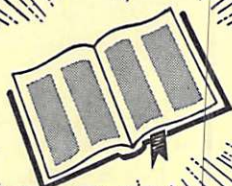
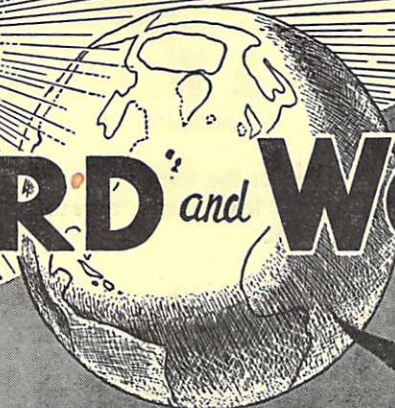


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The **WORD** and **WORK**



"Holding forth the Word of life."

SEPTEMBER, 1986

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THE WORD AND WORK

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Alex V. Wilson and Wm. Robert Heid, Co-Editors

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HELP WANTED

Alex V. Wilson

First, the good news. Several writers have either already sent in articles or have promised to do so soon. Recently some of you mentioned that *Word and Work* runs too many reprints from other magazines. That's true, but mainly it is because not many of you readers who can also write well have been contributing articles. Now maybe the tide is turning. (Of course we shall still run some reprints, for they too are valuable: note the articles by Dobson and Harvey in this issue.)

Now the bad news. Let me be very blunt. *Word and Work* is hurting. We need your help. May I tell you about it, briefly?

Help Increase Our CIRCULATION

From around 1970 to 1980, the circulation hovered between 1,300 and 1,400. But during recent years it declined slowly but steadily till now it has dipped below 900. Unless this trend is reversed the magazine's very existence is threatened. But we believe that with the Lord's blessing and your help, conditions will improve dramatically.

Please think *right now* about folks in your congregation or other Christian friends who would benefit from this issue in your hands: Some who with the encouragement of brother Valdetero's article might try having a Bible class in their home . . . members who knew brother Boll or have heard about him and want to know more . . . Sunday school teachers who need the insights given in "Study Your Students" . . . parents who need James Dobson's advice on child-rearing . . . people who need Paul Harvey's testimony that every believer in Christ should obey His command to be immersed . . . and our regular columns too.

If you think such articles would benefit your friends, please do one of the following: 1) SEND US A POSTCARD OR NOTE WITH THEIR NAMES AND ADDRESSES AND WE WILL SEND THEM A FREE COPY OF THIS ISSUE as long as the supply lasts (we're running extra copies this time). 2) Lend your copy to at least two or three of your friends, encouraging them to subscribe. 3) Make an announcement in your church recommending the magazine (where can you beat eleven issues for only \$5?). 4) Get a volunteer *Word and Work* promotions-agent for your church. 5) Order a bundle for

your church, and distribute them to those Sunday school teachers, parents, etc., who need the teaching.

Vitamins left in the bottle don't help your body, and good articles left unread don't fortify your spirit. Increased circulation is our biggest need. Will you help us? Remember that though you may have read *W & W* for years, there are folks in your church who have never even heard of it. Please take the first step mentioned above, *right now*, or else you'll forget it.

Help Increase Our NEWS AND NOTES Column

A random sampling shows that our January 1957 issue had three pages of News and Notes from the churches. In August 1962 there were 2½, and in November 1975 there were three pages (though only one page two months later). During 1986, January had only ¼ of a page, March none at all, May had one page, and July ¼ page. **WHY NOT SEND YOUR CHURCH BULLETINS TO US,** % 2518 Portland Avenue, Louisville 40212, and pray for a volunteer to serve us as News and Notes secretary? (All our staff and writers are volunteers who get no dollars on earth but lots of treasure in heaven.) Please imitate Nathan Burks' good example in recent months, and send us your news.

Help Increase Our SALES

We have a few sources of income besides magazine subscriptions, and some of you—especially churches—could help us there, while being helped in return. We publish our own Sunday school adult quarterlies, with lessons written by Carl Kitzmiller. And Union Gospel Press quarterlies may also be ordered through our office. Write for a sample copy if you are interested. Your orders help us financially.

Also we sell Bibles (A.S.V.3 and some books (such as Robert Shank's *Life in the Son*, and other books often listed inside the covers of *Word and Work*).

In addition, our office is an agent for the "Christian Art" full-color every-Sunday church bulletins. Order through us and three months' supply of bulletins at a time will be shipped directly to you. Write our office for information.

Anyone wishing to advertise a worthy product may buy space in our inside front-cover or inside back-cover, at \$50 per page or \$25 per half-page. And from time to time some friends of the magazine have made outright donations to help us with our expenses. That's still possible!

We Value Your PRAYERS

We thank you for your love, suggestions and prayers. Please continue to intercede for this ministry.

(Later: As we go to press, we have just learned that our Heavenly Father has called co-editor, Robert Heid, home to Glory. So, all the more, we desire your prayers for this ministry and for his loved ones.)

THOUGHTS FROM ROMANS

Ernest E. Lyon



“The End of the Law”

Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved. For I can testify that they are zealous for God, but their zeal is not based on knowledge. Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. Christ is the end of the law so that there may be righteousness for everyone who believes. (Romans 10:1-4, NIV)

The Apostle Paul, the author of Romans, starts off chapter 10 with what many would consider an amazing statement. His most vehement enemies were the leaders and many others of his fellow countrymen, the people of Israel. But here he tells us that his heart has one great desire and he put that into practice by praying to God for what he wanted—for those enemies to be saved. Before entering into a study of the chapter every one of us modern-day Christians should learn a good lesson from Paul and follow his example. How long has it been since you really prayed for the salvation of those who have shown themselves to be great enemies of yours? And how long since that has come from a heart that is filled with desire for their everlasting good? If you have known enemies, I hope that it has been no time at all but that you live consistently with this attitude of Paul, and attitude that our Lord Jesus Christ told us in the Sermon on the Mount that we all ought to have—*But I tell you: love your enemies and pray for those who persecute you (Matthew 5:44).*

Paul was raised among those people and had worked with them in their persecution of Believers, even taking the lead in that. So when he says that they were zealous for God but that zeal is not based on knowledge, he knew from experience that that was exactly true. He also had come to know the Lord and knew from Him that that zeal really was not based on knowledge. Paul himself was one of the most zealous people in the world before he came to meet the Lord on the way to Damascus. And immediately he knew his zeal was on the wrong basis when the voice came from heaven saying, *I am Jesus, whom you are persecuting (Acts 9:5)*. From then on he was just as zealous, but it was “according to knowledge” and he continued to grow in that knowledge the rest of his life. What an example for all Christians throughout all this age! Let us not be among those who

leave zeal to the cults that lead people away from the Son of God to a savior of their own imagination.

Verse three tells us in detail what the real trouble was, and, I am afraid, he here describes a plague that is still with us in many quarters. I am speaking of his statement that the fellow Israelites were substituting self-righteousness for God's righteousness. Paul had told us in Romans 1:16, 17 that the reason the gospel is God's power to save is that therein is revealed God's righteousness. In other words, it is only through the gospel that one can gain the righteousness without which we can not see God. The Israelites (including Paul before his conversion) did exactly that—they tried to establish their own righteousness by keeping the Law, figuring that if they did that they would earn their way to heaven. Now they really had no excuse for being that way. The Old Testament reveals many times that it is faith that God credits to us as righteousness. The writer of Genesis, guided by the Holy Spirit, said that of Abram (later called Abraham) in Genesis 15:6. Not one single character in the Old Testament (the Hebrew Scriptures) was said to be righteous before God because of His keeping the Law. But many of them are shown to be righteous and usually it is stated or implied that that is through faith. Otherwise how could you explain even Abraham's standing before God when you look at his treatment of Sarah in Egypt, of David ("the man after my own heart," said God) who committed adultery and murder. We will go no further with this, but please, if you feel that you can keep the Law, the Golden rule, or your own standard of right and wrong and stand before God as righteous, then remember that if you could do that God would never have sent His Son into the world to become a man and die for us!

Before leaving this point, may I also point out what an insult it is to God when you are told by Him to look at His Son and what He did for us, and you turn around and tell God to look at your works. Don't make that self-condemning mistake, please.

May I also point out that this is the second evidence of Israel's guilt that Paul has given. First, they rejected the Messiah (9:32, 33) and here is the second—they tried to substitute their own works for what the Messiah Jesus did for us on the Cross. Those are two grave mistakes and anyone partaking of those will be judging himself worthy of the second death.

