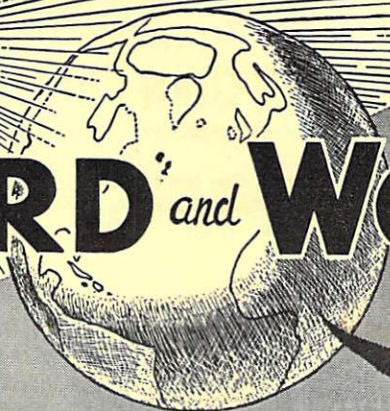


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

SEPTEMBER, 1984

VOTING CAN BE A GODLY WITNESS

Page 258

PREACHERS AREN'T SUPPOSE TO DO IT ALL

Page 266

WHO IS MY BROTHER?

Page 271

FASTING — IT'S GOD'S IDEA

Page 272

OUR RELIGIOUS FREEDOMS DIDN'T JUST HAPPEN

Page 277

DOES YOUR FAITH REST ON GOD'S POWER?

Page 283

SUPPORT OUR OWN PUBLICATIONS

With postage now 20¢, many of the tract orders require up to 70¢ to send. We will either have to send fewer items or send additional billing when ample postage is not included.

J. L. ADDAMS

Why We Sing Without the Instruments10

DENNIS L. ALLEN

A New Creation — A Guide for Young Christians50

What Must I Do To Be Lost?10

What the Bible Teaches About Baptism10

R. H. BOLL

Romans, with Grace and Obedience95

Galatians75

Thessalonians60

I Peter (Completed by J. E. Boyd)75

Isaiah40

Philemon — pamphlet10

How To Understand And Apply The Bible20

The Millennium10

The Church I Found and How I Found It06

Why Not Be Just A Christian?10

The Throne of David (This tract just reprinted)15
(10 for \$1.50 and 71¢ postage)

Russell and the Bible05

The Old Paths05

The Appeal of Evolution05

How God Forgives10

Christ's Teaching on Prayer (Compiled 1971) 1.25

BOOK RATE: 63c 1st pound; 23c 2nd pound

Sometimes on small tracts two can be mailed for the price of one ounce first class postage

THE WORD AND WORK

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

Wm. Robert Heid, Editor

The Word and Work (USPS 691-460) is published monthly except December for \$4 per year, bundles of 10 or more to one address \$3.50, by the Word and Work, 2518 Portland Ave., Louisville, Ky. 40212. Second class postage paid at Louisville, Ky.

POSTMASTER: Send address changes to Word and Work, 2518 Portland Ave., Louisville, Ky. 40212

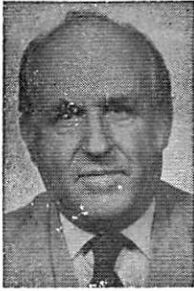
Vol. LXXVIII

SEPTEMBER, 1984

No. 9

In This Issue

God's Family — To Vote or Not to Vote . . . — W.R.H.	258
Viewing the News — Jack Blaes	260
Questions Asked of Us — Carl Kitzmiller	262
Thoughts From Romans — "A Losing Battle" — Ernest E. Lyon	265
Late to Bed, Early to Rise, Makes a Man Sainly . . . ? — Larry Christenson	266
I'd Rather Call Him Brother — Jim Atwood	271
Fasting and the Christian — J. R. W. Stott	272
Gleanings — Larry Miles	275
Heroes of the Faith: Simons — James C. Hefley	277
In The Days Of These Kings . . . — Paul H. Bartel	279
Decline of Discipline — W. L. Wilson	281
Price Talks: Selfishness — William A. Price	282
Revelation Is Not Enough — A. W. Tozer	283
NEWS AND NOTES	288



God's Family

W. R. H.

TO VOTE OR NOT TO VOTE . . .

In about a month we will have the opportunity to go to the polls all throughout the U. S. and exercise our right to share in the choosing of our next president, and other government officials. Voting is viewed by various groups, with the following feelings:

1. It is a task, costing time, effort, and sometimes discomfort.
2. It is a privilege extended to mature and accountable citizens.
3. It is an opportunity to vent vindictive feelings and oust someone.
4. It is "a useless act" since many voters are uninformed of issues.
5. It is a spiritual dilemma to the Christian of tender conscience.

You may have other viewpoints to add to this list, but I want to direct our minds to these, in the space allotted.

Voting, is indeed a task, and sometimes an expense; but we who have this opportunity to live in a free society, ought to be willing to make some efforts to maintain our precious heritage. Our government goes to great expense to enable absentees to vote, and their votes are counted equal to all others. Also the poorest or the most handicapped has one vote, just the same as the greatest among us. Business men must give their employees time to vote, and most do so gladly.

I knew a young lady who became 18 on election day. She knew that it was working out so, so, she had registered, and thus voted on her first opportunity. Do we desire to be accountable citizens, or will we just rock along until something especially important happens, and then wish that we could do something about it? In these times we grow into maturity physically, but often mentally we have not been guided so well. The tube has taken over so much of our time that reading, conversation, and contemplation have taken a back-seat. The news-analysts choose and chew the news for us and many of us swallow it blindly. If we as a nation are responsible to feed the world, we ought also be concerned with freedom across the world. Reports from our missionaries should help us to be responsible citizens as well as soul-saving Christian givers.

There is no place in Christian love to be vindictive or vengeful. We are to turn the other cheek. But there is a stewardship that has been given, not only to Christians, but to government officials. If a man has "blown it", as the unrighteous steward did, he can no longer expect to be permitted to serve. He must give an account, and based upon the facts revealed, he either stays or goes. In this country there is even provision for "impeachment" of a man who disgraces his office.

How much easier to vote him out at a given opportunity, and replace him with one who is worthy (or we at least think him worthy)?

As a child, I recall that one neighbor would ask another, "How did you vote?" and then, in a smart-alec way, say, "Well, I killed your vote." If we do vote, we need to think of it as a process of selection by the majority, not merely "killing" another's vote. There was a time when an "X" under the log cabin, or an "X" under the rooster, was all that many people knew to do. Thank God that there has been some intellectual growth since then, and now informed choosing is a possibility for all citizens. But where is our information to come from? In a way, the present news media can be good, in that it enables us to hear and to see for ourselves. But we must be on guard for news? slanting. Some issues are more important than others. I remember that the late Senator Everett Dirksen once said, "The people make the issues!" Just so. But how we rate their importance is most crucial. Let's, for example, list some: Law and Order, the Economy, the National morality, National Preparedness as a deterrent, the Budget, new Taxes, Social Security, Abortion, Gay Rights, S.A.L.T. Talks, etc., etc. Some of these issues are weightier (in the sight of God, and hence, to the Christian) than some of the others. And yet, some that are the least "moral" are the most vocalized at home and abroad. But is it any wonder? The first heckler (Satan), got more than his equal time with Adam and Eve in the apple-tree debate! All voters, in their heart of hearts, should arrange all of the issues they know about, as in the order of real priority, and then prayerfully commit their minds to some (rare) serious meditation.

But to some Christians, there is a real spiritual problem to be faced. "Am I guilty for all that these men will do? Suppose I vote for a judge or other person who turns out to be a detriment? or, since my "citizenship is in heaven," do I have a right to vote at all? Isn't it a form of worldliness?

I recall registering for the draft in WW-2, and later being inducted. I had the privilege to file as a conscientious objector, and still be eligible to serve my country—on foreign soil. Admittedly, I didn't want to leave home, but more especially I didn't want to come back with haunting memories of what I had done. And, for such as I, the government made provision (and has, since George Washington's day), knowing that violation of conscience is a heavy blow. Many did not feel the same as I, and I admired them for their courage and respected their freedom, as they respected me. All approved of liberty and freedom, and all made their various sacrifices to maintain it.

Jesus lived in the time of Augustus Caesar, and, vile as the Roman government was, He said "render unto Caesar the things that are Caesar's." He also paid the "temple Tax" (Matt. 17:27) for both Himself and Peter, and provided it by miraculous means. (Did He ever perform a miracle for the benefit of something or someone that was not intrinsically honorable?). Who can deny that His life, more than any other, elevated government and the society the world over? If Christians have a chance to do likewise, by forwarding His teachings and morality—beginning at the home base—why not do so? There

are real issues. Pray that all of the electorate may have a clear view of the issues. And Pray for God's overruling in the affairs of this nation, not only on November 6, but in every session of the Congress and the posts of the Cabinet and the Supreme Court. We have much to pray about this month and always.



Viewing the News

Jack Blaes

AFTER HE WAS COUNSELED BY PASTOR JOHN MACARTHUR, Kenneth Nally killed himself with a shotgun. Young Nally's parents, charging that MacArthur's counselling had upset their son and caused his suicide, brought suit against the pastor and his church. The Superior Court dismissed the suit, but a California Court of Appeal overturned the lower court's decision declaring that a church and its pastor can be sued for "clergy malpractice" if a person commits suicide after receiving pastor counseling. I don't know how the Appeals judges dealt with the fact that the reason Kenneth went to the pastor for counselling was that he had just attempted suicide. Justice Thaxton Hanson in his 37 page dissent said that the majority was opening a Pandora's box of litigation by subjecting all religious faiths and their clergy to wrongful death actions.

L'OSSERVATORE the Vatican newspaper has cleared Astronomer Galileo of the charge of heresy because he had said the earth revolves around the sun. A special commission set up to review the conviction decided that Galileo's theories did not violate any articles of faith. Hmmm... If not Galileo, who?

