

All Rights Reserved By HDM For This Digital Publication
Copyright 2000 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4UCopy.txt file on this CD.

PARKER MAXEY'S EDITORIALS -- (1967)

Editorials from The Missionary Revivalist
Compiled by Duane V. Maxey

* * * * *

Digital Edition 08/24/2000
By Holiness Data Ministry

* * * * *

January, 1967 Editorial
HOLINESS, THE PASSPORT TO HEAVEN

Nothing less than the Bible standard of heart holiness will be accepted as a passport to heaven. However, in these last days, sad to say, an inferior standard has been accepted by the masses professing second-blessing holiness. It is time we ourselves examine the true Bible requirements, lest we end up deluded, disappointed and damned. What marks the way of true holiness? Let us observe:

In the first place, it is a **PROMISED WAY**. In Luke 24:49 we read these words, "And behold, I send **THE PROMISE** of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Again, in Acts 1:4 we read, "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for **THE PROMISE** of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." In the wonderful thirty-fifth chapter of Isaiah we read these familiar words, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." This promise is also revealed in the fifth chapter of I Thessalonians, verses 23-24, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." God's promises always carry conditions with them. We read in Deut. 11:26-28, "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of your God, which I command you this day: And a curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." In I Peter 1:16 we read these words, which are a command from God, "Be ye holy; for I am holy." And then in the twelfth chapter of Romans are laid down the conditions of fulfilling this command, "I beseech you

therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Again, the promise of holiness is found in Galatians 3:14 and Acts 1:4-5, but the condition of the fulfillment of this promise we read in Acts 2:38-39. Again, the promise of holiness is made in II Thess. 3:3 and the condition is laid down in Isaiah 26:3. These passages and many more point out the fact that holiness is God's promised way for man.

In the second place, it is a PURCHASED WAY. No word has been used more to represent the entire saving work of Christ than the word "redemption." The Old Testament doctrine of redemption expresses the thought of setting free, by payment of a ransom price. In the New Testament three different Greek words are used to translate "redemption" and without an understanding of these words, the distinctions which they teach are lost to the reader of the English text. The first word we mention is *agorazo*, which means to purchase in the market. The scene is that of a slave market and the sinner is pictured as being in slavery, a bond-slave to sin; as Paul expresses it, "sold under sin." The Son of God became our Kinsman-Redeemer when He, likewise, took part of the same. (flesh and blood), took the place of the sinner-slave, was made a curse for us and shed His blood as the ransom price of our redemption. Matt. 20:28. When He made the purchase in the market He paid the ransom price for every sinner-slave who is in bondage to sin, so that redemption was provided for all. This is *agorazo*, the purchasing in the market. I Cor. 6:20; 7:23 and II Peter 2:1.

The next word we find is *exagorazo*, which means to purchase out of the market. We notice here that redemption is more than merely paying the price. After our Kinsman-Redeemer paid the price for us in the market, then He removed, or took us out of the market. He has taken us out of the market so that we shall never again be for sale or exposed to the lot of the slave. We notice that He takes out of the market only those who will go with Him, but when the sinner is willing to follow the Redeemer who paid the ransom price, he is assured of deliverance from the hopelessly enslaved conditions and his bondage to sin. This goes beyond *agorazo*, the mere payment of the requisite price in the slave market. It takes us out of the market. This is a salvation from our sins, and not in our sins. This is what we mean by *exagorazo*, the purchasing out of the market, the setting free. When we become children of God we are freed and loosed from sin. This word is used at least four times in the New Testament, twice with reference to the redemption of Jewish believers from the curse of the broken law. Gal. 3:13; 4:4-5.

The third word in reference to redemption is *lutroo*, which means to loosen and set free. This word indicates that the redeemed one is loosened or set free and this word brings to mind the actual liberation from the bondage of sin. Christ has purchased us with the object in view that He might free us. He does not want us to be slaves in bondage, and yet we might add that redemption includes a new sort of slavery, for the believer is redeemed not only out of the market, but unto God. Our redemption song is, "Thou wast slain and hast redeemed us to God by the blood." Thus we see that full redemption includes the purchasing of the sinner from sin, the paying of the ransom price, the taking out of sin, the loosing from or the complete liberation of the heart from the bondage of sin, and in the full meaning of "redemption" includes also the deliverance from the "being" of sin. Holiness is truly a PURCHASED WAY.

Then it is also a PRESCRIBED WAY. We read these solemn words in Matt. 7:21-23, "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven." These are startling words. In the 22nd verse we read, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? (that is, preached great sermons) and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, ("them" refers to those who have preached great sermons, performed miracles and done many wonderful things) I never knew you: depart from me, ye that work iniquity." Why is it that such people who work so hard for the Lord and His kingdom's interest and who do it in such apparently effective ways, by preaching great sermons and working wonders, are finally shut out of the Kingdom? It is found in this: that the way of holiness is a PRESCRIBED WAY. Notice again in the 21st verse, "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." The will of God, friends, is the most important thing in your life and in my life. We are to stay on the way of holiness that leads to heaven by keeping ourselves consciously in the will of God. We will not be judged at the great final assize by what we have accomplished in life, but we will be judged at the point of the will of God for us. The will of God is something that we can know--something that we can follow in life. To miss this is to miss the way of holiness and finally to miss heaven.