Our section for this issue ends with a verse that many misunderstand. They feel that it says that Christ is the end toward which the Law was working. Now it is true that the Law should have shown all that there was a greater need than ever for a Savior and thus pointing to Christ (Messiah), the only Savior. But that is not what this verse is saying. The NIV gives a good translation of the sentence, making it clear that Christ was the termination of the Law. The Greek word translated "end" means "the termination or limit at which a thing ceases to be." It does not mean that Christ kept the Law for us either. He kept the Law as One born under the Law, but He kept it for Himself. If His keeping the Law had freed us, then why did He die? The answer is obvious and is stated in many pas-

sages. If you wish to look into this further, then read and meditate on Ephesians 2:15, Hebrews 7:18, 19, Colossians 2:14, Romans 6:14, and Galatians 3:13—and many other places. Then thank God that we do not have to appear before Him at the judgment that many people imagine and give account of how we have kept the Law or even to show how we have followed it as our “rule of life.” The righteous requirements of the Law is fulfilled in us by the Holy Spirit (Romans 8:4) and Christ is the answer to our every need. Let us cry with the Psalmists, “Hallelu Yah.”

Questions Asked of Us

Carl Kitzmiller



When did the church begin? I have heard some teaching that the church did not begin on Pentecost but that it even includes the Old Testament saints.

From a book by a well known denominational preacher and writer I quote: “But the church which is His body did not begin at Pentecost. The Bible never says so and no one else has the right to say so. . . .” I was somewhat dumbfounded when I first read that statement, but further reading indicated that I was not misunderstanding the writer. In a discussion of Heb. 12:22-24 he says, “And the great called-out ‘general assembly and church of the firstborn, which are written in heaven’ to be with Jesus and ‘the spirits of just men made perfect’ has to be that group of all Christians of all ages who will be caught up at the rapture. . . . But surely Abraham and righteous Abel and all Old Testament saints are among ‘the dead in Christ,’ so will be in that assembly. . . . Everybody who will be caught up at the rapture will be a part of the great assembly or church. That certainly did not begin at Pentecost.” Others teach that the church began with John the Baptist, and there may be still other supposed beginning points for the church.

It is true that the Bible nowhere says in *so many words* that the church began on Pentecost. But to use that to deny that it did is much like denying the millennium because “that word is not in the Bible,” along with a multitude of other things. Many truths in the Bible are gleaned from a summary of the truth revealed therein rather than from a specific statement worded in just the way someone might want it. A woman once asked me “where in the Bible was there specific teaching that it was wrong to smoke?” Of course the Bible does not have such a specific statement. There are a number of applicable statements that should not leave us with any doubt, how-

ever. The entire testimony of the Bible taken together seems to make it quite clear that the church began on Pentecost.

The author cited above makes the mistake of failing to distinguish between the Old Testament saints and the New Testament saints. I know of no reputable Bible student who denies that there were saved people under the old covenant. These were not, strictly speaking, Christians, however. They were told of the coming Messiah and looked forward to His coming, but they could not be followers of His in the same sense as those who lived from Jesus' death onward. We only confuse matters when we refer to all the saints of God of all ages as Christians. The Old Testament saints lived and died under the old covenant, and while it took the death of Christ to validate the salvation offered to them, there is a distinct difference in God's dealings with them. It is not absolutely clear at just what point the Old Testament saints become a part of the resurrection of the righteous or just what their relationship to the church is, but the very passage used above seems to distinguish between the church of the firstborn and the "spirits of just men made perfect."

The Greek word translated "church" means in its basic sense an "assembly." It is one of those words that took on a special significance because of the way the Holy Spirit has used it in the New Testament. In Greek usage it could be used to refer to several different kinds of assemblies, and is even used once in the New Testament (Acts 7:38) to speak of the children of Israel in the wilderness. However, as a result of the language of the New Testament generally we speak of the church as the body of the redeemed under the new covenant. Israel was "an assembly" of people but it only confuses matters to fail to distinguish between them and *the assembly (church) of the Lord*.

A significant passage in establishing when the church began is Matt. 16:18. During His public ministry Jesus spoke of the church in a future sense—"I will build my church." He praised Peter for the good confession he made and declared that He would build His church on that great truth Peter confessed. The verb He used is a simple future indicative. I consulted some fifteen or twenty translations and interlinears and these all without exception translate with the simple future, "I will build" or its equivalent. Thayer refers to this verse specifically under the definition, "to found." The simple conclusion is that the church was not yet founded or established and that such an event would occur at some time in the future. This does not tell us exactly when the church was founded, but it shows that it was not then in existence. The author cited earlier tries to avoid this problem by translating the passage: "I will be building" or "I will continue to build." This seems to be a case of making the reading fit the doctrine.

We do not read far in the book of Acts before we begin to read about "the church" and "churches." Since those who were saved under the preaching of the gospel became members of the one body, it is evident that the church of the Lord was in existence from Pentecost onward. The term "church" is not a strange one in the New Testament and is used to speak of the units of believers at any given

place and of the whole of believers comprising the one body of Christ. There can be little doubt that the church existed after Pentecost, but did it exist before that point?

The church existed in the mind and purpose of God, to be sure. Since we were chosen "in Him before the foundation of the world" (Eph. 1:4) and it was determined before the foundation of the world that the means of salvation would be the precious blood of Christ (1 Pet. 1:19-20), it is evident that the church was in God's plan long ages before it became a reality on earth. The mystery of the church was revealed in New Testament times (Eph. 3:1-6). It was God's purpose that in Christ all the fulness should dwell (Col. 1:9), and Christ's becoming the Head of the church was a part of that which was designed to give Him the preeminence (Col. 1:18). Certainly the church was in the mind of God, but our question deals with when God's purpose became a reality in the earth.

Technically we might say that new covenant salvation was possible, that the price of redemption for the church was paid, and that the new covenant came into force at the time of Christ's death. Practically, however, there was a brief waiting period before the gospel of our salvation was proclaimed in fact. The early church looked back to Pentecost as "the beginning" (Acts 11:15). Pentecost brought the great outpouring of the Spirit, signifying that Christ was exalted to the right hand of the Father and marked a change in the ministry of the Spirit in that He indwelt believers. This marked the point where the good news of Christ's death, resurrection and exaltation began to be proclaimed and men believed on the basis of that completed work. Only from Pentecost onward was Christian baptism practiced, portraying the completed work of Christ as to death and resurrection. From almost any point of view we realize that Pentecost marked the beginning of a new body of people whose faith was directed to respond in a somewhat different way and whose teaching was different.

If the church includes the Old Testament saints, then God has changed the way in which people become a part of the church and has changed the instructions how the church is to worship and serve. If the church includes the Old Testament saints, then God changed the covenant under which the church receives salvation, the church existed before the purchase price was paid, and it existed before the foundation was completed. In truth the New Testament church is a body of people who are not born of any certain fleshly lineage, as were the Old Testament saints (not of flesh and blood, but of the will of God, John 1:13). We can only create confusion by failing to distinguish between the saints of the Old Testament period and the church of the Lord, the saints of the new covenant age.

The whole direction of New Testament teaching is that the church came into existence at the new "beginning" on Pentecost. It is rather futile, then, to try to charge that by having Christ say that He would continue to build His church in Matt. 16:18. The church of which He spoke had not yet come into existence. Is it any wonder that translators have so consistently rendered that passage in such a way as to point to the future founding of the church?

Viewing the News

Jack Blaas



THE CONCERNED WOMEN FOR AMERICA NEWSLETTER for September 1986 reports an interesting case involving senior citizen's successful fight to gain freedom to have meetings for prayer, worship and Bible study in a meeting room of a government housing project in which they were residents. These residents of Will Rogers Citizen's Project in Claremore, Okla requested Trinity Baptist Church located in the community to hold Sunday morning worship services for them in the meeting room at the housing project. Because of health, age and other problems, many of the senior citizens were unable to travel to church. When one of the church's pastors, Ron Henderson, spoke to the director of the project about it, she flatly denied him and the residents permission to hold such services. The pastor requested intervention of the Concerned Women For America, and after a series of contacts on the local level, a local attorney for the Department of Housing and Urban Development agreed that the residents could NOT meet for worship in a government-operated facility because (you probably guessed it!) that would violate "the separation of church and state." CWA didn't give, however, and after a year and a half, (and placing a lawyer on the scene) the housing authority officials lifted the restriction. This is an excellent example of how simply tax dollars can be used to deny citizens of their most precious rights.

GERALDINE FERRARO STILL MAKING NEWS. The Columbia University announced with fanfare that Geraldine Ferraro had joined its faculty as "adjunct professor of international and public affairs." But just before she was to begin her first course

—"Critical Issues of Public Policy"—She dropped out of "personal reason." It has been alleged that those "personal reasons" are another investigation of her husband, John Zaccaro, in connection with municipal corruption. Well, that looks like a likely "critical issue."

THE CHAIRMAN OF THE NEW YORK STATE POWER CORP., Richard M. Flynn, told a Queens grand jury that Zaccaro asked him for a million dollar payment in 1981 to help gain a cable TV franchise for his company. Geraldine is reported to have thrown a temper tantrum last week in the office of Queens District Attorney John Sanctucci expressing what her lawyer calls Ferraro's "extreme dissatisfaction" with the probe of her husband.

