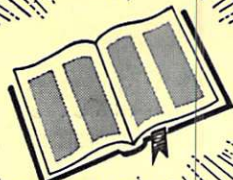
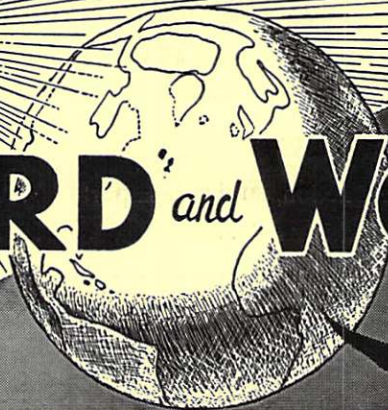


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JANUARY, 1987



**Robert Boll Boyd**  
1915 - 1986

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## THE WORD AND WORK

2518 Portland Avenue

Louisville, Kentucky 40212

# THE WORD AND WORK

"A monthly magazine set to declare the whole counsel of God."

Alex V. Wilson, Editor

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*Cover Picture:* Robert B. Boyd, an evangelist of deep faith, zeal and courage, fell asleep in Christ on Dec. 7, 1986. He preached God's Word, in person and by radio, in the U.S., Africa and the Philippines. See page 32.

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## *Speaking Truth In Love:*

Alex V. Wilson

### **WHO ARE MY BROTHERS?**

This month a series of biographical articles begins in *Word and Work*. Entitled "Early Restoration Leaders," it is written by Sylvia Root Tester, and includes twelve articles. You'll meet the Campbells, of course, but also men like Racon John Smith, Moses Lard, David Lipscomb and J. W. McGarvey. "Who are they," do you ask? That's why we are having this series! *We can learn so much from the past, if only we will.*

You will benefit in several ways from reading this series. If you are from the Churches of Christ or Christian Churches, you will know your historical heritage better— its strengths and weaknesses, values and dangers. Second, you will understand the present better as you discover how past leaders, beliefs and trends have produced our current conditions. Also, you can learn to avoid the defeatist attitude of "Can any good thing come out of the Restoration Movement?" (If you wonder what the Restoration Movement is, try to get hold of the May and June 1986 issues of this magazine, and read Carl Kitzmiller's explanation). I'm glad we can run this series.

#### *God's Great Big Family*

On the other hand, the "Heroes of the Faith" series that ended last month was important too. We should appreciate great men like Luther, Calvin, Wesley and Moody, while being aware of their faults as well as virtues. We need to see the Big Picture, and realize how very large and varied is God's worldwide family. The church of Christ is bigger than the Church of Christ. "But that's compromise," someone might object. "That's being denominational! For Francis of Assisi was a Catholic, Luther was Lutheran, Calvin was Presbyterian, Wesley was Methodist, Carey and Spurgeon were Baptists, Newton was Anglican," etc. Such a reaction seems very simplistic. Luther, for example, never intended to begin a new denomination but to recall God's people back to Biblical truth. He was horrified to hear that some of his followers called themselves Lutherans, and wrote: "Do not call yourselves Lutherans, but Christians. Who is Luther? I've not been crucified for anyone. How does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease to cling to those party names and distinctions and let us call ourselves only Christians." (Oh that his disciples had heeded his call!).

Actually, if any of our readers fear that *Word and Work* has compromised and become "liberal," it is likely that *they* have changed,

not the magazine! I looked through the 1916 bound volume of *Word and Work* and made some interesting discoveries. That was the first year that R. H. Boll was editor. He included articles written by D. M. Panton, G. H. Pember, Charles Trumbull, and Philip Mauro. None of them were from Restoration Movement churches. There was also an article by James Stifler, and the fact was mentioned that he was a Baptist. Also included was a letter about demon-possession, written by a missionary identified as a Presbyterian. And the magazine carried advertisements and recommendations of books written by such men as R. A. Torrey and James M. Gray, both of whom were presidents of Moody Bible Institute. Was *Word and Work* in 1916 "too liberal"? No—it merely recognized that God has lots of children in lots of places.

Again, did you notice brother Boll's article that we reprinted in August last year, "Praying for Missionaries"? In it he quoted or mentioned with approval missionaries Speer, Zwemer, Carey, Paton and Hudson Taylor—he positively overflowed with lavish praise for the latter. Yet he well knew that none of those five men were from "our churches."

Another example: In the early 1930s my mother went to brother Boll due to some confusion in her mind. During college days she had studied Comparative World Religions, and the teacher had denied the uniqueness of Christianity. All religions were basically similar, just different roads up the mountain where all converge at the top. To help Mom, brother Boll gave her a book by Gresham Machen, a Presbyterian who was the chief defender of Biblical Christianity in that era. Likewise, in our day we should know and use the writings of contemporary apologists like C. S. Lewis, Francis Schaeffer, and Josh McDowell, though their church backgrounds differ from ours.

Finally, let me quote from a taped sermon by brother Boll: "I got hold of a book of sermons by Billy Graham. And I wondered if among all those sermons he would say something about the coming of the Lord. I was gratified to find that he does stress that. He says a number of things about it." Then he read a lengthy quotation from Graham's book, ending with the words, "I'm not looking for death, I'm looking for Him." Then brother Boll concluded, "This shows that Billy Graham does believe this teaching and does stress it. This may account, in part at least, for the great success of his campaigns. For the doctrine of the personal return of Jesus Christ is important, exceedingly so."

Did our former editor then agree with all that is taught and done by Graham, Machen, Taylor and Trumbull and Torrey? Of course not, and neither do we. Nor did he hesitate from time to time to criticize such men if he felt it was necessary; we do the same. Yet he clearly acknowledged them as brothers in Christ, from whose teachings and fellowship we could benefit if we exercised discernment. How different from the spirit of one of our preachers who blurted out, "Billy Graham is doing the work of the Devil!"

This magazine never wants to promote the idea that it doesn't matter what you believe, and it doesn't matter what church you are

active in. Such things matter immensely! But so does the unity of all God's people; read Elmer Prout's fine article in this issue. To feel that we are the only real Christians, or at least the only Grade-A believers, is to live in a land as unreal as Oz.

#### *The Teaching of God's Son*

One day while our Lord was preaching, His mother and brothers arrived. Someone notified Him that they were there, and He replied, "Who are my mother and my brothers? . . . *Whoever does God's will is my brother and sister and mother.*" (Mark 3:31ff.). Those are significant words, worth pondering.

#### *The Testimony of God's Spirit*

Paul wrote that "because you are sons (of God), God sent the Spirit of his Son into our hearts, the Spirit who calls out, 'Abba, Father.'" Again he wrote, "You received the Spirit of sonship. And by him we cry, 'Abba Father.'" (Gal. 4:6; Rom. 8:15) Does it not necessarily follow that the Spirit of sonship is also the spirit of brother-and sisterhood? Does not the Spirit who emboldens us to cry out "Daddy! Father!" to the Monarch of Heaven, also constrain us to cry out "My brother! my sister!" to all other people in whom He dwells? Thank the Lord for His family, all of them.

---

## THOUGHTS FROM ROMANS

Ernest E. Lyon



### "Some Receive, Some Refuse"

*But not all the Israelites accepted the good news. For Isaiah says, "Lord, who has believed our message?" Consequently, faith comes from hearing the message, and the message is heard through the word of Christ. But I ask: Did they not hear? Of course they did: "Their voice has gone out into all the earth, their words to the ends of the world." Again I ask: Did Israel not understand? First, Moses says, "I will make you envious by those who are not a nation; I will make you angry by a nation that has no understanding." And Isaiah boldly says, "I was found by those who did not seek me; I revealed myself to those who did not ask for me." But concerning Israel he says, "All day long I have held out my hands to a disobedient and obstinate people." (Romans 10: 16-21, NIV).*

Let us not overlook Paul's main purpose in these three chapters. He is first of all showing that the good news (gospel) of salvation to

all through faith in Christ is consistent with the message in the Hebrew Scriptures. It is something that had been pointed out many times in the Old Testament by type and by plain statement. The great "mystery" involved is that there is no distinction and Jew and Gentile are made one in Christ. We are equals together in the body of Christ.

Verse 17 again summarizes for us the means of salvation. The word of the good news (gospel) of Christ comes to a person concerning His death for our sins, His burial, His resurrection on the third day, His ascension into Heaven, having completed the work for our salvation. The person who then receives that word, who believes in Him, that He died to save us, and who trusts Him as having provided that salvation that we could never have earned ourselves; such a person is then saved, made a part of Christ's body.

If it is that simple, surely all who heard received it, did they not? Of course they did not, as all well know. But the word had gone out to all the known inhabited earth. Please do not misunderstand verse 18; Paul is not saying that Psalm 19:4 was saying that the word of Christ had gone into all the earth. He is simply using the language of that verse and applying it to the subjects at hand since it fits so well. Just as the heavenly bodies had sent out their "message" over the whole earth the apostles and their helpers had taken the message of Christ everywhere. Paul then takes up the rest of the chapter showing that many among the Gentiles would receive the Word and many among the Jews would refuse it. It is sad that many turn down the most wonderful gift ever offered to men, but they do, thereby condemning themselves to a terrible eternity. They were (and are) not thankful for what the Lord has done, so they spurn His love and turn away. How terrible that will be in their own thoughts as they spend eternity in the lake of fire, knowing they could have avoided all that and been joyful in the presence of the Lord.