JANUARY 20 - 22, 1984, the National Organization for Women conducted its first national conference on lesbian rights in Milwaukee, Wisconsin. The conference theme was "Lesbian Rights: Power and Politics in '84." Attending the conference were representatives from NOW chapters, the National Association of Gay and Lesbian Democratic

Clubs, the Lambda Legal Defense and Educational Fund, The Illinois Gay and Lesbian Task Force, the Wisconsin Governor's Council on Lesbian and Gay Issues, and the Mondale and Cranston campaigns. Virginia Apuzzo, executive director of the National Gay Task Force said, "Our efforts in coalitions can converge to rise up, as with a single voice, saying to the Hatches and the Hydes, the Helmses, and the Easts, the Falwells, the Schlaflys, the Kirkpatrickes, the Reagans - Enough! Enough! Enough!"

A STRONG ANTI-AMERICAN BIAS IS EVIDENT IN THE WAY the news media continues its reporting on the Grenada situation. Joseph McCaskey, director of the Berean Mission, reporting on a recent visit to the mission's eight churches on the island said, "The people were filled with praise and thanksgiving to the Lord for answered prayer through the rescue mission." There was also grief, he said, "because many had lost loved ones during the days preceding the rescue mission." The Christians had been under pressure from the presence of the Cubans since 1981. Church attendance has increased, and Evangelism is spreading throughout the island since American forces liberated it in the rescue mission. Naturally the economy is suffering, and the people are in need of material aid. We should pray for God's guidance as to what He would have us to do as His stewards in this matter.

THE COMMUNICATIONS WORKERS of America is one of the most vocal

"Buy American" trade unions. It has recently produced an anti-Reagan video film for the education (?) of its members. They delivered one of these video cassettes to each of its 3,400 C.W.A. locals, and union members discovered that the video cassettes were made by the Japanese Fuji film company. So much for unionism. "Buy American."

SOVIET JOURNALS ARE FURIOUS ABOUT THE RECENT hit film Red Dawn. "The movie looks like an attempt to express cinematographically President Reagan's pathologically malicious thesis about the USSR as an 'evil empire,'" say Tass. American papers which reviewed this film spoke in the same spirit as Tass.

SENATOR ROGER JEPSON (R.-IOWA) INTRODUCES S. 2924 TO require the removal of a civil servant after a felony conviction. At present federal workers under civil service may be fired only "for such cause as will promote the efficiency of the service." This has led federal judges to conclude that even though an employee has been convicted of a felony, he cannot be removed from his job unless his removal would promote or improve the service. The Senator submits the case of a convicted felon who was a GS-13. He was convicted of conspiracy to defraud the Government. He submitted false certifications to authorize payment for material which was not received from a commercial contractor. The Merit Systems Protection Board returned him to his position and required the Government to give him two years back pay for the time he was off the job. Senator Jepson offers a number of such cases, and that is the kind of abuse his bill is addressed to.

FORMER PRESIDENT JIMMY CARTER MADE THE SIX O'CLOCK news "as big as life" a few weeks ago. He was wearing a hard hat and manning a 7½ in. power saw. The story was that he was helping to turn a burned-out building in New York City into apartment homes for under-privileged neighborhood families. The organization that was behind the project is called Habitat for Humanity described as a nonprofit,

international, Christian organization that builds lowcost housing for the poor. This organization maintains its headquarters in Americus, Georgia eight miles from Mr. Carter's residence in Plains, and Mrs. Carter sits on its board of directors. It has come out (not from any revelations of the established media) that Habitat actually is a spinoff from a far left organization known as Koinonia, founded as a commune back in the Forties in Sumter County, Georgia by Clarence Long, deceased uncle of Hamilton Jordan. Uncle Clarence and Koinonia have maintained a relationship with the Highlander Folk School in Tennessee which has been officially cited as a Communist Training School. A Sumter County, Ga. grand-jury investigation revealed that serious financial irregularities existed at Koinonia, that its leaders were willfully exploiting the laborers there, and that no discernable form of worship was followed at the "Christian" commune. Habitat for Humanity has raised millions of dollars and set up projects in 17 states and in nine Third world countries.

SHARLENE WELLS OF UTAH, MISS AMERICA 1985. This 20-year-old student at Brigham Young University says that she has never posed in the nude, doesn't smoke or drink, is opposed to abortion and premarital sex, and can't think of anything she has ever done that she would be ashamed of. She says that "I believe very strongly in God and my country and in the service aspect of what we as Americans can do. Why should my morals be separated from this role?" This Miss America also says that she opposes the Equal Rights Amendment, backs attempts to restore prayer in public schools, and supports President Reagan's re-election because he, "reflects my own set of values."

RELIGION AND POLITICS DON'T MIX. April 12, 1808, President Thomas Jefferson signed into law an act providing for the appointment of a chaplain to each brigade of the army. On April 30, 1816, President James Madison signed an act providing chaplains in the two houses of Congress.

It must be true, as an old writer says, that he who has God and everything else has no more than he who has God only.—C.S. Lewis,
THE WEIGHT OF GLORY



Questions Asked of Us

Carl Kitzmiller

Does the word "psalms" in Eph. 5:19 mean the same thing as it does in Col. 3:16? What is the Greek definition of "psalms"?

These questions are an attempt to settle a more basic question: Does the use in the N.T. of the Greek word *psallo* (the verb form; *psalmos* is the noun) authorize the use of instrumental music in worship? This issue will not be helped much by an answer to the questions asked, but we will touch on them briefly.

In response to the first question, there is no reason why "psalms" in Eph. 5:19 does not mean identically the same thing as it does in Col. 3:16. The passages are roughly parallel in their admonition. The Greek word is the same; it is, in fact, used in the same form, the dative plural. The passages in question use the following words of interest to our topic. Eph. 5:19; "Speaking one to another in psalms (*psalmos*) and hymns (*humnos*) and spiritual songs (*ode*), singing (*ado*) and making melody (*psallo*) with your heart to the Lord." Col. 3:16: "... In all wisdom teaching and admonishing one another with psalms *psalmos* and hymns (*humnos*) and spiritual songs (*ode*), singing (*ado*) with grace in your hearts unto God." As to the meaning of *psalmos*, the noun form translated "psalms", Thayer says: "A striking, twanging ... spec. a striking the chords of a musical instrument ... hence, a pious song, a psalm ...; one of the songs of the book of the O. T. ..." (It should be noted that the words, "of a musical instrument" occur in a different type face, indicating they are not an essential part of the definition.)

Now if we leave the matter there, it could be misleading. Those looking for an excuse for the instrument will quickly decide that the definition justifies such a use. This is a case where a little learning can be a dangerous thing. My college minor in N.T. Greek does not come close to making me an authority on N.T. Greek. It does enable me to use, intelligently one hopes, the resource material that is available. There are several factors to consider in trying to discover just what *psallo* as it is used in the N.T. means, allows, or requires. It is not enough to find that somewhere, sometime it meant to pluck the strings of an instrument.

Most of us are dependent to a great degree on the lexicographers for the basic meanings of words. These are men who have researched a language thoroughly to find how the words were/are used. Words may have several meanings, depending on context, and they may change in meaning from time to time. A good (Greek) lexicographer

takes note of this and usually gives reference to literature of the day showing such and such a usage. N.T. Greek lexicons also usually give passages in the N.T. which exemplify the usage cited. We point this out to say that N.T. translation is not a matter of looking up a Greek word, finding several definitions, choosing the one which best suits our notion and saying, "This is it." There has to be a concern with context and with the meaning of a word in the particular age in which it was used.

Thayer's (a standard, widely used lexicon) gives the meaning of *psallo* as: "a. to pluck off, pull out. . . . b. to cause to vibrate by touching, to twang. . . . ; absolutely, to play on a stringed instrument, to play the harp, etc." Now, like the blind men examining the elephant we can stop there and get a partial view. But Thayer goes on to add: "In the N.T. to sing a hymn, to celebrate the praises of God in song." Note that he recognizes a distinct use in the N.T.

In *Word Studies in the New Testament*, an old and widely used work, M. R. Vincent, in comments on Col. 3:16, says: "A psalm was originally a song accompanied by a stringed instrument. See in I Cor. 14:15. The idea of accompaniment passed away in usage, and the psalm, in New Testament phraseology, is an Old Testament psalm, or a composition having that character.

In his comments on I Cor. 14:15, Vincent says: Some think that the verb (*psallo*, CK) has here its original significance of singing with an instrument. This is its dominant sense in the Septuagint, and both Basil and Gregory of Nyssa define a psalm as implying instrumental accompaniment; and Clement of Alexandria, while forbidding the use of the flute in the agapae, permitted the harp. But neither Basil nor Ambrose nor Chrysotom, in their panegyrics upon music, mention instrumental music, and Basil expressly condemns it. Bingham dismisses the matter summarily, and cites Justin Martyr as saying expressly that instrumental music was not used in the Christian Church. The verb is used here in the general sense of singing praise."

To some extent the root meaning of the word is still preserved in the N. T. Literally we could translate Eph. 5:19 as "singing and psalming with the heart of you to the Lord" (So reads *Greek-English Interlinear*). The "with" in this passage carries the meaning "by means of", a dative form (dative of means) being used. Hence, the heart is the instrument. It is evident that the instrument intended is the heart, not a mechanical instrument, esp. when the reading of Col. 3:16 is compared. It is the heart strings which are to be plucked.

Now someone says, "I don't understand Greek and certainly not the finer points of such a discussion, and this leaves me confused as to who is right." Let me offer the following suggestions which cast considerable light on the issues.

