Revived, Sinners Converted, Workers Raised Up and Supported:*

In 1936 Dr. Sung crossed over to Formosa and held campaigns in the north, center, and south of that island. Each campaign lasted a week, and the Lord moved powerfully. Well over 5,000 people in Taichung and Tainan made professions of faith and 460 offered themselves as voluntary evangelists: \$4,000 in cash as well as gold rings and jewelry were contributed for the support of the 295 evangelistic bands that were formed.

In every place there were deeply moving scenes as the Holy Spirit convicted men and women of sin. There were many reconciliations between old enemies and apologies were made publicly for wrongs done. A new spirit of love and unity came into being in place of the dissension and hostility which had been paralysing the church life in many a congregation. There were mothers who saw their prodigal sons come to them for forgiveness and wives who were reunited to their estranged husbands. A dissolute drunkard, opium-addict and gambler was wonderfully saved and set free from his forty years' bondage. Throughout the whole church there was a great revival of Bible-reading and public witness. Results in the shape of increased church attendance were spectacular. Numerous baptisms followed Dr. Sung's departure. In Taichung attendance at the Sunday School doubled its previous weekly attendance of 200. In the same centre a hundred preaching bands were formed and continued their witness in the surrounding countryside for at least three years until the Japanese placed a ban on this kind of evangelism. There were four hundred bands formed in Tainan, in the south of the island.

So, what shall we say to these things? Oh God, do it again!  
Revive Your work, O Lord!

## **NEWS AND NOTES**

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

We thank God for those who serve on the committee for the Louisville Christian Fellowship Week. The meetings were truly helpful to the Lord's Work.

At Southeast we rejoice that God has given us 20 additions to this date during 1986. Of those additions, 9 have been by those accepting Christ as Savior and being baptized into Christ.

God has led us to establish a "Teen Scene" for our teenagers and all teens from our brotherhood locally. We hope to use this as an outreach in the Jeffersontown community. Our teens are handing out fliers at homes in our community to invite teens to this rec-

reational activity under the supervision of Christian couples.

We commend Bill and Bonnie Colwick for their work in teaching a "Marriage Enrichment" class to several couples at Southeast this summer. It was a blessing to all.

Our VBS has just come to an end and two new families have expressed an interest in attending Southeast as their children were blessed by the VBS. The dedicated teachers and staff really touched many young lives for Christ.

—Nathan L. Burks  
Southeast Church of Christ

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