



OFFICE OF THE VICE PRESIDENT  
WASHINGTON  
July 9, 1953

Rev. Basil A. Malof  
President  
The Russian Bible Society  
of Washington, D. C.  
P. O. Box 2709  
Washington, D. C.

Dear Reverend Malof:

This is just a note to tell you how much I appreciated your thoughtfulness in sending me the autographed copy of "The Complete Russian Bible".

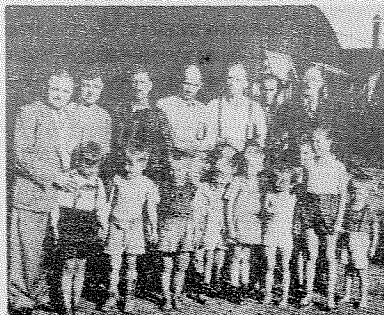
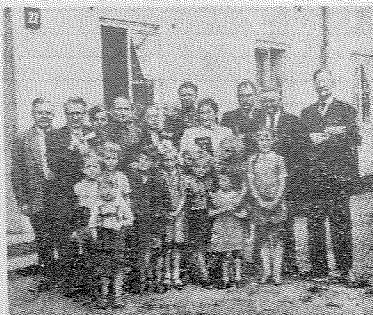
I would also like to take this opportunity to extend my very best wishes for the success of your project to send these bibles to people behind the Iron Curtain.

With many thanks and all best wishes,

Sincerely,

Richard Nixon

Refugee Russians in two camps in Germany, who gratefully received the Bibles.



## GOD'S BIBLE WAY TO THE RUSSIANS

or:

### THE STORY OF THE EVANGELICAL REFORMATION IN RUSSIA

An Address

Before the Evangelical Lutheran Ministers Conference, in the Concordia Lutheran Church, Worcester, Mass., September 28th, 1954

By

The Exiled Russian Church Leader,  
**PASTOR BASIL ANDREYEVITCH MALOF,**  
Founder of the First Russian Protestant Churches at St. Petersburg and Moscow, President of the Russian Bible Society, Washington, D. C.

Esteemed Evangelical Protestant Ministers of America: I bring to you fraternal greetings from the six million Evangelical believers in Russia.

In view of the hostile power of godless Communism, we find an appropriate text for the message of this evening in the book of the prophet Isaiah, chapter 59, verses 18 to 20:

*"According to their deeds, He will repay. So shall they fear the name of the Lord from the West, and His glory from the rising of the sun.*

*"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion".*

Everybody knows about the 16th Century Reformation through Martin Luther in Germany. But very little is known about the Evangelical Reformation, three centuries later, in Russia. And many eyebrows would be lifted in genuine surprise if people were told, that Martin Luther, though indirectly, had something to do with the Reformation movement of Russia. Yet nevertheless, that is a happy historic fact.

But this fact cannot be understood, nor explained, except by understanding and giving credit to the Spirit of God.

The Roman Catholics falsely claim the apostolic succession through the physical laying on of hands from priest to priest, though often the hearts of the priests might be sinful and the hands defiled. The only true apostolic succession is by the Spirit of Christ. Without this Spirit there is neither true Christianity nor genuine Salvation, as the Apostle Paul testifies in Romans 8:9: "If any man have not the Spirit of Christ, he is none of His".

The only true Church of Christ is the Church of the Spirit. "Not by might, nor by power, but by My Spirit, saith the Lord" (Zech. 4:6). And

again: "Have ye received the Holy Ghost since ye believed?" (Acts 19:2). Martin Luther was not a Christian because he was an ordained priest, but because he had believed in the Gospel of Christ and had received the Holy Spirit, whom the indulgences selling monk Tetzl did not have. The works of man must die, but the acts of the Spirit of God will never pass away. Ancient churches which have lost the Spirit of Christ, are dead already, as Christ has declared: "Thou hast the name that thou livest, and thou art dead" (Rev. 3:1). It was no use for the Jews to say: "Abraham is our father", for Jesus, the Head and only Authority of the Church declared: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of *your* father . . . ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him" (John 8:39-44).

Everything else must die and pass away. The Spirit of Christ alone is immortal. But the Spirit must not be a theory, but a reality and fact. Jesus, the only begotten divine Son of God declared, that "every plant which My heavenly Father hath not planted, shall be rooted up" (Mat. 15:13).

A theologian of a historic church may produce an intellectual exposition of the doctrine of the Apostle Paul; but without the Spirit of Christ, which was in Paul, he is dead as a door-nail.

But not everybody can receive the Spirit of Christ, as the Lord declared: "I will pray the Father, and He shall give you another Comforter . . . even the Spirit of truth: *Whom the world cannot receive*" (John 15:16,17).

But where is the world? The world may be not only outside of us, but also within us, inimical to the Spirit of Truth, unless within our souls we are crucified to the world, as the apostle Paul has testified:

*"God forbid that I should glory, save in the cross of our Lord Jesus Christ: by Whom the world is crucified unto me, and I unto the world"* (Gal. 6:14).

