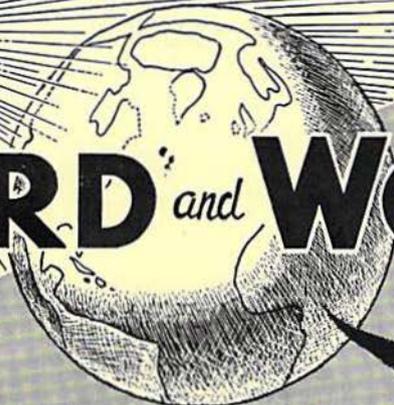


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FEBRUARY, 1975

**Concerning Throwing Books Away**

P. 34

**Where are those Prayer Letters?**

P. 38

**Is The One Riding the White Horse  
the Antichrist?**

P. 35

**Loving God vs. Attending Services**

P. 41

**JESUS, Center of World History**

P. 49

**A RUSSIAN GETS A BIBLE**

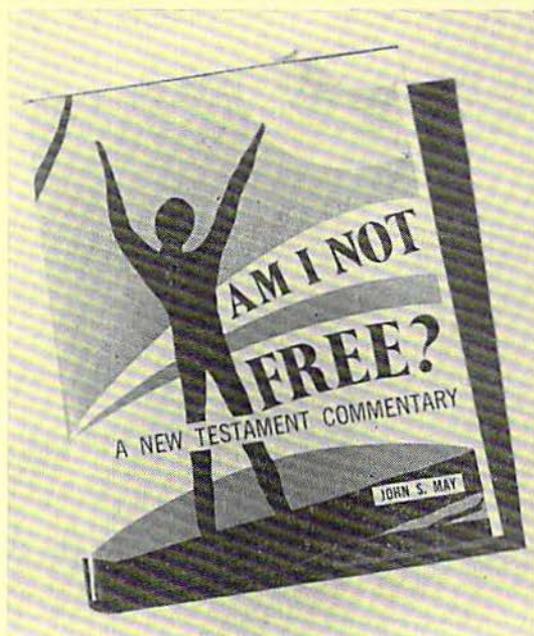
P.51

**War Brings Spiritual Awakening in Viet-  
nam**

P. 54

**MINISTERS, TEACHERS, ELDERS . . . .**

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## In This Issue

|   |    |
|---|----|
| Talking Things Over —G.R.L.   | 34 |
| PROPHECY: A Panorama of Approaching Cosmic Judgment (2) —S. Lewis Johnson | 35 |
| Musing Amid the Garbage —John White                                       | 38 |
| Questions Asked of Us —Carl Kitzmiller                                    | 41 |
| A Good News Book! —Michael Hall   | 44 |
| The Exercise of Christian Liberty —Willis H. Allen                        | 46 |
| Viewing the News —Ernest E. Lyon  | 47 |
| Jesus in World History —Millard Hazelp                                    | 49 |
| One Man Gets A Bible —Baxter Loe  | 51 |
| Revival: Cause and Effect —H. Bruce Leastman                              | 53 |
| MISSIONARY MESSENGER  | 54 |
| God's People in the U.S.S.R. —Andrew Rudyk                                | 57 |
| Tributes to Willis H. Allen   | 61 |
| NEWS AND NOTES  | 63 |



## Talking Things Over

G. R. L.

### WHEN THE MESSAGE IS INCOMPLETE

Today I threw away a book about Jesus. The author spoke very highly of our Lord. As far as I could detect, he made no false statements about Him. He even declared that Jesus Christ is the Son of God. As a matter of fact, the avowed purpose of the author was to demonstrate the deity of Christ. Yet, as I read, I had a funny feeling that something was missing. So I went back and looked a little closer. Indeed, there was something missing—even two somethings.

First, I looked for the atonement. If there is no atonement, there is no reconciliation of man to God; there is no fulfilment of the purposes of God. It is the atoning sacrifice of Christ that settles the sin question; until sins have been judged and executed, God is not free to show grace to sinners. God is just, He cannot wink at sin. His estimate of the gravity of sin is seen in the price He paid—the blood of Jesus—to put sins away. God's estimate of the worth of that sacrifice is seen in the fact that it is once-for-all; one sacrifice was more than sufficient to cover all the sins that ever will be committed. No wonder that Paul wrote, "I resolved to know nothing while I was with you except Jesus Christ and him crucified" (1Cor. 2:2). The atonement is a pivotal truth; yet the theologian's little book made no direct statement acknowledging this wonderful work of God.

A second lack was the omission of the resurrection. This is a strange silence. The preaching we have in the book of Acts refers to the resurrection of our Lord more often than it does to His crucifixion. Paul speaks of the resurrection as being a particular evidence of the deity of Christ. He "was declared with power to be the Son of God by his resurrection from the dead" (Rom. 1:4). In 1 Cor. 15, the resurrection is God's validating seal on the sacrifice of His Son, and the guarantee of all that we still await. How could a professor of theology fail to mention this unparalleled event? I don't know. I do know that he gave small room to the Scriptures in his arguments.

### FAULTLESS . . . BUT EMPTY

So many "Christian" books today share the weakness of the little book we've been talking about. Like a bucket with no leaks, they are faultless—but they are empty. Like the "clouds without water" of Jude, they do not minister life to the reader. What they don't say

may be deadly. Certainly, there's nothing wrong with books that deal with peripheral matters, as long as they are oriented toward the Center—Jesus Christ and Him crucified. The same things may be said of preaching; whatever the preacher's theme, it should rest upon the cornerstone of Jesus Christ and His finished work.

"He is the true God and eternal life" (1 Jn. 5:20).

Edited by Dr. Horace E. Wood

## PROPHECY

### A Panorama of Approaching Cosmic Judgment

(Part 2)

Dr. S. Lewis Johnson

What we have in the book of Revelation, and I think specifically here in the sixth chapter, is a grim kind of parody of that which went on in the games which honored the emperor. And so John, taking that as his background, is given the truth concerning the end of Caesar and also the end of the civilization we know.

Remember, we had the preliminary visions, the vision of the throne. We have seen the scroll that is in the hand of the One who is seated upon the throne. We saw that no one could open the scroll which signified the right to bring in the kingdom upon the earth, the investiture of the authority to judge the earth. We saw that there was no man who was able to take this scroll out of the hand of the Father, because every man had failed in sin. We saw that John was worshiping among the heavenly host and weeping. Finally we heard that it was said to John, "John, stop weeping, for the Lion of the tribe of Judah has prevailed to take the book." John turned to see the Lion and he saw a Lamb, and the Lamb came forward to take the seven-sealed book.

And now in the silence and expectation of that vision, John waits as the Son of Man, the Lamb of God, the Lion of the tribe of Judah begins to break the seals. This wonderful scroll is the title deed to the earth and the kingdoms of the earth. So John writes, "And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four living creatures saying, Come. And I saw and, behold, a white horse; and he that sat on him had a bow; and a crown was given unto him and he went forth conquering and to conquer."

There is one thing that stands out in the sixth of Revelation that you would not know if you had not read the 24th of the Gospel of Matthew. It is essentially the same thing we have in Rev. 6. This re-

Dr. Johnson is Professor of N.T. Greek at Dallas Seminary

member, was the Olivet discourse, given by our Lord to the disciples. It seems most evident that in Rev. 6 John was given a vision of essentially the same thing that our Lord speaks of in a direct way in the Olivet discourse of Matt. 24. In other words, we have in Rev. 6 in symbol what we have in direct prediction in Matt. 24.

### A Word About Symbols and Symbolism

At this point I want to say just a word about symbolism, because we are entering now into some of that portion of the book that is very symbolic. The opening verses of Revelation indicate that it is given to us in symbols, but that does not mean that everything is symbolic. Nor does it mean that nothing is symbolic, as some interpreters have attempted to make it. We are to find the symbols from the context that we are studying; the context will make it plain whether or not a passage is symbolic.

In understanding the symbols we have some clues. We have the clue of the context, and we also have the clue of the Old Testament—the author writes with O.T. symbols in mind. We are going to see here, for example, that the horses are those who execute judgment. In Zech. 6, the prophet sees four horses that go forth to execute judgment upon the earth. So we are not at a total loss when we read a symbolic statement. We are to look at the Old Testament for the meaning; we are to look at the context. And there are some symbols that were taken from the times in which John himself was living.

### Opening The Seals

1. When the Lord opens the first seal we see a white horse with its rider. It has been the history of interpretation of Revelation to see upon it either Jesus Christ (who does come upon a white horse in the 19th chapter) or a picture of the gospel as if it is to go out and conquer the world. I think you can see that it does violence to the context, it does violence to history, and it does violence to the whole teaching of the Word of God. This is just the opposite of what we see in the Word; the Gospel does not go out conquering and to conquer.

What is represented here is the antichrist. He goes out in the first part of the "week" of Israel in the future to establish a worldwide dominion for himself. In gaining dominion over the world he is a means of judgment—divine judgment—upon the earth.

2. A second seal is now opened and a red horse comes forth. Unto him is given a great sword and power to take peace from the earth. Here is a great warfare—warfare even within the nations themselves. I don't think that we who live in the 20th century have to look far to see illustrations of this kind of warfare. Civil warfare is surely pictured in the second seal—"that they should kill one another." We see this in the world today; it happened in Hitler's day. There is internal warfare inside the African nations. There is civil strife even within the USA. All these things are a foreshadowing of the things which may not be far off.

3. The opening of the third seal brings forth a black horse, whose rider carries a balance in his hand. A voice calls out, "A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine!" Reading in the light of our coin, we do not understand. We must remember that a penny (or denarius, as the Greek text says) was not our penny of today. We know from the New Testament that the ordinary day's wage for a man was a denarius. We also know that a measure of wheat was what one man needed for a day's food—or three measures of barley, which was not so good.

