

CHRISTIAN WORKER

"We are workers together with Him..." (2 Corinthians 6:1)

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IS THE GOSPEL STILL RELEVANT TODAY?

Trent Kennedy

For the past two years there has been one unread text message on my phone. It is from August 7, 2018. My brother in Christ, Brandon, sent a message that simply says "Thanks!". I met Brandon just a few days before that. He had met a Christian businessman in central Texas who moved out to San Angelo. After finding some online resources and studying for himself, Brandon reached out to his friend who reached out to me. Brandon was a wealthy, single man of about 50 who drove a fancy car and had a huge heart. On Saturday, August 4, two of us sat down at the church building and studied with Brandon for the better part of two hours. We studied the power of God (Gen. 1; Rom. 1:18-20), the character of God (Exo. 3:1-6, 34:6-7; 1 Pet. 1:16; 1 Jn. 4:16); the nature of sin (Isa. 59:1-2; Hab. 1:13; Rom. 3:23, 6:23); the deity, humanity, and humility of Christ (Phil. 2:5-11; Jn. 1:1-27); and the sufficiency of Scripture (2 Tim. 3:16-17).

Then, we took a long, hard, honest look at how the Scriptures, the gospel, could change Brandon's life (Rom. 1:16-17). He clearly understood that the saving blood of Jesus could wash him clean (1 Pet. 1:18-19; Acts 20:27). After dozens of questions about the Christian life that were answered from the Bible and a long discussion about repentance (Acts 17:30-31), Brandon was baptized into Christ (Rom. 6:3-4). He followed the New Testament commands (Acts 2:37-38) and the example of conversion (Acts 8:31-35). The gospel changed Brandon. His heart had been softened, the soil was honest and good, and the seed of the kingdom produced fruit. Two weeks later, Brandon left Bible class not feeling right and passed away at his

home. A middle-aged man with a big bank account, a fancy car, and stories to tell counted those things as refuse for the excellency of the knowledge of Christ Jesus his Lord. Is the gospel relevant today? It is to the man who searched his whole life for meaning and only found its purpose just a few weeks before he died.

One year (2010 I think) while doing campaign work in Jamaica, I hired a local Jamaican to drive for us. Soon after I met Mr. Butler, I learned he was a Christian who had left the church - a backslider in local terminology. Mr. Butler quietly drove us around from Bible study to Bible study. Soon, he noticed some differences in our team and the tourists he regularly drove around. We dressed differently. We talked differently. We laughed and cried about different things. He saw that we were trying very hard to live the gospel and to teach it to the lost souls in Jamaica (Rom. 12:1-2). A few days in, Mr. Butler began asking questions, began attending the nightly gospel meetings, and coordinating some of our Bible studies to be more efficient. Before the week was over,

SEPTEMBER 2020

IN THIS ISSUE:

Is the Gospel Still Relevant? TRENT KENNEDY.....	1
The Power of the Written Word CODY WESTBROOK.....	2
There is Still Power in the Blood B.J. CLARKE.....	3
"...They Which do such Things..." DON WALKER.....	5
Do I have the Right to Sin? RONNIE SCHERFFIUS.....	6

FROM THE EDITOR:

THE POWER OF THE WRITTEN WORD

Cody Westbrook

Friedrich Nietzsche said, “All I need is a sheet of paper and something to write with, and then I can turn the world upside down.” Unquestionably, Nietzsche understood the power of the written word to influence minds and bring about change. He recognized that words written live on long after the death of the author and produce fruit for generations to come. The problem is that Nietzsche used his pen for evil, and along with so many like him, his words continue to sow the seeds of evil to this day. We must never underestimate the power of the written word to destroy, but likewise to build. Proverbs 18:21 says “Death and life are in the power of the tongue...” Just as many have unleashed their words on the world to produce wickedness, so God’s people have, and must continue, to use the power of the written word to produce righteousness.

Solomon said “The mouth of the righteous is a well of life...” (Pro. 10:11). That is the case because the righteous man speaks words that point people to the Prince of Life (Acts 3:15). Peter said, “If anyone speaks, let him speak as the oracles of God...” (1 Pet. 4:11). In our everyday conversation we speak words that are good for edification and imparting grace to those who hear (Eph. 4:29-31). When we stand behind the pulpit we “preach Christ crucified...” (1 Cor. 1:23). And, when we pick up our pen or sit down behind a keyboard, we write “the words of eternal life” (John 6:68). The written word is an invaluable tool for teaching others the gospel. To be able to read the thoughts of one who has studied Scripture and carefully sought to instruct others from its pages gives a person the opportunity to reflect upon what is written time and time again, that they may understand and grow (cf. Eph. 3:4). Writing gives us the ability to reach souls whom we may never see in the flesh. It provides an aide to Bible study and can help people grow closer to God. The spoken word is indeed powerful, but a word spoken may quickly be forgotten. No so for words that are written. They may live on and continue to produce good fruit long after the death of the writer.