*"Whoso' has felt the Spirit of the Highest—  
Cannot confound, nor doubt Him, nor deny:  
Yea, with one voice, O world, though thou deniest—  
Stand thou on that side—for on this am I".\**

Let the historic church lose the Spirit of Christ, which always is the Spirit of Truth,—and the Church ceases to be a Christian or Christ's Church. It may still nominally use the name "Christian", but it will not be the Church of Christ. Name means nothing. It is the Spirit alone that counts with Heaven.

\*Frederick W. H. Meyers, in "St. Paul".

*"It is the Spirit that quickeneth; the flesh profiteth nothing"* (John 6:63).

*"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth"* (John 4:23,24).

Martin Luther, as a man, died, but the Bible which he translated, and the Reformation, which this Bible produced, continue to live.

That word above all earthly powers  
No thanks to them, abideth;  
The Spirit and the gifts are ours  
Through Him Who with us sideth.  
Let goods and kindred go,  
This mortal life also,  
The body they may kill,  
God's truth abideth still,  
His Kingdom is for ever.\*

The great Reformation of Martin Luther started just with *one* Bible, in which he read, that "the Just shall live by faith" (Rom. 1:17). Martin Luther had climbed the steps of Saint Peter in Rome, but was not saved. He read the Bible and found Salvation in Christ alone.

Some people may minimize the importance of *ONE* Bible. Oh, they say, what can one Bible do! But behold, as the result of that one Bible which Luther read, there are today thousands of Evangelical Churches, Seminaries, Colleges, Schools and Institutions all over the world—all as the result of one Bible and of one man's childlike sincere faith in what the Bible teaches.

Life begets life. Fire, kindles other fires. Truth is alive, and even if it be crucified, it will rise again; though it be cursed by a papal bull, it will continue to bless the nations.

Little did Martin Luther dream, that his German Bible, like a flaming torch, will one day kindle the fires of Evangelical Reformation even in the great Russian Empire, among the 150 millions of the native Russian people. Luther's Reformation was directed towards the Roman Catholics, the Western branch of the original, but apostate Christian Church. He could scarcely imagine that three hundred years later this reformation will also reach the Russian Greek Orthodox Catholics, the Eastern branch of the original church.

Very few people know of this remarkable spiritual development. It will be good, and useful, therefore, because of the special interest in Russia today, to draw attention of the evangelical people to this interesting historical fact.

About the middle of the 19th Century, there lived in Germany a godly

\*Martin Luther, in "A Mighty Fortress Is Our God", 1529. Translated by Frederick Henry Hedge, 1852.

evangelical Lutheran pastor, by the name of Bonekämpfer. He knew the Lord as his Saviour, and he had a missionary minded heart. As he was studying the Word of God, the command of the Lord Jesus: "Go into all the world and preach the Gospel to every creature", kept agitating his thoughts. But where, apart from his ministry in the local church, could he go? What other "creatures" could he reach with the Gospel which had become so precious to his own soul?

While such thoughts were occupying his mind and prayers, there arrived a letter from some German colonists from the Volga districts of far away Russia. The letter had been addressed to a Lutheran Church leader, asking if an evangelical pastor may be willing to visit them on a "Seelsorge"—"care of their souls"—mission. Pastor Bonekämpfer heard about this earnest appeal. "That is the country where I must go", he felt in his heart.

And so we find him on his way to the land of the Czar. Having taken temporary leave from his church, and from his family, he makes his first missionary journey through the thick primeval wolf and bear infested forests and the wide expanses of the steppes or prairies of Russia. For how long? He did not know. The Lord will guide.

As he was traveling through Russia towards the great river Volga, his thoughts were just with the German colonists, scattered in a number of villages in the various governments or provinces of Eastern European Russia. He had no intention preaching to the native Russians. To begin with, he did not know their language. But worse than that, it was forbidden by the law for a protestant to preach to the members of the Russian State Church. But to visit the neglected protestant German colonists and to hold religious services among them was possible. That he intended to do.

Little did he dream that God had other and much wider plans. That the words of Jesus would be fulfilled in much larger way, which the Lord had said: "And other sheep I have, which are not of this fold; them also I must bring" (John 10:16).

Pastor Bonekämpfer began to preach to the German colonists. For many years they had been left without a preacher. The bloody Crimean war had disturbed communications and demanded many victims. Great upheavals were taking place in the upper circles, and the lower strata of people were suffering the results. The young had grown up without spiritual influence. Sinful habits and practices had taken roots in the lives of men and women. There was the need to preach "Repentance towards God, and faith toward our Lord Jesus Christ" (Acts 20:21). And this Pastor Bonekämpfer did earnestly and faithfully. He became a zealous "Bussprediger"—preacher of repentance to the neglected colonists, like the Huguenot preachers of old.

Soon his preaching began to bear fruit. Now the village school house, now the largest room on the colonist's farm, were filled night after night with

eager listeners and worshippers. They sang again their old evangelical chorals, they listened attentively to the sermons, and when the pastor called for repentance from sin, many knelt and confessed to God their wrong doings, and prayed for forgiveness of their sins.