Now think for a moment. Suppose that all your wages had to go for your own food. Maybe you're making a thousand dollars a month, but due to famine conditions, it takes your entire income to buy food for yourself. What about your family? What about your clothing and shelter and other expenses? You see, these are famine conditions; a man's daily wage only buys what he eats for a day. Even buying the cheapest of food, he hardly has enough for his family, and he has nothing for shelter and nothing for clothes. This is the way it is when war comes or great civil strife. People suffer. We have seen this in ages past, but here we see it in its greatest extent in the time to come. But in verse six we notice something that seems to say just the opposite—"And see thou hurt not the oil and the wine." Oil and wine have been provisions for the wealthy. So here, apparently, is where the rich get richer and the poor get poorer. Primarily it is a time of famine, but still there is some luxury and it is in the possession of the rich. So the rich are richer and the poor are poorer. That is what the world faces.

4. The fourth seal is opened. As we would expect, following civil strife, and famine there is death. John sees a pale horse—in the Greek it is a pale green—a cadaverous hue. The rider is named Death, and he is followed by hades, the hearse of death. So we see death and hell and the cadaverous horse; three is really a crowd here. "And power was given unto them over a fourth part of the earth." Notice that it is not universal destruction. The fourth seal signifies the partial destruction that follows the warfare and famine that comes from the rise to power of the antichrist.

5. With the opening of the fifth seal there is a shift from earth to heaven; in view are "the souls of them that were slain for the Word of God and for the testimony which they held." Apparently, these have been willing to stand up for the Lord Jesus Christ; they have been preaching that the King is coming and there is no salvation for men except through the Lamb. They believe that God is absolute sovereign, and they know that He is going to execute judgment upon the earth, for they cry out, "How long, O Lord, Holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" These are interesting words. There comes a time when it is a perfectly righteous thing for a believer in Jesus Christ to cry out for God to avenge those who have been responsible for persecution. There comes a time when mercy has run its full course and God must execute judgment. So they cry out that God might avenge them, and white

robes were given to them in symbol of the fact that they stand righteous before Him. They were told to rest a little season.

There are people that tell us that when we die we just die and that's all there is to it. They say that we are absolutely unconscious and perhaps shall never be conscious again. Some say that after a long time we shall become conscious again and have a second chance. It is obvious that the martyrs and the apostle John know nothing of that doctrine. They are in heaven and they are resting. They know what is transpiring on the earth, and they are told to rest. When the apostle Paul said, "For me to live is Christ," he did not add "and to die is a blank." He said, "To die is gain." The saints who die pass immediately into the presence of the One who loved us and gave Himself for us. These in Rev. 6 are resting and are to rest yet for a little season more.

I think that it is interesting, because it shows me that behind all of this destruction that is to take place, there is a plan. And there is a Planner. They are to rest for still a little season; after that time is past they are not going to have to rest any more. Their God, whom they have appealed to for vengeance, is going to come and avenge them, so there is coming a time when He is going to fulfil His plan. There is a plan and there is a planner. You can be sure that there is nothing taking place on this earth that is not fully in His hands.

Next month *The Sixth Seal Opened*

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## Musing Amid the Garbage

John White

There's been a dreadful mistake and I must do something about it.

Let me explain. I am a piece of paper, just the shabby kind people write prayer letters on.

Right now I'm propped up against an old apple core at the bottom of a wastepaper basket. A broken light bulb sits forlornly beside me.

What am I doing here? Brother, I wish I knew! After they put me through the Gestetner machine they told me I was a little prayer letter. I was covered with words about a couple of missionaries in some place with an unpronounceable name in a country miles away.

I don't remember all that happened after that. For a while I nearly suffocated under a growing pile of letters. Later on, without so much as a glance, nimble fingers creased me, folded me and tucked me into an envelope. Thereafter I lost track. I went through at least one other machine, felt myself flung here and there and listened for hours to the sound of the steel wheels on a railroad track.

Suffer? Sure I suffered. But in my mind I pictured all that was going to happen when I reached the Christian family I was being sent to. Eager fingers will pull me out of the envelope; keen eyes would devour the words that covered me. Perhaps someone would say, "Why don't we pray for them right now?" Or maybe they'd take a pen and underline parts of me. Perhaps I would go to prayer meeting

and be read aloud.

I reached my destination in the company of a mail order catalog. They opened us both at the same time. Everyone gathered around the *catalog*.

"Hey Chuck, just look at that!"

"Here, leggo! I'm looking at this!"

"Just a sec, I want to check the price of that transistor radio in here."

They did read me (eventually), but it was too soon after the catalog. All of them seemed to be lovingly nursing one of its pictures in their minds. They prayed at lunchtime, "Undertake for Freda and Bud Smith in Copacabamba, and use them to win souls...." That was all. Better than nothing, I suppose, but I could see I hadn't really stirred them up. I couldn't blame them, I guess; what chance did I have against a catalog?

But I've been thinking. There must be reasons why Christians with a real interest in missionary work forget to use the prayer letters missionaries send. Here are several possibilities:

#### *Undramatic*

Maybe the prayer letter was dull. Dull, that is, to the person who read it. But not to the missionary who wrote it. It is surprising how easily his yearnings and heartaches can get fouled up in the typewriter keys and never reach the paper.

Ask God to remove the scales from your eyes so that you can see the drama behind the dullest prayer letter. There's nothing dull about a roaring lion, or the fact that hell's legions have sworn to wrestle against, tempt, deceive and mock the missionary and send him home in defeat. And what could be dull about the dynamic spiritual message the missionary carries? It shatters the gates of hell whenever it is released. Satan dreads it and does all he can to prevent the missionary from getting the message out.

#### *Vague*

Maybe the letter contained nothing concrete for you to pray about. But no matter how indefinite the letter was, there are always some things you can pray about.

You can pray for the missionary's personal fellowship with God. If this fellowship isn't right his whole work will be affected. Missionaries sin. They may not always sin big sins (usually about the same size as their prayer partners), but they're big enough to affect their relationship with God unless the sins are confessed and dealt with. Pray for this relationship.

You can also pray for the missionary's fellowship with other Christians, both missionaries and national Christians. Quarrels, divisions, jealousy and suspicion play havoc with fellowship on the mission field just as they do at home. When this happens the demons seem to whisper to the unbelievers, "See how these Christians hate one another!"

You can pray that the missionary will be able to rejoice in all circumstances. It's more important that the missionary be joyfully victorious when he is ill, than that he have good health. It is more

important that he be content with what he has than that his material needs be met.

Of course, the prayer partner is a hypocrite if he prays, "Lord, help Bud and Freda to rejoice even if the supplies are running low" when the prayer partner himself is living for money and things. God doesn't have two standards.

### *Money Centered*

The prayer letter may read more like a request for funds rather than for prayer. Perhaps it says, "We need \$500 for transportation. Please pray with us that God will provide it," when all the time the missionary was secretly hoping and expecting the prayer partners would give as well as pray.

It may not have been a hint though it looked like one. Even if it was, there is a simple rule for dealing with hints that please God and help missionaries. Don't take the hint, but do pray. God knows how necessary that transportation is and how He wants to supply it. He'll let you know what to do about it. We can ignore a missionary's hints, but we mustn't ignore the Holy Spirit's hints.

### *On The Other Hand*

Maybe the letter was fine, but the prayer partner just didn't have the burden to pray. This is, perhaps, the most common problem of all. Most Christians agree that they all want to pray and will feel guilty if they don't. This is good, except that such prayers are mechanical parrot-talk, and parrot-talk, even when uttered in a kneeling position, achieves nothing.

When Christians don't feel like praying, they need the ministry of the Holy Spirit. In particular let them pray, "Lord, please make heavenly realities more real than earthly realities." When the invisible becomes more real than the visible, you won't need to work up a praying mood.

A famous Norwegian prayer warrior once said, "To pray is to let Jesus come into our hearts.... It's not our prayers that move Jesus, it's Jesus who moves us to pray."

Real prayer results when a man lets God have His way in his heart. It will begin when the readers of the prayer letters have an open Bible in front of them and say, "Lord, I don't feel any burden for Freda and Bud just now. But I know that You are concerned, and I want to do Your will. I open my heart to You."

I haven't mentioned time, because I don't believe that time is a problem. Nobody has time for everything, but everyone has time for the absolutely essential things (like watching television). Everything depends on what you regard as absolutely essential.

I'm thinking right now of all my fellow prayer letters. Some of them are not yet born. Others are still in the press; yet others are spreading across the continent by mail.

But some, I'm sure, are in homes and dormitories. They are lying between the covers of Bibles and the pages of notebooks; they're stuffed with a wad of papers in a letter-rack.

A sense of desolation grips me as I stare up the steep sides of my wastebasket prison. Maybe I was destined to live out my life in com-

pany with an apple core and a broken light bulb. But I don't think so. Honestly, I believe I was meant for better things.

Sincerely Yours,  
An Unused Prayer Letter.

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## Questions Asked of Us

Carl Kitzmiller

Just what is the mark of the beast? How will people know it so as to avoid it?

The mark of the beast is described in Rev. 13:16-18. It is also mentioned in Rev. 14:9-12, where we learn the terrible consequences of receiving the mark of the beast, and in Rev. 20:4. The interested person should carefully read each of these passages so as to know what the scriptures say. The language seems to suggest a literal mark upon either the forehead or the right hand and further identifies it as "the name of the beast or the number of his name." His number is then identified as 666. This may or may not have symbolic significance. It is not probable that we can tell all about the mark from our vantage point, but we would suppose there is enough here to identify it to the people who will live at the time of the marking. Since the mark is used in commerce, we are inclined to think of it as not only signifying ownership by the beast but as an identification mark for the individual.