In the course of verses 19-21 the Holy Spirit guided the apostles to show that Israel had opportunities to know, even to knowing that God was planning on taking His Word to those nations that they looked down upon. To the Gentiles, who had not been searching for Him, He would reveal Himself and they would receive Him. Their then being received into the Kingdom of God would make the Israelites angry exactly as He had been showing from the days of Moses (Deuteronomy 32:21). They revered the prophet Isaiah, but they ignored His statements concerning this very fact, as Paul shows from Isaiah 65:1.

The concluding verse of the chapter is one of the many sad verses in the Scriptures. It pictures God truly as all day long (at any time) holding out His hands ready to receive them, but they continue as "a disobedient and obstinate people." Yes, he is speaking here of Israel, but isn't this true of most of us Gentiles today? For over 1900 years the gospel has been preached over the earth, but the great majority refuse His wonderful gift. Look around you today in whatever city you live, great or small. The Word comes to them in printed form in many versions, through radio, television, church pulpits, personal

witness by Christians (both Gentiles and Jews—thank God for such as “Jews for Jesus” and others among the remnant who have believed), and it goes on twenty four hours of every day. But if you want to see how much that message has been refused and shunned, then send to Operation Mobilization for their World Prayer Cards, read them, and then weep for the multitudes going down into a Christless eternity. You can get the cards by writing to STL Books, P.O. Box 28, Waynesboro, GA 30830. The cost is \$2.00 for one copy. A lower price can be gotten by buying in quantities. There are probably many sources of this material, but this is a source I have used for several years to inspire me to pray for men everywhere.

Are you a “receiver” or a “refuser”? Read the book of Romans carefully and receive Christ and with Him eternal life. Do not wait another day—for your own sake.

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## Questions Asked of Us

Carl Kitzmiller



*Do you have information on the Unity School of Christianity in Unity, Missouri. I'm reading their DAILY WORD which was given me as a gift subscription, but I've had an uneasy feeling . . . .*

My contact with this group is very limited. Some years ago I attended a funeral conducted by one of their men, but I have not had personal contact with anyone professing to follow their teaching. My information, therefore, is second hand, but I have no reason not to consider the source material as very reliable. The things I heard at the funeral were quite in agreement with the reviews I have read of their beliefs.

The following is taken from several sources and provides a summary of the history of Unity and its beliefs.

This movement came out of the same background as Christian Science and New Thought. The parents of this religion were Charles and Myrtle Fillmore. She came out of Methodism and he had studied Buddhism, Brahmanism, Theosophy, Rosicrucianism, New Thought, and Christian Science. During a crisis period in their life when they were broke and in ill health, they experienced what they considered to be healing and new insight by the help of a Christian Science practitioner and a New Thought lecturer. For a while they accepted the Christian Science religion but soon left it to teach their own version of healing. In 1889 they began publishing a magazine, *New Thought*, to disseminate their ideas. Recent publications include: *Unity*, *Progress*, *Weekly Unity*, *Good Business*, *Daily Word*, *Wee Wisdom*, and



*Unity Sunday School Leaflet.* The name *Unity* was adopted in 1895. Unity was not started as a church but as an educational agency to work with people in all the churches and to seek truth in all the religions of the world. Today this purpose is disappearing and Unity churches are to be found in various communities. It is emerging as a separate and distinct cult. Their headquarters is in Lees Summit, Missouri, a suburb of Kansas City, also known as Unity City. A Unity statement of faith was written and accepted in 1921.

Unity should not be confused with Unitarianism. They embrace some of the same ideas in general, but Unity is a distinct belief. The people who follow this belief are generally people who exude good will and believe that no one and no one's religion should be criticized. They talk in vague and undefined generalities, which make it almost impossible to pin them down to anything concrete and definite. They believe in the innate goodness of all men. The following facts summarize their beliefs, however. They read the Bible and believe it to be deeply spiritual, but they do not believe it is truly the Word of God. They do not believe its greatest value is to be found in its literal meaning, nor is it the only authoritative standard. They believe that spiritual knowledge comes through direct communion with God. But God is considered to be love, power, intelligence, and life, the total of all good, not a Person. All who worship, regardless of what they worship, worship God. Their concept in pantheistic teaching that God is all in all and that each person is a part of the divine essence. They believe that sin is simply a failure to operate according to fixed divine law, that there is no transgression against a holy God, and no such thing as death being the wages of sin. They teach that heaven and hell are states of mind and that they are here and now. They deny the historic doctrine of Christ's atonement. They teach reincarnation. They conveniently and purposely leave out discussion of such great Christian doctrines as the second coming, the virgin birth, regeneration, salvation, justification, or redemption. The reality of sin, sickness, and death are denied.

Several of these beliefs will be reflected in the following quotes, taken from tracts sent out by Unity.

"Unity believes that there is good in every religion on earth . . . Unity has no strict creed or dogma."

"We do not believe that God is a person sitting on a throne ruling over us in an arbitrary manner. God is principle. God is not separate and far away and hard to reach. God is in you. In you! God is part of you, as you are part of Him."

"Unity teaches that through faithful practice of the presence of God man can be healed of illness, lack, or any other inharmonious condition besetting him and that it is possible to rise to that high state of spiritual consciousness in which perplexing problems do not exist but blessings abound."

"Unity School believes that the Bible's greatest value may not be found in a study of its literal meaning. We see that its writings have another meaning."

"He (Jesus) did all His mighty works, not because He was given

some greater or different power from that which God has given us . . . but . . . by His own later efforts in holding Himself in constant, conscious communion with the Father, the Source of all love, life and power . . . there is nothing in the universe that is real but the good, and that all good is yours, and it will give you rest."

"Simply believing that Jesus died on the cross to appease God's wrath never saved and never can save anyone from present sin, sickness, or want, and was not what Jesus taught . . . He came to bring 'good tidings of great joy to all people.' Tidings of what? Tidings of salvation. When? Where? Not salvation from punishment after death, but salvation from mistakes and failures here and now."

"We believe in the repeated incarnation of man. The soul and spirit reincarnate in the form of man, not in the form of some animal, bird, tree, or other form. . . . Reincarnation gives to the soul and spirit of the man who sins or makes mistakes repeated opportunities, until he learns to live in conformity with God's law."

It is a blessing that the one who asks the question concerning Unity is well enough versed in the Bible that she recognized many of the deficiencies of the material she was reading. *This is our surest protection—knowing the Scriptures so well that we recognize that which is not in accord with them.* We cannot know the teachings of all the false systems, cults, and religions of the world. Some of these change over the years, and what was once believed is no longer accepted. New ideas have replaced the older ones. But when we know the Word of God, even those which are somewhat subtle in their approach will become evident, especially to those who are willing to do God's will (John 7:17). It is said that the surest way to recognize counterfeit currency is to know the real thing thoroughly. So it is with God's word.

We live in a world where falsehood is circulated by means of high quality printing, well-done radio or television shows, fine magazines, etc. There is often enough truth mixed in to make it appear reasonable, good, or just the answer to one's need. This is Satan's method. Many in our land are conditioned to accept anything in the name of religion as good, and Unity's emphasis on not condemning any religion will find greater acceptance with some than the Bible's admonition to "prove the spirits, whether they are of God" (1 John 4:1). Christians need to be on guard!

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## **Sacrifice—What's That?**

Any one can offer to God what he doesn't really want. It's when you give up something to God that you want that you show your love for Him. Be thankful when you have something to offer up to God as a sacrifice—something valuable, desirable, enjoyable. How else would we know if we really love Him? If we have no desires, we would have nothing to deny ourselves of. There's no real Christianity without self-denial: the attitude of dethroning self that results in acts of self-denial to follow God's will & glorify His name.

# Viewing the News

Jack Blaes



IN ITS EFFORTS TO SPREAD COMMUNISM, the Soviet Socialists of Russia have run into a serious snare in Afghanistan. American supplied Stinger anti-aircraft missiles are enabling the Afghan freedom fighters to inflict heavy losses on Soviet aircraft. In a recent report, Robert Pack, Deputy Assistant Secretary of State, said that the Communists have been losing one aircraft a day for the past three months. Soviet casualties since the war began in 1979 are estimated at 30,000 to 35,000, more than a third of whom were killed. One thing to keep in mind is the low value placed on human suffering and life by the Soviet intelligence. The important thing to them is to win regardless of the loss of human life. And another thing this report does not bring out is how much of the material loss is being borne outside the Soviet Union; and, quite possibly, by the United States.

\* \* \* \* \*

IN MID-OCTOBER, 1986, THE NEW YORK TIMES reported the discovery of ten tons of arms hidden away in northern Chile. A value of these arms placed there by the socialist states of Cuba and the Soviet Union was estimated in excess of ten million dollars. This brings to mind those reports we heard four years ago that the Israelis, when they were invading Lebanon, found, an enormous stockpile of weapons, in fact, far more than the PLO could possibly have used against Israel. Now, could these weapons have been stashed in Chile for some far-reaching bit of warfare that is now being fought in Central America? Also, is it fair to even raise the question as to how many other such stockpiles of weapons are stashed away for the socialist dictators to use to forward their dreams of world dominion?

I REALIZE THAT YOU ARE TIRED OF HEARING ABOUT THE "scandal" of the Reagan Administration over the arms deal with Iran and the alleged diversion of funds to the anti-communist forces in Nicaragua. The scandal was back in the Carter Administration when they turned Nicaragua over to the Communists, but the pundits of the managed news didn't and don't see it that way. Have you noticed that the reporters do not use the word "alleged", and continually refer to the whole situation as "scandal", and almost never give the source of their information—it's usually "an unnamed source in the State Department" or some such reference? On the "CBS Evening News with Dan Rather," of Dec. 1, Rather referred to whatever they have spent so much air time talking about as the "still-unfolding scandal of double-dealing arms to Iran and cash to the Contras." CBS Evening News has developed a special "Arms Scandal" logo.