Now it so happened, that in every village, besides the German colonists, lived also some native Russian peasants, who were employed by the colonists as laborers on the farms. There would be also a Russian Greek Orthodox priest in a nearby church. These Russians of course did not know the German language in which the repentant services were held. But hearing the strange singing, the Russian peasants were attracted, and either standing in the doorway, or by the windows, they saw a strange man, whom they had not seen before, standing by a table, a big book in his hand, and earnestly speaking to the gathered colonists.

After these meetings, the Russians approached their German masters and neighbors, and began to enquire: "Who is that strange man with the peculiar garb and white tie, what book is that he holds in his hands, and what is he saying to the people?"

The German colonists, who of course knew the Russian language, answered and explained. That stranger, they said, is a man of God. He comes from far away Germany, where many years ago lived a mighty servant of Christ, Martin Luther, who taught that people must repent from all their sins, and believe in the Son of God, Jesus Christ, who died for their sins on the cross of Calvary.

"We have never heard anything like this before", the Russians said. "Our priest only wants us to buy candles, to be placed before the ikons. Then he comes with holy water to sprinkle our house and yard, to drive away the devil, and again demands money. Often the priest with the holy water and sign of the cross comes drunk himself with unholy vodka, just as we are. We do not know what repentance is, because we can get drunk and fight as much as we like; the priest makes the sign of the cross, forgives us our sins, when we pay him, and we get drunk again. What is repentance which this strange man from Germany preaches to you?"

The enquiries about repentance from the Russians were related to Pastor Bonekämpfer. His spirit was strangely moved, as of the apostle Paul on Mar's hill in Athens, when he had found "an altar TO THE UNKNOWN GOD" (Acts 17:23). The German Evangelist agreed to preach to the Russian peasants. The village school teacher interpreted him into the Russian language. And the Russians, hearing the Word of God preached under the anointing of the Holy Spirit, were convicted of their life of sin, and began to repent and to believe in Christ not as a general historical Son of God, but as their personal Saviour from the guilt and power of sin.

As we are all evangelical protestants, it is only right and befitting that we do not cease to protest against corruption in Christian doctrine and practice.

The system of repentance, mistakenly called by some "penance"—a word with ambiguous and misleading meaning—invented by some apostate churches, where the sinner may enter the confessional box and recite his sins of yesterday, in order—in most cases—to commit the same sins tomorrow, on the well established "Go and *sin again* principle", is man made and contrary to the Word and Will of God.

But the genuine scriptural repentance, a real *change of mind* and conviction—as the original greek "metanoesis" demands, leads not to the repetition of the former sins and bad habits, but to a completely changed life, called the "newness of life" (Rom. 6:4), to a break with the life of sin and self interest, and to choosing to do the will of God for the rest of one's life, as Jesus taught His disciples to pray: "Thy will be done on earth as it is in heaven", and as the apostle Paul cried out in the hour of his conversion: "Lord, what wilt Thou have me to do?" (Acts 9:6).

Any so-called repentance or penance that does not bring a person to this great spiritual and moral change is a false and only skin-deep experience, and contrary to the Word of God.

True scriptural repentance leads to "go, and *sin no more*" experience, as Jesus Christ instructed the repentant sinners to live ever afterwards (John 5:14; 8:11), and the whole Word of God confirms:

*"Wash you, make you clean; put away the evil of your doings from before Mine eyes. Cease to do evil. Learn to do good"* (Isa. 1:16.17).

*"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"* (Rom. 6:1.2).

*"As obedient children, not fashioning yourselves to the former lusts in your ignorance; but as He Who hath called you is holy, so be ye holy in all manner of conversation; because it is written: Be ye holy, for I am holy"* (1 Pet. 1:14-16).

*"Let him that stole, steal no more. Neither give place to the devil. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."*

*"And grieve not the Holy Spirit of God."*

*"Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice, and be ye kind one to another"* (Eph. 4:27-32).

*"If ye then be risen with Christ, seek those things which are above . . . Set your affections on things above, not on things on the earth."*

*"Mortify therefore your members which are upon earth . . . for which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked some time, when ye lived in them. But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created Him"* (Col. 3:1-10).

*"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works"* (Titus 2:11-14).

*"And Jesus said unto her; Neither do I condemn thee; go, and sin no more"* (John 8:11).

*"Behold, thou art made whole; sin no more, lest a worse thing come unto thee"* (John 5:14).

She was brought—the woman sinner—not to feast on sumptuous dinner,  
As so often she had done before;  
But to meet the Judge and Master, and to face her dire disaster—  
Oh, what verdict is indeed for her in store!

For this lost and fallen daughter—lo, her enemies have brought her  
With no pity in their own adulterous heart;  
Now denounced as vilest varlet—yea, the city's woman scarlet  
To be stoned by scribes and pharisees so smart.

Smart they were, in their endeavor to excuse themselves forever  
While condemning others for their fall;  
They were smart to do in hiding for the deeds which they are chiding  
Someone else inside the judgment hall.