You will note that the mark is imposed by the beast's right hand man, the false prophet (Rev. 13:11ff; 16:13), and that the account suggests other evidences of the beast's rule as already being exercised when this is imposed. In other words, it would appear that the mark of the beast does not precede the actual appearance and reign of the beast. While God's people ought always to keep their eyes open, we need not conclude that this is a fatal one-step mistake that will somehow slip up on the faithful.

As I understand the events of the last days, the church will be caught out before the actual reign of the beast and, hence, before the time when the mark of the beast is an issue. One of the best ways I know, then, for people to avoid the mark is by being Christians and abiding in Christ. We will not have to face the awful events of the tribulation, of which this is a part. Those who will now truly love and worship Him need not concern themselves with the matter except as they desire to know as much as God has revealed.

We might also add that one of the best defenses against an acceptance of the mark even for those who will then be living on the

earth will be a whole-hearted commitment to Christ. The Lord is always careful to allow His people who care to do so to know His will (cf. Jn. 7:17). How did men know the Messiah when He came the first time? The best preparation, of course, included a knowledge of the prophecies and the facts to be looked for, but also included a right heart attitude toward God, a love of the truth. The doctors of the law knew where Christ was to be born (Matt. 2:4-6) but they did not have the kind of hearts to make this knowledge personally significant. It does not seem at all likely to me that those genuinely converted to Christ during the tribulation will lack an awareness of the ungodly nature of the mark or of its identity. Those who would trifle with Him in any age leave themselves open to deception. Note that in Rev. 14:9 and 20:4 the mark is associated with worshipping the beast and his image. The two things are joined by "and" and not "or" indicating that the marked ones have surrendered also in the matter of worshipping other than God. The failure includes not just the mark but a willingness to worship the beast.

One can easily recognize in social security numbers, bank card numbers, etc., the principle which will apparently reach its peak in the mark of the beast. This does not mean that all such numbers are wrong and that these are in themselves the mark of the beast. The principle is good or bad depending on the use to which it is put or on what one surrenders in receiving a number. Presently these numbers do not have religious significance and do not require allegiance to other than God. More and more, however, identification numbers are necessary in carrying on certain business activities in our computer age. It is not difficult to see how all commerce will be shut off except for the identification provided by the mark of the beast. Nor is it difficult to realize as our age rapidly becomes more secular and less God-oriented that the requirement for receiving a license to buy and sell may change and certain God-denying conditions be imposed. Refusal to receive the mark will for all practical purposes mark one as a fugitive and an outcast from normal business, destroying both the possibility of holding a job and of buying the necessities of life. Those who so easily excuse disobedience today by declaring "a man has to live" should let this price of being a Christian speak to their hearts.

Don't preachers tend to put too much stress on the matter of church attendance? The real need is for loving the Lord in one's heart.

Likely we ought to ask: Which preachers? Like some others of God's creatures, preachers are not all cut by the same pattern, do not all stress the same things, and even do not all demonstrate the same commitment to the Lord in their lives. I suppose all of us at times may be selfish in our viewpoints, and preachers may sometimes be unduly concerned with how many people hear them or what kind of success image "their" church is making. They may come to consider church goes as being engaged in a sort of preacher worship and thus count the absence as a personal affront. There is no doubt that people may be encouraged to attend church services for many

wrong reasons or that this can be an end within itself. We could find people who think they are buying themselves a ticket to heaven by their church attendance. However, the abuses and misuses by preachers and anyone else must not somehow make us despise attendance and participation at church services.

There is no doubt that loving the Lord in one's heart is basic to all true worship and service. Jesus summarized the duty of man to God as loving Him with one's heart, soul, and mind and loving one's neighbor as one's self (Matt. 22:37-40). We are too often content to seek some kind of superficial conduct and call it Christian. Our Lord is not desirous of mere outward conduct that does not arise from loving hearts. Even the very thing He may have commanded can become detestable to Him when it is not done with the right motivation (cf. Mal. 1:10). So we are in agreement that love is a very real and basic need.

It is currently popular, however, for people to talk about loving God who use this much as the legalist may use his church attendance—to cover the disobedience in his life. "Loving God," with some, has become a way of saying that they set their own standards, make their own organizations with their own rules, and do nearly as they please while they hold friendly feelings toward God. Just talking about loving God while rebelling against His specific direction is no more praiseworthy than the church-going which is not motivated by love. These have just swapped one extreme for another.

We need to be aware that the choice is not between obedience and love. Obedience without love is nothing but a shell, is not really obedience at all. But love without obedience is an impossibility. Jesus said: "If ye love me, ye will keep my commandments" (Jn. 14:15), and, "If ye keep my commandments, ye shall abide in my love" (Jn. 15:10). Let's not even ask which is better, obedience or love? For the true Christian they cannot exist separately. Loving God is never a justification for missing church services we ought to attend; attending church services is never something that can take the place of loving God.

The Holy Spirit has plainly cautioned us about forsaking the assembling of ourselves with other children of God for worship and service (Heb. 10:25). We are taught often in the N. T. something of the importance of fellowship. We have the examples of Christians meeting together for worship of the Lord and evidence that this is well-pleasing to Him. There are instructions which can only be found in the company of other Christians. There is knowledge and spiritual growth to be had from the church meetings. For me, you'll find little sympathy for the non-church-participation philosophies.

It is very likely true that too much today is church going instead of church participation. We have sometimes called that fellowship which demonstrates little fellowship. I can understand the disenchantment of those who stand near the edge of things and never get caught up in participation with the church in her great

work. But the solution is not to abandon the church and to seek organizations standing outside the church. Instead, it is in lending one's help in making the church the loving, living, active, working body the Lord intended her to be.

When one considers all the ways the devil tries to corrupt church going and tries to turn people from it, there must be something about it that he does not like.

7110 Bruton Rd., Dallas, Texas 75217

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Formerly of Jeffersonville, Ind., the author now ministers to the Church of Christ in Niles, Michigan.

## A Good News Book!

Michael Hall

The Scriptures of the new covenant are a whole book on the Good News! Whether we think of one of the "good news" reports by either Matthew, Mark, Luke or John, or the history of the good news in the lives of the new community or one of the interpretative letters that explains the Good News; EVERY book is a good news book! They all refer back to the Good News of the invasion of Jesus Christ to Planet Earth and the shocking news of His redemptive activities!

Take the "gospels" for instance. "Gospel" means "good news" and *Matthew* stresses the good news of Jesus being the Messiah to the Jews. *Mark* is the miracle book that views Jesus as the man of Power, written to the Romans. Doctor *Luke* writes of the Cosmopolitan Jesus for the Greek world and stresses the grace of Jesus. *John* spiritualizes seven miracles of Jesus to reveal His divine Glory (20:30-31, 1:1-14). The first three report the FACTS of the Good News: Jesus' fantastic life, redeeming death, triumphant resurrection and glorious reign! The fourth is more of an "editorial" on the News.

*Acts* is more of a historical document that witnesses to the reality of the good news in the daily lives of the new community. A community of the resurrected ones was created and that community is pictured in a few precious scenes by Luke.

Each of the letters INTERPRETS the good news and calls the believers back to the original and transforming Good News! *Romans* is the only "theological" thesis on the need, Person, blessing, power and spirit of the Good News. *Corinthians* speaks of the UNITY which the Good News creates and calls a group of carnal, fussing believers back to the centrality of Jesus in the "gospel" (1 Cor. 15:1-4). *Galatians* uses the phrase "the truth of the good news" twice which "truth" is the truth that all men are freely accepted in Jesus by their personal trust (faith) in the Person and work of Jesus apart from works (1:6-9, 2:4, 5:1). The "gospel" leads to a life of freedom in the Spirit. *Ephesians* is on the UNITY which the Good News proclaims (2:12-18). Now there is one body of believers over whom Jesus reigns and the Spirit indwells. All men are "raised together to sit together" because of their individual response to the Good News (4:1-16, 3:5-6). *Phillipians* is the good news of Joy! Ironically this

thrilling little book on Joy and Victory is authored by a prisoner. Yet the redemptive work of the Emptied God who visited our history personally works such spiritual transformation that there's great power for joy in spite of any circumstances which might assail us! *Colossians* speaks of the Good News of Completeness; which completeness we have only in the person of Jesus! (1:18 1-9,2:10) *Thessalonians* is the Good News of the Re-visit of Jesus. These believers were on tiptoe in expectation of a fast return of Jesus and while we may chuckle at the immaturity of their hope... THEIR HOPE was alive and real and vital! They did expect Jesus to return! *Timothy and Titus* were proclaimers of the Good News and were instructed by an older proclaimer on their roles as evangelists. Instruction is given as to how to "get in order things that are lacking" and how to "put the brethren in remembrance" of the teaching! *Philemon* is an example of the Socialness of the good news! There's no such thing as the "social gospel" biblically, but there's a strong emphasis upon the social implications of the gospel. Here's a little one chapter book on the Good News which expresses real brotherhood! *Hebrews* concerns itself with the Finality of the Good News. It's written back to the mother church at Jerusalem to believers reminding them of the "once-for-all nature of the Jesus Story and exhorting them to "hold fast the profession of their faith" (13:20, 10:23-25). *James* is practically painful and is on the Practicality of the Good News. The good news isn't merely dry doctrine, it's creative divine power that transforms the individual life. James warns against "vain" (empty) religion. *Peter* speaks of the Hope of the Good News. He encourages deeper hope based upon the Christ event and especially the resurrection (1 Peter 1:1-13; 2 Peter 3:10-14). *John* is the apostle of love, and writes concerning the Good News of Love! Not only God's love which "graced" us but our response to real AGAPE. John speaks about the Life which that love created and the Truth which we should hold in love. *Jude* is about the good news of Faith. It didn't start out that way. Jude was going to write about "the common salvation" but felt burdened to write about the "faith-system" which has been "once-for-all delivered to the saints" (v. 3). Some brothers weren't living in "trust" (faith) of Jesus and using grace for a license to do wrong. Jude exhorts that we should build ourselves up in our most holy faith and pray in the Spirit! (v.20-21) *Revelation* is a symbolically-laded book full of wild and scary images but which all ultimately points to the Good News of Victory! Jesus is pictured as all-knowing, triumphant, glorious, invincible, and ALIVE!! (19:6, 17:14) It was written for fainting communities of believers in order to give them a new VISION or REVELATION of JESUS HIMSELF! (1:1)