You and I might have some difficulty in knowing what *psallo* meant in N.T. times, but the Spirit-led church of the N.T. would have known what it meant. The apostle who wrote it knew what it meant. It was an established fact of history that the N.T. church did not use mechanical instruments for several hundred years. Authorities with no axe to grind could be cited to show this. Early references to it were denunciations against its use. As the centuries passed corruptions

crept in, but surely the N.T. church understood what the Lord directed.

Not only did the early church not use mechanical instruments, but the Greek Orthodox Church did not until recent times use the instrument. *The Schaff-Herzog Encyclopedia of Religious Knowledge*, in an article on the "Eastern Church," says: "In worship and ritual, the Eastern Church is much like the Roman Catholic. . . . (However) the Greeks reject organs, mechanical instruments, and sculpture. . . ." It is our understanding that in recent years instruments are being allowed. We cite their example only to say that surely they ought to have known what the Greek language said.

A factor worth considering is the fact that if *psallo* requires an instrument, then the early church was in total disobedience to the requirement. We can "prove" too much sometimes and reduce our reasoning to an absurdity. If the mechanical instrument is inherent in the making of melody, then Paul and Silas sang (hymned) in prison, but they did not obey in making melody (unless there happened to be a harp, or such like, in that inner prison). They did not "sing and play" except on the heart. If some kind of accompaniment is inherent in the meaning of the word *psallo*, then instrumental music is not allowed merely, it is a requirement, a necessity. In such a case we could not worship without it. I do not think I have ever met a pro-instrument advocate willing to go that far.

We may not understand Greek, but presumably those who have translated our N.T. into English have a good idea as to the meaning of *psallo*. By far the greatest number of them do not make mechanical instruments a necessary part of the meaning. A few examples of the rendering of Eph. 5:19 follows:

King James — Singing and making melody in your heart.

Am. Std. and New Am. Std. — Sing and making melody with your heart.

Revised Std. — Singing and making melody to the Lord with all your heart.

New English — Sing and make music in your hearts.

New International — Sing and make music in your hearts.

The Amplified at first glance seems to be an exception. It gives: "Offering praise with voices (and instruments), making melody with all your heart."

A footnote cites *Berry's Greek-English New Testament Lexicon*. The brackets indicate "justified clarifying words or comments not actually expressed in the immediate Greek text." Since the bracketed words are "not actually expressed in the immediate Greek text," here is an admission that the words have been added. Those familiar with the Amplified will know that this is often the case.

It is not at all foreign to N.T. usage for words to be taken and used in a more specialized sense than they were used in earlier times. "Church" had a broader meaning than that which is generally used in the N.T. There is no doubt that O.T. usage of *psallo* often included the instrument, but the authorities I have been able to check make a distinction as to its usage in the N.T.

113 N. 6th St., Oakdale, La. 71463



THOUGHTS FROM ROMANS

Ernest E. Lyon

"A Losing Battle"

But if what I would not, that I do, I consent unto the law that it is good. . . . But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me . . . but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. (Romans 7:16, 20, 23, ASV).

The verses I have quoted above are the concluding verses that the apostle Paul gives us of conclusions that he came to because of the great conflict going on in himself because of coming to know the real meaning of the Law and its separate commandments and trying to gain a victory through self effort. You may recall that last month I pointed out in the early verses of this section (vv. 7-11) that Paul had become "alive apart from the law" and so had entered into a greater understanding of the real meaning of the different commandments that make up the Law. All kinds of evil grew up in his heart that he did not want, but he did not blame the Law, but blamed himself. In v. 12 he came to a conclusion that did not solve his problems, but it did set him on the path of finding out what was wrong—*So that the law is holy, and the commandment holy, and righteous, and good.* The problem was in himself, not in the Law.

Paul then points out in v. 13 that the "death" in himself was not due to the Law but to sin that dwelt in him; sin was thus shown to be the awful thing it is. That leads, then, to his first important conclusion, stated, in verses 14-16. As a background he noted that the Law is spiritual, but by nature he was not; he was carnal, fleshly "sold under sin." As a proof of that he pointed out in verse 15 that what he was working out in his life was not what he understood, for he wished one thing and did another, doing what he hated. So verse 16, quoted at the beginning of this article, was a real conclusion that helped him out of his difficulty—his very life showed his agreement that "the law is good."

With verse 17 Paul then goes on to come to his second helpful conclusion in verse 20. He begins by making a statement that is very contrary to what would be true if he had not become a Christian—the source of his trouble is not himself but in "sin which dwelleth in me." He is not excusing himself, like the comedian who proclaims, "The devil made me do it." Instead he is showing the contrast of his two natures since he was reborn from above (a better translation than

“born again”). He was not excusing himself, just realistically seeing that sin nature at work as he tried to live by his new standard. He then points out that in his flesh, his old nature, there was no good thing dwelling, using as proof that his performance was exactly the opposite from his desires. That brings him to the statement of the conclusion in verse 20, as given at the beginning. Here is a more literal translation of verse 20: “But if what I am not wishing, that I am practicing, it is no more I that do it, but sin which dwelleth in me.” Paul has arrived at the point where he can now look toward finding the solution to his problem.

In looking closer at the problem in himself, Paul then stated the law or principle of action that was controlling him—he wanted to do good but the end was evil. This, then, shows that he delighted in or rejoiced in God’s law after the inward man, a conclusion that a “child of wrath” could not honestly come to. But that brought him to the final understanding of how completely foolish and unprofitable it was for him to try to get himself out of his difficulty—he saw that there was a different principle in his members that was carrying on a successful battle against the principle by which he wanted to live and therefore making a prisoner of him, taking him captive “under the law of sin which is in my members.” Once he saw that clearly he was ready to cry out for help and did so in v. 24 and thanked God for the help in v. 25, as I pointed out last month.

Pardon the short and fast way I have tried to get us through chapter 7, the way of death, so we can go to the source of life and light in chapter 8, the Spirit of God in Christ Jesus. Before concluding may I remind you again that Paul is not speaking of any great moral sin that he gave in to; he is speaking of his inability to live up to his understanding of the true meaning of God’s law, here illustrated by the commandment not to covet, not to have evil desires for anything. God let him go through this so that you and I could avoid such a dilemma and depend from the first on God in Christ Jesus to guide us by His Spirit. The whole “trinity” is for us. How can we be afraid?

Late To Bed, Early To Rise, Makes A Man Saintly ... ?

by Larry Christenson

Imagine yourself getting up some morning at 5:00 and working straight through until 11:00 that night. You drag yourself through the door with just enough strength left to pat yourself on the back for the work you plowed through in eighteen hours. Then one of your inlaws, who has been tagging along with you all day, wags a finger in front of your bloodshot eyes and says, “What you are doing is not good.”

“Not good! What do you mean, ‘not good?’ Man, didn’t you see the work I turned out today?”

He shakes his head, unimpressed. “It’s not right. You’re going to wear yourself out.”

"Oh?" Pause. A moment's deflation. Then a surge of well-earned pride. Why, you might be in line for a respectable nervous breakdown! After all, to work yourself to death is, well, practically like being a saint, isn't it?

The Bible warns us about the sin of laziness, but it also has some words to say about work that is unnecessarily exhausting. "It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep." (Ps.127:2).

"Come to me, all who labor and are heavy laden," said Jesus, "and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30). Jesus saw no virtue in working under an unnecessarily heavy burden. He offered to teach us how to change heavy burdens to light ones.

Many of us who work today in the name of Christ have not learned this lesson. Instead of showing the world the rest to be found in Christ, we scurry and worry, sweating beneath a heavy burden. Instead of offering an alternative to the world's rat-race, we duplicate it in our own sphere.

There is a way out—a simple way, a beautiful way, a God-ordained way. There is a way to lighten the burden, yet accomplish more—far more.

TWO PASSAGES — ONE MESSAGE

The method is given in two passages of Scripture, one in the Old Testament and the other in the New.

Shortly after the people of Israel have been delivered from Egyptian slavery, they are getting formed into a covenant community under the leadership of Moses. Jethro, Moses' father-in-law, comes to visit Moses:

On the morrow Moses sat to judge the people, and the people stood about Moses from morning till evening. When Moses' father-in-law saw all that he was doing for the people, he said, "What is this you are doing for the people? Why do you sit alone, and all the people stand about you from morning till evening."

And Moses said to his father-in-law, "Because the people come to me to inquire of God; when they have a dispute, they come to me and I decide between a man and his neighbor, and I make them know the statutes of God and his decisions."

Moses' father-in-law said to him, "What you are doing is not good. You and the people with you will wear yourselves out, for the thing is too heavy for you; you are not able to perform it alone. Listen now to my voice; I will give you counsel, and God be with you! You shall represent the people before God, and bring their cases to God; and you shall teach them the statutes and the decisions, and make them know the way in which they must walk and what they must do. Moreover, choose able men from all the people, such as fear God, men who are trustworthy and who hate a bribe; and place such men over the people as rulers of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times; every great matter they shall bring to you, but any small matter they shall decide themselves; so it will be easier for you, and they will bear the burden with you. If you do this, and God so commands you, then you will be able to endure, and all this people also will go to their place in peace."

So Moses gave heed to the voice of his father-in-law and did all that he had said. Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, of hundreds, of fifties, and of tens. And they

judged the people at all times. Hard cases they brought to Moses, but any small matter they decided themselves. (Exodus 18:13-26).