She is silent, only crying, just repenting, not denying,  
And her head is bent towards the ground;  
While her Judge, instead of smiting, with His finger writing, writing  
Gracious words in sand without a sound.

Then He looks at those accusers, and they tremble as abusers  
At His only pure and holy look;  
For what they had hidden, hidden, now as witnesses are bidden  
Sure to face them as an open book.

"Those—no sin who have committed, who of none must be acquitted,  
Let them be the first to cast a stone" . . .  
Overcome by fierce conviction, they depart as from affliction,  
Leave her with the righteous Judge alone.

"Woman, where are thy accusers? All of them are gone as losers,  
No one tarried to condemn thee sore!  
In the sand thy sins I've written, for a Lamb for thee is smitten,  
Daughter, go in peace, and sin no more!"

"Peace?" And "Sin no more!" And "Daughter?"—Like the streams of living  
water  
Words from Him refresh her thirsty sod;  
In surprise at her Defender, as she looked with feelings tender—  
In the features of her Judge she saw the Lamb of God.\*

All these radical spiritual and moral changes in character and life are the results of that New Testament conscious experience called conversion, new birth, the crucified and risen life, without which neither the learned theologian Nicodemus, nor any one else can either see or enter into the Kingdom of God. Thus saith the Lord—John 3:3-21; Rom. 6:1-15; Gal. 2:20; 6:14; Acts 15:3; Psalm 51:13; Mat. 13:15; Mat. 18:3; John 12:40; Acts 28:27. And this change must be supernatural,—the influence upon the human spirit by the Spirit of God.

But the contrary is also true. Where there is no spiritual and moral change in a man's life, there is no real conversion, no new birth, no salvation, no testimony of the grace of God, and no saving faith. For "faith without works"—without subsequent moral change of life, is dead (James 2:17).

The principle of obtaining pardon on the condition of "Go, and sin no more" is established by sound mind and requirements of justice. On what other grounds can a rebel appeal to his king for mercy, but on the plea: "I will not rebel against my lord any more!" Will the merciful king pardon the rebel on any other condition? Of course, not.

On what other grounds can a thief hope for the judge's leniency, and suspended sentence, but on the honest promise not to steal any more? The very idea of expecting pardon for past crimes is based on being really and deeply sorry for them, an honest promise not to commit those crimes any more, and to make utmost restitution for the evil and damage done.

*"Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold"* (Luke 19:8).

But suppose the Judge has before him a thief who had stolen ten sheep,

\*Basil A. Malof, February 25th, 1951. Bainbridge, Ga.

and, desirous to be lenient to him for his first offence, says to the criminal: "In case I might be inclined to forgive you this time, and let you go with a suspended sentence, what would you promise the Court on being let free?" If then the thief would answer: "Your Honor, if you would pardon me this time, I promise next time to steal only five sheep." What Judge would ever think to pardon a criminal, who is prepared to go and continue to steal? For if such criminals would be pardoned who do not intend to completely break with their life of crime, then the whole foundation of justice would break down and the idea of mercy would be frustrated.

Does then any one think that God, the Righteous Judge, has less common sense than an earthly Judge, and will be willing to play loose and pardon a sinner who has no intention of complete break with sin, but who continues his Dr. Jeckyl and Mr. Hyde double life, relying on the magic of his secret medicine, the meaningless confessional and sacrilegious manipulation of the sign of the cross? No, that is neither man's nor God's way of issuing pardon, but rather as God Himself has declared:

*"Wash you, make you clean; put away the evil of your doings from before Mine eyes: CEASE TO DO EVIL. LEARN TO DO WELL."*  
*Then: "Though your sins be as scarlet, THEY SHALL BE WHITE AS SNOW"* (Isa. 1:16-18).

But let us return to Russia and our story.

The German colonists, now seriously spiritually awakened, in several villages where Pastor Bonekämpfer had preached, began to hold Bible reading and prayer meetings in their various homes. When they were ready to go at the beforehand agreed time, they would be saying to the household, in their own German language: "Lass uns nun gehen zur Bibelstunde", or again, on another night, "Wollen wir gehen zu Gebetstunde", that is; being interpreted: "Let us now go to the Bible Hour, or Prayer Hour". For where the English speaking people would say: "Meeting," those German colonists would speak of a "Stunde", or an hour. Thus it came to pass, that the word "Stunde" began to be heard often among the German colonists, in a most innocent and exclusively religious meaning.