INTELLIGENCE REPORTS DESCRIBE A NEW, BRUTAL FORCE of assassins which the Soviets have developed and are importing to the United States. These are members of the KGB and Soviet military intelligence now entering America as Soviet athletes, diplomats and tourists. Spetsnaz they are called. The Hale Foundation under its president, Lawrence Sule, is leading the way to expose Spetsnaz to the American public and to try to get Congress to hold investigations into the activities of this terroristic force now invading our shore.

IN 1974, TERRORISTS SEIZED A COURTHOUSE IN WASHINGTON, D.C. and took hostages. They kept hostages in a room that had a two-way mirror in it, permitting the police to see what was going on. Great, you say. But not so the media who revealed this fact; and naturally, the terrorists who may be wicked but not stupid,

promptly covered the mirror with newspapers. You can see how this increased the hostages' danger, and made it less dangerous for the terrorists. But can you see how the reporters, editors and publishers of the newspapers couldn't see this? They're not stupid either.

ON NOVEMBER 22, 1974, A BRITISH AIRWAYS AIRPLANE was hijacked to Cairo airport. In response to the terrorists' demands that their comrades in other countries be freed, an aircraft—which was supposedly carrying the released terrorists—landed in Cairo. But a local radio reporter broadcast a real scoop: There were no terrorists on board, it was a trick on the hijackers. One of the hostages on the BA plane was immediately killed. What is that old saw about "aiding and abetting the enemy?"

IN SEPTEMBER, 1977 the Baader-Mienhof Gang was negotiating with the German government for the release of hostage Hans Martin Schleyer. After the government made it clear that it had no intention of releasing the prisoners that the terrorists were demanding in exchange for Schleyer, the terrorists broke off all negotiations with the government and turned to Schleyer's son, and negotiated a ransom of fifteen million dollars. This was announced by the German Press Agency, which even went so far as to report the time and place that the ransom was supposed to be paid. Hundreds of journalists raced to the spot, and of course no transfer of money took place. Four days later, Schleyer was dead. You can probably think of several similar times when terrorists and other criminals have been aided in their immoral acts by the news media. You can never make me believe that that is what is meant by freedom of the press.

ACCORDING TO RESEARCHER Carl Thoresen, professor of education and psychology at Stanford University, younger women and even children have joined the ranks of those who suffer from stress. Youngsters as young as three or four years of age are developing ulcers and colitis. A recent study of more than 800 children from San Francisco area concluded that as many

as 25 to 30 percent of the children tested suffered from stress, which has led to highly driven, overworked personalities prone to heart disease.

BEGINNING IN SEPTEMBER, young students in the Los Angeles School District will no longer be able to fail. To save students from what has been called the F-psychosis, the F grade has been abolished from the report card of pupils in kindergarten and the first and second grades. The school board has taken this measure because bad grades "have a very psychological impact on very young children," explained School Superintendent Harry Handler. Replacing the terrifying F will be an innocuous N, which will stand for "Needs Improvement." By shielding youngsters from the reality of failure, the district may well merit a big N for the new system.

A HOUSE SUBCOMMITTEE IS SEEKING TO ADD ETHIOPIA to the list of communist nations. This designation would have a serious effect on commercial sales to the Marxist regime and its ability to obtain Import-Export Bank loans. The measure come in light of the "resettlement" policies of Ethiopian dictator Mengistu Haile Mariam. The forced move of northern inhabitants to southwestern regions of the country reportedly has been responsible for the deaths of hundreds of thousands of famine victims. Opponents of the designation claim that this step would have serious and adverse ramifications. After all, they say, even the People's Republic of China has now been moved from the list of communist nations.

PARENTS, EDUCATORS AND POLICE IN EL PASO are becoming increasingly alarmed by the growth of devil worship. The fad has been particularly evident in the proliferation of Satanic occult symbols that have appeared in the city. At least two junior high schools in the city of 450,000 have forbidden the wearing of upsidedown crosses, swastikas, heavy metal rock T-shirts with Satanic art and the use of "666" pentagrams associated with the black art. The outbreak has prompted the formation of an anti-occult group called WATCH, which

believes that Satanism is harmful to teens and is attributable to heavy metal music that glorifies the occult. There are an estimated 150 active covens with 2,000 Satanists of all ages in the El Paso area.

HEROES OF THE FAITH:

R. H. Boll—Teacher of God's Word

by E. L. Jorgenson



Robert Henry Boll was born June 7, 1875. The birth-place was Badenweiler, a small but far-famed watering place in the heart of the Black Forest, Southern Germany. His parents were ardent Catholics. In the Cathedral at Freiberg there stands the marble statue of one Bernard Boll, first Archbishop of Freiberg, an illustrious kinsman on the father's side. As for the mother, it was her wish that Robert should be a priest, a wish in which he himself shared enthusiastically. But in God's good providence he was hindered even from beginning that career.

The father seemed to have had no such influence over the son as the mother exerted; and that partly because he died before Robert was ten years old, while his mother lived and kept in touch with him in one way and another until her death when he was twenty-two. The mother (who never came to this country) was described to me by German friends who knew her as a beautiful woman of most expressive face, strong intellect, and high ideals. The son remembered her with love and longing, and spoke of her in tenderest terms. The father, say these friends, was of rather a roving disposition. He removed the family to Basel in Switzerland when Robert was three years old; and after a short residence there, to Karlsruhe in Germany. Thence, following a hard experience, the bitter memory of which lingered to the end, the father brought the family to Muhlhausen and from that place to Freiberg, a beautiful city not many miles from the River Rhine.

Here Robert went to school. Here the younger of his two sisters died, and in the same year his father also. At eleven he entered the Lyceum or Latin School. Though a lover of books and precocious also, the German school system seemed to him needlessly severe. But perhaps that hard training accounts in part for the strong student habits which characterized him to the last, and for more than the average power of concentration throughout long periods of study. But if it was good in the end, it was not pleasant; and often relief was found in communion with nature in long walks through the German woods, and in the companionship of a mother who was to the son, adorable.

When Robert was fourteen, the mother married again; and it turned out, as it so often does, that the step-father cared not for the child at all, nor the child for him. This incongeniality and the loosening of the bond between him and his mother that naturally came with it, paved the way for Robert's departure to America. With an aunt by marriage (Mrs. Ulman), and other friends who were sailing September, 1890, he came to this country and stopped for a brief period with them in Zanesville, Ohio. It may be of some interest to say that this (original) was written in Zanesville, where the writer had been at great pains to trace things accurately and gather much information, in addition to that furnished by Brother Boll himself.

In Zanesville, Robert worked for a time and found it tough enough for a school boy utterly unused to it, and of a frame somewhat slight besides. As a musician, an artist, or a story writer, had he given himself to one of these pursuits, he might have "made good" and made his head save his heel; but at manual labor he was never a great success having no turn for it—though not a whit worse at that or anything else than he made himself out to be. For several years after this he was a farm laborer—in Tennessee, where he went after leaving Ohio. It was in that state that he obeyed the gospel. Brother Sam Harris took his public acknowledgment of Jesus Christ as Lord and it was in Columbus Brittain's pond (near Nashville) that he was baptized on Sunday, April 14, 1895. The manner of his gradual relinquishment of Romanism which led to this step, and his turning toward original Christianity is of great interest, but cannot be fully related here.

In the fall of that same year, 1895, he entered Nashville Bible School where J.A. Harding was still president. By reason of Brother Harding's mighty faith in God he was taken to "work his way"—although all such chances were in fact filled before he applied. Robert had walked twenty miles through the rain to present himself at the school; and in God's good leading it was this comparatively little thing which touched the big Harding heart, and led to his admission. Brother Boll considered himself greatly indebted to J. A. Harding and felt the greatest appreciation also of his teaching. He paid back what money was spent upon him; but the debt of love that was due could never be repaid.

His first sermon was preached in a mission meeting at the Nashville jail; and the first protracted meeting was at a schoolhouse named "Accident," not far from Nashville. The following account of that first meeting, written some time ago by Brother Boll himself will interest the reader:

"It was through the enthusiasm of my friend Bob McMahon (who in the meanwhile had also entered the Bible School), that I was inveigled into holding my first protracted meeting—which meeting well-nigh played out in the middle of it. Bob had made arrangements for the affair without having half consulted me about it. He just 'knew' I could 'hold a meeting'. It was to be at 'Accident', a little log school house that sat as if blown there by some favorable

accident on the hillside by the big road, near Bob's home. And it was too small a thing in Bob's eyes to start in for a week's meeting—two weeks seemed too common even; we must arrange for a three weeks' campaign at least. So he pulled; and I, however reluctantly and diffidently, tumbled into assent with his ambitious plans. The date was June 15, 1896.

"So after the school had closed I stayed around some days. A few days before that 'appointment' was due (I shook in my shoes at the thought of that) there was a prayer meeting at the Bible School chapel; and it happened that there were present a number of notable men of God: David Lipscomb, E. G. Sewell, T. W. Brents, J. A. Harding, J. W. Grant and J. W. Shepherd. The assembly was small and I do not remember how it came about, but I made a talk in the imposing presence of those brethren. As we went out Brother Shepherd slapped me on the back and said to me, 'Go right ahead; you will come out all right'—which was but a kind word dropped by the way, but it helped me so greatly that I never forgot it.