At a news conference recently, Accuracy in Media pointed out that during a 10-day period the *Washington Post* ran 113 news stories, 31 opinion columns and four editorials on the affair. During the same period, the *New York Times* ran 119 stories, 19 opinion columns and six editorials. "ABC's World News Tonight" had been devoting 80 percent of its time to the story, with the "CBS Evening News with News Rather" and the "NBC Nightly news with Tom Brokaw" averaging about 60 percent. If you have been wondering about what is happening in the Afghan struggle for life and death, you will look in vain to these news sources. Do you still wonder why?

In spite of all this prime time and news paper space given this affair,

Dan Rather's "still-unfolding scandal ..." has not unfolded a new fact since the news makers began this political vendetta.—Ben Bradlee, executive editor of the Washington Post, is quoted as saying "this is the most fun we've had since Watergate." And they all hope they can create another Watergate out of it.

THE NEW AMERICAN OF DEC. 22, quoted Congressman DeLay that, on December 1, meetings were held behind closed doors before the Senate Intelligence Committee to discuss the Iran situation. By law, this information is confidential. "Fifteen minutes later," the lawmaker said, "the information being discussed was broadcast by Washington radio station WTOP."

HUMAN EVENTS IN A DISCUSSION OF A RECENTLY PUBLISHED BOOK, *The Media Elite*, reports that fifty-four per cent of today's leading journalists place themselves politically "to the left of center," compared to only 17 per cent who lean to the right, while most claim "the middle of the road." When asked about their colleagues, 56 per cent say the people they work with are mostly on the left, and only eight percent place their co-workers on the right. The proportion of leading journalists who backed Democratic presidential candidates from 1964 through 1976 never dropped below 80 per cent. In 1972, when more than 60 percent of all voters picked President Nixon, over 80 per cent among the media elite voted for McGovern. In the Democratic landslide of 1964, journalists picked Johnson over Goldwater by a 16-to-1 margin or 94 to 6 per cent.

As terrorizing as this news is it is just slightly scary compared to the thought of what is coming. The authors of the book—S. Robert Lichter, Stanley Rothman, and Linda S. Lichter, surveyed a random sample of 1982 degree candidates attending Columbia University's Graduate School of Journalism. Twenty-eight students were interviewed. What did they find that these young people believed about politics and society? Eighty-five per cent of them call themselves political

liberals, and only 11 per cent think of themselves as conservative. They are more critical than today's media elite toward business and private enterprise, more alienated from the political system, and about as liberal as their future colleagues on social and cultural issues. They are strong supporters of an expanded welfare state and more severe critics of the capitalist system. Only one in three students believe that private enterprise is fair to workers, compared to over two-thirds of their elders. They rank national defense below all other goals. Two out of five consider national defense the least important of all goals. Their survey revealed that these future columnists and commentators were more approving of Castro than of the President.

THE NATIONAL RESEARCH COUNCIL, a Congressionally chartered arm of the National Academy of Sciences issued a report December 9th urging free distribution of contraceptives to teenagers and easy access to abortions as ways of curbing teenage pregnancies. Secretary of Education William Bennett said that this is not the first time a prestigious-sounding group has advocated a dumb policy—school-based birth control clinics—that will damage our schools and our children. White-house spokesman Larry Speaks said the President "strongly disapproves of giving contraceptives to teenagers." His advice to teenagers to avoid pregnancies: "just say no."

ROBERT McBURNEY, WRITING IN *HUMAN EVENTS* tells us that spending by all governments will reach \$1.69 trillion this year. Count \$7,000 per individual or \$19,000 for each household. This year about 47 percent of all personal income now goes for taxes. In an eight hour day, you start working for your self just slightly before lunch time. And what we must ask ourselves is: what are we getting for it? And if we don't approve of the answer we come up with start looking closely at our Congressmen and voting them out of office with a vengeance. One of the first things the new Congress is going to do is ask for a tax increase. Be prepared.

# Building Better Christian Families

by Fred W. Schott



## “The Hannah Principle”

I Samuel 1:1-28

*I prayed for this child, and the Lord has granted me what I asked of Him. So now I give him to the Lord. For his whole life he will be given over to the Lord. (NIV)*

For me, one of the most intriguing stories in the entire Bible is the story of Hannah. When I first heard it as a small child in Sunday School at Portland Avenue Church of Christ I thought, “How could a mother leave her child with that old prophet Eli and then only visit him once a year?” Bro. Boll was very much up in age at the time. Everyone loved him, especially my Mom, but I remember thinking at the time, “I hope my Mom doesn’t get any ideas about dropping me off with him!”

Now that I’m a parent myself and hopefully a mature Christian with many experiences in following Christ, I find myself still amazed at the act. I still ask, “How could she do it?” The question for us is, “What can twentieth century Christian parents learn from Hannah?”

What we must remember is that Hannah was not giving her son to Eli the prophet, but to Eli’s God. Hannah, unable to have children, desperately cried out to God, begging for a child. When the child came, she understood more than most that her son was a special gift from God himself. She felt no choice but to give him over to the Lord for his whole life.

The same is true for us. First, like Hannah’s, our children are a gift, a sacred trust from the Lord. Second, like Hannah, we have no choice but to someday turn them over to Him.

Some have said that in reality parenting amounts to about twenty years of “letting go” for our children. It is scary to think about letting our children go into the world we must live in. I find it comforting to adjust this sound principle of letting go by applying “The Hannah Principle.”

For the Christian parent, parenting is about twenty years of returning our children to the Lord. It is a process of turning them over to a loving, protective, and caring Heavenly Father. Not only that, but while they are in our sacred trust, He will through His Spirit enable us to be the kind of parents that He wants us to be!

What a blessing! What a privilege!

# EARLY RESTORATION LEADERS

## The Haldane Brothers: Evangelists and Restorers

by Sylvia Root Tester

The restoration movement has been blessed with a number of great leaders, men who brought their varied talents and ideas into its forming. The Haldane brothers, Robert and James Alexander, are not well known, for they came before the acknowledged founders of the movement—Thomas and Alexander Campbell and Barton Stone. But the two brothers put into words and action many of the ideas that still permeate the restoration movement.

Who, then, were these two brothers?

Robert Haldane and James Alexander Haldane were wealthy men who lived in Scotland. Robert had joined the British navy and had served with great distinction. When he retired from the navy at a rather young age, he returned to his home in Scotland. There he began a serious study of the Bible, reading and pondering every day.

His brother James was not so interested in the Scriptures, for a time. But then he attended the General Assembly of the Presbyterian Church of Scotland, the official church in Scotland at that time. He listened as the delegates debated the question, "Is it the duty of Christians to send the gospel to the heathen world?" The assembly eventually voted no, saying in effect that Christians had no responsibility for those who had never heard the gospel.

James was incensed by this vote and by the smugness and self-righteousness he had seen at the assembly. He began studying the Scriptures with his brother Robert.

The two were greatly interested in missions and distressed by the official attitude of the church of Scotland. They tried, on their own, to begin a mission in India, but they were thwarted by the East India Trading Company.

Their next effort at mission work was to bring to England twenty-four children from Sierra Leone, Africa. They hoped to educate the children and then send them back to evangelize their own people. Leaders of the Anglican church heard of the project, however, and simply took it over.

At this time in Scotland, ministers were not appointed by the church. Instead, each large land owner appointed a minister to the church in his area. This resulted in ministers who, with only a few exceptions, were interested primarily in their own social standing and in pleasing the land owners. In 1797 the Haldane brothers held and preached at a series of open-air meetings, even though the clergy of the Church of Scotland disapproved. The clergymen maintained that the brothers were not ordained or trained ministers. The Hal-

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Sylvia Tester is a free-lance editor and writer who lives in Elgin, Illinois.

danese replied that it was "... the indispensable duty of every Christian to warn sinners to flee from the wrath to come, and to point out Jesus as the way, the truth and the life." They also gave away Bibles and tracts at the meetings.

The clergy became vicious in its opposition to the Haldane brothers, but the people were delighted with their efforts. Great crowds gathered to hear them preach. Unlike the ministers of the Church of Scotland, the two brothers preached that the gospel message was for everyone, and they used words that all could understand.

Wherever the Haldane brothers could, they set up new congregations to continue the work they had begun in the open-air meetings. No one knows how many churches were begun, for these congregations had no formal name, but one historian estimates there may have been as many as eighty-five. In addition, the Haldane brothers began Sunday schools, as a tool for training the members of the congregations.

James became the minister of a church begun at Edinburgh in 1799. He stayed there for fifty years.

But Robert continued to travel, beginning churches and financing buildings and hiring ministers for them, all over the country. The movement spread also to Ireland, and finally to the United States. Robert's travels took him as far as Geneva, Switzerland, where he taught Bible classes.

The brothers also began institutes for training lay preachers. This training was far different from the training required of ministers by the Church of Scotland. Most of the recruits were from the lower classes. They were warned not to expect the kind of social status that the clergy of the Church of Scotland enjoyed. Instead, they were expected to work more closely with the people in their congregations, preaching and teaching.

Because of opposition from the Church of Scotland, the Haldane brothers began to cooperate with the Congregationalists of England. Even this loose affiliation soon ended, however, and the congregations became truly independent.