So there you have it! The whole New Testament scriptures are nothing less than a whole volume of book on the GOOD NEWS of Jesus Christ! It's not a "law" book or a complicated "constitution" like the Old Testament. It's a revelation of good news and tidings of glad things to all people! The "gospel" essentially is *not* about what man must do to please God, but what God HAS ALREADY

**DONE FOR MAN** in the Person of Jesus! The gospel doesn't primarily demand and command but rather offers and gives. The gospel is about Jesus—His life, death, resurrection and glorification at the Father's right hand. The "doctrine" (teaching) interprets this "Jesus story", explains what it means and exhorts us to respond to it and live by its power (1 Cor. 15:1-4, Romans 1:16-17). The "good news" is the seed by which we are born again, the "teaching" is the spiritual food by which we are nourished (1 Peter 1:21-23, 2:1-2). There will always be differences of viewpoints about the "teaching" and various implications that we deduct from it, but the "gospel" is one—it is the story of Jesus. Let's get back to it!

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The author publishes *The Good News*, a monthly "magazine that is devoted entirely to the declaration of the Good News." For a free subscription, write to this address: Michael Hall, 1512 Michigan St., Niles, Michigan 49120.

## **The Exercise of Christian Liberty**

Willis H. Allen

We Americans like to boast of our liberty and freedom. But we know that even in civil liberty there are and must be certain limitations as to its use. Even so it is with the child of God. Regenerated men are champions of liberty in Christ. At the same time, he warns Christians against the danger of misusing and abusing that liberty.

The question of eating certain meats, especially that from animals that had been used in sacrificial offering, presented many problems, and they became a very important issue in those early days of the church. This is brought out at length in Romans 14 and 1st Corinthians 8. (The reader would do well here to pause and read both these chapters now.) It might seem to us that Paul treated this case of conscience at unnecessary length. Perhaps this would be so were it not that, in disposing of this difficulty among converted pagans, he was really disposing of other difficulties that should arise in future generations of church history. While Paul was particularly dealing with the question of eating meats, it has a wide application.

Paul did not care a bit for idol feasts and sacrifices, and, had he considered only himself, he would have eaten meat that had been presented in an idol-temple. But he cared for his brethren, and he cared for them all the more if their knowledge was light, or their faith feeble.

Christian should think first of their own position in the sight of the heart-searching God. But they must think of their relation to their brethren in Christ. Liberty must not be pushed to such an extreme as to wound the conscience of a brother or cause him to sin. God is our Lord; yet His people, however feeble, are our brethren. Their interests should be dear to our hearts, and our dealing with them is to be guided not only by wisdom, but also by love.

Ernest Lyon is a professor of music at the University of Louisville and minister of the Highland Church of Christ.



## *Viewing the News*

DELEGATES to the American Lutheran Church general convention succeeded in displeasing everybody on the abortion issue, according to news commentaries. The statement "rejects abortion as a ready solution for problem pregnancies" and describes the ALC stance as "pro-life." But it accepts induced abortion as an "appropriate action under compelling individual circumstances." So proponents of abortion claim it opposes abortions and opponents argue it will be read as favoring abortion.

THE MINNESOTA Supreme Court has declared that giving tax credits or refunds to parents of church school students is unconstitutional.

AN AMERICAN woman, Elizabeth Ann Bayley ("Mother") Seton, is to be officially named a saint September 14, 1975, by the Roman Catholic Church.

VICE-PRESIDENT Rockefeller is reported to have sponsored 5,000 people who are now in federal positions through his influence. When he heads an investigating work he will often be investigating his own men.

THE CIA has taken Watergate's place as a means of tearing down morale—or, rather, the attack on the CIA (whether justified or not is not my business to decide, but that it adds to the delusion with our government in this country is obvious). A possible reason for much of the furor over the CIA is that the organization was given credit for part of the work in overthrowing the Marxist president of Chile, Allende.

THE SUPREME Court has upheld the "Church of the New Sons" as a proper religion. It is the group found

ed in the Atlanta Federal Penitentiary that I mentioned some time ago. It claims that eating steak is a necessary element of their faith and penitentiaries that do not feed steak to their members are denying their religious rights.

THE BLACK MUSLIMS, according to "The National Laymen's Digest" of January 15, 1975, is now selling frozen fish through stores and door-to-door salesmen. The fish, which is clearly labeled "Packed exclusively for the Nation of Islam in North America," has been processed on board trawlers of Communist Poland and it comes from Peru, a country with its own leftist government, the Digest says.

SINCE I have reported things that I have felt wrong in the Department of Education of the federal government, it gives me pleasure to report that U.S. Commissioner of Education, Tarrell H. Bell, told the Association of American Publishers that they should print only "materials that do not insult the values of most parents." He also said that they should concentrate on "good literature that will appeal to children without relying too much on blood and guts and street language for their own sake." Let's hope that boards of education will start applying such a standard to new texts.

BEN KAUFMAN reports that the priest who says Mass for Catholic players on the Baltimore Colts (football team) says he tells them "to go out and clobber the other team in a Christian manner." Please explain to me how to do that!

MONEY is still a root of every

kind of evil. The United Methodist Conference of New York says it has lost about \$5 million due to misadventures of its former corporate treasurer. Most of the funds were from the pension fund. Some of the money is being recovered, but most of it is lost, they say.

SOVIET Russia continues to persecute Christians without any reprimand from our government. I wonder if our leaders really believe we have gained from "detente," which seems to be simply another way of Russia and China continuing the fight for a Soviet World. The apparent gains to Jews, brought about because Jewish leaders, unlike Christian leaders, have continued to call attention to the plight of Jews in Russia, now seem to be reversed.

I WONDER how long Christians will continue to reverse Christian teaching and teach their children by way of Santa that it is everything to receive.

I READ in several sources that only 8% of all eligible deserters and only 1% of draft evaders signed up for President Ford's "earned re-entry" amnesty plan during its first month. I am not certain of the figures since then.

SOME OF the parents in Kanawha County, W. Va., have determined to start their own schools since many of the objectionable textbooks have been reinstated. In spite of the fact that Commissioner of Education Bell has supported much of the contentions of the protesters, the National Education Association and the National Council of Churches have announced intentions to support the action of the Board of Education. One writer on the subject of the textbooks being forced down the throats of the people of the county made a comment that could be called a bit flammable: "What would happen if the Newark school board decided to issue 'Little Black Sambo' as a third grade reader?" It depends a lot on whose feet are being tramped on!

A WRITER in "Christian Century" magazine, Dean Peerman, commented on the "Rev." Moon and his Unification Church in the Dec. 4, 1974, issue. He summarized very well: "Moonism is a strange amalgam of Oriental fam-

ily worship, Eastern religious teachings, spiritism, and dubious interpretations of history and Christianity." He made a pointed observation also: "As always, but particularly in uncertain times, there are those who hunger for the kind of 'clear and simple answers' that this self-styled prophet of God promises to deliver."

A BUDDHIST clergyman has been selected as chaplain for the California Senate. He was nominated by a Senator who is a Methodist and whose wife is a Catholic.

I HAVE heard little from supporters of marijuana since so many scientific investigations have started adding many accusations against marijuana. There are too many for me to comment on, but the evidence that marijuana is a very dangerous drug to the user and to his (her) children and to others they come in contact with is very overwhelming.

THE UNREASONABLENESS of those who hate Christianity is being shown in a turn around on Christianity and science now taking place. Where the Christian faith has been bitterly and contemptuously depicted as an enemy of science and of so-called "progress," recently some have begun to accuse Christianity of being the cause of the untoward aspects of applied science and industrialism today!

SAY ABOUT him what you please, Carl McIntire really stunned many of his gloating detractors at the end of the year when he paid a seemingly impossible payment on his property in Cape Canaveral. All kinds of people had made statements in papers and magazines of his losing that property, but a tremendous amount of money came in in a few days and he stays in the Cape.

A PROFESSOR of constitutional law at Duke University, William Van Alstyne, has thrown a bombshell into government bureaucracies by a recent well-publicized writing in which he maintained that broadcast licensing by the government is unconstitutional. It will be interesting to see the outcome of this.

THE 94th Congress has quite a different religious makeup from the immediate past ones. Roman Catholics increased by 8 (total 123), Jewish

members increased by 10 (now 24), Unitarians increased by 4 (now 13). Among the losses were 13 by the Presbyterians (now 65), Churches of Christ lost 2 (now 5) as did the United Church of Christ, the Lutherans, and the Quakers. A number of Protestant ordained ministers are in Congress along with now 2 Catholic priests.