But there was the Russian "Ispravnik", or police official; there was the hostile village priest and other unfriendly members of his parish who did not know a word of German. When the foreign sounding word "Stunde", repeated so often by the colonists came into their ears,—a growing suspicion entered into their minds, that it must be a secret society which is gathering for their illegal meetings to plot against the government and ruling church. Soon the suspicious thought became the father of the persecuting deed. The priest informed the police chief, and the police chief reported to the governor of the province, and in few years the innocent Bible reading "Stunde" became an ominous illegal sect, the "SHTUNDA". By this name now the Russian

evangelical converts became known all over Russia. A German name to a Russian evangelical movement. Under this name the Russian converts were arrested, imprisoned and sent into exile to Trans Caucasus and Siberia. It was enough to prove that one is a "SHTUNDA", for the police to sell his property and to exile him and his family to the tundras or waste places of Siberia. That these "SHTUNDA" were the most honest and thrifty, sober and loyal people of Russia, this fact the priests and local police were careful to hide from the Czar and the highest authorities. Thus it went from bad to worse, so that even when I took up my missionary work in Russia nearly fifty years ago, in the official documents and special legislations the "SHTUNDA" was denounced as one of the most dangerous sects of Russia. In my petitions to the Imperial Senate I had to fill pages of typewritten documents and proofs that these Stundists, as I also had been denounced, were not only not dangerous to the welfare and safety of the Empire, but of real blessing and help; and that they were just the children of the same evangelical reformation which brought to Germany culture and thrift and prosperity under Martin Luther.

The evangelical influence, beginning thus among the native Russians in such an unexpected way, like a small mustard seed, took strong and deep roots, as Dr. Robert Pierce Casey of the Brown University, in his book: "Religion in Russia" writes about the evangelical dissension there:

"Regardless of origins the drift of Russian dissent was towards a Protestant emphasis on the Bible as the sole authority in belief, on a gripping personal experience of conversion and on interior illumination and guidance."

The testimony about the Stundist movement from a former member of the Russian Orthodox Catholic church is pointed and highly characteristic. This man, A. J. Stefanovich by name, was son of a Russian Orthodox priest in Cherson, Southern Russia. He received his elementary education from an uncle, who though a priest also, was infected with Stundist notions. This priest knew the German language and was a close friend of the German evangelical pastor of the same district. This priest once remarked to his nephew: "In my opinion the Stundists are good people. In any case, they are not so stupid as we are, who have turned our worship into idolatry."

Another uncle was also a priest, who had become somewhat acquainted with Stundism. He once observed: "Stundism is true Christianity. If the Stundists read the pure Gospel and believe in Salvation through Jesus, and a change for the better is observed in their life, it is then clear, that they are on the right track. Christ is the Centre. We, Greek Catholics are not far from the periphery. If the Stundists are near the Centre, they must be more illuminated by the Sun. He who walks in the Sun, will be illuminated by it".\*

Having observed many shallow and hypocritical doings in the ruling church, young Stefanovich told his father: "I do not believe in any God. I

\*From "Aus der Arbeit unter den Stundisten". Hefte zum Christlichen Orient, 3. Berlin 1904.

hate your religion and cannot understand how an intelligent and educated man can have faith at all. How can you ask me to become a priest?"

To this outburst his father made the reply: "It does not matter that you believe nothing. Many priests believe in neither God nor devil, but serve the holy church faithfully. This is not a question of your faith, but of your livelihood."

That argument did not convince young Stefanovitch. He entered military service, but soon was forced to leave Russia because of his liberal political ideas. He went to Sofia in Bulgaria. There, however, in the providence of God, he made acquaintance with an evangelical pastor and began to attend his services. After hearing an impressive sermon he was converted to Christ with the usual inner crisis. From then on he dedicated his life to the service of God, and became an evangelist and missionary. Later he returned to Russia, and joined the evangelical Stundist movement, where he labored with much blessing.

Thus once again, through the influence of another Bible believing Evangelical pastor in Bulgaria, a man from Russia found his way to the Father's home, and began to preach Salvation to others.

Gradually and finally the light dawned upon the rulers of Russia. The dark blot of slander and false accusations was at last removed from the evangelical movement of Russia. The exiles were freed and returned to their former homes. By the imperial decrees of 1905 and 1907 members of the State Orthodox catholic church were permitted for the first time in a thousand years to leave the church of their fathers and join an evangelical church or other religious organization. The Czar Nicholas the Second granted me special permission to build the first Russian protestant church in St. Petersburg, the capital of Russia. This church, under the name of "DOM EVANGELIA", or the Evangel House, seating 2000 people, was dedicated at Christmas of 1911, when special delegates came from America and Australia, England and Switzerland and Germany to take a part in this historic and joyful religious festival.

The seed which the faithful Lutheran pastor Bonekämpfer had sown half a century before, had sprouted and brought forth abundant fruit. The preaching of Martin Luther's bible had brought faith and salvation to the German colonists on the Volga, and through them to their Russian peasants, laborers and neighbors, until through many persecutions, trials and sufferings, the Word of God spread all over the great Russian Empire. The Evangelical Reformation, a movement by the Spirit of God, could not be stopped, but had to be given liberty of conscience and freedom of worship in fulfillment of the great Psalm of deliverance from exile: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

The slanderous word "SHTUNDA" is no more mentioned among the Russian believers. Their spiritual movement, which now according to the official statement of the Soviet Commissar of Education, Lunacharsky, numbers up to 6 million adherents, is known by the plain name of Evangelical Christians, a name which every Russian understands, and which is native to the Russian soil.