The Christian Worker began in 1915 and became a work of the Southwest Church of Christ in 1986. The

Elder’s intention was for the Christian Worker to be a publication that provided sound and substantive teaching material to strengthen the Lord’s Church. That desire remains true today. Our goal is for every edition of this periodical to contain articles that are sound and edifying. We want to deal with God’s Word and its application to our lives and the challenges of our time in a way that is biblical, balanced, thorough, and challenging. We are excited to introduce this updated format of the Christian Worker and we pray that God will use it to His glory, to strengthen the church and produce workers who are fit for the Master’s use (2 Tim. 2:20-21). Let us never underestimate the power of the written word.

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THERE IS STILL POWER IN THE BLOOD

B.J. Clarke

Introduction

The well-known hymn declares, “There is power, power, wonder-working power, in the blood of the Lamb.” As we study the New Testament, we identify numerous benefits of the blood of Christ.

1. It has reconciling power. The Gentile Ephesians were at one time “aliens from the commonwealth of Israel and strangers from the covenants of promise” (Eph. 2:12), but they were “made nigh by the blood of Christ” (2:13); they were reconciled unto God by the cross (2:16). Even “when we were enemies, we were reconciled to God by the death of His Son” (Rom. 5:10).

2. It has redeeming power. The very reason Jesus shed His blood and gave Himself for us is “that he might redeem us from all iniquity” (Tit. 2:14). The only thing valuable enough to redeem us back into God’s favor is “the precious blood of Christ,” Who is “a lamb without blemish and without spot” (1:18-19).

3. It has remitting power. The blood of Christ is powerful enough to release us from the debt of our sins (Acts 2:22-38). As the song says, “He paid a debt He did not owe, I owed a debt I could not pay. I needed someone to wash my sins away. And now I sing a brand new song—Amazing Grace—Christ Jesus paid the debt that I could never pay!”

4. It has cleansing power. Jesus “loved us and washed us from our sins in his own blood” (Rev. 1:5). John wrote of those who “washed their robes, and made them white in the blood of the Lamb” (7:14). Zechariah foretold that a fountain would be opened for sin and for uncleanness (Zech. 13:1). That fountain was opened on Pentecost (Acts 2:38) and it has been flowing ever since. Consequently, we can triumphantly sing, “There is a fountain filled with blood, drawn from Immanuel’s veins. And sinners plunged beneath that flood lose all their guilty stains!” Only the blood of Jesus is powerful enough to wash away our sins. Thus, we sing, “What can wash away my sins? Nothing but the blood of Jesus!”

5. It has sanctifying power. The Hebrews writer observed in Hebrews 9:13-14: “For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” Thus we read, “Wherefore

Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (13:12).

6. It has justifying power. Paul expressly affirms that we are “justified by his blood” (Rom. 5:9). We are “justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood...(Rom. 3:24-25). This passage leaves no doubt concerning what it is that justifies us—it is the blood of Christ.

7. It has purchasing power. The blood of Christ purchased the church of Christ (Acts 20:28). One cannot be saved apart from the blood of Christ, but since the blood purchased the church, one cannot be saved without being a member of the blood bought church of Christ.

Conclusion

The blood of Christ was shed so that all people of every kindred, tongue and nation might be saved (Rev. 5:9). The only beneficiaries of the blood of Christ are those who contact it by obedience to the gospel. The controversy has to do with when the blood of Jesus is applied to our sin-stained souls.

The prevailing teaching among denominations is that, when one says the sinner’s prayer, he is saved. However, the fabled “sinner’s prayer” is a concoction of the doctrines and commandments of men. Where is the verse where an inspired preacher ever instructed a sinner to say the sinner’s prayer in order to be saved?

Peter did not invite the hearers on Pentecost to bow their heads and invite Jesus into their heart. Rather, he commanded them to repent and be baptized for the remission of sins (Acts 2:38). The blood of Christ is what gives us remission of sins (Mt. 26:28) and being baptized in water, as a penitent, confessing, believer, is when this remission of sins is granted. The blood of Christ is what washed Saul’s sins away (Rev. 1:5), but Saul’s baptism in water (preceded by his faith and repentance) is when they were washed away (Acts 22:16). The blood of Christ is what purges our conscience from sins (Heb. 9:14), and the moment when we, as penitent, confessing, believers, are baptized is when we obtain that good conscience (I Pet. 3:21).