"The big meeting started off fairly well, but after the first flush of curiosity had passed the audience dwindled to a few, and then fewer; and these looked bored; yawned, smiled, and a few young couples who were there for their sweet company's sake, did valiant courting. And my lofty looks were brought very low and my speech and my preaching became weaker and more stumbling and halting. On Wednesday night, which had been particularly dispiriting, I ventured the suggestion to Bob on the way home, that it might be well to close Sunday. Bob said he thought so too. That was a blow I had not expected, for Bob's faith and comfort had alone upheld me. The first effect was to arouse me. I could do something and I simply *would*. So Thursday I went in for a special effort. I picked out the best theme I had in reserve and felt rather confident that I could talk for an hour on it and to edification. But my big sermon failed me more miserably than any previous one. I got entirely through with it in twenty minutes and stopped with a feeling of being lost in the woods. On the way home that evening it was Bob who suggested that the meeting ought to close Sunday—*if not sooner*; and that straw broke my back. The next morning I took my Bible and fled to the woods, where I spent the day crying, praying, studying; and on Friday night, like a poor sinner to the gallows, I went back to 'Accident' to preach. But lo—how it came no man could trace—there was a new atmosphere, a larger audience, a new interest, and to everyone's astonishment (my own especially), I preached with ease and power. And that proved the turning point. Saturday night the attendance was unusual, and I preached if anything better; and Sunday night it was said that such a crowd had never been seen in the little school house. Well, the meeting ran over two weeks, and about seven were baptized in the course of it. Often since then I have found that when I came to the end of myself God was a never-failing help, and that when I was weak I was strong."

For several years after this, Brother Boll preached wherever he could; in barns, in school-houses, in church-houses, in the open,

under arbors; and his work bore good fruit.

In 1900 he left the Bible School, but he did not cease to be a student, nor to go to school. His special study ever afterwards was the Bible in various languages. His knowledge of its facts was remarkable, and his grasp upon its spiritual truths, profound. About this time also, his work as a preacher began in good earnest: In Texas, in Tennessee, in Kentucky; and in evangelistic meetings frequently in other States. In 1903 he made a first visit to the congregation at Portland Avenue, Louisville, Kentucky, where the beloved George A. Klingman had labored seven years; and in 1904 he took up the work there. From that time on until his death he remained with the Portland Avenue congregation—more than fifty-two years. In Louisville he was married to Miss Villette Schang, and three children were born to them, of whom God took the first, when she was two years old.

R. H. Boll excelled as preacher, teacher, and writer of religious truth. In which capacity of the three he was the strongest would not be easy to say. In his preaching he denounced sin terrifically, but brought hope and “strong encouragement” to all who heard. He was logical, his outlines being well arranged and easily remembered; but he was not logical in the sense of being dry or merely intellectual in appeal.

As a teacher of the Bible he was instrumental under God in raising up many gospel preachers. A number went from his home congregation to bear the message; and many from all parts of our country almost—east, west, north, south—came in for the help and blessing of the classes which he conducted every winter in Louisville; among these many, the writer of this sketch. Brother Boll helped me be “a Christian only,” an independent Christian, separate from all ecclesiasticism, recognizing no authoritative teacher aside from Jesus Christ, bound by no string or human bond to any man or set of men, obliged to agree with no one but God. And so he helped scores of others also. It is, however, as a writer for the religious press that he was most widely known. In 1901 he became one of the editors of the *Gospel Guide*. In 1909 he became first page editor of the *Gospel Advocate*. This post he held for six years; and when in 1915 he resigned it, five other papers offered him their columns. About this time the monthly magazine, *Word and Work*, was purchased and removed from New Orleans to Louisville. There he assumed the work of editing that paper and in this work he continued steadfastly—along with his preaching and teaching—until his final day on earth, April 13, 1956. On that last Sunday before he passed on Friday, he preached at Portland Avenue with unusual power. And thus he had his wish to be used of God until the end.

Additional details, from an article by Larry Miles in *Word and Work*, April 1980:

Concerning his pilgrimage to the Christian faith, we give you Bro. Boll's own word in *The Church I Found and How I Found It*,

“When I became a Christian—simply a Christian—it meant to me

the surrender of the faith and teaching which was instilled in me from infancy, in which I grew up, and which I still held when I turned my twentieth year. . . . It was by God's providence that I met with certain Christians, some of whom took the time and trouble to show me some of the truth. That was another of God's mercies. . . . I had become acquainted with the 'Church of Christ'; and the idea of being simply and only a Christian of the New Testament sort attracted me. But at that time I looked upon the Church of Christ as simply a denomination among other denominations. It seemed to me that it arrogated to itself exclusively a name to which, as I judged, all other denominations had equal right. The dogmatism and arrogance (as it appeared to me) of their attitude affected me adversely. For a time I felt and spoke cynically of all the religious bodies. Still I was resolving the problem in my mind; and despite my limited understanding, I saw that I had at least the same opportunity of being simply a Christian as had the people of whom I read in the New Testament, and an equal right to belong to the church of Christ in that original and universal sense in which the apostles and all the earliest Christians belonged to it. I also began to understand that such a simple Christian stood responsible to his Lord alone for all his faith and practice; and that therefore the word of God, all of it, and it only, must be his guidance—no man having the right either to limit him therein or to impose on him anything besides; that he was free from all men and from every human yoke. With that conception more or less clearly in mind, and understanding little else, I confessed Christ as my Lord and was buried with Him in baptism."

It was on Sunday April 14, 1895 that he became a Christian. In 1895, he entered into the Nashville Bible School. Concerning how he arrived at the school, Bro. Boll wrote these words in the *Word and Work* dated June 1922,

"It was a chilly, rainy day in the late fall of the year 1895 that I stood on Brother Harding's porch at the Old Nashville Bible School on Spruce Street, homeless, friendless, penniless, but not quite hopeless of an opportunity to go through school. When I presented my mission request, Brother Harding regretted very much, but there really wasn't any work to speak of by which a boy could earn his way, and such applications were many—'Perhaps next year we can find an opening for you,' he said. I turned and slowly walked away. Probably I looked crestfallen. He stood and looked after me. 'You look to be wet,' he said. 'Yes,' I answered. 'How did you get wet?' 'Coming in from the country in the rain.' 'Didn't your wagon have a top on it?' 'I didn't come on a wagon,' I replied, 'I walked.' 'How far did you walk?' 'About twenty-five miles.' 'You mean to say you walked twenty-five miles through rain to come here to school?' And he looked over me again. 'I believe you want to go to school. Go to the dormitory and tell Brother Dodd to show you a room. We'll get through some way.' I am sure he did not see how 'we' could get through. But he didn't want to see. His heart was bigger than his pocket-book any day, and he felt he could afford to risk a thing or two, for there was the promise of God. Such was his faith. . . ."

"Four Typical Pairs," Is Brother Boll's Sermon Topic

(Formerly some newspapers would report every Monday on some sermon preached the preceding day. This article appeared in one of the Louisville papers decades ago; the date is unknown.)

R. H. Boll, pastor of Portland Church of Christ, spoke Sunday on "Four Typical Pairs." Excerpts from his sermon follow:

The Bible reveals God to man and man to himself. Its searching rays lay bare the reins and the heart. Its character-studies are marvelous. You will not read long nor far before you find yourself in the old book. "It is the book with a million eyes," said a noted man, "and it looks you through and through." The Author of that book knows me, and you, and all men. (Psalm 139).

In Genesis we find in the course of narrative the portrayal of four pairs of characters, each two a contrast, under which all religious humanity is classified. They are as follows:

Cain and Abel. These represent two ways of approach to God: the one in self-will, the other by faith; the one coming by God's way, by God-appointed sacrifice; the other following his own mind and taste, bringing a bloodless offering. These represent two types of religion. (Genesis 4; Hebrews 11:4.)

Abraham and Lot. They journeyed together for a while, but their inward principles were diametrically opposite. For the sake of God's promise Abraham left his home and went forth to the land which he was to receive for an inheritance; "and he went out not knowing whither he went." Lot went with Abraham. But the inevitable separation came. Abraham continued, a stranger and pilgrim on earth, looking for the city which hath foundations, whose builder and maker is God. But Lot "pitched his tent toward Sodom," and at last settled down in that notable and notorious city. These are two types of religious life. (Genesis 13.)

Isaac and Ishmael. Both were Abraham's children, but one by a bond-maid, the other by a free woman; the one born after the flesh, in the course and power of nature, the other after the Spirit, in the power of the Divine promise. They illustrate the difference between the fleshly-religious, and those who have been "born of God." (Genesis 17:15-21; Gal. 4:21-31.)

"The brook, though changing bed and course,

Remains that brook: it cannot change its source."