For the very gates of hell were not able to prevail against the Church of Christ, the Church of the Spirit.

The principal evangelical Church in Russia is now located in the city of Moscow, the present capital of Russia, with a population of 6 millions of people. This church which we organized first some 47 years ago, also had to go through much persecution. On account of this work I was, as the Founder under God, and first pastor, tried in the high court of the Kremlin and sentenced to imprisonment in a fortress, and later to Siberian exile.

But in spite of communist oppression, this first Russian evangelical protestant Church in Moscow grew and grew, until the latest report gives its membership of over five thousand souls. Pastor Martin Niemöller preached in this Church at Christmas in 1952 to a crowded congregation of 3000 people.

*It was the Bible* which produced by the Spirit of Christ the Reformation through Martin Luther in Germany.

*It was the Bible* which caused the evangelical Stundist movement in Russia three hundred years later.

*It is the Bible again*, which the Spirit of the Lord is raising up as a standard against godless communism in Soviet Russia, until communism will perish from the face of the earth.

To achieve this victory we do not need the Atom Bomb—but only the Atomic Bible. Not the Hydrogen Bomb, but only the Holy Bible. How strange that in both cases the A-B, and H-B, stand for two different weapons, carnal and spiritual. And the second A-B and H-B are more powerful than the first. Place the two side by side, communism and the Bible, and the Bible will win out in the long run. God is still upon His Throne.

The philistines placed the Ark of God—with the tables of stone—the Word of God—side by side with the idol Dagon; "and when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again (Dagon could not get up himself, though he was thought to be a god). And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him" (1 Sam. 5:3-4).

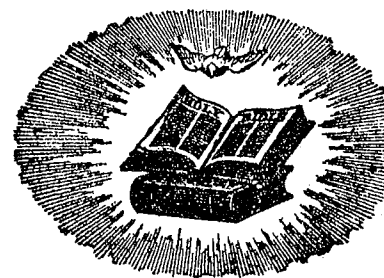
Christians! Help the Russian Bible Society to send God's Ark of Covenant—the Bible—to the Russian people, and to set the Bible side by side with godless communism. And before long the idol of communism will fall down

before the Word of God, with its head decapitated and its both hands cut off, and all its power gone. For the two—the Bible and communism can not long coexist together: one will live, but the other must die. And what will live? That one which is more powerful. And the more powerful is the Word of God which abideth for ever.

And therefore is this tragical age, the strenuous program of the Russian Bible Society is:

**"GOD'S BIBLE WAY TO THE RUSSIANS"**,  
but our answer to godless communism is the same answer as that of the great Reformer, Martin Luther, to Rome:

### **"A Mighty Fortress Is Our God"**



**"I shall pass through this world but once; any good, therefore, that I can do, or any kindness that I can show to anyone, let me do it now. Let me not defer nor neglect it, for I shall not pass here again."**

### **ORIGIN OF THE GOSPEL MOVEMENT IN THE SOUTH AND NORTH OF THE RUSSIAN EMPIRE**

While God used the ministry of the Lutheran pastor Bonekämpfer to begin the Evangelical Movement in the South of Russia, which was nicknamed by the persecutors "Stundism", or "Shtunda", a British nobleman, Lord Radstock, was instrumental to introduce the Gospel among the Russian aristocracy in the Northern capitals of St. Petersburg and Moscow, a quarter of a century later.

#### **The Testimony of Captain Francis McCullagh**

Captain Francis McCullagh, author of "With the Cossacs", writes in his book, "The Bolshevik Persecution of Christianity", pages 298-299 (London, 1924):

"In the seventies of the last century, Lord Radstock, an English Protestant, effected many conversions in Petrograd among the aristocracy, one of his converts being a Colonel Pashkov of the Guards, after whom the Pashkovites, a sect still in existence, are named. At the present day both the Baptists and the Methodists are very active in Russia, and especially in Petrograd; but the principal Protestant leader is a Pastor Malof, an Evangelical. He is indefatigable at holding Church services for Russian emigres, at getting up lectures and entertainments for them, and at providing for their children's education. He even writes copiously on religious subjects in their newspaper, the Ruhl, though that paper is Orthodox.

"Pastor Malof, who is a great orator, a man of magnetic appeal, and a tireless worker, was banished from Russia under the old regime."

During the last years of the aged Lord Radstock, Pastor Malof made his personal acquaintance with this remarkable man of God, who also was instrumental in leading the Queen of Sweden and the Queen of Holland to a saving knowledge of Christ. The both servants of Christ became sincere friends, jointly interested in the promotion of the Evangelical movement in Russia. For some time Pastor Malof resided in the mansion of the above mentioned Colonel Pashkoff, and also in the palace of the Colonel's relative, the Princess Lieven.

In the former ballroom of this palace Pastor Malof began his evangelistic services, and also organized the first Russian Sunday School of some 800 children, which later developed into the evangelical Sunday School Union of the Russian Empire, with hundreds of Sunday Schools from St. Petersburg to the Caucasus, and from Crimea to Siberia.