As more and more congregations were begun, the brothers turned their thoughts toward what was right and fitting in the way of congregational practice: How should the congregations be organized? What was the best way to conduct a worship service? The brothers could not look to the patterns in the Church of Scotland. That was what they were fleeing; those patterns had seemed inadequate and even harmful.

So the Haldane brothers turned again to the Bible, searching the Scriptures diligently. A co-worker, Greville Ewing, who directed one of the institutes for training ministers, suggested that early Christian congregations had governed themselves without a larger ruling body. He also pointed out that these early congregations had observed the Lord's Supper every week. The Haldane brothers adopted both practices, and the congregations they set up followed these patterns.

The Haldane brothers decided that the Bible pattern was to have more than one elder as leader of a congregation, so in all congrega-

tions affiliated with them, at least two elders were ordained. Whenever possible, the brothers tried to restore the practices of the primitive church in exact detail.

In 1805 James Haldane published a book, setting forth much of their thinking. The book, as was common for books in that time had a very long title: *A View of the Social Worship and Ordinances of the First Christians, Drawn From the Scriptures Alone; Being an Attempt to Enforce Their Divine Obligation, and to Represent the Guilty and Evil Consequences of Neglecting Them.* The book advocated these practices:

1. A congregational form of government; with more than one elder leading the congregation;
2. The ordination of elders and deacons and ministers, by the congregation itself, to do the work of the church;
3. Careful discipline of members by the congregation;
4. The observance of the Lord's Supper every week.

Haldane also listed the elements that belonged in public worship, including prayer, the Lord's Supper, and testifying—all of which were to be performed by members as well as by clergy.

None of these ideas seems new or revolutionary today, but at that time, all went against the established practice and teaching of the Church of Scotland.

At that time the Haldane brothers still believed in infant baptism, and this is advocated in the book. Within two years, however, they had come to believe that baptism was for believers, which limited it to people old enough to understand and believe. The Haldanes also came to the conclusion that the method of baptism must be immersion, not sprinkling or pouring.

What happened to the Haldane move? Why is it not better known today? One of the main things that happened was that the early evangelistic spirit was lost. Church members became more and more concerned with doing everything exactly as had been shown in the Scriptures. In time they were arguing over such trifles as whether worship services should begin with prayer or with singing. As this happened, the churches became less and less concerned with spreading the gospel. So, as members died, congregations withered away. In time there were only a few congregations left.

The influence of the Haldane teachings, though, did not die. Thomas Campbell was influenced by the Haldanes. Campbell ministered with an Old-Light Anti-Burgher Seceder Presbyterian church at Ahorey, in Ireland. In addition, he directed a school at Rich Hill, where he lived. In Rich Hill, there was an independent congregation the Haldanes had established.

Thomas Campbell was friendly with the people in the Rich Hill congregation and participated with them in evangelistic services. There he heard James Haldane speak. And Campbell joined an evangelistic society, in cooperation with the Rich Hill church members and others, in which anyone of any religious persuasion was welcome.

Alexander Campbell, Thomas' son, grew up in this atmosphere. Later, he came under the Haldane's influence even more directly; in a



crucial period of his life, one of his very good friends was Greville Ewing. During the time when Alexander Campbell lived near Ewing, Campbell came to the conclusion that he must break with the Presbyterian Church.

The Campbell's were not the only leaders in the restoration movement who were influenced by the Haldane brothers. Walter Scott attended a Haldane congregation for some time, and read James Haldane's book. The same is true of Henry Errett, the father of Isaac Errett (who became the first editor of *Christian Standard*, and continued in that capacity for many years).

So, even though the movement the Haldane brothers began came to its own end, many of the ideas they preached and put into practice have continued to the present time. We of the restoration movement are in their debt.

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## Highlights of Our Heritage

Compiled by Larry Miles

### PREFACE

This series will be designed to go along with the series, "Early Restoration Leaders." We will be taking each leader and compiling some remarks by them. These will be on some uplifting spiritual theme or themes. We covet your prayers as we undertake this task.

In this introductory article we feature the pen of Robert Haldane. See the preceding article about him and his brother. We will be giving you some excerpts from his book on the Epistle to the Romans.

### TO THE JEW FIRST

*For I am not ashamed of the gospel: it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (Romans 1:16)*

The preaching of the gospel to the Jew first, served various important ends. It fulfilled Old Testament prophecies, as Isa. 2:3. It manifested the compassion of the Lord Jesus for those who shed His blood, to whom, after His resurrection, He commanded His Gospel to be first proclaimed. It showed that it was to be preached to the chief of sinners, and proved the sovereign efficacy of His atonement in expiating the guilt even of His murderers. It was fit, too, that the Gospel should be begun to be preached where the great transactions took place on which it was founded and established; and this furnished an example of the way in which it is the

will of the Lord that His Gospel should be propagated by His disciples, beginning in their own houses and their own country.

### THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS

*... being justified freely by his grace through the redemption that is in Christ Jesus: ... (Romans 3:24)*

The great blessing of justification is described above as proceeding from the free grace of God, which is the fountain from whence flow pardon, righteousness, and salvation, excluding all works, whether before or after faith. Here it is referred to the meritorious price provided by God, and that is the redemption which is in Christ Jesus. For though it comes freely to man, yet it is through the redemption or purchase of the Son of God.

### THE LOVE OF CHRIST

*But God commendeth his own love toward us, in that while we were yet sinners, Christ died for us. (Romans 5:8)*

"While we were yet sinners"—This is true with respect to all who are saved *since* Christ's death, and is true of all who were saved *before* it. This may be said of Abel as well as of Paul. Christ died for him as a sinner. It was Christ's death through which Abel was accepted. "Christ died for us"—Not for us as including all men, but for those believers and himself whom the Apostle was addressing; and this equally applies to all believers,—to all who are or shall be in Christ. Christ's death for us as sinners, in an astonishing manner commends, manifests, or exhibits God's love to us.

### BURIED WITH HIM IN BAPTISM

*We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. (Romans 6:4).*

The death of Christ was the means by which sin was destroyed, and His burial the proof of the reality of His death. Christians are therefore represented as buried with Him in baptism into His death, in token that they really died with Him; and if buried with Him, it is not that they shall remain in the grave; but that, as Christ arose from the dead, they should also rise. Their baptism, then, is the figure of their complete deliverance from the guilt of sin, signifying that God places to their account the death of Christ as their own death: it is also a figure of their purification and resurrection for the service of God.

### AS CHRIST ALSO RECEIVED US

*Wherefore receive ye one another, even as Christ also received you, to the glory of God. (Romans 15:7)*

The manner in which Christians are to receive one another to church fellowship is as Christ has received them. Now Christ has received, and does receive, all who believe the truth even in the feeblest manner. He accepts those who have the lowest degree of faith in Him. Thus he received the afflicted father, who said, "Lord I believe,

help mine unbelief." Christ receives those who are ignorant of many things—indeed of everything but faith in Himself. The most ungodly is saved by Him . . . ; and Christians are received by Him, while they are in error as to many parts of His will. If Christ receives His people, notwithstanding their ignorance of many parts of His will, ought they to reject those whom He hath received?

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## Sunday School Psychology That Works

by Dr. Clyde Narramore

It's 9:25 Sunday morning.

Charles Donley, the Sunday school superintendent, stops for a moment to look at the boys and girls, the men and women hurrying toward the educational building and the church.

There are the Browns checking to see that each of their five children has an offering.

That's Grandpa Johnson leaning on the cane. He's talking with his life long friend, George Allen.

A jalopy full of teen-agers is squeezing into the last space in the parking lot.

"What will the next hour and fifteen minutes mean to these people?" the superintendent asks himself.

Will boys and girls feel the reality of God's love? Will a troubled teen-ager be helped with a problem? Will some seeking soul find Jesus as Savior? How many will walk away discouraged and untouched?

These questions are for you—the teacher.

Teaching is one of the greatest opportunities known to man. As you teach, your ideas and ideals take root, then live on and on. In a sense, students come to you waiting to be filled. They are banks in which you can deposit your knowledge and beliefs.

But effective teaching is not accidental. It is a science. Whether you study the processes scientifically or learn them by experience, you will see that good teaching follows basic principles. And when you have mastered them, you will be a much better (and happier) teacher.

### *HOW DO YOU LOOK?*

"Every teacher should take a careful look in the mirror before leaving home on Sunday morning," advised a Sunday school superintendent at a teacher's meeting. And he was right. He knew that many teachers handicap themselves in their relationship to those they teach by neglecting their appearance.

Sue Taylor is a truly spiritual person, with a wealth of knowledge. She would make an outstanding Sunday school teacher *if* she would take time to be tidy and well groomed.

It is only natural for students to be attracted to someone with a flare for smartness, an awareness of color. A teacher's attractive neatness inspires confidence, and predisposes his learners to accept his ideas.

## ARE YOU ALIVE AND ALERT?

Dick Riley and Margaret Swanson are both good Sunday school teachers. Yet they are entirely different. Dick is a big fellow, while Margaret is a delicate little person. Dick blusters. Margaret speaks in a low voice. But both have one quality in common. They are alert and intensely alive.

Good leaders, and *all good teachers*, are dynamic. They speak distinctly and with expression. They make their stories and teaching live. They often use short, punchy sentences. They bring dialogue into their presentation. They raise questions and give their students opportunity to express themselves. *Enthusiasm* and *zeal* mark their every move.

You can develop this vitality in teaching. True, there are differences in people. But you can improve your vitality and your "zeal appeal."