Here was a dedicated, zealous man of God. But God, speaking through Jethro, said, "What you are doing is not good," The Living Bible paraphrases Jethro's words: "It's not right. You're going to wear yourself out."

God was not interested simply in dedication and zeal. He wanted results, better results than Moses was getting. So he outlined a simple three-step program for Moses:

1. Represent the people to God. This meant to pray for them.
2. Teach them the statutes of God. This meant to instruct them in the basic principles of God's Word, so they could begin to deal with their own problems.
3. Appoint helpers. Moses had to delegate some of the responsibility to other qualified people.

The result: Moses' heavy burden was changed into a light one, and much more got done.

Turning to the New Testament, we find a similar passage. The Church has just barely gotten started. Like Israel, the believers were just getting formed into a covenant community. It's only a matter of weeks or months since the outpouring of the Holy Spirit at Pentecost. And they were laboring under a heavy burden.

Now in these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word."

And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them.

And the word of God increased; and the number of disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith (Acts 6:1-7).

The apostles did not refer to the precedent set by Moses, but they came up with the same three steps:

1. We must devote ourselves to prayer.
2. We must preach the Word.
3. Therefore, let us appoint helpers.

What would happen in the Christian Church today if this plan were put into action? Nothing less than a spiritual revolution!

It looks simple on paper. But consider what it means. Consider the reordering of priorities it would mean for pastors, pulpit committees, church councils and vestries, denominational officials, congregations. It would mean a new conception of the Church—and especially of the pastoral ministry. And because it is a fundamental scriptural principle, it would mean a revitalization of the Church in all its members.

Here, then, is God's three-step program to accomplish more by lightening the burden.

A spiritual leader's first call is to "represent the people before God," to "devote himself to prayer."

FIRST PRIORITY: PRAY

When Jesus had spent an exhausting day ministering to the crowds in teaching, healing, and exorcism, "a great while before day, he rose up and went to a lonely place, and there he prayed" (Mark 1:35). What would happen if all across the country God's servants began to count prayer their first responsibility? What would happen if telephones were taken off the hook, committee meetings were canceled or rearranged, youth meetings and pancake breakfasts and counseling appointments were bumped off the schedule while the pastor and elders took time to talk with God?

No time is harder to keep than one's quiet time with God, yet no time is more profitable. We fall into the trap of thinking that prayer time is "being by myself" (and there are so many people out there who need me!). Yet when we really devote ourselves to prayer, again and again the truth is borne home to us that we have been with God.

The man who installed me as pastor in 1960 spoke these words to the congregation: "When you are in need—deep need—you won't want a pastor who is a 'hall fellow well met' . . . and 'good with the young people.' You'll want a man who has been with God." A pastor who gives of himself gives too little. He must give of God. And to do that, he must take time—must be given time—to draw upon God's resources.

The congregation that safeguards the prayer life of its pastor has taken the first step towards insuring a continual flow of divine power into its life and worship.

SECOND PRIORITY: TEACH THE WORD

A spiritual leader's second responsibility is to "teach . . . the statutes," to "devote himself to the ministry of the word."

Jesus spent some time teaching the multitudes. But he spent a far greater portion of his time teaching the disciples, especially the twelve. For three years he poured his life into this small band of men. When he was through, they carried on his ministry.

A pastor is called to teach not only in the formal sense of giving sermons and Bible studies but also in the sense of discipling. He must train those who in turn can teach others. "What you have heard . . . entrust to faithful men who will be able to teach others also (2 Tim. 2:2):"

The writer of the Hebrews faults those who "by this time ought to be teachers" but are still spiritual babes (Heb. 5:12). The Church is weak today because spiritual leaders have failed to train a body of believers to do the same kind of work they do. Or because believers have failed to recognize and accept such a ministry.

Such things as teaching in Sunday school are not enough. We have always accepted that as a lay function, because it was carried while the pastor was busy with something else, and he couldn't be in two places at once. But precious little discipling goes on among

most Sunday school staffs. The kind of teaching Jesus did, the kind to which spiritual leaders are called, is more intensive, and is aimed toward a more specific objective. He does not teach simply to give his people a smattering of biblical knowledge. He teaches with a view to multiplying his ministry. He trains those who in turn will train others. He commits himself to a smaller group, in order (through them) to be able to reach a larger group.

The congregation that contents itself with seeing less of its pastor—so he can see more of those he is training—will see more of God's power flowing in its midst, will see a greater variety of gifts and ministries springing up, as Christ manifests himself in a many membered Body.

THIRD PRIORITY: APPOINT HELPERS

This is the acid test. Will the Israelites be content to have Reuben, who lives three tents down and has been given oversight to ten families, sit in judgment on the case of stealing that took place last night? Or will he feel cheated that Moses doesn't step in and handle the matter personally?

Can the leader let go of the reins? And will the people accept the "substitute?"

How could Jesus turn over his ministry to a doubter like Thomas, a coward like Peter, selfish and ambitious men like James and John? Jesus knew a basic truth about ministry that we often overlook: *The effectiveness of ministry depends more on the one who receives than on the one who ministers.* We focus on this person's gift or that person's ministry, thinking that if only our pastor were like that, things would really start happening. But the greatest ministry in the world can be turned off by the tiniest "no".

Ministry is effective to the degree that it is received. "He who receives you receives me, and he who receives me receives him who sent me. He who receives a prophet because he is a prophet shall receive a prophet's reward, and he who receives a righteous man because he is a righteous man shall receive a righteous man's reward." (Matt. 10:40, 41).

Tremendous spiritual rewards await the congregation that begins to open itself up to ministry from those of its own members who have been taught and trained. But it must go beyond a mere acceptance. The acceptance must be accomplished by a faith-filled expectation of divine power flowing through that ministry. One must see Christ coming to him through the ministry of that brother or sister.

God's greatest problem with the people of Israel was their refusal to receive his Son. At his second coming, those who receive him will be those who have first received His messengers.

The ordained clergy are not God's only messengers. He speaks also through those "set over hundreds, fifties, and tens," those whom God raises up to lighten the burden and accomplish the work.

Are you ready to *be* such a one? Are you ready to *receive* such a one?

I'd Rather Call Him Brother

Jim Atwood

It has long been confusing to me as to why some people absolutely refuse to call another person by the name, "Brother." I have noticed that in many of our debates, one of the participants may go to extreme lengths to keep from referring to his opponent as "brother," as if any disagreement on Bible questions provides scriptural grounds for withdrawal of fellowship. In other cases we have been led to think it is a sin to refer to anyone as "Brother" who worships with a denominational church or holds views different from ours.

On one occasion I was seated by a very conservative and traditional thinking sister waiting for a funeral service to begin. A Baptist minister came up to me and greeted me by saying, "Hello Brother Jim!" In my response back to him I inadvertently and quite unintentionally failed to use the word "brother." I was used to calling him by this designation, I simply didn't use it this time. After he left, the well-meaning sister seated next to me praised me for not calling him "brother" although he had used the term in referring to me.

I have come to believe that this attitude is sectarian and dangerously judgmental. It is based on the narrow-minded presupposition that a person must be "one of us" in order to be recognized as a Christian. But who am I to judge another person's relationship with God? What gives me the authority to make such opinionated distinctions? Exclusions and inclusions are up to God, not fallible human beings. What if I were to exclude someone whom God had included?

I believe the Apostle John shares some important insights for us to consider. He identifies the children of the devil as those who do not love their brother (1 Jn. 3:10). Later he claims that everyone who hates his brother is a murderer (v. 15). He explains that love is manifested in laying our lives down for the brethren (v. 16), and that refusing to help a brother in need nullifies the love of God in our lives (v. 17). He concludes that unless we love our brother whom we have seen, we cannot love God whom we have not seen (4:20).

It would appear from these verses that if we refuse to accept someone as our brother who, in reality, is a genuine child of God, we would be guilty of grievous sin against our brother and against our God. In my personal struggle with this matter I have chosen to follow another alternative. I had rather call someone my brother who isn't, than to refuse to call someone brother who is. I am not suggesting that we call everyone "brother" without any discrimination whatsoever (although Marshall Keeble use to say that if I miss them in Christ, I'll hit them in Adam). I am suggesting, however, that where there is doubt, we must give them the benefit of the doubt. This is the way of grace. Brotherhood is not based on perfect doctrinal understandings or perfect agreement on all theological issues; it is based on our having a common Savior. If Jesus has saved him, then he *is* my brother. Let us not, then, be afraid to call him "Brother."

Fasting and the Christian

(Summary of a sermon preached by J. R. W. Stott)

Evangelical religion is characteristically an inward religion of the heart and the spirit; an outward bodily practice like fasting has seemed to many inconsistent with it. Is it not an Old Testament exercise, they ask, enjoined by Moses for the Day of Atonement, but abrogated by Jesus Christ? Did not people come to Jesus asking: "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" Is it not a Catholic practice, developed by the medieval church into an elaborate calendar of fast days, and associated with a superstitious view of the Mass?

It is easy to be selective in our knowledge and use of Scripture! We need to remember, on the other hand, that Jesus Himself fasted for 40 days and nights in the wilderness. He also said that after the Bridegroom had been taken away, the wedding guests would fast, and in the Sermon on the Mount He told us how to do so. Moreover, there are several occasions in the Acts and Epistles in which Christ's apostles are said to have fasted. We cannot therefore lightly dismiss fasting as either an Old Testament practice abrogated in the New, or a Catholic practice rejected by evangelicals.