When the godless Communists came, they declared war on God, denounced the Bible, proclaimed that Religion is the opium of the people, and closed every Sunday School and thousands of churches.

But listen, children of Russia! God IS! The Bible cannot be destroyed. There will be again Sunday Schools in Russia, and where one was closed, a hundred will spring up.

**BE NOT DOWNHEARTED! CHIN UP! GOD IS STILL UPON HIS THRONE. THE BIBLE LIVES! VICTORY IS CHRIST'S!**

## MARTIN LUTHER AND JOHN BUNYAN

Martin Luther was born in Eisleben, Germany, in 1483.

John Bunyan was born in Elstow, near Bedford, England, in 1628. While Luther became known as the great Evangelical Reformer, so Bunyan achieved fame as the author of the immortal "Pilgrim's Progress", a book translated in more languages, next to the Bible, than any other book. But "Pilgrim's Progress" perhaps might never have been written, but for Luther's spiritual influence on Bunyan.

During his spiritual growth and development, Bunyan went through many severe trials and temptations. These he has described as powerfully as St. Augustine's "Confessions", in his biography under the unique title: "Grace Abounding to the Chief of Sinners". This is a book of such deep spiritual insight, of such great spiritual conflicts and victories, that it ought to be read by every minister of the Gospel, theological student and every member of the Christian Church. It is published by E. P. Dutton & Co., 300 4th Ave., New York, N.Y.

In this book Bunyan testifies in his own inimitable way to the influence of Martin Luther upon his life. He writes:

*"Before I had got thus far out of these my temptations, I did greatly long to see some ancient godly man's experience, who had writ some hundreds of years before I was born; for those who had writ in our days, I thought, that they had writ only that which others felt, or else had, through the strength of their wits and parts, studied to answer such objections as they perceived others were perplexed with, without going down themselves into the deep.*

*"Well, after many such longings in my mind, the God in Whose hands are all our days and ways, did cast into my hand, one day, a book of Martin Luther. It was his comment on the Galatians. It was also so old that it was ready to fall piece from piece if I did but turn it over.*

*"Now I was pleased much that such an old book had fallen into my hands; the which, when I had but a little way perused, I found my condition, in his experience, so largely and profoundly handled, as if his book had been written out of my own heart. This made me marvel. Besides, he doth most gravely, also, in that book, debate of the rise of these temptations, namely, blasphemy, desperation and the like. Methinks, I must let fall before all men, I do prefer this book of Martin Luther upon the Galatians, excepting the Holy Bible, before all the books that ever I have seen, or most fit for a wounded conscience".*

My personal observation would be: Let anyone read Luther's Commentary on the Galatians, and he will understand Bunyan's "Grace Abounding to the Chief of Sinners". Let anyone read Bunyan's "Grace Abounding", and he will appreciate Luther's Commentary on the Galatians.

BASIL A. MALOF.

The Bible House of Washington, D.C.

October 7, 1954.



Pastor Malof superintending personally the third shipment of 83 boxes of Russian Bibles from New York Harbor to Europe



Pastor Malof, President of the Russian Bible Society, with Field Secretaries T. K. Youzva and Mark Houseman, inspecting 83 boxes of Russian Bibles in Hamburg Harbor, Germany.



**VENI, VIDI, VINCI!—Julius Caesar.**  
**WE WENT, WE SAW, WE CONQUERED! Through Christ**

Second Edition, 1959.