Take a cue from Frank Peterson, a top-notch teacher of high schoolers. "I check up on *me*," he admits. "After every lesson I ask myself: 'Was I enthusiastic today? Did I make the lesson live? Was I alert to the needs of the class?'"

Here is a teacher who has discovered it pays to be *alive*, *enthusiastic*, and *alert*.

## ARE YOU PREPARED?

Teaching is the art of shaping lives. It is one of the most important jobs in the world. When teachers realize this they do not resent or regret spending time and energy to prepare for their classes.

Nothing can take the place of preparation. Paul Harrison often comes to his junior high class without sufficient study. "These boys are impossible," he complains. "I can't get them interested in anything." But the well-prepared teacher holds the attention of his class and meets emergencies easily. He is relaxed and poised.

Being well-prepared is *more* than just knowing the lesson. It is being ready to meet the needs of the age you teach.

*Preschoolers?* Have the story so well prepared you can keep the youngsters wide-eyed with interest.

*Primaries?* Add to your lesson story with flannelgraph, or some meaningful object the children can handle or touch.

*Juniors?* Be sure you have eye-catching visual materials. Maps, object lessons, curios, scientific facts are good attention-getters for this age.

*Junior highs?* You'll need a wealth of illustrations that relate the lesson to everyday living. Have lively anecdotes well in mind.

*Senior highs?* Plan for discussion. Prepare questions which will keep ideas lesson-centered. Use thought-provoking situations: interviews, panel and committee discussions, a question and answer period.

*Adults?* Relieve your lecture method with a sprinkling of planned questions to stimulate class participation. Remember, adults need visual teaching, too.

And when do you begin preparing your lesson?

One successful teacher says, "It doesn't take any more time to

prepare at the beginning of the week. Then I have several days to think of ideas to keep the lesson from being ordinary."

By contrast, a young woman recently told me that she usually "prepares" her lesson in the back seat of the car while her father drives the family to church.

How terrible! When a teacher is not prepared, the class knows it—and suffers.

If you are not devoting much time to preparing your lessons, you probably do not have a vision of the true importance of your work. You can solve this problem by praying—asking God to work in your heart. When God shows you the importance of your teaching, you will undoubtedly arrange your schedule to allow adequate time for real preparation.

### ARE YOUR LESSONS VARIED AND VITAL?

If people were all alike, teachers could find one best approach to their minds, then continually use that method. But people aren't alike. There is no one best teaching technique.

Coins, lilies, corn, wells. Christ Himself used these and many other objects and approaches when He taught. He employed illustrations. He frequently raised questions. He told stories. Once, He even wrote on the ground.

The effective teacher should follow the Master in His teaching. He should use every possible approach, for every individual is unique and has his own way of learning. Some seem to grasp truth more quickly through visual presentation, others through hearing. People learn especially fast through active participation. All students, regardless of their age, need lessons presented in a variety of ways.

God has given us five direct senses: *hearing, seeing, tasting, smelling* and *feeling*. Each of these is an avenue of learning. Unfortunately, there is a tendency to use only one of these avenues—hearing.

Mr. Hale, who attends a men's Bible class, is "psychologically deaf." Sunday after Sunday he hears very little the teacher says. Such inability or refusal to hear may stem from large doses of uninteresting "talk". The human mind seems to protect itself from excessive talking by shutting it out.

What has this to do with teaching? Just this: most people you teach are not psychologically deaf, but they are conditioned against talking to some extent. Therefore, you should emphasize a variety of presentations.

*Teach by sight.* Lois Andrews, a primary teacher, has an ever-growing picture file. She finds countless uses for photographs and cutout pictures.

Maps give background and interest. Flannelgraphs fascinate any age, when geared to the needs of the group. Often, films and filmstrips are effective teaching aids.

*Teach by taste.* Tom Smith used salted and unsalted popcorn to help his junior boys understand their responsibility as Christians according to Matthew 5:13 (*Ye are the salt of the earth . . .*).

*Teach by smell.* Mrs. Hagen, teacher of a large class of junior

high girls, wanted to illustrate how a Christian's witness spreads. She poured cologne on a piece of cotton which she had placed in the far corner of her classroom.

*Teach by touch.* Peg Ellis has discovered the value of "touch teaching" for her beginners. The youngsters in her class know that God makes soft, cuddly baby chickens . . . smooth, round apples . . . crinkly lamb's wool . . . and hard, strong rocks. They've felt them with their own fingers.

#### WHAT DO YOU CONSIDER IMPORTANT?

These basic guides for teachers are only the bare beginning of a sound Sunday school psychology.

As a psychologist, I am keenly aware of the importance of a teacher with excellent training and a knowledge of scientific teaching methods. But if there has to be a choice, deep spirituality is much preferred to "technical knowledge" in a Sunday school teacher.

Miss Larson is a smartly dressed and well-educated teacher. But she is not especially effective with her class. Talking to her Sunday school superintendent a few weeks ago, she said, "I don't get any place with those kids!"

The superintendent asked Miss Larson some questions which set her thinking, and slowly she came to realize her ineffectiveness was her own fault. She was trying to teach in her own strength. She did not pray and seek God's strength and guidance. She did not spend time studying and reading God's Word. Although a Christian, worldly things held her interest. Christ was not her strength.

As Christians, our efforts are in vain unless they are energized by Christ. He is the vine; we are the branches. Without Him, we can do nothing (John 15:5).

Yes, Christ is *most* important. Sound Sunday school psychology must include good techniques and teaching "know-how," but I am deeply convinced the Sunday school teacher's greatest single need is a closer fellowship with the Lord Jesus Christ.

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## Missionary Messenger

*"Greater things for God"*

Joy Garrett

Ruwa, Zimbabwe

November 11th

In the middle of 1986 (May 24) Bro. Moses Friday, who works here at Rockwood Park, began services at our outdoor chapel. Since then he has baptized 6. The last two men were baptized this past Sunday. There is a small stream flowing at the bottom end of the property which forms a tiny pool with a convenient flat rock at one side. This is our "Jordan". In the last two dry seasons it has continued to flow. Pray for this mission effort at Ruwa.

The second brick kiln has been burned. It was only just finished on Friday before the advent of the rains on Sunday. The young and old who came and molded brick on Saturdays all during the dry season are to be commended.

Some of the congregations seem to be ready for the appointment of Elders. Last Sunday saw the beginning of a program of special teaching and guidance preparatory to the possible selection of Elders and Deacons in 12 congregations. A team of 2 missionary evangelists will be visiting each congregation for a day-long session of teaching and answering questions to set in order the spiritual selection of properly qualified men.

**Information re: Victor Broadus and his missionary-support ministry, "Church of Christ World-Wide."**

This ministry is sponsored by the Cramer and Hanover Church in Lexington. Its purpose is not only to assist missionaries on the field, but also to encourage both prayer and financial support for missions, encourage those whom the Lord is calling to mission work, and expose Christians to "cross-cultural ministry" by in-depth visits to mission fields.

The office forwards funds to various mission fields. For example, if a church or individual wishes to send \$20 each to workers in Japan, the Philippines, Greece and Zimbabwe, a check for \$80 could be sent to Church of Christ World-Wide, P.O. Box 54842, Lexington KY 40555, with instructions. The entire \$80 would be sent as designated, with nothing deducted for operating expenses. (However, Brother Broadus deserves support too for his voluntary labor of love.) Checks made out to Church of Christ World-Wide are tax-deductible, especially if you do *not* specify *on the check* the names of individuals you are giving to (it's safer to indicate such names on a separate paper).

Brother Broadus is also available to preach, teach, or hold seminars about missions. Possibly another summer missions-trip to Asia will be made during 1987; if interested, write to his office.

A missionary *prayer-list* has been published with addresses and description of the work of over 25 ministries and/or missionaries and national workers in various parts of the world. Those who promise to pray regularly may request a copy from the C.C.W.W. office (or in Louisville you may phone C.V. or Alex Wilson, 897-2831).

**More Information on the Situation in the Philippines mentioned in last month's Word and Work.**

(Letters from Filipino Christian workers near Manila tell the following facts. They were written in November; *hopefully* some things have improved since then due to changes for the better in the government. But conditions still are urgent. —A.V.W.)

The situation here is becoming more tense. More military personnel are getting killed, ambushes are rampant, and mass graves of civilians who didn't cooperate with the Communists are being discovered in Mindanao (the large southern island, where fighting has

raged off and on for years). Some preachers are used as lecturers in Communist seminars so that when military patrols see them, it just appears that a church service is going on.

A government official declared that we will be the next "boat people" in Asia. Others fear that the days of the Philippine churches are numbered. Sixty-five Christian Alliance churches in Mindanao have been closed by the Communists. Some Catholic and Protestant churches have been infiltrated by their agents—now even up here in Luzon (the largest island, where the capital city, Manila, is located).

Members of our congregation have been threatened (one member at the point of a gun) not to hold Bible classes any more. And the Far East Broadcasting Company, which broadcasts the Gospel all over the U.S.S.R., China, India and the rest of Asia, received a threatening letter ordering them to stop operating.

It is only in these recent months that I see the relevance of what you used to warn us about communism. We covet the prayers of believers there that our land will not fall into the hands of godless people, and that we Christians will be given supernatural faith, courage and love.

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## GOD—STILL SOVEREIGN

After reading the preceding report about dangers and violence in the Philippines, and after reading daily headlines from around the world, we may begin to feel like the Psalmist who cried out to God, "Awake! Why do you sleep?" (44:23).