In the fourth place, we notice that it is a PURE WAY. The purity of holiness consists of pure souls (I Peter 1:22), pure hearts (Matt. 5:8; I Tim. 1:5), pure minds (II Peter 3:1; I Cor. 2:16), pure consciences (II Tim. 1:3), pure language (Zeph. 3:9), and pure thoughts (Phil. 4:8). The standard of purity is Christ (I John 3:2-3). The sad fact is that the pace for modern holiness is being set by Hollywood and not by the Bible and the will of God as found in His holy Word. Many people who profess to be on the way of holiness are not on the way; they have not attained unto the high standard of holiness as laid down in the Word of God. How sad to think you are on the way and to be deluded and deceived and finally be damned because the way has been missed.

Finally, the way of holiness is a PLAIN WAY. God's sanctified saints are marked with plainness and simplicity. They walk honestly before God (I Thess. 4:12). They walk worthy of God (I Thess 2:12). They walk in the Spirit of God (Gal. 5:25; Rom. 8:1). They walk in the newness of divine life (Rom. 6:4). They walk as the children of divine light (Eph. 5:8). The sanctified have put away sin (I Cor. 5:7). They abstain from evil (I Thess. 5:22). They perfect holiness in the fear of God (II Cor. 7:1 ; II Tim. 3:17). They overcome the world (I John 5:4-5). They follow after the good (Phil. 4:8). They control the body (Col. 3:5). They forgive injuries (Rom. :12:20). They live peaceably with all men (Rom. 12:18). They set forth an excellent example (Titus 2:7).

Reader, can you truthfully say that you live up to the standard of holiness that God has laid out in His word and can you truthfully testify that you are on the way that God has mapped out for man to obtain heaven--the way of holiness?

* * * * *

February, 1967 Editorial
THE MARK OF A HOLY LIFE

Men have been characterized in various ways, according to their situations in life. Thus, we think of a hard-working man as a "man of labor," one who has much of this world's goods as a "man of wealth," and so likewise, one could be a "man of pleasure," a "man of learning," and so on. On the other hand, Christ is revealed in the Bible as characteristically a "man of sorrows." Isaiah calls Him a man of sorrows. (Isa. 53:3) These are emphatic words. We note that it does not say a sorrowful man, but a man of sorrows (there is a vast difference between the two, as if He were made up of sorrows and they were a constituent part of His being. A man of sorrows was Christ's particular token and special mark. He might have been called a man of holiness, a man of labors, a man of eloquence, a man of love, and all these would have been, and were, true; but the most striking peculiarity in Him was the fact that He was a man of sorrows. Isaiah states, "his visage was so marred more than any man, and his form more than the sons of men:" through the excessive griefs which continually passed over His spirit. Again, in Lamentations 1:12 we read, "behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." He was not only sorrowful, but preeminent among the sorrowful. All men have a burden to bear, but His was the heaviest of all. He was stricken, smitten of God and afflicted. No other of the "smitten ones" have sweat drops of blood. At another time He cried out in the same bitterness of anguish, "My God, my God, why hast thou forsaken me?"

The reason for this superior sorrow may be found in the fact that with His sorrow there was no admixture of sin. Sin deserves sorrow, but it also blunts the edge of grief by rendering the soul untender and unsympathetic. His was a perfect nature which, because it knew no sin, was not in its element amidst sorrow. Our Lord's pure nature was peculiarly sensitive to any contact with sin. Alongside of this painful sensitiveness of the evil of sin was His gracious tenderness toward the sorrows of others. All men's sorrows were His sorrows. Besides this, our Saviour had a peculiar relationship to sin. Sin was laid upon Him; He, Himself was numbered with the transgressors and therefore He was called upon to bear the terrible blows of divine justice and suffered unknown and immeasurable agony. He was not a man of sorrow only, but of sorrows.

Let us look briefly at three outstanding reasons for Christ's sorrows. In the first place, He was rejected by His chosen people. Isaiah stated this when he asked, "Who hath believed our report?" Again, in John 1:11, "He came unto his own, and his own received him not." In Isaiah 53 it is stated that He grew up before the Father as a tender plant, but to the Jews He was a "root out of a dry ground." But we hasten to note that His sorrow was not that of a selfish nature, for He sorrowed not that men injured Him, but that they destroyed themselves. Jesus' lament over Jerusalem bears out this fact, when we read these words in Matt. 23:37, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

In the second place, we note His sorrow in relationship to the atonement. Christ suffered alone. He was rejected by the Father. It pleased the Father to bruise Him, to lay on Him the iniquity of us all, until we hear those heart-rending words, "My God, my God, why hast thou forsaken me?" There is suffering in following God and being a Christian in this world, but never has man had to suffer as Christ did, alone, rejected by the Father. Daniel suffered in the lions' den,

but he was not alone; the three Hebrew children in the fiery furnace suffered, but not alone; and so we could continue on in citing instances.