Strictly speaking, a fast means total abstention from food. It seems legitimate, however, to find a slightly wider definition, and suggest that to fast is to go without food either partially or totally, either for a shorter or a longer period.

A careful study of the biblical teaching indicates that fasting has a connection with our threefold Christian duty—to self, to others and to God.

An expression of self-control

Hunger is one of our basic human appetites, and greed one of our basic human sins. So self-control is meaningless unless it includes the control of the body, and self-control is not possible without self-discipline.

The apostle Paul takes the athlete as his example. He reminds his readers that an athlete who competes in the games must be physically fit. In order to be fit, he goes into training, and his training includes a disciplined regime of food, sleep and exercise. "Every athlete exercises self-control in all things." And Christians engaged in the Christian race should do the same, he argues. Then Paul adds a personal comment, to the effect that he himself neither runs aimlessly, nor shadow-boxes, hitting only at the air. On the contrary, "I pommel my body and subdue it." Both verbs are very expressive. The first means literally to "strike under the eye", and so to "give a black eye" or "beat black and blue"; the second means to "lead about as a slave". This does not mean that we are to punish the body (as if it were in itself evil), but rather that we are to discipline it, to "make it obey me" (Jerusalem Bible). This is neither masochism (finding pleasure in self-inflicted pain), nor a false kind of ascetism (like wearing a hair

shirt or sleeping on a bed of spikes). Nor is it an attempt to win merit like the Pharisee in the Temple who boasted of fasting twice a week. Paul would reject all such ideas; so must we. For the body is God's creation, as is the food which sustains it. We are not called to inflict pain or punishment on ourselves.

Nevertheless, our bodily appetites, whether for food, drink, sex or sleep, which are all good and natural in themselves, can easily be abused. Then the desire for food becomes greed and gluttony, the desire for drink drunkenness, for sex lust and immorality, and for sleep sloth. Therefore, we must learn to control our bodily appetites, and fasting (a voluntary abstinence from food) is one way of increasing and expressing this self-control.

An expression of love for others

Fasting can be a deliberate absence from food ourselves in order to share what we might have eaten with the hungry. There is ample biblical warrant for this practice. Job could say that he had not eaten his morsel alone, but shared it with orphans and widows. When through Isaiah God condemned the hypocritical fasting of the inhabitants of Jerusalem, His complaint was that they were seeking their own pleasure and oppressing their workers "on the day of their fast". God says: "Is not this the fast that I choose: to loose the bonds of wickedness . . . , to let the oppressed go free . . . ? Is it not to share your bread with the hungry, and bring the homeless poor into your house . . . ?" In other words, there was something selfcontradictory about disciplining themselves, while oppressing others, and about abstaining from food while not feeding the hungry. Jesus implied something similar in His story of the rich man who "feasted sumptuously every day", while "at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table".

In our own day there is still much undernourishment in the underdeveloped, famine-stricken areas of the world. It is good to organize hunger-lunches at Harvest time, and to give the proceeds to Christian Aid, but these are only token acts of solidarity with the hungry. What about our regular habits? If we are responsible Christian people, we should economise in our shopping, cooking and eating habits, and so eat less than we could, in order to give regularly towards the feeding of the undernourished people of the world.

An expression of humility before God

There can be no doubt that the biblical practice of fasting is concerned with our duty to God, even more than with our duty to ourselves and to others. Indeed, in some passages of Scripture to "fast" and to "humble ourselves before God" are equivalent terms.

Sometimes fasting is an expression of *penitence for past sin*.

That is, when people were deeply distressed over their sin and guilt, they would both weep and fast. Nehemiah assembled the people "with fasting and in sackcloth" and they "stood and confessed their sin." The people of Nineveh repented at the preaching of Jonah, proclaimed a fast and put on sackcloth. Daniel sought God "by prayer and supplications with fasting, sackcloth and ashes" and prayed to the

Lord his God and made confession of the sins of his people. Saul of Tarsus after his conversion, neither ate nor drank for three days, perhaps because he was moved to penitence for his persecution of Christ.

Still today, when the people of God are convicted of sin and moved to repentance, to mourn, weep and fast (as a token of penitence) would not be inappropriate.

Fasting is also sometimes an expression of *dependence on God for future mercy*.

If penitence and fasting go together in Scripture, prayer and fasting are even more often coupled—not so much as a regular practice, so that whenever we pray we fast, but as an occasional and special arrangement, so that when we need to seek God for some particular direction or blessing, we are to turn aside from food and all other distractions, in order to give ourselves to seek His face in prayer.

There are abundant examples in Scripture. Moses fasted 40 days and nights up on Mount Sinai immediately after the covenant had been renewed and before he began to lead the people across the wilderness into the Promised Land. King Jehoshaphat, when a great army of Moab and Ammon was advancing against him, “set himself to seek the Lord, and proclaim a fast throughout all Judah”. Queen Esther, before she took her life in her hands in approaching the king to intercede for her people, urged Mordecai to gather the Jews and “hold a fast on my behalf” for three days and nights, and she said that she and her maids would do the same. Only then would she go to the king. Our Lord Jesus Christ, immediately after His baptism and before the beginning of His public ministry, was driven by the Spirit into the wilderness and (like Moses on the threshold of his ministry) fasted for 40 days and nights. Again, the church at Antioch gave themselves to prayer and fasting both before and after they learned from the Holy Spirit His momentous plan to send Paul and Barnabas into the unknown as missionaries of Christ. And Paul and Barnabas themselves, on their return journey from the first mission, appointed elders in every church “with prayer and fasting”, seeking the Lord in the selection of men and in desiring His blessing upon them.

The biblical evidence is quite plain, therefore, that special enterprises need special prayer, and that special prayer may well involve a period of fasting.

If and when we do fast, Jesus said that we were not to draw attention to ourselves like the hypocrites, by looking dismal or disfiguring our faces, in order that our fasting may be seen by men. No. When we fast, we are to anoint our head and wash our face. That is, “brush your hair and wash your face” (J.B. Phillips) in the normal way, so that no one will suspect that you are fasting. Our fasting will then be in secret and seen by our Father alone.

The thrust of all this teaching is clear. The purpose of fasting is not to advertise ourselves but to discipline ourselves, not to gain a reputation for ourselves, but to express our love for others and our humility before God. If we concentrate on these three purposes of fasting, we shall be delivered from turning it into an occasion for self-display.



GLEANINGS

Larry Miles

O GOD OF BETHEL!

O God of Bethel, by whose hand
Thy people are fed,
Who thro' this weary pilgrimage
Hast all our fathers led:
Our vows, our prayers, we now present
Before thy throne of grace;
God of our fathers, be our God
Of their succeeding race.
Thro' each perplexing path of life
Our wand'ring footsteps guide;
Give us each day our daily bread,
And raiment fit provide.
O speed Thy covering wings around,
Till all our wand'rings cease,
And at our Father's loved abode
Our souls arrive in peace.

—Phillip Doddridge

KING MESSIAH

King Messiah! Prince of Peace! Mighty Saviour!
Glorious God! Long Thy coming's been delayed,
Though the price of sin is paid. Thy feet, the
earth, the grave, the heavenlies, have trod in
Victory for me! How long until we see Thee
Face to face, Thou conquering Captain of Thy
Father's ransomed, reborn race? How long before
Thy righteous rule shall bow the earth's dark
Powers; the lamb and lion gently play, and every
Once cruel beast of prey bring in with thirst the
Showers of Thy peace, the lifted curse?
Thou right arm of the Lord! Thou servant of Jehovah!
Thy precious blood has bought us. Thy Holy Spirit,
All the days of our pilgrimage, has taught us.
Rend the veiled day, when in Thy presence we shall say,
"Our Jesus all the way to glory now has brought us!"

—J. R. Banse

A LOST HOPE

If the return of our Lord is the church's "blessed hope" (Tit. 2:13), has the church lost that hope, or has it not? The statement made by someone some years ago that the church had in great measure lost its hope raised an indignant protest and denial. Every time we meet to celebrate the Lord's death, it was said, we look forward to the coming of Christ, for we do show forth His death till He come. The reply is not wholly satisfactory. If on the occasion of the Lord's Supper Christians look forward to Christ's return with expectation and true desire, then indeed the church may be said to be holding fast its hope. For hope is the compound of those two elements: expectation and desire. Merely to desire is not hope; or to expect a thing where we do not desire it is not hope. It is easy to test this. Are the Christians and congregations with whom you are acquainted expecting the Lord's return? Are they waiting, watching, looking for it? And if so, do they desire it? Do they long for His coming, do they pray as John in Patmos, "Even so, come Lord Jesus"? "Oh, I believe in the coming of Christ," said a brother. "That is not enough," replied his friend. "Do you love it?" (2 Tim. 4:8).

And if it be so that the average Christian and the average church entertain no such hope, were it not better to face the fact and to seek the cause and remedy of this failure, rather than to anathematize the one who points it out?

R. H. Boll, in *Words in Season*, 1934

PRAY

Pray to be taught to pray. Do not be content with old forms that flow from the lips only. Most Christians have need to cast their formal prayers away, to be taught to cry, "Abba!"

—McCheyne, 1841

THE MINISTRY OF PRAYER

"There's a holy, high vocation
Needing workers everywhere;
Tis the highest form of service,
Tis the ministry of prayer."

—Alexander Whyte

WATCHING AND WAITING

I'm watching and I'm waiting each moment of the day,
For it may be noon or evening when He calleth me away;
It makes the day go faster, and the trial easier borne,
When I'm thinking every minute, today my Lord may come.