The following articles demonstrate how our God overrules and salvages evil and tragedy. He *is* on the Throne, even when all appearances seem to deny it. Read on, about China, Iran and Ethiopia. In China, by the way, there were about *one* million professing Christians in 1949 when the Communists began their rule and expelled all missionaries. Now, after more than thirty-five years of Communist opposition and persecution, there are reportedly *at least twenty* million professing Christians—and possibly *fifty* million! Hallelujah!

### God's Alive in Communist China and Muslim Iran

by Dave Larson

"How could God allow this?" a modern-day Habakkuk might have asked when a communist government took control of China in 1949 and expelled all Christian missionaries. "How long, O Lord, will you permit this evil? Why do you tolerate this injustice and the suffering of your people?" would be his prayer.

Yet, just as he did in Habakkuk's day, and just as he did 2,000 years ago on the cross, God took an apparent defeat and brought out of it a surprising work of love and reconciliation.

Looking back, we know that the years of the reign of terror of Mao Tse Tung may have better prepared the people of China to receive the gospel than 10,000 missionaries ever could. By wiping out the temples and idols of folk Chinese religion, Mao attempted to



destroy all religion forever. He wanted to replace it in the hearts and minds of the Chinese people with atheistic communism.

He was successful with his first objective, but not with his second. Many Chinese now recognize Marxism's inadequacy as a world view. Having been stripped of their folk religions, they are left with an enormous spiritual void. Millions are turning to Christ to fill this vacuum. God is turning the evil of Mao into good.

God has worked through similar situations in other countries. On television, we see images of a militant, fanatical Islam. Many Christians view events such as the Iranian hostage crisis or the TWA hijacking and conclude that fundamentalist Muslims are beyond salvation. "How could these people ever come to Christ?" they ask. "We might as well not even waste our time trying to share God's love with them."

Just as God used the wicked Babylonians in the days of Habakkuk, he has used an apparent enemy of Christianity, the Ayatollah Khomeini, to drive thousands of Iranians to Christ. As one missionary recently told of his work with Iranians:

"Years ago I rarely saw Muslims come to Christ. Most didn't even want to listen. Now, many not only want to hear, but they often respond, 'That sounds wonderful, how can I become a follower of Christ?'"

"When I show them how God is loving, merciful, compassionate and full of forgiveness and grace, they respond, 'You mean God is like that? That's the opposite of how Khomeini pictures God. If Islam justifies Khomeini's kind of killing and hatred, then I don't want it.'"

The lessons God taught Habakkuk in his day speak eloquently to us in our own. When we look at the world in this way, the sovereignty of God becomes more than just another doctrine that we tuck away on our belief shelves. God's sovereignty over history and over social and political movements becomes living reality which profoundly affects the way we view the remaining task of world evangelization.

When we begin to see how God can work through these things, the task ceases to be insurmountable. "The need is too great," many say. "There's no way I can make a difference in the world." It's true that if we look only at ourselves, we stand as mere men and women trying to move a mountain with a shovel. But when we start by looking at God and His concern for the world, we gain a different perspective. God moves mountains. The lesson Habakkuk learned is that sometimes God handles these mountains in ways that we do not at first understand. —Reprinted by permission from *WORLD CHRISTIAN*, © 1986, volume 5, number 1. P. O. Box 40010, Pasadena, CA 91104.

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## **Ethiopian Christians Pray For Persecution To Continue**

by Dan Wooding

Ethiopian Christians are praying that the persecution by the present Marxist government of Lt. Colonel Mengistu Haile Mariam

may continue, reports an Open Doors staff member who recently visited that African nation. They claim that it has brought unparalleled growth in their church.

"The government is closing many of the evangelical churches, so we are being forced to meet in secret," a believer said. "We already have a thriving underground church and it is growing at an incredible rate.

"We are praying that the government here continues with its persecution and closures because it is resulting in a much stronger church and much more dedicated Christians."

The Marxist Ethiopian government, which seized power in 1974 from monarch Haile Selassie, has been conducting a systematic effort to stamp out Christianity in the country since 1977. In recent months, some 1,800 of the 2,701 *Kale Heywet* churches have been closed. *Kale Heywet*, which means "Word of Life," is the largest evangelical denomination in Ethiopia, including more than half a million Christians. It originated from the work of the Sudan Interior Mission. Now secret Party directives written two years ago, which set out a government blueprint for the abolition of religion from the country, have come to light inadvertently.

"This document proves claims made about the persecution of the Orthodox (church) in the past, and sets out a government blueprint for the total eradication of religion from society," says Michael Bourdeaux, founder of Keston College, an English institution which investigates the persecution of Christians.

"The document states the intention of confiscating possessions of the churches," Bourdeaux explained. "The church will be subverted from within, through training of political cadres in Eastern Europe who would come to Ethiopia posing as priests. 'Special treatment' (the Amharic word could be taken to mean liquidation) is reserved for those who stand out against this campaign."

While in Ethiopia, the Open Doors team discovered that hundreds of Ethiopian Christians have been imprisoned by the government. Overseas Christians who poured into the country with aid for the famine victims said nothing about the persecution because they feared this could prevent their relief work from continuing.

The Mekane Jesus (Lutheran) Church, which has approximately 546,000 members, has more than 200 pastors in prison, and about one-third of their 1,500 churches are also believed closed. In the Wollega and Sidamo regions, none are open at all.

Our team talked to several Christians who had just recently been released from prison after serving long sentences. Their crime? "Following Jesus Christ," said one former prisoner. "Like most Christians in Ethiopia, I was never charged formally, but it was made clear that I was being imprisoned because of my faith."

An Ethiopian elder of an evangelical church said, "*It is too late for any government to wipe out the Ethiopian church. If Jesus had remained in the tomb, it would have been possible. Now the Church is a reality through Christ's resurrection.*"

The Marxist government has also considered persecuting Muslims

in the country, but has halted this for political reasons, wanting good relations with the Islamic countries. However, it apparently doesn't worry too much about the "Christian" nations being upset about Christians being persecuted.

"Voices are clearly being heard from within Ethiopia which claim that the only way of alleviating the religious persecution is for the outside world to focus attention on it at the same time as it is providing aid," stated Bourdeaux. —form *OPEN DOORS* magazine.

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## REPRINTS:

# The Message of the Bible

Stanford Chambers

(Condensed from a radio broadcast in New Orleans, 1943)

What is the message of the Bible? There is one message to the man in his sins, and another message to the man who has had his sins blotted out by the Lord.

### COME

What is the message to those in sin? It can be summed up in one word, *COME*. In the Old Testament it is: "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). In the New Testament we hear, "*Come* unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

So that word "Come" is emphatic. Come to the Savior. Sin has wrecked you; come to your Maker for repair. Nothing is to take the place of coming to Him. Don't waste time trying to solve your sin problem. If you could solve the sin problem, the Son of God would never have left heaven for this sin-cursed earth. He came to solve the sin problem for us because we could not. He died to atone for our sins. That solves the sin problem for everyone who accepts Jesus the Savior as his substitute and thus lets His death answer for his sins. That involves coming to Him in simple, trusting faith.

### BECOME

Now to those who do come to Jesus the Bible has another word: *BECOME*. Notice three Bible passages. "As many as received him, to them gave he the right to *become* children of God, even to them that believe on his name" (John 1:12). Our second text, speaking of Christ, says this: "Him who knew no sin, he made to be sin on our behalf, that we might *become* the righteousness of God in him" (2 Cor. 5:21). Those who accept Christ have set down to their account (so badly out of balance as to make them bankrupt) the righteousness of the Lord Jesus. Our third text, speaking of the great promises of God, says, "Through these ye may *become* partakers of his divine nature" (2 Pet. 1:4). Our coming to Christ involved the new birth. Born of God, we have a new nature, the nature of our Father. So our texts reveal three wonderful blessings for those who come to

the Savior. They *become* children of God, the righteousness of God, and partakers of His divine nature.

### OVERCOME

Now to the children of God the Bible has another word: *OVERCOME*. "Be not overcome of evil, but *overcome* evil with good," says Paul. Every child of God is given the equipment, the power and the morale to be an overcomer. Victory there is for every Christian, even the "babe in Christ." God is able to make us "more than conquerors through him that loved us."

Many are the promises to the overcomer. Seven of them are found in the letters to the seven churches of Asia in Revelation 2-3. They go to make up "the prize set before us." How wonderful those promises! If Peter is correct in saying of the exceeding great promises "that through these ye may become partakers of the divine nature," then by all means let us nourish our hearts on them. Be an *overcomer*.

### SAY, "COME"

To those who overcome the Bible has another word: *SAY COME*. "Let him that heareth *say come*" (Rev. 22:17). Others yet are to be invited, and every one who has been invited is to pass the invitation on. Let all men know that the Lord says "Come." Let them know the urgency of the invitation, the great privilege there is in coming, the vital importance of their coming. Here is your missionary work, your soul-winning work. This is how the Great Commission is kept in operation. Souls are won by those who have a passion for souls, who believe that "he that converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins" (Jas. 5:20).

To say "Come" effectively one must be an overcomer, else his voice won't ring right. Others are not convinced that we have something they need and must have if we do not show evidence that *we* have it and value it. Are you the overcomer you have been provisioned to be? Or are you weak even in the desire to be an overcomer—weak in decision and purpose? Then tell your Lord of your deficiency. Tell Him your weakness. He can do something about it. and He can enable you to do something about it.

Forget not that "Whosoever will may come," therefore "Let him that heareth say Come."