THE MAYOR of Detroit on Dec. 29, 1974, was one of the sponsors of the 60th birthday celebration of James E. Jackson, a longtime Com-

munist Party functionary, according to a column in the "Christian Crusade Weekly" on Jan. 19, 1975.

Sorry, but that is all the space we have. Please keep praying for this column to repeat only that which will be of help in preparing Christians to pray for and help our churches and our country as they truly serve the Lord. Keep your questions and clippings coming to Ernest E. Lyon

2629 Valletta Road,  
Louisville, Ky. 40205

## Jesus in World History

Millard Hazelip

The greatest event in world history is that Jesus came and died for our sins. He is the Center of World History. He is the Keystone of the Kingdom. He is the Heart of the Bible.

Jesus is the Shiloh in Genesis. The I AM in Exodus. The Star and Scepter in Numbers. The Rock in Deuteronomy. The Captain of the Lord's Host in Joshua. The Redeemer in Job. In the Psalms, Jesus is David's Lord and Shepherd. In the Song of Solomon He is the Chiefest among ten thousand. In Isaiah He is the Wonderful One. In Jeremiah He is the Lord our Righteousness. In Zechariah He is the Branch; in Haggai the Desire of all nations; in Malachi He is the Sun of Righteousness. In the Gospels, Jesus is Deity robed in flesh, God visiting to redeem His people. In the Acts of the Apostles, He is the Organizer, Founder and Chief Bishop of an infant church, which was to shake the world with its glory, faith and doctrine. In the Epistles, Jesus is the Lord and Savior of the Body. In Hebrews, He is the Captain of our Salvation. In Revelation, He is the Alpha and Omega, the Bright and Morning Star.

Jesus is the outstanding miracle of all ages. He is literature's loftiest theme. He is philosophy's highest ideal. He is criticism's supreme problem. He is theology's fundamental in doctrine. He is the sinner's only hope.

The Egyptians gave the world civilization. The Hebrews gave us the Laws of God. The Greeks gave the world art and mathematics; the Romans, the science of government structure. The English gave allegiance to the common law. The Americans gave industrial know-how and the capacity for production. But the greatest gift that mankind has ever received has been that unspeakable Gift from God—the Gift of His Son, Jesus. Jesus is the Gift of the ages, for He did not begin with birth 2000 years ago, but He stepped forth from the boundless universe, the workshop of the Infinite. His shadow has been cast over the centuries.

Jesus is the Star of Astronomy, the Rock of Geology, the Lion and Lamb of Zoology, the Harmonizer of all discords, and Healer of all

diseases. Great men have come and gone, yet He lives on. Herod could not kill Him; Satan could not seduce Him; Death could not destroy Him; and the grave could not hold Him.

Jesus is Abel's sacrifice, Noah's rainbow, Abraham's ram, Isaac's wells, Jacob's ladder, Balaam's sceptre, Moses' rod, Joshua's sun, Elijah's mantle, Elisha's staff, Gideon's fleece, Samuel's horn of oil, David's sling shot, Isaiah's fig-poultice, Hezekiah's sundial, Jeremiah's balm in Gilcad, and Ezekiel's wheel in the middle of a wheel.

Jesus is the sum total of all the good points and qualities of all the prophets and righteous men of God through the ages, for He was the backdrop against which their lives were fashioned. For each of them bore prophetic likeness of Him who was to be the fulness of all things. All the qualities of the greatest men through the ages were combined to make the Son of God. Jesus was the wisdom of Solomon. He was the live coal that touched the lips of Isaiah, to give him his silver tongued articulation. He was the broken heart of Jeremiah weeping over a lost Jerusalem. He was the far-sighted visionary prophetic utterance of Ezekiel, making him one of earth's mightiest seers. Jesus was the patience of Job waiting through the centuries for the precious fruit of the earth. All of these qualities were combined to make Jesus the crowning glory of God's creation. He was the brightness of God's glory, the express image of His person, the King of Glory, the Pearl of great price, the Rock in a weary land, the cup that runneth over, and the Rod and Staff that comforts.

Jesus came from the bosom of the Father to the bosom of a woman. He laid aside His purple robe for a peasant's gown. He put on humanity that we might put on divinity, He became the Son of man, that we might become sons of God. He was born contrary to the laws of nature, lived in poverty, reared in obscurity and only once crossed the boundary of His native land. In childhood He had no wealth nor influence and had neither education nor formal training; His relatives were inconspicuous and uninfluential.

In infancy Jesus startled a King; in boyhood He puzzled the doctors; in manhood ruled the course of nature. He walked upon the billows and hushed the sea to sleep; He healed the multitudes without medicine and made no charge for His services. Jesus never practiced medicine, yet He healed more broken hearts than the doctors broken bodies. He was rich, yet for our sake He became poor. How poor? Ask Mary and the Wise Men. He slept in another's manger; He wore other men's clothes. He ate at other men's tables. The foxes had holes, the birds of the air had nests, but He had nowhere to lay His head. He cruised upon the lake in another man's boat, He rode another man's ass. He died in another man's place, and was buried in another man's tomb. But when He arose He ascended to His own Father to sit on His own throne.

The nations of the past and all of their greatest men are nothing but fragments of memory and history. Egypt has become a base

nation; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands. Assyria has perished; Babylon is in heaps; Rome has tottered and fallen. The empire of the Caesars is gone; the legions of Rome are moldering in the dust. The avalanches Napoleon hurled upon Europe have melted away. The tyrants of the twentieth century; Hitler, Stalin, Mussolini, Tojo, have had their day and their memory is just an ugly scar.

But Jesus lives—two thousand years has not dimmed His glory. Yet we pause to ask—Socrates, Plato, Aristotle, Plutarch, Virgil, Homer or Horace. Who were they? What did they do? None of us really knows; yet Jesus lives. There has been in earth's history no such man as this man, above all men. **THE MAN OF GALILEE!** His name blossoms on the pages of history like the flowers of a thousand summers, and His fame sounds down through the centuries like the music of all choirs visible and invisible. His footsteps, like rain in drought, are seen in blessings along life's highway.

To Him belongs the accolade of the centuries. We stand in awed silence before His majesty. We joyfully and gladly take whatever crowns life's best efforts have crowned us with and throw them humbly at His feet and acknowledge Him to be **CHIEFEST AMONG TEN THOUSAND, THE KING OF KINGS AND LORD OF LORDS.**

This is the rightful position of Jesus, our Beloved Savior in world history.

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## **One Man Gets a Bible**

Baxter Loe

I had exactly the time it takes for an elevator to travel from ground floor to the fifth floor of a building to make my pitch. I wanted to give this Russian man a Bible, if he didn't have one. How could I make the contact and sell the man on the idea in this short a time?

### **FACT BACKGROUND**

When we summer missionaries got to India this summer, we found our hotel almost exactly half-filled with Russians; there were about fifty of them. Here under the same roof with us was a virgin mission field. What a challenge! Our missionary-mouths watered. There they were—real, live Russians, giving weapons proficiency training to the Indian Navy; stuck there for nine months already with two years more to go before going home.

Tim Hutton and I visited the Indian Bible Society in Bombay to make arrangements for individual mailing of Bibles, from our Bibles For the World program, to Herbert Gipson's radio response on Radio Ceylon. There, before our eyes, were four New Testa-

ments in the Russian language. We took them all, naturally. We were looking for opportunities to give away these New Testaments. Foy Mitchell, who along with Scott Gage, Kevin Keele and Mark Littlejohn, was staying there also, had discovered that two of the Russians could speak English, and possibly only two.

So, armed with New Testaments in our room, and a desire to give them away personally, we sought opportunity to give these books away. There was a problem, however. Those Russians, even in India, had informers among them, and they were most hesitant to talk with westerners. We respected their predicament—and watched.

### CAUGHT ON AN ELEVATOR

I was the one who had the first opportunity—one of the two English-speaking Russians and I got on the elevator together—alone. As we started up, I knew this was it or never, perhaps. So, with the directness and earnestness of a young man making a marriage proposal for the first time, I blurted out, "Do You Have a Bible?" After all, I had to get it said by the time we stopped at the fifth floor. "Bible?" "Bible? What's that?" the young man asked. I gave a quick and somewhat garbled view of it as being God's word to man.

He was interested but somewhat puzzled. "Could you come to my room and I'll show you one?" I asked him, and he said that he would. Charles Combs' room was open across the hall from mine and Tim's, and his room was full of the other mentioned travellers. We swarmed the man like flies on a carcass, giving him a mild case of jitters. But I pressed my interview to show him the Bible. When he opened it he exclaimed, "Oh, Biblical Biblical!" "Yes, I saw one once," he exclaimed. "Did you get to read it?" I asked. "No." "This is great! This is the first book I've seen in my native language since I left my homeland nine months ago!" he cried.

Questioning revealed that he was, quite naturally, an atheist having been raised in a total spiritual vacuum. That's about all of the story, but the circumstances we found to be quite interesting. This young man just "happened" to have been away from reading material of his native tongue for nine months, and "happened" to have a prospect of two more years of the same bleak outlook, and he and I "happened" to be in an elevator alone. And I "happened" to have a Bible in his native tongue.

This friendly young man was obviously uneasy at being away from his comrades and having the prospect of being found with us, so we did not try to keep him longer. Only the Lord knows what that one Bible might or might not do.

Incidentally, I placed another in the hotel lobby and told the Hindu clerk that I had placed a "book" on the table, and that if one of the Russians wanted to take that "book" for his own, he should let him have it. (There was good and obvious reason to put only one at a time.) It migrated around the room for about three days,

then disappeared. I placed another in its place the day I left. Charles Combs had the remaining one to give the same treatment after I left.  
—In *Gospel Tidings*

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## REVIVAL: Cause and Effect

H. Bruce Leastman

Charles Finney defined revival as “nothing else than a new beginning of obedience to God.”