Some falsely accuse us of believing in “water salvation.” In truth, we believe in “blood salvation.” However, just as Naaman had to dip in water in order to contact the power of God to wash away his leprosy (II Kgs. 5), we must, as penitent, confessing, believers, be dipped in water to contact the blood of Christ and enter the church of Christ.



SOUTHWEST

Southwest School of Bible Studies

FIRST QUARTER—CLASS SCHEDULE

Dates: August 2020 -November 2020

MONDAY – WEDNESDAY – FRIDAY

Chapel: 8:30-8:50		CHAPEL	
9:00-9:50	1	English Grammar	Matt Gibson
	2	Greek 1	Steven Lloyd
10:00-10:50	1	Mark	Clay Bond
	2	Logic	Logan Summers
11:00-11:50	1	Exodus	Steven Lloyd
	2	Tim. & Titus	Clay Bond
Lunch: 11:50-1:00			
1:00-1:50	1	Herm. 1	S. Lloyd
	2	Psalms (1)	C. Bond
2:00-2:50	1	Congreg Develop	S Lloyd
	2	Isaiah	M Gibson
3:00-3:50		GSP	

TUESDAY & THURSDAY

TUESDAY			
Chapel: 8:30-8:50		CHAPEL	
9:00-11:50	1	Genesis	Carl McCann
	2	Ezra/Neh/Esther	Wayne Jones
Lunch from 11:50-1:00			
1:00-3:50	1	Intro to NT	Matt Gibson
	2	Sermon on the Mt.	Carl McCann
THURSDAY			
Chapel: 8:30-8:50		CHAPEL	
9:00-11:50	1	Matthew	Wayne Jones
	2	Job	Logan Summers
Lunch from 11:50-1:00			
1:00-3:50	1	Study Skills	Logan Summers
	2	Gal/Eph	Cody Westbrook

“...THEY WHICH DO SUCH THINGS...”

Don Walker

It is easy to take certain words, phrases or statements of God’s word for granted. Too often we read over them as if their meaning is comprehended by all and appreciated in a way that God intends, when in reality we may be overlooking a great lesson or significant biblical truth.

Consider for a moment the statement Paul employs as he closes his warnings concerning the works of the flesh. “...*they which do such things shall not inherit the kingdom of God*” (Gal. 5:21). It is certainly stated in such a way as to indicate that Paul expects it to impact the lives of those to whom he wrote. It is presented as a grand incentive which, in Paul’s mind, should cause his readers to mortify their members which are upon the earth (Col. 3:5). The fact that Paul simply gives the warning without any elaboration causes us to think that Paul assumes his readers understand the full impact of such a consequence. This passage is not the only one where we find this type of warning. In First Corinthians, Paul wrote the same warning in the same fashion (1 Cor. 6:9, 10, 15:50). There is even a variation of the same clause in Ephesians 5:5.

As we continue, there are two points we will consider. First, we will consider why Paul would assume the readers understand the phrase and its implications. Then we will consider the phrase itself and the meaning of what Paul is stating.

Why would Paul be able to simply make the statement without any explanation of meaning? It must be remembered that Paul is writing to Christians. These had been taught the gospel and were obedient. Consider for a moment exactly what was taught. In Acts 8 those who had been scattered because of their faith “*went every where preaching the word,*” which was to preach Christ (Acts 8:4-5). It was the same to preach Jesus (Acts 8:35). In this passage the key verse is Acts 8:12, because it gives a more specific definition of this preaching. It reads,

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Notice how this preaching that is referenced throughout Acts 8 included preaching concerning the kingdom. Also notice the closing verses of the book of Acts: “*Paul ...*

[was] preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ” (Acts 28:30-31). This helps us to understand what Paul meant when he said, “*For I determined not to know any thing among you, save Jesus Christ, and him crucified*” (1 Cor. 2:2). Those brethren converted in the first century were taught the Christ and the kingdom of God in the process of their conversion. Therefore, it is not unrealistic to think that the brethren Paul addressed would be very familiar with the kingdom of God and what it would mean to fail to inherit that kingdom.