### PRAY, "COME"

Finally, all God's children are to *PRAY COME*. It is the last prayer of the Bible, prayed by John the Beloved. "Amen: *come, Lord Jesus.*" Many a church member is utterly incapable of praying this prayer from the heart. They are not at all in the attitude of John toward our Lord's return. This negative attitude toward His coming has several causes. One is that many professed followers of Christ are earth-dwellers. They have settled down and made the earth their home. Their interests center on earth's enterprises. Their hearts are here, so the truth of our Lord's return is unwelcome truth. Many are perturbed by the scriptures that declare that He is coming again, and

such scriptures are numerous.

Many others are not in John's attitude toward His coming because there is sin in their life. While it is known that Jesus is the friend of sinners, it is also known that He is not in partnership with sin. He died to put away sin. He cannot condone sin. Conscience doth make cowards who dread the thought of His coming. Until they repent and receive cleansing, they cannot pray, "Come."

And now you have five words which contain the message of the Bible, as it were, in a nutshell. *Come, become, overcome, say come, and pray come.* Come, if you haven't, to the Lamb of God that taketh away the sin of the world. In Him become a child of the King, in whose might you may overcome, in whose love you can to others say come, and from the heart you may invite Him to come. You can pray the last prayer of the Bible, "Even so come, Lord Jesus."

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## **Studies in the Book of Acts**

Larry Miles

### **FROM JERUSALEM TO ROME: Part II**

*Acts 27:1 - 28:31*

#### **INTRODUCTION**

We have come to the last article in this series. We hope and pray that this study of Acts has been profitable to all who have read. We will be dealing with the events of Paul's journey to Rome. Paul had proclaimed the good news in much of the Empire. Now he was to have the chance to reach those in Rome with the everlasting gospel.

#### **THE SEA VOYAGE AND THE SHIPWRECK: Acts 27:1-44**

The Apostle Paul had appealed to Caesar, as was his right as a Roman citizen. Luke rejoins Paul for this journey to Rome as evidenced by the "we" passages. Paul and other prisoners bound for Rome were put in the custody of the centurion Julius.

Starting in verse 2 we have the beginning of the journey to Rome. This journey began at Caesarea. Verse 3 shows the respect that Julius had for Paul and his company. Paul was allowed to go ashore at Sidon to be with his friends. No doubt there was a soldier with him.

Verses 7-8 tell of the journey towards Fair Havens. This was in Crete. Verse 9 gives us an idea of the time of the year. Luke mentions that the fast was already over. The only fast prescribed by the Law was the Day of Atonement (Lev. 16:29-34). Paul apparently left Caesarea in August or September and arrived in Rome the following March. Paul suggested that they winter here at Fair Havens but was overruled by the centurion on the advice of the captain of the ship. They would try to get to Phoenix and winter there.

In verses 13-26 we have the account of the drifting along at sea of the Alexandrian Ship. They were caught in a violent wind that was known as Euraquilo. It stood for a treacherous east-northeast wind. This storm caused them to drift aimlessly for many days. The crew gave up all hope of escape.

In verses 21-26 Paul speaks to the group urging them to be of courage. He tells them that God had spoken to him and assured him that all would be saved from the sea. He tells them that they would run aground on a certain island.

Verses 27-44 tell of the shipwreck. All who were on the ship were saved just as Paul had said. Some swam to shore. Some clung to parts of the ship. Although they had gone through a great ordeal they had come through it by the grace of God.

#### **PAUL ON THE ISLAND OF MALTA: Acts 28:1-10**

The whole company on the ship had made it safely to land. It was discovered that they were on the island of Malta. As Paul gathered wood for the fire a viper bit him. The people there thought that Paul must be a murderer who although he had survived the sea was now getting his just reward.

The people expected Paul to drop dead at any moment. When he did not they thought he was a god. We're sure that Paul made it clear that he was no god. It was God working. God had promised Paul that he would testify in Rome.

Verses 7-10 tell of Paul's ministry on the island of Malta. Through the work of God, he healed the father of Publius and many other people on the island. The people gave to Paul and to the centurion the supplies they needed to sail. They spent three months there.

#### **ON TO ROME: Acts 28:11-16**

The centurion had found passage to Rome on an Alexandrian ship that had wintered on Malta. They started the journey towards Rome. They got a good wind and landed at Puteoli, in Italy. From here on the journey was by land.

In Puteoli Paul stayed with some brethren for seven days. The news of Paul's arrival spread as brethren came to meet him. Verse 16 relates the entry into the city of Rome. At long last Paul was in the Imperial City. He would have the chance to minister the Word in Rome.

After three days Paul sent for the leading men of the Jews to come and confer with him. He wanted to let them know what was going on. He wanted to tell them what he believed and what he stood for. He told them about the events that brought him to Rome.

The Jews told Paul that they had not received any correspondence from Jerusalem on the matter. They desired to hear what he believed.

So Paul followed his custom of preaching to the Jew first. He tried to persuade them from the Scriptures. Some responded, some did not. Starting in verse 26 Paul mentions his ministry to the Gentiles. After he had mentioned this some of the Jews departed. Paul spent two whole years in Rome preaching and teaching the good news of Jesus Christ.

#### **CONCLUSION**

This study of Acts is over. We hope it has been rewarding. We thank all who have studied with us. Let us be like the Bereans in the 17th chapter, willing to study the Scriptures daily to see if what we are hearing or reading is truly based on the Word of God.

# Must Disagreements Cause Disunity?

*(This fine message was shared at a Restoration Movement Unity Forum in Japan during 1986)*

Elmer Prout

## PART I

We who are gathered here today are heirs of the USA restoration movement. By various paths we have become members of churches which grew out of the efforts of Thomas and Alexander Campbell to restore the church to its first century or New Testament purity.

That restoration aim was and is a noble goal. We share in a great heritage. A heritage for which we all are thankful.

In the restoration movement we have heard the theme of church unity over and over through the years. We know the restoration movement slogans well: "Speak where the Bible speaks, be silent where the Bible is silent." "Call Bible things by Bible names; do Bible things in Bible ways." "Unity in essentials, liberty in non-essentials, charity in all things."

We know those words. We share in the desire for church unity. But, at the same time, we realize that the call for unity has not worked perfectly. In this room today we hold a wide variety of convictions on various points of Christian teaching. Those varied convictions include the use of musical instruments in church services, the interpretation of Bible prophecy, and evangelistic methods. The list of contrasting convictions and opinions among us is long. It reminds us of the simple but tragic fact that we in the restoration movement are not united. It is easy to talk about church unity but it is not so easy to be united.

This lack of unity is very distressing. Frustrating, in fact! Sometimes we say, "If all of us would just allow the Bible to speak its own message we would not have all these different ideas in the church."

I understand that feeling very well. I have said the same thing many times. But we must ask ourselves "What is 'the Bible's own message' about the relationship among believers?" What is the nature of New Testament unity? Is it a call for uniformity? Or do we need something different from a "spiritual copy machine" (or Xerox) to fulfill the Scripture's call for unity in Christ?

Romans 14 tells us many things in this connection. We will look at that chapter in a few moments. But before we do that let us consider the broader New Testament context for church life.

We begin with Acts 2:5-12. This is a familiar list of people from many nations. When those people heard the apostles speaking they were amazed that "each of us hears them in his own native language." (Acts 2:8) As we all know, language is inseparable from the culture of each nation. The deep inner feelings and personality traits of a people are intertwined in its language. The 3,000 who were baptized

on Pentecost did not merely hear different sounds—they were different people, distinct groups of people. They heard one gospel. They believed in the one Lord and were baptized with the one baptism. But they still spoke different languages and brought different cultures into the church with them (cf. Acts 6:1).

I would like to suggest, therefore, that the Bible picture of the Jerusalem church is not one of uniformity. Rather, the Bible describes the early church in terms of a dynamic unity capable of including a wide range of cultural differences. The New Testament is a record of the continuing challenge and tension which result from the effort to distinguish between “the one faith” and those cultural differences.

Let us look next at Acts 15. By the time of the events of this chapter the gospel has been preached to a wide area of the Roman Empire. It has been preached to Gentiles as well as to Jews. (cf. Acts 11:19-26) Christian Pharisees brought up the question of the Gentile believers and the law of Moses: “Gentiles must be . . . required to obey the law of Moses.” (Acts 15:5) A discussion in Jerusalem led to the conclusion that Gentiles did not have to obey Moses’ law. (Acts 15:6-29)

Here, too, we see the dynamic working of the first century church as it pursued New Testament unity. Some believers wanted the uniformity which they remembered from the practice of the old covenant. However, the decision of Acts 15 was not for uniformity but for diversity. Jews were not commanded to drop all their customs in order to be Christians. At the same time, Gentiles did not have to adopt Jewish religious customs to be accepted in the church. That was dynamic, rather than a static, unity.

Now let us turn to Galatians 2:6-10. Notice that Paul had a mission to Gentiles while Peter had a mission to the Jews. (2:7, 9) Were Paul and Peter not both Christian evangelists? Were they not preaching the same gospel? Yes. If so, should they not have had uniform methods?

Evidently not. Paul approached evangelism with a great deal of flexibility. “To the Jews I became a Jew . . . To those not having the law I became like one not having the law . . . I do all this for the sake of the gospel . . .” (I Corinthians 9:18-23) Peter seems not to have had that ability to adapt to differing situations.