—Selected

Until next time, **MARANATHA!**



HEROES OF THE FAITH

SIMONS

James C. Hefley

The bearded Dutch priest looked up in alarm as a gasping messenger skidded to a stop in front of his parish house in Witmarsum near the Netherlands seacoast.

"Father, they've all been killed," he burst out excitedly.

"Slow down a bit, young man," the priest interjected softly. "Now tell me what has excited you so."

"The Anabaptists hid in the old monastery at Bolsward, about 3000 of them."

"Yes, I knew the governor's soldier had been chasing them," the priest broke in. "But go on."

"The soldiers found them. And the fools refused to surrender. I tell you it was awful!"

"You mean they were put to the sword?" the priest asked in a strained voice.

"Exactly. All of them were killed except the women and children. Not even your brother was spared."

"My brother!" the priest murmured in quavering voice. Then he turned and looked to the distant horizon. "Go," he commanded the messenger. "Leave me to my thoughts."

For a long while the 40-year-old Menno Simons pondered the tragic news. "You are helping silence these Anabaptist heretics," his fellow priests had told him. And it was true; Menno Simons' vigorous preaching and writing had challenged the disciples of Jan Matthys, the sword-wielding Anabaptist preacher from Munster, and in the eyes of many, Simons had defeated them. But his fellow priests did not know that for months Simons had been a secret believer in some of the Anabaptist doctrines.

When he first began to doubt the doctrines of his church, he had dismissed his fears. But a heretical thought kept invading his mind while he was saying mass: "This bit of bread cannot possibly be the flesh of Christ as I have been taught to believe."

Then he discovered a New Testament that had been a closed book for him. "Here," he later wrote, "without any human aid or advice, I found relief." After reading it, he believed the bread was not the actual body of Christ. This led him to decide: "No human authority can bind souls to eternal death."

Then he received the news of the beheading of a poor Dutch tailor, Sicke Freerks. "He was guilty of rebaptism," fellow clerics told him. This was the distinctive practice of the Anabaptists. They insisted on baptizing adult believers as a sign of personal faith, though they had once been baptized as infants.

The Anabaptists also believed that the state and church should be entirely separate, that force should not be used in religious matters,

and that the Bible—not church traditions—should be the Christians' guide.

Certain radical leaders among these scattered groups of reformers began to develop grandiose ideas of personal glory, and they set out to rouse the peasants in warfare against the established government and church. This brought severe persecution upon them by both secular and religious authorities.

But the independent-minded Anabaptists kept growing. Unlike the Lutherans who were often led by members of the upper social classes, the Anabaptists attracted mostly peasants and artisans to their group. Their humble ways, thifty habits, and devout spirits continued to impress Menno Simons, contrasting greatly with his own drinking and frivolous life!

While secretly sympathizing with some of their doctrines, Simons launched into vigorous debate with the Anabaptist. Then his brother became an Anabaptist. When he was slain in the massacre at Bolsward in 1535, Menno could repress his conscience no longer. He resigned his priestly office and renounced the Roman church.

At first he boldly proclaimed his convictions, not openly joining with the Anabaptists. But by the end of the year 1536—two years after the publication of Luther's German Bible—Menno Simons had been banished from his native province eastward to Groningen, where the Anabaptist were not yet openly persecuted. Here he was baptized by Obbe Philips, the leader of the Dutch Anabaptists.

"Brother Simons, the brethren want to ordain you an elder," leaders soon told him.

"But I am unworthy," the ex-priest replied. "I am ignorant and my flesh is weak." They persisted and Menno Simons consented to ordination.

He joined with the brothers Obbe and Dirk Philips in six years of preaching, baptizing, writing, ordaining other elders, and helping with the growing movement. Occasionally he took secret journeys to his home province, where in 1542 Emperor Charles V issued an imperial edict. "No one is to receive Menno Simons in his house or on his property," the proclamation read. "No one is to give him shelter, provision, speak with him, or read his books." Loss of life and property was the penalty decreed for violation of this edict.

Simons retreated to East Friesland, the Netherlands, where Countess Anna, the ruler, felt kindly toward the Anabaptists. In 1544 he preached and taught in Cologne, Germany, where a tolerant ruler let dissenters worship as they pleased. When a Roman Catholic ruler was restored, Menno, his wife and their small children moved on to the Lutheran free city of Wismar on the Baltic Coast.

Menno found publishers hard to come by. The persistent preacher carefully sought out printers sympathetic with the free churches and soon the presses were humming. His *Renunciation of Rome*, which gives his reasons for leaving the Catholic church, and *The Foundation Book*, a statement of his doctrinal views, are among his principal works.

Until near the end of his life Menno Simons kept barely one step ahead of his persecutors. His scathing rebuke of Christians who were orthodox in doctrine but hypocritical in daily living did not increase his

popularity. "A real Christian walks the straight and narrow—not the broad and open way," he told his congregations.

Simons' fruitful years came while he was a hunted man. In 1555 he wrote, "For 18 years now my family has endured extreme anxiety, oppression, affliction, misery and persecution. At the peril of life we have been compelled to live in fear and seclusion. The state ministers are saluted as doctors, lords, and teachers, but we are called hedge preachers, deceivers, and heretics, and must be saluted in the name of the devil."

Two years later, Simons retired to Wuestenfeld, a small Anabaptist village near Holstein, Denmark. Here he lived on a count's estate in peace.

On January 13, 1561, Menno Simons died. Today a monument to Simons stands upon a small knoll in a pasture beneath the shade of a beautiful grove of oak.

History was painfully slow in catching up with the Anabaptists' doctrine of religious liberty. The cherished freedoms brought by Roger Williams to North America were taught by Simons when such views kept him under the shadow of the stake. More than 200,000 Mennonites, named after the consecrated Dutch "hedge preacher," along with millions of other "free church" members, must salute Menno Simons today as a champion of the "truth that sets men free."

—Reprinted by permission from **POWER FOR LIVING**, Scripture Press Publications, Inc., Wheaton IL 60187.

IN THE DAYS OF THESE KINGS . . .

Paul H. Bartel

Herbert Butterfield, professor of history at Cambridge University, once made a statement to the effect that no one can understand history until he knows Christ personally.

Today, when all human institutions are shaking, multitudes of people are confused and bewildered in their thinking because their philosophy of history is wrongly oriented. Much depends upon a person's philosophy of history.

In the Scriptures it is plain that both the prophets and the apostles regarded God as the Lord of the universe and believed that He would accomplish His purposes. His ultimate purpose, from the creation of man to the establishment of His church was to exalt and glorify His Son, our Lord Jesus Christ, either as Messiah or as Head of His church. He will ultimately be the King of Kings and Lord of Lords.

Today humanism has so distorted the thinking of many that they make man and his concerns the ultimate goal of history. Even many so-called Christian leaders and writers, whether deliberately or inadvertently I cannot say, approach current events from such a viewpoint. They cannot conceive of God ending up with a mere minority of the human race in His fold, so they come to help God out of His dilemma by reinterpreting the whole meaning of salvation.

As a result of such a humanized and altered theology the whole purpose, as well as the program, of missions is being completely re-

vamped. The Scriptures teach that Satan is determined to deceive the whole world (Revelation 12:9; 13:14). His primary method is to imitate and to counterfeit the truth by his power, sorceries and miracles (Revelation 18:23; 19:20). We can expect more of satanic fury in this end-time (Revelation 12:12).

Our Lord warned specifically that many false prophets would come in His name in the end-time (Matthew 24:5, 24). There would be a flocking after the sensational, especially that which has a Christian label. There would also be a massive attempt to produce so-called Christian virtues, which would cause many to classify these things as good and acceptable.

Here the touchstone of truth is very important. John tells us that it is only the spirit which "confesseth that Jesus Christ is come in the flesh" which is of God (1 John 4:2). Beware of many Antichrists, he warned (1 John 2:18). Wolves continue to come in sheep's raiment and only with the help of the Holy Spirit can the believer discern the right and be guided into the truth.

One area of easy deception is to assume that the believer is assured of an easy pilgrimage to the heavenly city. The erroneous thought that a loving Heavenly Father would never permit His children to endure hardship or pain is misleading. Though our salvation has been fully paid for and is free to all who believe, yet some Christlike graces and virtues develop only under great pain and pressure. God allows His children to undergo severe strain and stress in order to produce the likeness of His Son, which is the passion of His Father-heart.

Recently I have been meditating on the thought that the suffering of Christ was not only for the span of six hours on the cross, but that He, being eternal, was "the Lamb slain from the foundation of the world." Could it be that He has suffered for the redemption of mankind throughout the ages and will continue to suffer until redemption is finally completed?

It is for the full completion of His church and the triumph of the redeemed that we too are called upon to "fill up in (our) flesh what is still lacking in regard to Christ's afflictions" (Colossians 1:24 NIV). In other words, we must not be surprised when whole segments of His church enter a period of persecution and suffering. He designs our "dross to consume and (our) gold to refine." Certain virtues are produced only by suffering. It seems that God's way to purify His church is to lead it into the valley of suffering. Let us in comfortable North America remind ourselves that we too may need this refining.

As we look about today we may superficially assume that all is going awry and that God's purposes are being defeated. When China was closed off behind the Bamboo Curtain some analysts denounced the churches as having failed. Now we see another great upheaval in the Orient. I wonder what Daniel would say about it all?

I find Daniel's word to the great Nebuchadnezzar very appropriate at this time. When the nations of earth are finally terminated with the feet of iron and miry clay, Daniel authoritatively predicted, "*In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms,*

and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (2:44-45).