## KINDHEARTED UNCLE SAM DISTRIBUTES BIBLES TO RUSSIANS



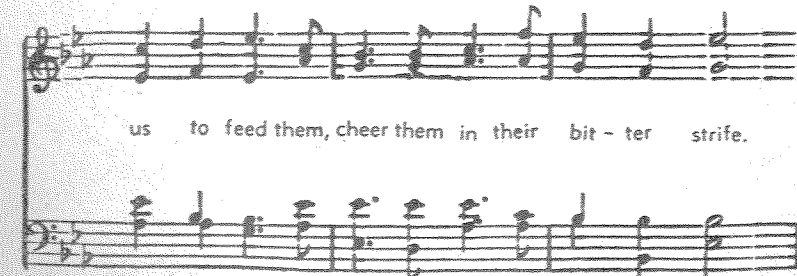
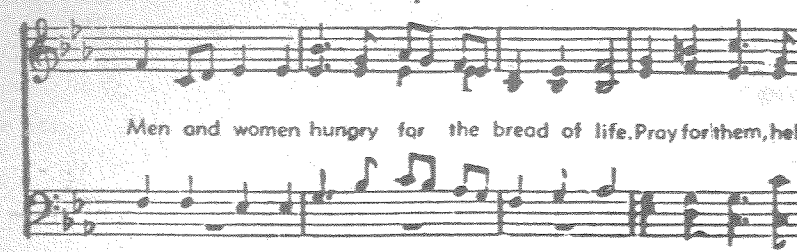
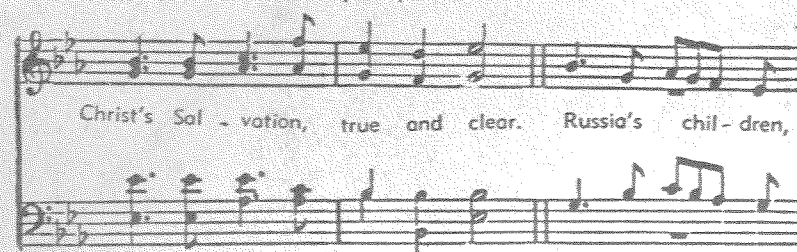
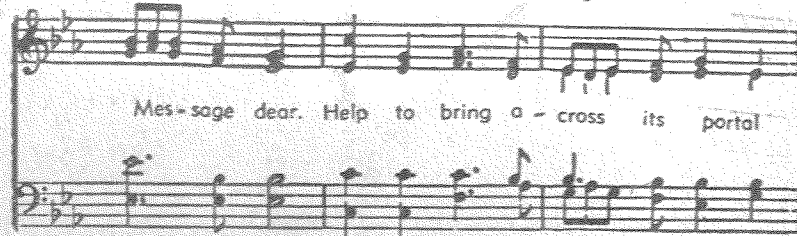
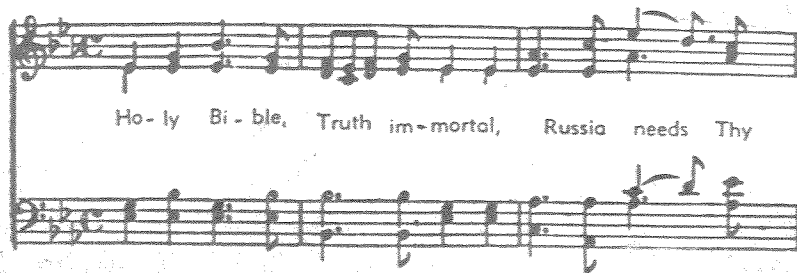
This is an interesting composite picture of the Bible activities of the Russian Bible Society. Kind-hearted Uncle Sam has suddenly become a Bible Colporteur. Out of his starspangled tall hat he hands Bibles to a Russian grandfather, son, and grandchild. The Cross of Christ takes the place of the communist hammer and sickle. On the left top are seen many letters from Russian refugees who have received the Bible, and are writing to thank American Christians for their Bible gift. Others are asking for more Bibles and Christian literature. At the bot-

tom Bibles are loaded on a big ship to carry them to the Russians in Europe, Iran, North Africa, Ethiopia and other countries. The photo by the baby shows Pastor Malof with Field Secretaries Youzva and Houseman inspecting 83 large boxes of Bibles which have arrived by ship from New York to the Hamburg harbor in the British zone of Germany. What a wonderful privilege many of our Readers, Pastors of American Churches and their members have had in having a share to have these Bibles printed and sent to the Russians who have suffered so much, and who have "walked in darkness and had dwelt in the land of the shadow of death" (Isa. 9:2).

**A Man may die and leave upwards of a million without taking any of it upwards.**

# HOLY BIBLE — TRUTH IMMORTAL

BASIL A. MALOF

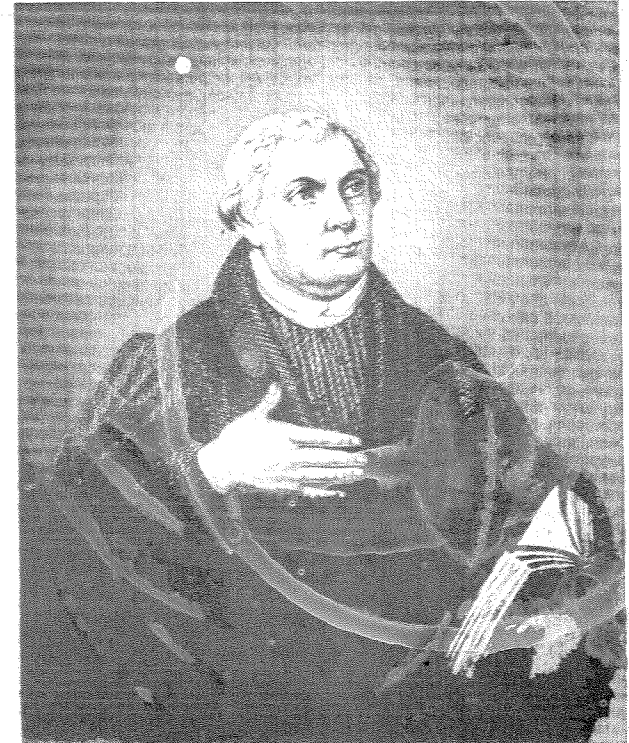


*Barbelle Wagner*

# GOD'S BIBLE WAY TO THE RUSSIANS

THE STORY OF THE EVANGELICAL  
REFORMATION IN RUSSIA

By BASIL ANDREYEVITCH MALOF



MARTIN LUTHER

THE RUSSIAN BIBLE SOCIETY  
WASHINGTON, D. C.

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