Now, what does Scripture teach concerning this warning? As we begin our study we remember that John, the Baptist and Jesus preached that the kingdom was at hand. Matthew recorded, “*And Jesus went about all Galilee ... preaching the gospel of the kingdom*” (Matt. 4:23). In fact Jesus taught that the kingdom would come with power in that generation’s lifetime (Mark 9:1). In Acts 2, Peter exercised the use of the keys to the kingdom (Matt. 16:19) and opened the doors of the church. From that point, the kingdom is not taught as “*being near,*” but as a reality. So there is a present reality in which we speak of the kingdom. However, the passage under consideration seems to indicate that there is also a future sense in which the kingdom should be considered. That sense is in the context of an inheritance awaiting those that are faithful. When the last enemy is destroyed—which is death—Christ will deliver the kingdom up to God (1 Cor. 15:24-26). This is in reference to that inheritance that God has reserved for the faithful. Peter helps our understanding considerably. Peter said we have been born again unto “*...an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you*” (1 Pet. 1:3-4).

So, to fail to inherit the kingdom of God is to fail to enter into heaven. This is tragic within itself; but to really comprehend the implications of Paul’s warning, we must also realize the alternative. What if we do not enter into heaven? Considering Ephesians 5:5-6, we see exactly what is at stake here.

For this ye know, that no whoremonger... hath any inheritance in the kingdom of Christ and of God.... For because of these things cometh the wrath of God upon the children of disobedience.

Failure to inherit the kingdom of God is to experience the wrath of God. That would be eternal punishment in Hell. With this understanding, we realize the force of Paul’s warning. May we consider these matters as we study our Bibles more and more.

Do I HAVE THE RIGHT TO SIN?

Ronnie Scherffius

In American society, we are constantly bombarded with "rights": women's rights, civil rights, human rights, children's rights, parents' rights, homosexual's rights, immigrant's rights, victims' rights—even criminals have lawyers that specialize in rights of violators of civil law! The American Civil Liberties Union (ACLU) fights tooth and nail for the right of freedom of speech (a right that seems to be extended to all except those who espouse and promote Christian values). One hot-button topic and a rights issue that has caused much controversy and gained tremendous support and popularity among the left-leaning population of America is abortion rights.

That abortion is sinful there can be no doubt. Abortion, or more correctly stated murderous infanticide, is very clearly and strongly condemned in the scriptures:

These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren. (Prov. 6:16-19)

The word "abomination" literally means "disgusting" and carries with it the sense of extreme hatred and detestation. To Jehovah God, hands that shed innocent blood is a disgusting, detestable thing; a thing worthy of extreme hatred! Is there any blood more innocent than that of a child? Is there any creature more defenseless and helpless than a child in the womb? How disgusting and detestable is such a heinous act as the murder of an innocent child, and that with the consent of its own mother!

A statement heard loud and long from abortion rights activists is, "A woman has the right over her own body and thus she has the right to an abortion." Sadly, some have bought into his folly. People who would never ascend to guiltlessness of murder outside the womb readily argue that as long as a "fetus" is in its mother's womb, it is the "woman's choice"; the woman has the right to abort (murder) the child. Some professed Christians also go so far as to say that while they do not agree with abortion, a woman should have the "right to choose."

This mindset has carried over into many other areas,

such as homosexuality. While one might not practice homosexuality, they may affirm that a person has the "right" to be a homosexual if he so chooses. Is this true? Does a person have the "right" to choose that which is disgusting and detestable in the sight of God? Does man indeed have the right to sin?

Look up the word "right" in the dictionary and you will find multiple definitions. Webster's 1828 Dictionary provides no less than 36 different usages of the word "right." As we are considering it here, the word "right" is used by Webster as follows: "Just claim; immunity; privilege. All men have a right to secure enjoyment of life, personal safety, liberty and property. We deem the right of trial by jury invaluable, particularly in the case of crimes. Rights are natural, civil, political, religious, personal and public." Clearly set forth is the idea of "rights," both those enjoyed individually and those enjoyed collectively as a nation.

One fact that begs to be emphasized, however, is that along with rights comes immunity. In other words, if a man has the right to do a thing, he cannot be held guilty and penalized if he, in fact, does that thing. For example, if a man acquires a permit to hunt on a federal game reserve, even though that land is posted NO TRESPASSING; NO HUNTING, he has secured that "right." If he is found hunting on that land according to the terms agreed upon, he cannot be prosecuted by the government for trespassing and hunting on posted land. Why? He has been given the right and privilege to be on the land and hunt and is, therefore, granted immunity.

Using this same logic, we must conclude that if a man has the right to sin, he must also have immunity from guilt and penalty that comes with rights. The Bible is clear that sin carries penalties with it:

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. (Isa. 59:1-2)

For the wages of sin is death. (Rom. 6:23)

Man no more has the right to sin than he has immunity from the penalties of sin:

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done whether it be good or bad. (2 Cor. 5:10)

But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. (Col. 3:25).