Only as we know King Jesus personally and the Father's revealed plan for Him can we have the right perspective on what God is doing now. He still says, "See that ye be not troubled:" Hallelujah!

"Even so, come, Lord Jesus."

DECLINE OF DISCIPLINE

Discipline, generally, is on the skids in America and in the Western world. Newspaper (for example, El Paso Herald-Post of 1-5-84) report high school test scores on the decline for several years in all fifty states. It's a trend of the times. And it is not confined to school children. It represents a serious threat for the Church and the nation. Almost—if not all—denominations, both evangelical and Catholic, have reduced their requirements or lowered their standards in some forms. The U.S. Army is less disciplined than formerly. It's a national and international trend. We see it in the U.S., we see it in Mexico, and it is well known in Europe, too.

Children call parents by their first names, as well as uncles and aunts three times their age. Women wear pants. There are no dress codes in school, and none in most churches, either. It's a casual world. Brethren, it is too casual. It's time for a call to discipline.

Part of the trend is seen in the working world: more and longer coffee breaks, inferior performance, dishonesty and irresponsibility. Shorter hours, higher pay, more fringe benefits—and with it all a higher inflation and a dollar worth less and less in buying power, and more and more foreign products displacing American products. And why not, if they do it better or cheaper? There are too many people crying for jobs who hate work, who want to draw a paycheck for doing nothing. This leads to more idleness and criminal activity and more calls for questionable and degenerate forms of entertainment for leisure time. God disciplines His children (see Hebrews, Chapter 12) and He expects parents to discipline themselves and their children and he says if a child does not receive discipline he is not a son but a bastard.

Modern psychology as a substitute for discipline has not produced good results. And the crime rate on the increase is one of the indicators.

Public schools in several states are now trying to restore some measure of discipline because many of them have gotten completely out of control and police are necessary in some places to protect the teachers and to protect students from each other.

If Christians are indeed the light of the world, as Jesus demands that we should be, then it is time to shed some light on these matters, and time to set up some better examples. The status quo has been defended too much too long in too many places that are supposed to be holy. An army without discipline is no army. A church without dis-

cipline will not long remain a Godly church and a family without discipline is a disaster. An undisciplined nation ultimately will be taken over by some tyrant who can restore order by force.

Jesus Christ was a highly disciplined person. He kept the law. He attended religious services *regularly*, not just now and then. He fasted as much as 40 days at a time. He prayed. He responded to the needs of others. He led a disciplined life as did also his disciples. Modern disciples would do well to take note of this and take appropriate action. "Faith without works is dead."

—W. L. Wilson, Christ Church, 1007 N. El Paso St., El Paso, TX 79902

PRICE TALKS:

SELFISHNESS

William A. Price

We are living in a world that is full of turmoil, perplexity and uncertainty. So it is, so it always has been, and so it will always be for the world is made up of unregenerate and degenerate humanity. Selfishness largely rules in human relationships, yes, personally, nationally and internationally. The sin of selfishness causes blatant disregard, abuse and even oppression of others. The 4th chapter of James describes accurately the inner workings of the human heart.

"Whence come wars and whence come fightings among you? come they not hence even of your pleasures that war in your members?" The phrase, "Wars and fightings" does not refer primarily to civil war or to international conflict, but rather to the private quarrels, lawsuits, social rivalry and controversies within the church community. James goes on to say, "You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures." Whether on a personal or on an international basis, it is still the same. Selfishness is the primary factor and agitating influence behind all wars, personal or otherwise.

Our allegiance and hope involves a higher realm, which supercedes anything on this earth. And our warfare is of a spiritual nature. Paul, writing to the Ephesians in 6:12 "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." In this warfare we are not motivated by selfishness and hate, but rather by love which is the very opposite of these.

So in a world full of turmoil, perplexity and uncertainty, we must keep our spiritual sanity and perspective. Otherwise we are in trouble. Jesus spoke of, "Men fainting for fear, and for expectation of the things which are coming on the world;" And so it shall ever be if we are wed to this present age, and our thoughts are not oriented toward the "world to come." Paul wrote, "while we look not at the things which are seen, but at the things which are not seen: for the things which

are seen are temporal; but the things which are not seen are eternal.”
II Cor. 4:18.

Let us always be reminded by Heb. 11:13 that we are “strangers and pilgrims on the earth.”

And as such may we press on.

Revelation Is Not Enough

by A. W. Tozer

About the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them and said, My doctrine is not mine, but his that sent me... If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself (John 7:14-17).

The key, the crux of this whole issue, is in verse 17. If any man is willing to do God's will, he shall know.

People marvelled at our Lord as He taught. They asked, “How knoweth this man letters, having never learned?” “How does He know learning,” in other words, “never having studied in the regular schools?” In those days they had no schools as we know them; a rabbi taught little groups of students. Our Lord evidently never attended a rabbinical school, so they asked, “How does He get His wonderful doctrine, since He has never been to the schools of the rabbis?”

Now, this question tells us a good deal about these people. It tells us that they held truth to be intellectual merely, capable of being reduced to a code. To know truth it was necessary only to learn the code.

Most of them had no books of their own—they learned by memorizing. That was their conception of truth. I gather this not only from verse 17 but from the whole Gospel of John. To these people truth was an intellectual thing—just as we know that two times two is four.

That is truth, but it is intellectual truth only. They reduced divine truth to that status. They knew the laws: “Thou shalt have no other gods before me... Remember the sabbath day, to keep it holy... Thou shalt not...” But to them there was no mysterious depth in truth, nothing beneath and nothing beyond the obvious fact. It was exactly here that they parted company with our Savior, for our Lord Jesus constantly taught the beyond and the beneath.

These people believed that the words of truth were the truth. And here is a basic misunderstanding of Christian theology with a moral and spiritual consequence that is vastly important. They believed that if you had the words of truth, if you could repeat the code of truth, you had the truth. That if you lived by the word of truth you lived in the truth.

The Savior tried to correct this inadequate view. He showed them the heavenly quality of His message. He said, “My doctrine is not Mine—I am not a rabbi teaching doctrine that you can memorize and repeat. What I am giving you is not that kind of doctrine at all.”

He had said previously, "I say nothing for Myself—what I see the Father do, that I do, and what the Father speaks, that I speak. What I have seen yonder I tell you about. I am a transparent medium through which the truth is being spoken. You believe that the way to truth is to go to a rabbi and learn it. That's not the truth; that approach to truth is inadequate.

Here, it seems to me, is the weakness in modern Christianity. The battle line, the warfare today, is not necessarily between the fundamentalist and the liberal. There is a difference between them, of course. The fundamentalist says God made the heaven and the earth. The liberal says, Well, that's a poetic way of stating it; actually it came up by evolution. The fundamentalist says Jesus Christ was the very Son of God. The liberal says, Well, He certainly was a wonderful man and He is the Master, but I don't quite know about His deity. So there is a division, but I don't think the warfare is on these matters anymore.

The battle has shifted to another more important field. The warfare, the dividing line today, is between evangelical rationalists and evangelical mystics. I will explain what I mean.

There is today an evangelical rationalism which is the same as these Jews had. They said the truth is in the word, and if you want to know truth, go to the rabbi and learn the word. If you get the word, you have got the truth. That is evangelical rationalism and we have that today in fundamental circles. "If you learn the text you've got the truth."

This evangelical rationalism will kill the truth just as quickly as liberalism will, though in a more subtle way. The liberal stands over there and says: "I don't believe your inspired Bible; I don't believe your deified Christ. I believe the Bible in a way; it is the record of the high points of great men and I believe in a certain mystic communion with the universe and it is all very wonderful, but I don't believe as you do."

You can easily spot this man—train your glasses on him and there he stands. You can tell he is on the other side, for he wears the uniform of the other side.

But your evangelical rationalist wears our uniform. He comes in wearing our uniform and says what the Pharisees, the worst enemies Jesus had while He was on earth, said: "Well, truth is truth and if you believe the truth you've got it."

Such see no beyond and no mystic depth, no mysterious heights, nothing supernatural or divine. They see only "I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son, only Lord." They have the text and the code and the creed, and to them that is the truth. So they pass it on to others. The result is we are dying spiritually.

Now what about the evangelical mystic? I don't really like the word "mystic" because you think of a fellow with long hair and a little goatee who acts dreamy and strange. Maybe it is not a good word at all, but I am talking about the spiritual side of things—that the truth is more than the text. There is something that you've got to get through to. The truth is more than the code. There is a heart

beating in the middle of the code and you've got to get there.

Now the question is simply this: Is the body of Christian truth enough? Or does truth have a soul as well as a body? The evangelical rationalist says that all of that talk about the soul of truth is poetic nonsense. The body of truth is all you need; if you believe the body of truth you are on your way to heaven and you can't backslide and everything will be all right and you will get a crown in the last day.

Now otherwise stated: Is revelation enough or must there be illumination? Is this Bible an inspired book? Is it a revealed book? Of course you and I believe that it is a revelation, that God spoke all these words and holy men spoke as they were moved by the Holy Ghost.

I believe that this Bible is a living book, that God has given it to us and that we dare not add to it or take away from it. It is revelation. But revelation is not enough. There must be illumination before revelation can get to your soul. It isn't enough that I hold an inspired book in my hands. I must have an inspired heart. There is the difference.

You can memorize all the texts of the Bible—and I believe in memorizing but when you are through you've got nothing but the body. There is the soul of truth as well as the body. There is a divine inward illumination the Holy Ghost must give us or we don't know what truth means.