It is the awakening of God’s people and the mobilizing of a people in a state of declension to evangelize. It is a fresh breath of the Holy Spirit in the heart of a redeemed people.

With genuine revival there are also effects: conviction and confession of sin and a new commitment on the part of believers. This results in the conversion of unbelievers. It is God doing exceeding abundantly above all we ask or think, according to the power that works in us (Eph. 3:20-21).

It is at this point we must be aware of Satan’s cunning devices, lest we be deceived and hinder the moving of God. One of the great dangers I see today is the tendency to promote in the flesh what God has graciously started by His Spirit: taking the effect of revival and using it as a cause to promote revival.

When the effects of revival are used almost exclusively to promote revival we encourage men to place faith in subjective experience rather than in God and His Word. This is not a sure foundation for a God-given, sin-destroying, life-giving revival. Finney said, “The quickest way to stop revival is by trying to promote it.”

Revival comes to the man of God through the Word of God by the Spirit of God. Neither revival nor any other lasting blessing will be experienced when we believe or place faith in the experiences of others or conclude that God will do for me exactly what He did for someone else.

Experiences may illustrate and encourage, but revival comes only when I place my faith in the Word of God and find a new beginning of obedience to His commands.

Let us keep the cause and effect of revival in their proper places, lest we blight the refreshing that has been so evident in many areas. —In *The Alliance Witness*

# Missionary Messenger

*"Greater things for God"*

Elaine Brittell

Livingstone, Zambia

December 20.

Sister Inez Fenner (75 young) secretary; Sis. Gladys Huey, teacher, and Brother Orion Kiern, cattle-overseer, have arrived to be with the Namwianga Christian School. Georgia is learning Bengali and finding opportunities to witness for Jesus. Pray for her as she is in a completely different land and far from home; still God is with her even when there is unrest in the streets, and food is scarce for most people.

Mac Ledoux

Saigon, Viet Nam

Newsletter

I received a call from DaNang from the United World Mission which operates several orphanages in Vietnam. They asked that I might help them transport about 50 orphans out of Son Ha. This is a small town in the mountains north of Quang Ngai which is surrounded by the V.C. We set a date for attempting to get them out. After four days I managed to arrange for a Chinook flight into Son Ha. But by that time Air America had made an aircraft available. They had previously refused because of the danger of people grabbing the skids of the helicopter in an effort to escape Son Ha and the Viet Cong.

There seems to be a real religious awakening or awareness at DaNang which is not found elsewhere in Vietnam, or at least not to the same degree. Most groups working here report that response is better there than elsewhere. Among our young Christian pilots this is true also. I noted a spiritual growth that was not as distinct before. Perhaps this is a result of the war being so bad in that area.

I had several hours of concentrated Bible study with Nguyen Kim Phat. He was so thrilled with God's promises that he could not wait to arrange another time for study when he would be finished flying his Chinook helicopter. He thrilled at God's promises for him now and in the future. We prayed together for his family in Saigon. And the Lord answered his prayer in short order. The first night after my return to Saigon we taught his family again.

Dennis and Betty Allen

Hong Kong

December 20.

We are planning to move to Shun Ning Road where the church is located on January 3. We are arranging it so there will still be a nice place for the meetings. The nursery will close on Dec. 28, so that doesn't give much time to prepare. I am doing as much as possible before that time. Most of the work now has to be done at night after the children leave. The Government is making new regulations which make it very difficult to continue the nursery.

The boys have finished their term exams so are glad to have that behind them. One more half day and they will be out for Christmas vacation. The girls have big exams in Feb.

The Russian couple, whom we've had a lot of contact with, are to go to Australia early next month. We will miss them. Had a good opportunity one night last week to talk to them about the Lord. They have been waiting here to go for 3 years.

Since the gov't. started the policy of sending illegal refugees back to China they say the number coming in has dropped more than 50%. In fact, the last two days they have not arrested any. It seems too bad to send them back, but many come just to better their financial situation and space and facilities are very limited here. Many people are out of work. Many of those involved in crimes are said to be these recent refugees. The streets are crowded now with people selling things to try to make a living. However, prices are still high on most things. The U. S. dollar has dropped a further 6% in value here in the past few weeks. It goes up and down so much we never know what to expect.

Addie Brown

Salisbury, Rhodesia

December 19.

We are really having rain! We would like to see some sunshine for a bit as crops need it, but we are thankful for rain. There are freak storms in many places. The weather seems to be unusual in many places in the world. I wonder if it will not intensify until God's awful judgments are poured out on the earth.

We had such a good Bible study last night. We are studying the life of Moses. We are drawing many lessons for our lives from it. I have enjoyed it very much.

Thomas W. Hartle

Cape Province, S. Africa

December 19.

"To the Glory of God", an elderly lady whom I had been teaching for about 6 months, and who as did the "early Bereans searched the scriptures daily, to see whether these things were so", requested to be baptized on the evening of Monday the 2nd December.

We admire her faith, courage, and determination to have taken this decision, in view of the fact, that she has problems at home, and had just come out of hospital, after having been ill for a while. We can pray that God might grant her strength, to be a means in reaching her husband and children.

Our cottage meetings and film strip classes, closed down till after the festive season, round about the middle of January Lord willing we re-open again.

Our regular services attendances, still remain commendable, augmented by zealous men within the congregation, which can mean one thing, growth for Christ. And of late we have had quite a number of new visitors attending our services. Up to date we have as yet not had any further development, towards our plans for our new building project, this has been very disappointing, in view of

the fact that the men are eager to start. Oh well...we have to just pray, and have patience to the intent, that this project might soon, be "On its way" to Victory, to the Glory of God.

Joyce Shewmaker                      Furlough in Miami, Fla.                      January 1.

We flew here on the 30th December on the first leg of our journey back to Africa. We are staying with my husband's nephew, Jim Shewmaker, who is Youth Minister with the Central Congregation here.

We had a joyous time with our children and their families at Claudia's home in Denver. Of course, Sam and family are in Zambia.

It was so good to be with you when we were in Louisville.

Joy Garrett                      Salisbury, Rhodesia                      November 20.

The Arcadia men folks came out in good numbers to Highfields at Bob's Sat. Class Nov. 16 (3 hours long). It was on Types and Antitypes in the Old Testament. At the conclusion all you could think about was what a great God we have. All must have felt that way. It was reflected in the volumn of the closing song!

The rains have come and we thank God for them. So many places have had droughts. We have had cholera, anthrax, bubonic plague and terrorists - God's doing. Actually in comparison to total population few really have faith in God. Most of the Africans' faith is in the ancestral spirit worship even though he may say he belongs to this or that denomination. The places where the terror ists are, are the places where cholera was and where Africans worshipped ancestral spirits most, so I'm told. It's about time for Bob's class at Arcadia on Ephesians and I must hustle the children's getting ready.

Alvi Hobby                      Livingstone, Zambia                      December 29.

This morning, two Zambians and I visited a village church about 8 miles east of Livingston. It is a good thing we went in the Land-Rover, because the river next to the village was up and the opposite bank was steep and slippery. At the close of the service, a young lady came forward requesting the prayers of the church.

In the Tonga Bible Revision Program, I am now working on Genesis. Luke is about ready for the printer.

Dollie A. Garrett                      Salisbury, Rhodesia                      December 29.

We are in the middle of our summer here and the rainy season. The Lord has supplied as He has promised.

We here are all praying that funds will come in for another Home for homeless children if the Lord tarries. Blessed be the name of the Lord.

Mr. Rudyk was born in the Ukraine while it was under Czarist control. He witnessed the Bolshevik Revolution and experienced first Polish and then Soviet control. For 23 years just prior to coming to the U. S. in 1967, he was pastor of a church in the Ukraine.

## God's People in the U.S.S.R.

Andrew Rudyk

Through the experiences of God's people in the U.S.S.R. in the past century, God has fashioned the church of today and forged the hopes they have for the future. Let us review briefly the conditions under which evangelical believers lived under the Czars — from the middle of the 1800's to the Revolution of 1917, and the conditions under Communism — from the Revolution to the present time.

### FIRST PERIOD

During the first period, conversion and separation from the State Church brought the believers persecution. Everyone who chose to follow Christ knew that he must deny himself and take up his cross (Matt. 16:24). This cross cast its shadow on every aspect of the Christian's life.

From the pulpit, priests of the Greek Orthodox Church constantly agitated against the evangelicals, saying they were Antichrist because they did not worship Mary and other saints or bow before images or ikons. The priests stirred their people to such an extent that they would go directly from the church to the homes of the believers and beat them severely, sometimes almost to death. The village mobs destroyed gardens, cut down fruit trees and sought to tear down or burn the houses of the believers.

When the police arrived to quell the disturbances, the priest put all the blame on the Christians, so the police arrested them and they were fined, imprisoned or exiled. On their long trip into Siberian exile the believers walked in chains along with others who were real criminals. Built along the exile route were way-stations into which the prisoners were herded like cattle, and where some of the prisoners died from suffocation. On arrival at their destination, they were placed under the disposition of the governor and the police, who strictly observed their every movement.

Among the political prisoners in these centers of exile were many aristocrats and members of the intelligentsia who fought for freedom against absolute monarchy. Watching the believers in their difficult conditions, these political prisoners were deeply impressed with the obvious strength of the believers' convictions and with the steadfastness with which they accepted without complaining their suffering for Christ's sake.