Esau and Jacob. The prophecy concerning these two, "the elder shall serve the younger," and "Jacob have I loved, but Esau have I hated," had reference not to the two individual men, but to the two nations descended from them. Both Esau and Jacob had evil traits. If anything Esau's was the more pleasant character. But he was a man of the flesh, controlled by his passions and appetites, and he willingly sold his birthright for a mess of pottage. The redeeming feature in Jacob's life was his faith. God's promise was his greatest

desire. Through many trials, toils, and chastenings, God led him to his desired haven at last.

Among these four pairs is your case described? If it should be found on the wrong side, must it be so? And must it so remain? There is no fatalism in the matter to us. If you have been Cain, you can by the grace of God draw nigh by the blood of Christ, which speaketh better things than that of Abel. If you have left the pilgrim's path and turned aside to settle in Sodom, return, and you may walk again in the steps of the faith of Abraham.

If you have never been born from above, you can become a child of God through faith in Jesus Christ, in acceptance and obedience to the gospel. And if you have made an Esau bargain—the door of repentance is not necessarily closed to you. God calls you yet to renounce the world, the flesh, and the devil, and Jesus invites you nigh to His salvation and His rest.

I Found My Quiet Heart

by Paul Harvey, noted news commentator;
written in 1972

Newsmen are said to have tough hides, cold hearts, "printer's ink in their veins." We see so much of tragedy, disaster, the mud and blood that make news. Understandably, we can become insensitive, cynical, hard.

That's why I'm grateful for what happened to me just about a year ago. It took place up a little mountain road in Cave Creek, Arizona. I think today that all the experiences in my life had been building up to this one.

First, the Christmas Eve when I was three, a gunman's bullet took the life of my policeman father. To provide an income for my sister and me, mother had apartments built in our house. As soon as I was old enough, I too, looked around for ways to earn money.

Radio was just coming into its own; by age nine I was making cigar-box crystal sets which I sold for a dollar. A few years later I took part in a seventh-grade class play presented over Tulsa's KVOO radio station. After that I spent every spare minute hanging around that studio. Finally they put me on the payroll. I was 14 and I did everything from sweeping, to writing commercials, with a little announcing on the side. I kept remembering what one of my teachers had said. "Paul, in this wonderful land of ours, any man willing to stay on his toes can reach for the stars."

Radio became my star. At 17 I did some of everything on a local station in Salina, Kansas; then came jobs in Oklahoma City and St. Louis. In St. Louis at KXOK radio I met a lovely girl who was doing educational programs. We were married and she has been the Angel—that's what I call her—in my life ever since.

Together we worked hard. By 1945 I had my own network news program. By 1968 I was on television and doing a newspaper column as well.

Seemingly, I had achieved everything for which a man could ask. Everything, that is, except for a quiet heart. Something was missing. There was a vague emptiness in my life, an incompleteness that I could not define.

This emptiness was still with me in March of last year when Angel and I were vacationing near Cave Creek, Arizona. We noticed a small church on an isolated hilltop. On impulse one bright Sunday morning Angel and I decided to attend a service there. We drove up the mountain road and as we rounded the last turn, the little steeple pierced an azure sky, and white clapboard siding reflected the morning sun.

Inside were a dozen or so worshipers on wooden folding chairs, a scene reminiscent of ones I had seen many times as a youth. During those formative years, there was one scripture verse I learned that had stayed with me through the years: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Sometimes I would get to thinking about that—how wonderful it was. I never made it to the altar in any church, but I liked that promise of "everlasting life." So one night alone in my room, kneeling at my bed, I offered my life to Christ.

Now, as the upright piano sounded a familiar melody in this unfamiliar little Arizona church, I was reminded of my long-ago expression of "belief." I did indeed "believe."

The minister mounted his pulpit. As his eyes swept the congregation, he said, "I see we have visitors here." He paused for a moment, then added, "I don't often talk about baptism, but today I'm going to talk about baptism." Inside I yawned. But then for some reason, my attention began to focus on the simple eloquence of the country preacher.

He talked about how alone man is without a heavenly father, how much we needed to surrender our lives to Him to find any real purpose for living.

But, I thought, hadn't I done this?

"Now I'm going to assume," continued the minister, "that most of you here this morning have already made this commitment. But the giving of your life to Jesus is just the first step in your life as a Christian. There is another step: baptism—the way Jesus experienced it, by immersion in water. This becomes the outward expression of your inward commitment.

"This baptism," he continued, "through the symbolic burial of your old self and the resurrection of a new one, is your public testimony to your commitment." He quoted supportive scripture, paused, let it sink in.

"There is no magic in the water," he added. "One's immersion is simply an act of obedience, a sign of total submission to God."

Submission to God.

I twisted on my chair, new understanding discomfited me. Long years ago I had asked to be saved but had I offered to serve? I began to realize how much of me I had been holding back. I thought

of my prayer time each morning driving to my Chicago studio at 4:30 a.m. Often on the dark, deserted expressway I would seem to hear God's plan for the day. But by the time I was halfway downtown, I'd be arguing with Him, making exceptions, bending His directions.

Could this be the source of my uneasiness, the inconsistency within me?

Now the minister was looking over his spectacles at the congregation. "If anyone here agrees with me about the importance of this and wants to be baptized, step up here and join me beside this pulpit."

I found myself on my feet, down the aisle, by his side.

The preacher had said there was nothing magic in the water. Yet as I descended into its depths and rose again, I knew something life-changing had happened. A cleansing inside out. No longer did there seem to be two uncertain contradictory Paul Harveys—just one immensely happy one. I felt a fulfilling surge of the Holy Spirit.

Afterward, I cried like a baby, a kind of release I suppose, I remember looking at Angel and her eyes were shining. She knew well what this meant to me, for she had been blessed with the same experience as a girl.

The evolving joy has been escalating. Yesterday I was praying for guidance and not really meaning it; today the difference is in a genuine desire to know what He wants and an eagerness to *do* as He says. Though I had learned John 3:16 early in life, it took me till last year to learn John 14:15 as well: "If you love me, keep my commandments." The Christian life is one of obedience, not partnership.

Sometimes I see a similar eagerness in the faces of young people caught up in the growing Jesus movement so prominent in the news today. I can identify with their joyous expressions as they rise up out of the water after their baptisms. And I see their increasing number of baptisms as irrefutable evidence the Holy Spirit is everywhere He is invited, changing for good all those He touches.

The change this simple act has made in my life is so immense as to be indescribable. Since totally yielding to Him through the symbolism of water baptism, my heart can't stop singing. I've shaken off a lifelong habit of fretting over small things. A thousand little worries and apprehensions have simply evaporated.

Also, perhaps because baptism is such a public act—and because one's dignity gets as drenched as one's body—I've discovered a new unself-consciousness in talking about my beliefs.

The other evening, on a speaking trip, I was flying over west Texas into a beautiful sunset. My heart swelled with joy in my new surrender and I thought how wonderful: If this is no more than what the unbelievers believe, a sort of self-hypnosis, it nevertheless affords an inner peace which passes all understanding. And, if it is what we believers believe, then we have all this—and heaven too!

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Further Comments by GUIDEPOSTS Editor, 1972

A young drug addict who has just committed his life to God is led, clothes and all, into the ocean surf by two new friends from the

Jesus movement. They baptize him, and he comes out of the water "clean," free from the effects of drugs.

A minister brings together an estranged couple, then baptizes them in the bathtub of their hotel room.

In oceans, rivers, lakes, swimming pools, as well as church baptistries, new believers are receiving water baptism today in astonishing numbers. Many of these were baptized or christened as infants, but now want a "believer's baptism" to cleanse the old self so they can become "new creatures in Christ."

Saint Paul, who was baptized following his conversion (Acts 9:18) states that believers who submit to water baptism spiritually enter into the death of Christ (Romans 6:3). In dying to self, they leave all their sins beneath the water. They then come up to walk in "newness of life." Jesus Himself was immersed by John in the River Jordan (Matthew 3). Later His followers baptized new believers in His name, beginning with a mass baptismal service of 3,000 new converts on the Day of Pentecost. (Acts 2:41 *Phillips*)

Some ecclesiastics view today's surge of interest in water baptism as a fad. Others see it as increasing acceptance of what they have always felt was scripturally sound. Meanwhile, growing numbers of Protestant clergy no longer baptize or christen infants, but simply dedicate them to God. This postpones baptism until the person is old enough to make his own decision about it.

Perhaps the largest body of people, uninterested in theological arguments, simply see water baptism as a logical spiritual and physical cleansing and a public declaration for God in this day of growing violence and immorality.

(The above editorial comments plus Paul Harvey's article are REPRINTED with permission from *Guideposts* magazine. Copyright © 1972 by Guideposts Associates, Inc., Carmel, New York 10512.)

PRACTICAL CHRISTIAN SERVICE: INVITE THEM TO YOUR HOME

Antoine Valdetero

Henry Lyte's grand old hymn "Abide With Me" has within it these words: "Change and decay in all around I see." How true are those words! The only certain thing about tomorrow is that it will bring change.