Conversion is a miraculous act of God by the Holy Ghost; it must be wrought in the spirit. The body of truth is not enough; there must be an inward illumination.

Christ's conflict was with the theological rationalist. It revealed itself in the Sermon on the Mount and the whole Book of John. Just as Colossians argues against Manichaeism and Galatians argues against Jewish legalism, so the book of John is a long, inspired, passionately outpoured book trying to save us from evangelical rationalism, the doctrine that says the text is enough. Textualism is as deadly as liberalism.

Now revelation, I repeat, can't save. Revelation is the ground upon which we stand. Revelation tells us what to believe. It is the Book of God and I stand for it with all my heart; but there must be, before I can be saved, illumination, penitence, renewal, inward deliverance.

I have no doubt that many people are eased into the kingdom. They are jockeyed into believing in the text, and they do; but they have never been illuminated by the Holy Ghost. They have never been renewed in their hearts. They never get into the kingdom at all.

Now, there is a secret in divine truth altogether hidden from the unprepared soul. This is where we stand in the terrible day in which we live. Christianity is not something you just reach up and grab. There must be a preparation of the mind, a preparation of the life and a preparation of the inner man before we can savingly believe in Jesus Christ.

Somebody asks, Is it possible to hear the truth and not understand the truth—Listen to Isaiah: "Hear ye indeed, but understand not;

and see ye indeed, but perceive not" (6:9). It is possible to see yet not perceive.

Paul says (1 Cor. 2:4-5): "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

Now the theological rationalists say that your faith should stand not in the wisdom of man but in the Word of God. Paul didn't say that at all. He said your faith should stand in the *power of God*. That's quite a different thing.

Verses 9 through 14 say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Paul, the man of God, is saying: I came preaching and I preached with the power that would illuminate and get to the conscience and to the spirit and change the inner man in order that your faith might stand in the power of God.

My brethren, your faith can stand in the text and you can be as dead as the proverbial doornail, but when the power of God moves in on the text and sets the sacrifice of fire, then you have Christianity. We call that revival, but it's not revival at all. It is simply New Testament Christianity. It's what it ought to have been in the first place, but was not.

Now look at Matthew 11: "Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

So there we have the doctrine taught plainly that there is not only a body of truth which we must hold at our peril; there is also a soul in that body which we must get through to, and if we don't get through to the soul of truth we have only a dead body on our hands.

A church can go on holding the creed and the truth for years and generations and grow old and die and new people come up and receive that same code and they grow old and die.

Then some revivalist comes in and gets everybody stirred and prayer moves God down on the scene and revival comes to that church. People who thought they were saved get saved. People who have only believed in a code now believe in Christ.

A man will go along in a church and believe texts and quote them and memorize them and teach them and maybe become a deacon and all the rest. Then one day under the fiery preaching of some visitor or maybe the pastor he suddenly feels himself terribly in need of God

and he forgets all his past history and goes to his knees and like David begins to pour out his soul in confession. Then he leaps to his feet and testifies, "I've been a deacon in this church twenty-six years and never was born again until tonight."

What happened? That man had been trusting the dead body of truth until some inspired preacher let him know that truth has a soul. Or maybe God taught him in secret that truth had a soul as well as a body and he dared to get through and pursue by penitence and obedience until God honored his faith and flashed the light on. And like lightning out of heaven it touched his spirit and all the texts he had memorized became alive.

Thank God, he did memorize the texts, and all the truth he knew suddenly now bloomed in the light. That is why I believe we ought to memorize. That is why we ought to get to know the Word, why we ought to fill our minds with the songs and the great hymns of the church. They won't mean anything to us until the Holy Ghost comes. But when He comes He will have fuel to use. Fire without fuel won't burn but fuel without fire is dead. And the Holy Ghost will not come on a church where there is no Biblical fuel. There must be Bible teaching. We must have the body of truth.

Jesus said if any man is willing to do God's will, he shall *know*—he shall know the doctrine, he shall know the teaching. Now, this body of truth can be grasped by the average, normal intellect. You can grasp truth, but only the enlightened soul will ever know the truth and only the prepared heart will ever be enlightened.

And just what is the preparation needed? Jesus said, "If any man *is willing to do My will* the light will flash in on him. If any man will obey Me, God will enlighten his soul immediately."

We make Jesus Christ a convenience. We make Him a lifeboat to get us to shore, a guide to find us when we are lost. We reduce Him simply to Big Friend to help us when we are in trouble.

That is not Christianity. Jesus Christ is Lord. But when a man is willing to do His will, he is repenting and the truth flashes in.

No man can know the Son except the Father tell him. No man can know the Father except the Son reveal Him. I can know about God; that's the body of truth. But I can't know God, the soul of truth, unless I am ready to be obedient.

Before the Word of God can mean anything inside of me there must be obedience to the Word. Truth will not give itself to a rebel. Truth will not impart life to a man who will not obey the light! "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If you are disobeying Jesus Christ you can't expect to be enlightened.

But there is illumination. I know what Charles Wesley meant when he wrote, "His Spirit answers to the blood, And tells me I am born of God!" Nobody had to come and tell me what he meant. "He that is willing to do My will," said Jesus, "shall have a revelation to his own heart. He shall have an inward illumination that tells him he is a child of God."

If a sinner goes to the altar and a worker with a marked New Testament argues him into the kingdom, the devil will meet him two blocks

down the street and argue him out of it again. . . But if he has an inward illumination and he has that witness within because the Spirit answers to the blood, you can't argue with that man. He will say, "But I know." A man like that is not bigoted or arrogant; he is just sure.

Now that's revival, but yet it is not revival either; it is normal Christianity. It's the way we should be. "If any man will do his will, he shall know."

But you say you're going to take a Bible course. If you are holding out on God, refusing to follow Jesus, you can take a course and learn all about synthesis and analysis and all the rest. But you might just as well read Pogo; all the courses in the world won't illuminate you inside. You can fill your head full of knowledge, but the day that you decide you are going to obey God it will get down into your heart. You shall know. Only the servants of truth can ever know truth. Only those who obey can ever have the inward change.

You can stand on the outside and can know all about it. I once read a book about the inner spiritual life by a man who was not a Christian at all. He had an amazing penetration. He was a sharp intellectual, a keen Englishman. He stood outside and examined spiritual people from the outside but nothing ever reached him.

You can read your Bible—read any version you want—and if you are honest you will admit that it is either obedience or inward blindness. You can repeat the Book of Romans word for word and still be blind inwardly. You can quote the whole Book of Psalms and still be blind inwardly. You can know the doctrine of justification by faith and take your stand with Luther and the Reformation, and be blind inwardly. For it is not the body of truth that enlightens; it is the Spirit of truth that enlightens.

If you are willing to obey the Lord Jesus He will illuminate your spirit, inwardly enlighten you, and the truth you have known will now be known spiritually and power will begin to flow up and out and you will find yourself changed, marvelously changed. In that great day of Christ's coming all that will matter is whether or not I have been inwardly illuminated. Inwardly regenerated. Inwardly purified.

Do you *know* Jesus?

NEWS AND NOTES

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

I received the July issue yesterday and have read and appreciated it from cover to cover. Thanks to all of you for the good work.

Lois McReynolds

If you want to meet with a group and sing, Anna Blye Price meets all comers, all ages, 4:30 p.m. each Sunday, Fellowship Hall (Side or back door) Highland Church of Christ.

SUPPORT OUR OWN PUBLICATIONS

STANFORD CHAMBERS

Baptism (Its place, action, subjects, import)	1.00
The Mystery of Godliness .....	.20
Death and What Follows .....	.20
Escape From the Great Tribulation .....	.20

J. R. CLARK

The Premillennial Position of the Primitive Church (Part 1) ..	.75
The Parables of Jesus .....	.75
The Bible the Word of God, and Jesus Is Real .....	.50
My Answer — Unity and Debates .....	.05

WM. ROBERT HEID

Except Ye Repent (4 page folder) .....	.03
Except Ye Believe (4 page folder) .....	.03

DON CARLOS JANES

Christ Exalted .....	.10
The Missionary Argument .....	.05
Missionary Giving .....	.05

E. L. JORGENSON

Divorce and Remarriage10
------------------------------	-----

MARY W. KNECHT

One Thing Is Needful — For the Christian Home	3.75
Our Great High Priest .....	.75
Blessed Be the Name of the Lord .....	.05

DR. DAVID REAGAN

My Pilgrimage Toward a Premillennial Viewpoint	10 for 1.50
(10 for \$1.50 and 71¢ postage)	

N. B. WRIGHT

Baptism and Your Eternity05
---------------------------------	-----

THE WORD AND WORK

2518 Portland Avenue

Louisville, Kentucky 40212

D

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

W A N T E D -- New Subscribers!

To take the Word And Work Magazine

Subs. Still \$4.00

Although the price of the Lesson Quarterly has been raised to 50c. we are still holding to \$4.00 per year for subscriptions to Word and Work. An increased mailing list would greatly help us to hold this line.

- Give Subscriptions
- Pray
- Renew Your Own Subscription Promptly
- Send In Clubs From Your Church

Please be prompt to inform us of any change of address. Each month we get several notifications that addressee has either moved without leaving a forwarding address, or the new address is given and the time involved means the loss of at least one copy of your magazine. These notices cost us 25c, the value of a magazine, and a month's loss of you as a reader. Won't you help us to serve you better, faster, and more economically?

We appreciate the good amount of mail order and literature business, all of which helps keep Word and Work in circulation.