A problem regarding the “right to sin” may be that some confuse freedom to choose to obey God’s will with the right or privilege to sin. God has created man with free volition, i.e., God allows man to make his own choice to obey or disobey. This free volition, also referred to as the free agency of man is clearly established throughout the Bible. Adam and Eve were commanded not to eat of the fruit of the tree of knowledge of good and evil, but they were also given the freedom to choose whether or not they wanted to obey God in that command (Gen. 2-3). Joshua admonished Israel,

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. (Josh. 25:15).

Jesus also, speaking to His disciples, affirmed man’s freedom to choose, saying, *“Whosoever will come after me, let him deny himself, and take up his cross, and follow me”* (Mark 8:34).

The freedom to choose between right and wrong, however, does not affirm the right or privilege to sin. The Bible also makes this point clear. While God has given man the freedom to choose between right and wrong, He has also legislated punishment for those who choose to do wrong. To Adam and Eve, God declared,

And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. (Gen. 2:16-17).

God’s prophet Ezekiel forever affirmed this same truth saying,

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. (Ezek. 18:20)

The New Testament also sets forth penalties for those who violate God’s laws (Rom. 6:23; 2 Thess. 1:1-9, et al).

Do I have the right to sin? No! Will God grant me immunity from the penalty of sin? Yes, but only if I apply

the blood of His Son to my sins through obedience to His will:

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. (Heb. 8:12)

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot. (1 Pet. 1:18-19)

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CONTINUED FROM PAGE 1

he was restored (1 Jn. 1:8-10). He knew that tomorrow is never promised but Christ is indeed coming again (Jas. 4:14; 2 Pet. 3:10). The Jamaicans love to sing choruses like “give me that old time religion; it’s good enough for Jesus it’s good enough for me!” Is the gospel still relevant today? It is to my brother and co-worker who saw the gospel lived out and changed his life.

The same gospel that converted Saul from killer to Christian brought a Catholic into Christ after he visited the McCarty Center Center nearly a decade ago. He now labors as a preacher near Houston. The same gospel that gave hope to the Philippian jailor when he was in despair was (and is) very relevant to the young lady I studied with a few years ago when she chose to turn from the world of promiscuity, drug use, and worldliness. She and her husband are committed to faithfully serving the Lord. The examples, named and unnamed, could go on and on. I’ve watched the power of the gospel as I have sat across the table from agnostics, atheists, apathetics, sinners, backsliders, and devout denominationalists. An open bible and an open mind are powerful tools when used in tandem. The same gospel that was saved souls in Israel, Thessalonica, and Rome two thousand years ago still changes hearts, lives, and eternities in the US, Jamaica, Paraguay, Cambodia, Singapore, and across the world. I know, I’ve seen it with my own eyes.

Sin still separates, souls are still lost, God still reigns, the blood still saves, Christ is still coming, and the gospel is still relevant.



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“To Know Jesus and...make Him known”

From the Director's desk



Steven Lloyd
Director SWSBS

August 12, 2020 marked the start of another school year at SWSBS. We have four returning students in the 2nd year: **Aaron Anderson, Jesse Moser, Justin Parks** and **Abraham Rios**.

Eleven new students make up our first year: **Greg Campbell, Hailey Elam, Adan and Karen Hernandez, Patrick and Josha Gooch, Tara Griffith, Elijah McNiel, Caleb Nash, Anthony Scherffius, and Hannah Surles. Michael Wesolowski** is a wrap-around student.

So much could be said about each one of our students, but I encourage you to look for further information about each one on the school Facebook page.

We are more staffed than we have been in years with three full-time faculty: **Logan Summers, Matt Gibson**, and me, with five part-time faculty: **Carl McCann, Ronnie Scherffius, Wayne Jones, Cody Westbrook, Andy Baker and Rob Whitacre**.

Then there is **Clay Bond**. It would not be fair to say he is part-time with the hours he puts into the school. Clay comes in on Mondays, Wednesdays and Fridays. On top of his teaching duties, he is the Associate Director. He helps students figure out their budgets and puts supporters and students together, only to mention a few of his responsibilities.

Then there are the supporters too numerous to mention, and our elders: **Brett Gerhardt, Bill Siebert, and Mark Speir**. And the sisters who help with everything else: **Karen Speir and Valerie Lloyd**. To top it all off, we have a congregation of people who love the students and take an active part in caring for them. No doubt, we are blessed.

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