God has granted to me the privilege to preach now for 35 years. In the 1950's five of us "young" preachers formed the Louisiana Evangelistic Team. The five were: Stanford Broussard, A. J. Istre, Earl Mullins, Sr., Neal Phillips and myself. We would pitch a tent in a town, do some door-knocking and would have the opportunity to preach to a tent full of people. Times have changed as we are all aware. Today it is increasingly difficult to get people to leave their

air-conditioned homes and ride in their air-conditioned cars to an air-conditioned church building. It is becoming more and more evident that we count visitors rather than conversions at our "revival" or "gospel meetings." Yes, times have changed and so have attitudes and dedication. Are we to despair? Never!!!

In the New Testament we read about a man that, as far as I know, never wrote a book or preached a sermon. Yet this man leaves to us the example that may help solve our problem of reaching out to the lost. This man's name is Andrew. He is mentioned three times and each time he is doing the same thing: He is bringing someone to Jesus. Please note that he does not do this during the "gospel meeting." It was something that may well have been part of his every day life. In John 1:40-41 he finds "first his own brother Simon, and saith unto him, We have found the Messiah." In John 6:8ff he brings the lad to Jesus who had the five loaves and two fish. In John 12:20ff we find Andrew bringing some inquiring Greeks to Jesus. It just could be that Andrew is starting the first "Friendship Evangelism" the world has ever known.

Because times have changed most people we invite to our services never come. Why not do something that will interest them even though they are not in the church house! I am always excited when someone arranges a home Bible Study and asks me to attend. The atmosphere is relaxed, people do not feel "churched-in" and one can zero in on questions or problems.

Don't have a huge meal and then a Bible Study. Refreshments are in order but not a big meal. Your hospitality may become the focal point of the gathering rather than the Word of God. The advantage of small home Bible Studies is that the guest may have questions that he or she would never ask in public. The results many times are overwhelming. Why? Because those who usually attend are searching and you can be the instrument that God can use to help them find Jesus. Each of us can be an Andrew. We can all bring people to Jesus. The requirement is not a degree from a seminary but a heart that loves the souls of men and the Savior. What a joy it is on a Lord's Day to ask a certain person to step to the front and the minister introduces that person to the assembly as their new brother or sister in Christ—a person won to Jesus in a "one-on-one" situation in the privacy of someone's home.

Maybe we have lost the vision of personal evangelism. If each family in each church won just one person to Jesus each year, do you realize the growth that most churches would experience? We have an unchanging Savior to share to an ever changing world. People want stability. That which stands gives stability. The Word of God has stood the test of time. "Jesus Christ is the same today, yesterday, yea, and forever" so the tools are available to us. Let us all, with love in our hearts for lost mankind, reach out. May we follow the advice of Mid MacKnight who said: "Let us always preach the truth in love and never denounce error in arrogance." Are you ready to have a home Bible Study?

Answers to a Parent's Sigh

(An interview with James Dobson that originally appeared in *Moody Monthly*)

Psychologist, author, and lecturer Dr. James Dobson sees himself as a friend of the underdog. Today, as an appointee to the President's National Advisory Committee for Juvenile Justice and Delinquency Prevention and host of the radio broadcast "Focus on the Family," Dobson is "attempting to defend the family against overwhelming forces, including the media, that threaten to tear it apart."

Sharing the belief that today's Christian family is outnumbered, MOODY MONTHLY recently interviewed Dobson in Chicago. When we asked him about the keys to successful child rearing, he carefully prefaced his answers:

"People often imply that the outcome of my parenting techniques will somehow prove or disprove the validity of the principles I teach. That would be true, I suppose, if I were offering my own ideas and insights. However, most of the concepts I describe are merely expressions of a 2,000-year-old philosophy that came originally from the Creator of families. And He doesn't need me to validate His Word.

"I thank God that my children are happy and seem to be doing fine, but the principles that I believe will still be true if my son and daughter make bad choices with their lives. What I'm saying is that I don't want people to put me or my family on a pedestal. We are just ordinary, imperfect human beings. The Scriptures are our standard, and Jesus Christ is our perfect model."

Would you be satisfied in knowing you reared good—morally upright—children?

No, it is not sufficient that children grow up to be good, moral people because, in the Christian context, we cannot be good. There is no one good but God. I want my son and daughter to accept His plan of salvation and live their lives for Jesus Christ. That's my highest priority as a parent. Only matters that have eternal significance have any real meaning.

Over the past 15 years how has Christian child rearing changed?

I've been concerned for some time about a distortion of the way God is presented to children. We live in a permissive society where it has become unpopular to teach the unpleasant aspects of Scripture. Instead, there is often an exclusive emphasis on the love of God and virtual silence of matters related to His sovereignty and justice.

Children should understand the need for obedience to God and that someday our lives will be laid bare before Him. This is an essential aspect of biblical teaching. Why are we nervous about explaining it to children?

Boys and girls need to see that even when God forgives us, sin has painful consequences. I remember my mother telling me the story of Samson when I was a child. She showed me how God forgave him for his sin, but he never regained his sight. She also told

me, "You are free to sin if you choose. I can't stop you and God won't stop you. But if you make the wrong decisions, there will be inevitable consequences, both in this life and in the world to come."

That awareness of accountability had a profound effect on me. More than anything else, it was responsible for my decision to remain moral as a teenager. I knew God was watching me and expecting my obedience.

Today, I find that many parents are reluctant to teach this negative side of the gospel because they fear they will somehow contaminate their children with unpleasant ideas. But the Bible is replete with warnings about the consequences of sin, and the parent who teaches only about God's love distorts a child's perspective of the Father.

A growing number of missionaries and church-related professionals realize they can't do what some of the stalwarts of the faith did in the past—leave their families for long periods. What are the reasons for that?

Many of the stalwarts of the faith, including Spurgeon and others, gave their lives to the church and proceeded to lose their own children. I believe they were laboring under the illusion that God is obligated to make up for their deficiencies at home because they are doing good things for the Lord. I wish that were true, but it has long since been shown to be false.

Today, Christian parents are more aware of the threats to the spiritual welfare of their families. The world has changed so much, even since I was a boy.

I remember walking with my father shortly before he died in 1977. I had been praying for my own kids as my daughter Danae approached adolescence, and I said, "Dad, did you worry about me when I was a teenager?"

He said, "I'm kind of embarrassed to answer you, Jim, but I honestly never gave it a thought."

In the late '40s and early '50s, parents had less cause for concern than now. But today, drug and alcohol abuse and sexual experimentation and rebellion are rampant. It's a frightening time to be a parent.

That's why Christian mothers and fathers, including pastors and missionaries, are making greater commitments to their families. They know they have everything to lose at home.

But it is possible to travel and still be a good parent. My father was an evangelist and had to be gone for weeks at a time. But when he came home, he belonged to my mother and me. We had wonderful and lengthy times together. My point is that various parenting approaches can be successful, provided the family priority is evident.

Is it true the "quality time is more important than quantity"?

No. That phrase has become a form of rationalization by busy parents who feel guilty for not spending enough time with their kids. Some how, they hope, a little concentrated interplay will compensate for their preoccupation elsewhere. It rarely works that way.

After a person has given 98 percent of his time to other pursuits, he doesn't have enough energy left to make quality experiences in the remaining 2 percent. Children need quality and quantity from their parents.

Besides teaching the whole gospel, what can we do to counter the effects of today's permissive society?

Many people seem to believe that spiritual training and moral values are best taught during formal devotional sessions each day in the home. But as valuable as those times can be, modeling is much more important in Christian parenting.

An event occurred in our family a year ago that re-emphasized that point to Shirley and me. We had gone to a ski resort during the Thanksgiving holiday. All summer we had looked forward to skiing, but a blizzard kept us huddled by the fire throughout Thursday, Friday and Saturday. And wouldn't you know, Sunday turned out to be gorgeous. But we had planned to go home after church.

This created frustration for each of us because we never ski on Sunday. We don't condemn those who feel differently about Sunday activities, but we believe God wants us to honor that day by making it special. On this occasion, however, the temptation to change our practice was enormous. We had waited so long to ski, and the snow that day was beautiful. Furthermore, we had Christian friends with us who didn't share our view of the Lord's day.

That's when I began to rationalize. I went to my wife and children and said, "You know, I think maybe God would make an exception for us today. Why don't we go to church in the morning and then ski in the afternoon. I don't think He would mind."

And maybe He wouldn't. I don't know. But I do know that I was violating a standard I had set for the family years ago.

To my surprise, Ryan, who was then 12, left the room in tears. When I asked him what was wrong, he said, "Dad, I have never seen you compromise before. I don't think you are doing right. Just because we want to ski is no sign you should change the rules."

He nailed me, and it broke me. We wept together.

I said, "Ryan, you are right. The Lord is speaking to me through you. He does not want us to ski today."

So we got the family together and changed our plans. We went to church that morning, and the Lord was very real to us. Then we stayed through Monday and enjoyed one of the most beautiful days of skiing that I've ever experienced.