Some of the intelligentsia wanted to enlist the believers in their political causes, sometimes offering material help or good advice on how to deal with the government and the prison administration. But the believers stood firm in their calling as the disciples of Jesus Christ, concentrating on one objective: to preach the Gospel to all.

Almost without results also were the efforts of L. M. Tolstoy

and his followers to get the believers to accept Tolstoy's philosophy. He rejected the divinity of Christ and the resurrection; he embraced a social gospel without the atoning death of Christ.

Having passed through three schools—severe persecutions, the influence of political intelligentsia, and Tolstoy's philosophy—the young church obviously graduated with honors: it had attained maturity.

## SECOND PERIOD

The areas of Western Ukraine and White Russia where I was converted and labored for the Lord did not come under Soviet control until Stalin and Hitler partitioned Poland in 1939. Those believers, however, who had lived under Communist control since the Revolution had suffered systematic repression and persecution in a determined effort to rid the socialist state of all "reactionary" religion. Most of the priests and pastors had been imprisoned or liquidated, and the churches destroyed or closed.

Then Hitler's army invaded Russia and occupied the Ukraine, White Russia and the three Baltic countries. German troops were even on the outskirts of Moscow. Facing this deadly danger Stalin remembered what a mighty influence religion had upon the masses. He recalled numerous occasions when the Russian empire had been saved from danger by the religious fervor of the people, who fought "for faith, Czar and fatherland."

On the surface organized religions had been almost completely destroyed. But religious convictions remained—deeply hidden in the souls and consciences of many people. Desperate for help, Stalin appealed to the millions of Greek Orthodox and those of other religions, calling them "brethren and sisters," and asking them to defend the country from Hitler's invaders. From archives of the Greek Orthodox Church he culled the names of so-called saints who in similar situations rescued the nation; these were now extolled as defenders of the nation.

In 1941 Stalin gave orders to free those religious leaders in exile who were still living and to open the churches for religious services. The government subsequently enacted a statute recognizing religious bodies and specifying the far-reaching restrictions under which they must operate.

After the war, nothing changed in the government's relationship to religion, except its tactics. Those who actively practiced their religion under the government statue were tolerated but considered undesirable. Discriminated against in their daily life, they became in effect, third-class citizens. In the first or privileged class were the Communist Party members. In the second were the non-Communists, the great bulk of the people. In the third class were political opponents and active adherents of religion; these were to be eliminated.

According to the government plan, the older generation holding religious convictions would die off and the younger generation would grow up unbelievers. To accomplish this program the government launched a two-pronged offensive. The first prong aimed at con-

verting to atheistic Communism all those who believed in God. The second prong resurrected reactionary laws contrary to the constitution, which repressed those who persisted in certain religious activities; these laws exacted harsh penalties. I shall describe this offensive as it affected us who were evangelical believers.

The first prong of the offensive—to convert believers to Communism—threw the party apparatus into high gear; it drafted activists, propagandists and schoolteachers as preachers of atheism. It exerted pressure on supervisors of all government enterprises to dismiss employees who would not publicly deny Christ and subscribe to atheism. High officials in the K.G.B. supervised this country-wide drive.

The second prong, reactivating the most repressive laws against religion, separated children and youth from the influence of believing parents. For years Communistic teaching in the public schools had exalted the State at the expense of the family. It taught children not only to ridicule the convictions of their parents but also to spy upon them. Children were highly commended when they reported the religious or political opinions of their parents which deviated from the Communist line.

At this time the government redoubled its efforts to widen the generation gap; it claimed that the State, and the State alone, had the right to bring up the youth and children. The government applied this principle especially in families holding religious convictions, carrying it so far as to take children away from their parents because of religious training at home. According to the law it became a crime for a mother to teach her children to pray.

Believers in the U.S.S.R. honestly fulfill their citizenship obligations to the Communist government. They do not contest Christ's teaching in Matt. 22:21, "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's." There is no kind of government in this world, however, which can bind their consciences and force them to give Caesar that which belongs to God. If the government demands that which belongs to God, they do not obey. And they are ready to face the results of their disobedience: discrimination, persecution, prison, or even death.

In connection with the two-pronged offensive, the government designed secret measures which they thought doomed the believers and those of other religions to liquidation. Observing the believers closely, however, the government noticed that the liquidation plan did not lessen their activity. On the contrary, they increased their gospel activities and their influence upon both adults and youth. *Without the benefit of Bible schools, missionary societies, or gospel literature, they continued proclaiming the Gospel the apostles preached. And the Word bore fruit!* This caused restlessness in the government and signaled new persecutions.

Christians today in the Soviet Union, as someone has observed, are tried but not forsaken, suffering but not silent, badgered but not underground, discriminated against but still law-abiding, opposed by mighty forces but still victoriously reaching out to win the lost.

Tried but not forsaken. In the past God permitted Joseph, Daniel and others to suffer; He did not deliver them from the trials, but He gave them something better; His presence with them in their trials. Likewise, God has not delivered His faithful children in the Soviet Union. But He is glorified through their steadfastness; and He makes known His love to their trusting hearts.

Suffering but not silent. The Jewish leaders of the first century arrested the apostles, threatened and beat them, and forbade them to speak in the name of the Lord Jesus. But all their threats and punishments did not quench the apostles' witness. Neither has suffering silenced the saints in the U.S.S.R.

Badgered but not underground. The cruel sport of badgering places the plucky badger in a barrel laid on its side and frees hunting dogs which try to drag it out. If the dogs succeed, the badger is thrust back into the barrel to fight off the dogs again. The likeness is an apt one. In the Soviet Union the believers, without means of escape, are placed at great disadvantage. From their pastors and churches the authorities take exorbitant taxes. Repeatedly they levy on the congregations heavy fines and send leading church members to prison. The believers pay their taxes and fines, serve their prison sentences, and, like the badger, return to face the same treatment again.

Discriminated against but still law-abiding. The Soviet constitution stipulates that no person shall be discriminated against because of race, color, or religion. In practice, however, authorities dismiss believers from work and young people from school simply because they openly believe in God. In spite of this, the believer respects the authorities and the laws of the land. They regret that the government does not live up to its own constitution, but this does not exempt them from the obedience which the Scripture commands.

Opposed but victoriously reaching out. The power of the gospel triumphantly influences the lives of many people in the U.S.S.R. Wherever believers live and work, there the gospel is preached—in their churches and workshops, their prison cells and labor camps. Through this witness some of the worst criminals have come to a saving knowledge of Christ. Others who had lost all purpose in life, even their desire to go on living, have found new life in Christ Jesus.

The Believers' Hope. Many ask me how the believers in the U.S.S.R. look at the future. They await the coming of our Lord Jesus Christ, desiring it perhaps more than others of God's children. But before Christ returns, they know that they must faithfully labor for Him. They firmly believe that their suffering is in the highest sense God's will for them. They consider it a privilege to suffer for Christ's sake.

They believe that the Communists, without any intention of fulfilling God's will, are actually preparing the area for a country-wide evangelization. To build His church in the U.S.S.R., God has laid the foundation in the death of His saints, Communism can de-

stroy only the superstructure of religion—that which is built by men. But Communism cannot destroy that which Almighty God is building, because it is secure, deeply embedded in the deathless souls of His people.

Communism has uncovered the fraud of the so-called miracles and relics of the saints formerly displayed by the State Church; we are thankful for this. Then, too, atheism is, as many say a sickness of soul and spirit. It destroys faith and stability in the soul and gives nothing in exchange. Its dominance over more than fifty years has created an entire generation of empty hearts. The believers see the response in many with whom they share the Gospel. They know the love of God is for all. And they believe that in answer to prayer He will give the green light enabling them to proclaim the Gospel which liberates and satisfies men's hearts.

—In *Missions*

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#### A TRIBUTE TO WILLIS H. ALLEN

John H. Adams

Another big man, not in physical stature but in deeds, has laid his pen down to write no more, has sung his last song, has preached his last sermon, has prayed his last prayer, has counseled his last person, has entertained his last guest, and has gone, as we believe, to be with the Lord. The Lord blessed Brother Allen with an unusual ability to write, sing, and preach, and he used the talents God gave him as a tireless worker for the Lord. Not only did he sing well, but he was able to inspire others to do likewise. His chorus in Louisville is evidence of this. He was a close, sincere student of the Word of God, and he had the courage and faith to stand by the truths he found in the Bible regardless of opposition from some brethren. As a speaker, he was eloquent. His messages were understandable and to the point. And through more than fifty years that I knew him, I never one time observed any jealousy on his part toward any one, nor any bitterness toward those who opposed him.

Brother and Sister Allen's home was one in which one found old time Christian hospitality. Young people delighted to gather there for dinners and Christian fellowship. Some of the young in need of a home found the Allen's home their home. Good discipline was the order knit with understanding and love.

Brother Allen was a benefactor of Christian education and encouraged others in this needed field.

I owe much to the Allens for it was Brother Allen that baptized me. That was a turning point in my life. Their lives have been an encouragement to me to be faithful to the Lord.

With Brother Allen's decease in December, the church lost a faithful worker. His beloved, good and faithful wife lost a dear husband. Their children lost a good father. I lost a dear friend and brother in Christ Jesus. But praise the Lord! We believe our loss is Brother Allen's gain. Paul said, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. 5:8. Again Paul said, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Phil. 1:23. We look for the coming of Christ when the dead in Christ shall rise first, and then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.

WILLIS H. ALLEN

N. Wilson Burks

My first recollections of Willis H. Allen were at Horse Cave. He and his fine family had assumed the ministry of the Horse Cave Church of Christ. I

was a young preacher, still attending classes at Portland at the feet of R. H. Boll. From this time until his passing in December, Christmas Time, we were very, very close. I often sought his counsel, and he never failed me. For some fourteen years we were fellow ministers in Louisville.