Apparently, for Paul, to be true to the gospel did not require that he say, “You cannot be Jewish in any sense and a true Christian.” In the Bible the church included a wide variety of customs and opinions. We ourselves may want to say that “the unity of the faith” demands the uniformity of practice. The fact remains, however, that the New Testament record does not describe the church in those terms.

Now, if we feel a bit uneasy with my conclusion, that uneasiness is not surprising. Among us who are heirs of the USA restoration movement there is a strong and continuing desire for clear-cut conclusions. We want “either/or” answers. We do not like “both/and” replies in church life. We probably wish that Galatians 2:7 and 10



said, "Paul repented of his indecisiveness and agreed that Peter's evangelistic methods applied to Gentiles as well as to Jews."

If we feel uneasy, it should help us to remember that many first century believers were uneasy about this flexibility too. They wanted detailed instructions for the Christian life. Colossians 2 reflects this desire when it speaks of some who stressed "Do not handle! Do not taste! Do not touch!" Rules which looked exact but which, says Paul, "lack any value." (cf. Colossians 2:16-23) It is as if some believers wanted to be able to say "All faithful Christians live this way! All true congregations practice these same forms!!" That, I am convinced, is what many first century disciples wanted. But what God gave to them, and to us as well, was Romans 14. It is to that passage that we will turn our attention next. (*To be concluded*)

## NEWS AND NOTES

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

There were 630 who attended the annual Thanksgiving Service in Louisville on Thursday, November 27, and a total offering of \$5,373.32 given for both Portland and Highview Christian Schools. We heard a very inspiring message on "Citizenship" by Earl Mullins, and special music was supplied by choral groups from P.C.H.S. and Highview Christian Academy.

### Gallatin Church of Christ, Tenn.—

A good day of worship and fellowship reached a joyous conclusion Sunday evening, December 14. A well-above average crowd came to share the songs of the season, special singing by our children and a dramatic presentation about the birth of Jesus followed by a fellowship time.

On November 30 we viewed a film entitled: "God Has No Grandchildren". It forcefully presented the need for evangelizing each generation. Following the meeting we heard a first-hand report from David Parrish about his trip to China!

### Portland Ave. Church—

A recent Sunday evening service was designated "youth night", with the entire service planned and led by members of the teen-age/college-age group. The service included special singing, a choral reading of scripture and a message.

Our men twice have seen videotapes from a local lending agency (each cost

under \$5). Topics: principles of church growth; and, a program to shepherd each family in the church. For a catalog of films/videos available, phone 423-1181.

Our men had an overnight retreat at Antioch Camp near Frankfort, and earlier several families held an overnight retreat at Woodland Camp near Linton. Such times have been inspiring and have promoted deeper fellowship within the church.

### Linton Church of Christ, Ind.—

Homecoming service. Former ministers Bro. Robert Boyd, Bro. Waldo Oar, and Bro. Eugene Pound spoke regarding the years they served as minister here. A brief history of the early days of the church was read by Bro. Jim Reintjes.

### Locust St. Church, Tenn.—

Our Homecoming Revival was held Nov. 2-5 with Bro. Glenn Baber as speaker.

### Lilly Dale Church of Christ, Ind.—

Bro. Vernie Litherland went home to be with the Lord on October 31. Bro. Vernie filled the pulpit at Lilly Dale twice, once from 1960 to 1961 and again from 1969 to 1970. All of our prayers go out to his family.

October 26 was All Members Day here. We renewed old friendships and made new ones, using this as a time to

worship our Lord together and draw closer to Him.

We had a joint meeting with Tell City Church the Wednesday before Thanksgiving. Bro. Carmichael showed slides as we sang songs, and several men told what they were thankful for. One evening several people grouped together and went caroling to about 20 different homes. There was a great blessing in doing this. On Christmas Eve we had a candlelight service which involved the children's Wednesday night class putting on a play of Christ's birth. The service was well-attended. Our WatchNight service was also well attended. On that evening a film was shown: "A Thief in the Night". There were refreshments and fellowship to bring in the New Year.

Our 13th Annual Workshop will be February 27-28. Speakers are,

Friday Night —

Earl Mullins, Jr.—"How to Worship in Spirit and Truth"

Saturday Morning —

Ray Naugle—"Why Do We Worship As We Do?"

Dennis Kaufman—"Involvement of Youth in Worship"

Saturday Afternoon —

Nathan Burks—"Importance of Numbers in Worship"

Special sessions for Youth—

Steve Hill—"Why Do We Worship As We Do?"

Joe Overman—"Order of Worship"

There will be homes provided for people spending the night. For more information call Milton Pledger 836-2338 or Jerry Carmichael 547-6778. Lunch on Saturday will be provided. Come and join us in this time of fellowship.

During 1987, ministry with the Cambodians that are among us will be a focus for our ministry. —Bill Cook, Brookvalley Church, Atlanta, Georgia

**Belmont Church of Christ, Winchester, Kentucky—**

The Lord really blessed us with a wonderful Missions Conference Nov. 7-8. The committee which helped make this project such a success is to be highly commended. It was chaired by Joe Rynerson and consisted of Linda Wood, Betsy Garrett, Jan Rake, Rob Garrett, Dan and Verlene Thompson, and Claude Hukle. Every one present, from near or far, gained a deeper knowledge of many of the problems and difficulties, as well as the blessings experienced by foreign missionaries.

The Ladies' Chorus of the Southeast Church of Christ of Louisville sang three numbers so beautifully under the most able direction of Bonnie Colwick.

People from as far away as Tell City, Linton and Dugger came to the Conference. (Note by Alex Wilson: The Belmont Church deserves much gratitude and appreciation for putting on this important conference. We hope they will make it a yearly affair.)

### **Robert Boll Boyd — 1915 - 1986**

"Blessed are the dead who die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors; for their works follow with them" (Rev. 14:13).

On Sunday morning of Dec. 7, while preparing to leave home to attend the morning service at Rangeland (to teach a class and preach), Bro. Robert Boyd was suddenly called away to be with the Lord. His ministry of over 50 years fulfilled; he had finished the course and kept the faith, and His Lord was pleased to invite him into the joy of His presence. While his family and brethren both near and far, keenly share the sorrow of his absence "for a little while", we also rejoice and take courage in the victory won and our soon gathering together to ever be with the Lord!

Since his early years at Harding College (1935-36), Bro. Boyd enjoyed his calling to preach the gospel wherever the Lord gave him opportunity. He made friends easily, adapted well in any circumstance, was a gifted correspondent and writer, a musician/song-leader, and probably most outstanding as a radio-evangelist. Blessed so richly in these graces and willing to use every gift to the full, his labors were more abundant than most of us would attempt to do. In his zeal for evangelism, he encouraged many others, both at home and abroad to join in the battle for souls.

Most people are familiar with his long ministry in radio evangelism with the Good Tidings broadcasts and later (over the last 22 years) with the "Words of Life" program. But he also served in extensive ministries with churches in Toledo, Oh.; Linton, In.; Abilene, Tx.; Johnson City, Tn.; Dallas, Tx.; South-eastern Christian College in Winchester, Ky.; and in Louisville, Ky.. He also participated in numerous revivals, lectureships, and in mission tours to West Africa and the Philippines. His clear, strong voice is known to multiplied thousands on several continents of the world. He spoke the Word in love and boldness, always careful to be accurate and fair in preaching the "whole Counsel of God." His radio listeners were loyal, discerning the difference in his manner of handling the Word. In recent years, his messages to our local fellowship gatherings revealed a deep concern over the declining interest and spiritual deterioration so evident within the churches.

Highly respected for his works' sake and maturity in the faith, all who knew and loved him, sense the great loss we sustain without him. The honor-guard of 24 fellow-ministers, the heart-moving hymns (especially the theme-song of the Words of Life broadcast, "Wonderful Words of Life"), and the large attendance of brethren who gathered at the closing service to honor and sorrow his passing, was most eloquent expression of the high esteem in which he is held.

Thankfully, much of his work will live on, and by God's grace, we must "buy the opportunity" and increase the fruit of his untiring labors. Bro. Boyd had a vision, with faith and zeal to accomplish it; namely, to sound forth the Gospel of our Lord and Savior Jesus Christ to every nation on earth! Already, many of us share this vision, as evident in the good support we have long given the Words of Life ministry. Can we be excused in this commitment because one noble soldier has fallen in battle?

To Margaret, (his faithful and most supportive help-meet for 50 years!); his sons, Dewayne and Neal; daughters-in-law, Brenda and Debbie; and grandchildren, Reine, Amy, and Scott; we convey our love and deepest sympathy, as we commend you to the God of All Comfort and Hope, to keep you with joy and peace in believing until that glorious day of our catching-up in the clouds to meet the Lord in the air! "Amen, Come, Lord Jesus!"

—Vernon C. Lawyer  
(Dugger, Indiana)

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## **Plan Ahead and Save March 19 & 20 for the**

### **S. B. S. ANNUAL LECTURESHIP**

**Speakers —**

**Julius Hovan, Earl Mullins, Sr., Fred Schott**

**Place — Southeast Church of Christ, Jeffersontown**

**7:00 - 9:00 p.m.**

MRS. HOLLIS BROWN  
2118 MARYLAND AVE.  
LOUISVILLE, KY. 40205

HLD



## **In Coming Issues:**

**February: Emphasis on SHARING GOD'S GOOD NEWS WITH OTHERS . . .**

- \* the impact of personal testimony
- \* the three C's of evangelism
- \* answering unbelievers' questions

### **ALSO:**

- \* Worship — exalted privilege
- \* Churches need balance
- \* Self-fulfillment, good or bad?

\* \* \* \*

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