When are children most receptive to spiritual training?

The first six years are vital. If a parent is negative or even neutral to spiritual matters during this period, this task subsequently becomes much more difficult.

It is our God-given responsibility to train our child's conscience in the early years. The conscience is an incredible mental faculty that allows a human being to critique his own behavior, to examine himself against a standard.

It is important to understand, however, that the conscience is not merely a product of genetics; it is shaped by parental training. Mothers and fathers can distort it in one direction or the other.

When a conscience is too severe, a person lives in constant guilt; he condemns himself despite his very best efforts to do right. When it's too weak, he can violate all spiritual and social mores with impunity; he doesn't feel appropriate discomfort. A psychopath, for example, is a person who can lie or even kill without feeling he has done wrong.

Obviously, one of the most important contributions a parent can make is to give his child a healthy conscience. This is done by teaching him what to feel guilty about and what is beyond his responsibility.

With numerous church activities and the growing number of Christian schools, can we oversaturate a child with Christian influences?

I believe so. Children can grow to resent any aspect of their training if they interpret it is unreasonable and confining. I've seen boys and girls rebel against their upbringing because they viewed it as foolish.

To avoid this, I urge parents to listen carefully to their children. Stay in touch with their feelings. They'll tell you what they're thinking if you're tuned in to them.

Likewise, I think it is wise to involve children in some activities that have little to do with formal Christian training—athletics, music, raising animals, or whatever. It's good to have a broader perspective.

How can we make devotions interesting and appealing to our children?

Devotional periods should be handled carefully so as to avoid resentment. Don't cram them down your child's throat, especially during adolescence.

Devotions should be short and should deal with matters that are relevant to the child. Use the best Christian materials, books, and tapes you can find.

Devotions should probably involve more discussion than lecture. An agonizing 45 minutes of Bible reading and prayer that kids don't understand can make them hate studying the Word.

Keep study materials appropriate to the ages of children. The best book I've found for young children is *Stories for the Children's Hour* by Ken Taylor. It's a series of two-page stories with Scripture at the end of each. It opens the door to constructive spiritual discussion.

How should we handle adolescent rebellion?

The normal testiness and independence of adolescence can be a constructive experience. A teenager who suddenly becomes difficult is probably beginning the eight-year process of breaking loose from his parents and becoming a peer to them.

The conflict is often a way of saying, "See me differently. I'm now grown up; I don't want to be a child anymore."

When families never go through that painful process, both generations tend to remain in an inappropriate parent-child relationship well into the adult years.

Suppose we have one obstinate teenager, perhaps a senior in high school, who doesn't want to show up for any church activities. What should we do?

Mothers and fathers have to decide what is important enough to defend, even if it produces unpleasantness. Church attendance, in my value system, is one of those priorities.

Thus, if my son or daughter were to rebel at that point, I'd say, "We are going to serve God in this house. I can't make you love Him or obey Him. But I can say this as the head of our household—if you eat here and sleep here and this is your home, then you will join the rest of the family in serving God and going to church."

How would you counsel a parent whose spouse protests the children's regular attendance at church services and other religious activities?

Let's assume that the wife is a believer and the husband is not. It is my guess that the majority of conservative Christian leaders would tell her to wait for her husband to assume spiritual responsibility, even if it means the children are to stay at home. I strongly disagree.

The opportunities for spiritual training of children are fleeting, and they must not be squandered. That mother should take her kids to church, even if it creates conflict at home.

I would suggest that she say to her husband, "I love you. I will do what you want me to do—I'm not challenging you or attempting to undermine your leadership. But you are asking me to ignore the most important thing in my life. I can't do it. I will compromise any other place you wish, but I must introduce our children to the God whom I love."

I know my advice is controversial, but I've seen many examples that have led me to this conclusion.

My grandmother, for example, was in that position. Her husband was not a Christian, and he resented her faith. Nevertheless, she quietly fasted and prayed for him and regularly took her six kids to church.

She did not insult her husband or attack him. She simply did what was right and what God required of her. Then, 40 years later, my grandfather was marvelously converted just two weeks before he died. All of her prayers for him were answered.

I'm certainly glad my grandmother introduced my father to the Lord when he was young, even though my grandfather might have preferred otherwise.

When does a child become independent?

The process of granting independence begins soon after birth and continues year by year. When a baby can hold his own bottle, he has been granted a measure of independence. When he learns to walk, you don't have to carry him anymore. When he can cross the street safely without holding your hand, you should let him do so.

When he can make his own bed and wash behind the ears, he ought to be doing it.

Let him handle a paper route and other jobs as he becomes more mature. You see, through each new experience, you are transferring responsibility from your shoulders to his, moving relentlessly to the time when he will be beyond your leadership.

Unfortunately, some parents hold all the reins of authority until the child turns 17 or 18. Then they release him suddenly, and he goes crazy. But when the job is done right, a late adolescent can slide into adulthood and independence with no cataclysmic change at the end of childhood.

How can we draw out a quiet, sensitive teenager or preteen?

By providing a loving atmosphere and respecting his privacy and his territory.

For example, before our daughter Danae left for college, both of our children had locks on their doors. They were forbidden to violate each other's territory, and we, too, knocked before we entered. As parent, we have attempted to allow our children to tell us what they wished, respecting their individuality by not prying into their lives.

What about a teenager who may be getting into deep trouble—what should a parent do in that situation?

There are occasions when the privacy of the child should be invaded, in his best interest. Parents do need to know what's going on, for example, if they have reason to believe their children are involved with drugs or sex or something else that could hurt them. It is not loving to ignore warning signs in the interest of privacy or any other ideal.

How do parents find out whether their suspicions are true?

It's almost impossible to hide significant factors from those we live with if they are listening to us. Parents who are sensitive to their kids can feel their vibrations. They can also learn from their peers. All they must do is keep their eyes and ears open. The truth will come out.

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TEACHING GOD'S WORD

Study Your Students

Alex V. Wilson

Suppose that in your Sunday school the teacher of the adult class would say to them, "Let's play a game. Pretend that these benches are Jericho, and we'll all march around them seven times. Brother Jones, you be Joshua and lead the parade." What would be the reaction? Bedlam would break out instantly because of the stupid suggestion. "That guy's crazy! Does he think we're kids or something?"

But in our classes for children we too often make the same mistake, only in reverse. Sometimes we treat children just like miniature adults, and try to make them listen to thirty-minute lectures! Instead, we must try to meet all students on their own physical, mental, social, and spiritual levels. Christ did this, adapting His teaching to the apostle's ability to assimilate it: "I have yet many things to say to you, but you cannot bear them now" (John 16:12).

To be an effective teacher, you must learn two things about your pupils. 1. LEARN THE *GENERAL* CHARACTERISTICS OF THE AGE-GROUP YOU TEACH. For example, if you teach seven-year-olds, learn what average six, seven, and eight-year-olds are like. Why bother with that? Because there are ways in which seven-year-olds as a group are similar to each other and are different from children of five or of ten. Since they *are* different from younger and from older pupils, they should be *taught* differently. Many books, pamphlets, or charts are available showing these general characteristics. Let's use them to study our students.

2. LEARN THE *SPECIFIC* INTERESTS, STRENGTHS, WEAKNESSES, AND PROBLEMS OF YOUR PRESENT PUPILS Why do that if you have already learned the characteristics of their age-group? Because every *individual* is different and has distinct needs. *No* person is average in every respect. For example, Carl may be seven years old but have the mental level of a nine-year-old and the social level of a five-year-old. Susie may be seven chronologically, six mentally, six socially, have some physical handicap, and already be a Christian. James Farmer, a professional educator, once said that there may be as much as six years' difference of maturity in children of the same chronological age. Some kids of seven are mentally-emotionally ten, while others are about four! The good teacher does not teach his class; he teaches the individuals in his class, seeking to meet their needs. Study how Christ, Paul and others dealt with various individuals—the woman at the well, Nicodemus, the rich young ruler, the Philippian jailor, Felix, etc. There message and methods varied from person to person.

CONFUSION INSTEAD OF CLARITY

When we fail to understand our students and get on their level, strange things happen. Once printed invitations were given out to a number of school children, announcing a special meeting for them. The invitation said, "Are you hungry? Come, feast on the Bread of Life." Later a boy showed up at the meeting place, asking, "Is this the place where you're giving out sandwiches?"

We should not use symbolism—like Bread of Life—with children until they reach the junior department (school grades four, five and six). Before that, children's minds take everything literally; symbolism is like Greek to them. This means we need to revise some of our songs for children ("I stand alone on the Word of God"), throw away some other songs ("Deep and Wide"), and be very careful about the figures of speech we use. With primaries and younger, ex-

pressions like "washed in Jesus' blood" and "Christ will come into your heart" only confuse most of the pupils.