Brother Allen and J. R. Clark and N. Wilson Burks were the committee planning the Louisville Bible Conferences 26 years ago. We three also, along with J. L. Addams, searched for a site for Kentucky Bible College, now Southeastern Christian College. In zeal for that which was good, in seeking harmony among brethren, in just plain downright common sense regarding our problems, Willis H. Allen had no peer. We offered him a position with S.C.C., but he graciously declined. Even then his heart was set on the growth of the Fort Lauderdale work.

Our last communication came within days of his passing. He wanted to know the details regarding the sudden death of my cousin, Martha Jennings. Somehow this concern for others was a key stone of the life of Willis Allen. He loved others in a sacrificing way. Moreover, he loved the old ways, the ways depicted by the third generation of the Restoration Movement. May the Lord give us a legion of such men!

Our love and sympathy and concern go to the family, the wonderful Christian wife and two remaining children.

#### A TRIBUTE TO BROTHER WILLIS H. ALLEN

H. N. Rutherford

It has been my exceeding good pleasure to have been in close fellowship with our beloved Willis H. Allen. From 1907-1911 we were college mates at Potter Bible College, Bowling Green, Kentucky where we came under the teaching and influence of James A. Harding, that deeply spiritual servant of the prayer-answering God.

I admired Bro. Allen as a minister and preacher of the Word. He was a born preacher, beginning as a boy preacher in knee pants near Valdosta, Ga. and culminating his work with the Shawnee Church of Christ and finally, with the Westside Church of Christ in Ft. Lauderdale, Fla. Westside lay heavily on his heart, for which he prayed aloud in the hospital for about ten minutes in his dying hours. Bro. Allen was without a peer as congregational song leader; while in college he was popular as singing evangelist; he traveled with Bro. N. A. Jones in evangelistic work during the vacation months. The crowning work of his life was the writing of the Uniform Sunday School lessons. He never shunned to declare the whole counsel of God when the occasion of prophetic teaching came in the text.

Willis Allen, after he had in his generation served the counsel of God, fell asleep and was gathered to his own people and our people. We are told concerning Moses' death, "So Moses, the servant of the Lord, died there in the land of Moab according to the word of Jehovah." Some still further substituted "kiss" for "word": so it seemed as if the Almighty had kissed away the soul of his faithful servant, drawing it back to himself in a long, sweet, tender embrace, at home with the Lord. "Behold, Elijah is here!" I can imagine that when we get to heaven and are surrounded by all its indescribable splendors and beauties, and are permitted to associate with all its illustrious citizens, we shall say to one another, "Behold, David is here", the sweet singer of Israel. Brother Allen will love to join in singing with him and our beloved great singer, L. K. Harding of Potter Bible College days and Brother E. L. Jorgenson. John, the Beloved is here; Paul, the greatest of all the apostles; and Peter, the great apostle with the keys of the kingdom. Then we shall run to meet the great servants for Jesus' sake—R. H. Boll, D. H. Friend, H. L. Olmstead, E. H. Hoover, together with all the Spirits of just men made perfect, the church of the first born who are enrolled in heaven—behold Willis Allen is there among them.

But above all to see Jesus face to face and spend eternity with Him, that will be glory for me. "Well, the delightful day will come, When my dear Lord will bring us home, And we shall see His face! There with our Savior, Brother Friend, A blest eternity we'll spend, Triumphant in His grace."

# NEWS AND NOTES

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

**Sullivan, Ind.:** Some have suggested that I inform you of the work being done here at East Jackson St., Sullivan, Indiana. In line with that, I recall what a Canadian minister said: "There are three temptations ministers have to overcome. The temptation to recline, or to shine, or to whine.

So I report that most of our ministers here do **not** recline. I use the plural, because we do have several ministers. And because of that the local body of Christ is being built up in the faith. If I did not "brag" on these other ministers, I would be guilty of reclining. I recline enough otherwise.

However, if I try to say all that has been done in the year gone by, I might be guilty of trying to shine. Likewise, if I fail to mention the needs that still exist, or the sins that exist, I would be guilty of trying to shine.

Yet, if I extend the above paragraph too far, I could be guilty of whining. And of course the real chance for any minister to whine is when he or she feels they are not being paid enough or not being patted on the back enough. Or if they feel they are the **only** minister. I can't whine, for there are several ministers here, and I have all I need in the form of food, clothes, and shelter. And the applause? My Father will care for that if indeed I deserve any. As one handed to me once, "Work for the Lord. The pay isn't much, but the retirement is out of this world." —Tooger Smith

**Utica, Ind.:** Robbin Weber committed herself to the Lord on January 19, being born anew in the waters of baptism, and "raised to walk in newness of life" with Him.

**South Louisville Church of Christ:**

Brother Victor Broadus, President of S.C.C., spoke at South Louisville on January 12. He is a veteran of many years service in the Lord's army in the Philippines.

**Ballatin, Tenn.:** Sister Bonnell Strong came forward on January 5 to place membership with this congregation.

After having worshipped with us for years, Sister Strong has decided to change her membership.

Brother and Sister Vaughn Reeves and their family were with us for both services. Brother Reeves brought two inspiring messages that day. He has recently moved his family to Lexington, Ky. from Ft. Lauderdale, Fla. where he had ministered to the West Side congregation for the past few years. Besides some evangelistic work, he is filling in for various congregations.

**Sellersburg, Ind.:** On Jan. 12, we were thrilled by the response of Vivian Beyl to obey her Lord in baptism, the greatest decision of her earthly life.

**Highview Church, Louisville:** We welcome Mr. and Mrs. Marvin Pigg, who were united with us last Sunday, January 12. New births on the same day were Tammy, Martha and Jerry Surbaugh, through baptism.

## Portland Christian School

The weekly payroll is approximately \$2900. Utilities during the winter add considerable to our cost of operation. Yet, the Lord has wonderfully blessed, and we continue to praise Him.

School registration will begin March 1, 1975. Registration may be made by phone. There are few vacancies. All applications will be submitted to the Admissions Committee.

**Portland Avenue Church of Christ:**

Two new births have taken place at Portland Ave. recently. Sandy Balsley was buried with her Lord in baptism on December 8, and on the first Sunday in the new year Carol Ann Raisor did likewise.

We are thankful for the return of Brother and Sister Wilson on the 12th of January, after a prolonged illness for him. The Lord held her up marvelously until he was well over the worst of his illness, then she had a time in the hospital. During this period, Brethren Herbert Ball, Richard

Paris, and Billy Heid brought good messages, along with brother Robert Heid.

Brother Jesse Wood of Winchester, Ky. brought the New Year's Eve message on prophecy. Many were missed because of their illnesses, and they missed an inspiring word from God relative directly to our times.

Keep abreast of the times by reading Brother Lyon's column in this publication. January is a good time to renew your subscription or to start if you have not heretofore been a subscriber.

Sister Knecht wishes to thank all who have sent greetings at Christmas time. Though they cannot be acknowledged individually, all are much appreciated. Many thanks.

#### Highland Church of Christ, Louisville:

We welcome Ron Jackson to our church today and the next three Sundays. He is teaching a class in personal evangelism, emphasizing Jewish evangelism. All are invited to attend at Bible study time. He will bring the morning message on Jan. 26.

#### South Louisville Church of Christ:

Friday morning marked the beginning of the second year for the men's prayer meeting. The Lord brought together 15 men for an early hour of fellowship in prayer. . . . Five men came together on that morning one year ago. Can we believe that God could multiply this group by three again?

#### Rangeland Church, Louisville, Ky.:

The Robert Boyds and the DeWayne Boyds were on board the ship MS/BOLERO last Sunday, and attended the scheduled "worship service" at 10 a.m. After some unison reading of some so-called non-sectarian prayers, and congregational singing (without instrumental music), the leader of the meeting said, "I understand there is a 'Rev.' on board. Is he present?" Bro. Boyd let his presence be known, and was called on to speak, which he did, and to a very responsive audience.

At the close of the brief message, Bro. Boyd announced the "Words of Life" radio broadcast, particularly the 11 p.m. hour on WHAS, and it was very encouraging and quite a thrill to learn that several in the audience

were frequent or regular listeners—some in W. Va., N. C., etc.. A Catholic woman was very impressed with Bro. Boyd's message, and asked to be sent some literature.

#### Cramer and Hanover Church, Lex., Ky.

Brother Rutherford celebrated his 85th birthday, Wednesday, January 15. This church should be truly grateful for the wonderful example of Christian living and serving that God has put before them. Brother Rutherford did not become the man of God he is, overnight. There is no such thing as instant godliness.

#### REVIVALS

It is time to begin praying for the spring revivals:

March 2, at Jennings, with Robert B. Boyd

March 9 at Glenmora with John H. Adams

April 6 at Turkey Creek with T. Y. Clark.

#### Buechel Church of Christ, Louisville:

Report from S.C.C. Yesterday morning we had a very informative and good message from President Broadus, who came with a group from S.C.C. In his message he told us the school had received re-accréditation for another year. He spoke of the finances for the school and brought out the positive characteristics at the school. There is a high quality of students there this year, and he seemed quite pleased. It was a helpful service and we appreciate these folks giving of their time to visit with us.

#### ECHO VALLEY CAMP

Should the camping dates at Echo Valley be needed for your calendar, they follow:

June 15-21 ..... Senior Week  
July 6-12 ..... Intermediate Week  
July 13-19 ..... Junior Week  
July 20-26 ..... Intermediate Week  
August 3-9 ..... Teen Week

—Buechel Church, Michael Sanders

# OUR GREAT HIGH PRIEST

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