Such confusion may be more widespread than we imagine. A young boy once became greatly alarmed when a school patrol-boy threatened his older brother, "I'll turn you in to the principal." The younger brother had heard of witches "turning" a princess into an ugly old woman or "turning" a prince into a beast—so he thought he was about to lose his brother! Another child thought for a long time that the 23rd Psalm ended, "Surely good Mrs. Murphy will follow me all the days of my life . . ." And a girl once drew a picture in Sunday school of a car with several people in it. She explained that it was God "driving" Adam and Eve out of the garden of Eden. Thus we see that children may be puzzled or misled not only by symbolism but even by terms *we* consider easy to understand.

PHYSICAL NEEDS

Not only must we consider the mental level of our pupils, but also their physical needs. Henrietta Mears explained it this way: "The teacher says, 'Willie, sit still.' But God says, 'Willie, wiggle.' And Willie obeys God." In other words, the young child's fast-growing body demands movement and activity. "The Kindergarten child's muscle cry out for him to be doing things which stretch them. Being constantly on the move is nature's way of insuring physical growth" (L. LeBar).

Experts say that nursery children have an attention-span (the length of time they can concentrate effectively) of only three minutes. Beginners can pay attention for about ten minutes straight, and primaries fifteen minutes. So to tell stories longer than that accomplishes nothing. Sitting-still-and-listening periods should be varied with periods of activity related to the lesson.

Contrary to these principles, one church with a large beginner department has several teacher's helpers who hang up the children's coats, collect the offering, give out crayons, and "do most of the other activities, in order to keep the children sitting in their chairs, which are nailed to the floor! The little old ladies are getting all the activity that the children crave! Teachers should never do anything that boys and girls could profitably do for themselves" (L. LeBar).

DISASTROUS FAILURES

Does it matter very much how we teach our Bible classes? How important is it that we study age-characteristics plus our individual members? We have already seen several examples of children who received wrong ideas in Sunday school. But far graver than anything mentioned thus far are the long-lasting attitudes we form in pupils when we do not meet them on their level.

"Look briefly at the kind of training that goes on in the average church. Take prayer, for instance. Here is a concrete situation: Mrs. S. tells her group of two and three year olds, "Now we're going to pray. Close your eyes. Bow your heads." She stands before them, closes her eyes, and proceeds to pray. She prays for the pastor

and the missionaries, the young men in service, the events of the coming week, and for the whole Sunday School. This is a good prayer to utter when she is home alone, but with two and three year-olds, it is not, for none of them are praying. As the teacher continues, they open their eyes and begin enjoying their moments of "freedom." Some even get up and walk around till an assistant corrals them, while others play with any object at hand or with each other.

"Unfortunately the situation is not one of 'no learning.' Children are constantly learning. *They are learning that prayer is meaningless, long, tiresome—something to avoid when possible. They are forming attitude that will militate against their being in prayer meeting when they grow up.*"

—Mary LeBar in *Christianity Today*

The Bible contains both grand promises and serious warning to those who teach God's word: see Matt. 5:19 and 18:6; James 3:1. God grant that we take heed to ourselves, to our teaching, and also to our students.

For further study we recommend 2 books by Findley Edge, each published by Broadman Press @ \$10.95: *Teaching for Results* (outstanding regarding *principles* of teaching), and *Helping the Teacher* (about various teaching *methods*).

Studies in the Book of Acts

Larry Miles

THE THIRD MISSIONARY JOURNEY

Acts 18:23 - 21:17

In this article we will survey the events mentioned on the Third Missionary Journey. The Apostle Paul had completed two missionary campaigns. He felt the need to strengthen the churches he had founded. He now wanted to further the Word of God.

THE ACCOUNT OF APOLLOS: Acts 18:23-28

In verse 21 Paul had promised that he would return to Ephesus. In verse 23-28 Luke gives an account of what was transpiring.

Apollos was a man mighty in the Old Testament Scriptures. He taught the way of salvation as he knew it. That he did not have the full knowledge of the gospel message is evident in his teachings. He was teaching the baptism of John the Baptist.

Priscilla and Aquila heard him preach. They noted that he didn't preach the Christian message. They took him aside and showed him the truth. A message to be learned is that we should always take time to help fellow believers better understand the Word.

The church in Ephesus encouraged Apollos to further his ministry in Achaia. This would put him in Corinth.

PAUL'S MINISTRY IN EPHESUS: Acts 19:1-24

We now find the Apostle in Ephesus. He was to have a three

year ministry there. In verses 2-7 is the account of the disciples of John the Baptist.

These had been taught by Apollos. Paul asked them if they had received the Holy Spirit. Their answer told him that further teaching was needed. He taught them about Jesus. He then administered Christian baptism. They obeyed and were added to the church.

In verse 8-10 we find Paul in the synagogue. He spent three months there. Many refused to believe. Next, Paul is found teaching in Tyrannus's lecture hall. He spent two years in this work. He ministered to both Greek and Jew.

In verses 11-20 mention is made of the continuing ministry in Ephesus. Miracles were being performed. People were coming to the Lord. Many were renouncing sorcery.

PAUL'S DECISION TO GO TO MACEDONIA: Acts 19:21-22

Paul decided to go to Macedonia. He wanted to strengthen the Christians there. He reveals his plan to continue on to Rome.

THE RIOT IN EPHESUS: Acts 19:23-40

The great Ephesian temple of Artemis (or Diana) was one of the seven wonders of the ancient world. The people there took their pagan religion seriously. It was greed that prompted the riot in Ephesus. Demetrius the silversmith, along with other craftsmen, who made their living by making and selling artifacts to be used in worship of Artemis, saw the preaching of Paul a threat to their wealth.

A mob gathered in the amphitheater. The people were shouting the praises of their goddess. Paul did not enter the arena.

The assembly was in a state of confusion. The city clerk came to the forefront. He reminded the people of the importance of their pagan religion. He said if any had a quarrel they should bring it up in civil court. He informed the mob that the Romans would not stand for a riot. This was not a legal assembly.

PAUL'S MINISTRY AT TROAS: Acts 20:1-5

In verses 1-5 we have Paul's journey from Ephesus to Greece. On the way to Greece he continued to exhort the saints. He spent three months in the work there. Verse 4 gives us the list of those who accompanied Paul to Macedonia. Paul and Luke remained in Macedonia while the rest went on to Troas.

PAUL'S MINISTRY IN TROAS: Acts 20:6-12

In verses 7-12 we have the account of Paul's meeting with fellow believers in Troas. In verse 7 we have mention of Christians meeting on the first day of the week. It was the custom, at least in Troas; to meet together to break bread on the first day of the week.

In verses 9-12 we have the account of Eutychus. He was listening to the everlasting gospel. He fell asleep and fell out of the window. The text clearly states that he died from his fall. But God wanted to show His power that day, and Eutychus was brought back to life.

PAUL MEETS WITH THE EPHESIAN ELDERS AT MILETUS:
Acts 20:13-38

Paul was trying to get to Jerusalem in order to celebrate Pentecost. Therefore at Miletus Paul sent for the Ephesian elders. In verses 18-38 we have the text of his message to them. Paul realized that he would probably never see these men again. He tells them that he proclaimed the gospel at all times. Paul was a great personal worker. He lived to testify of the gospel of the grace of God.

Starting with verse 27 Paul exhorts the Ephesian elders to guard the faith. He tells them that evil teachers will come, even from within the fellowship. Paul exhorts them to stay true to the principles of Christianity.

THE JOURNEY TO JERUSALEM: Acts 21:1-14

The Third Missionary Journey was over. Paul was heading towards Jerusalem, hoping to get there by Pentecost. Verses 1-3 tell of the journey to Tyre. Paul spent seven days with the church there. Then he and his company spent some time in the city of Caesarea. Here we are reunited with the evangelist Philip.

In the remaining verses Paul comes in contact with Agabus the prophet. Agabus tells Paul that he will be captured in Jerusalem and be delivered to the Gentiles. Paul states that he is ready to die for the name of the Lord Jesus.

PAUL VISITS WITH THE JERUSALEM CHURCH : Acts 21:15-26

In Jerusalem, Paul met with James and the elders. Paul related the progress of the gospel. In the remaining verses we find Paul joining with four men in a Nazarite vow.

CONCLUSION:

We have dealt with the events in the Third Missionary Journey. Many came to know the Lord Jesus Christ as Savior. Many were added to the church. Paul had been faithful to his commission. In our next two articles we will strive to finish our study in the Book of Acts.

NEWS AND NOTES

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

I am enclosing our permission forms allowing you to reprint the articles by Paul Harvey and Chet Bitterman in your magazine.

I very much enjoyed reading Word and Word—it is uplifting and inspirational indeed! Thank you.

Permissions editor, **Guideposts**
Lee Lofaro

My address is now 384 S. Main St., Russellville, KY 42276. I came here from Nebraska to live. As you may

know, my wife has now been in Eternal Glory for almost one year.

W. L. Brown

(W. L. and Addie Brown served as missionaries in Africa for over 50 years. They were married more than 70 years before her Homegoing. Their son David and His family are still active missionaries in South Africa.)

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