In the third place, Christ suffered because of sin. He was daily in contact with sin. He was a man of sorrows, allied in blood with guilty men. He endured the contradiction of sinners against Himself. He resisted unto blood, striving against sin. Those whom he had come to save did not receive Him. He was not merely afflicted by the sight of sin, but we read that sin was "laid upon him." Christ was not merely rejected, but behind the rejection were derision, ridicule and envy. Even with His own disciples, and we must remember that this was before Pentecost that Christ walked with them, He found as much suffering as comfort. Men taste deepest of sorrow in loneliness, and the cross which weighs the most is the cross unseen by anyone but God. Because of sin His suffering was climaxed at the cross.

In a modified way, God's sanctified saints are also marked as "men of sorrows." It would certainly be sacrilegious to infer that any man could take the place of, or be equal to Christ, but through partaking of His wonderful grace, we may be in many respects like Him. The apostle Paul said, "I bear in my body the marks of the Lord Jesus." And again in I Peter 4:13 we read these words, "But rejoice, inasmuch as ye are partakers of Christ's sufferings ;" Who is it that has taken the way with Christ, the way of crucifixion of self, and has not suffered rejection by his own unsaved people? It is not that outward rejection we speak of, but that inner heart rejection of close fellowship and communion that you have no more, even with your own, when you begin to partake of Christ and His holiness ; this chasm that comes between the sanctified and his own unsaved blood kin. The sorrow of the sanctified that comes in that hour is not so much for themselves, but is for their loved ones who are destroying themselves because of their rejection of Christ and the Standards of heart holiness. Should not our hearts bleed and sorrow because of this rejection on the part of our own people who have turned down Christ and their hope of eternal life? Surely this sorrow of rejection is one of the marks of a holy, sanctified life.

Another characteristic that should mark the sanctified life is the sorrow that comes in reference to the atonement. A constituent part of the nature of a sanctified child of God is that deep sorrow because of lost souls, and with this comes the inner compulsion to a life of soul travail and intercession on behalf of their lost estate. Because of the lack of this among God's people we read in Ezekiel 9 that the glory of God had departed from Israel. Did not God command the angel with the writer's inkhorn to go through the midst of the city of Jerusalem and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof, And is this not indicative of the fact that God's saints of all ages have been marked and characterized by deep soul anguish for those who were lost in sin? The ministry of intercession has been defined as the act of putting one's self in the place of a lost sinner and crying to God for deliverance as if his own soul were lost, and holding on until he had contacted God and knew that his prayer had gone through. Would not such praying on the part of the saints of God bring a mighty deluge of salvation in our midst, of sinners finding God? And was not this the burden of Moses when he prayed to have his name blotted out, but save his people? Surely this :mark of a holy life is largely missing in this day.

A final mark of a holy life is the mark of the sorrow that comes because of sin. Sorrow and suffering come to a pure heart from being in this sinful world. This is illustrated in the life of Lot.

In II Peter 2:7-8 we read "And delivered just Lot, vexed with the filthy conversation of the wicked. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds," God forbid that we should become so accustomed to sin that it loses its horror for us. We are reminded of the awful seductive power of sin in the following words, "Vice is a monster of so frightful mien, that to be hated needs but robe seen; Yet seen too oft, familiar with her face, we first endure, then pity, then embrace." As we have stared, men face the deepest sorrow in loneliness. Because we are living in a sinful world, we will for the most part, as sanctified people, live lonely lives. We read in Matt. 5:11-12, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven." Again, in the previous verse we read, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Holiness, purity, and a godly life draw the fire of the world. If we carry about with us the marks of a holy life, surely some place along the line we will draw the fire. Reader, do we have the marks that characterize us as followers of Christ? Surely, in a world of sin, and sinful men who are God-haters and God-rejecters, should not our constituent nature be that that would mark us as "men of sorrow"?

* * * * *

March, 1967 Editorial
IDLENESS

In the light of God's Word, man's responsibility in life, and his final destiny, idleness is a heinous sin. In the parable of the laborers in the twentieth chapter and sixth verse of St. Matthew, we find these words, "Why stand ye here all the day idle?" In the parable various hours of the day are mentioned. The hours could represent the various church ages. According to this, we would be classed as "eleventh hour workers." It could also refer to the life of an individual, from youth to old age. What a sin to be idle in any period of life!

The piercing question of Jesus, "Why stand ye here idle?" is unanswerable, with a harvest to gather before night and the storm clouds hanging heavy, and in the light also of the command found in Mark 16:15, "Go ye into all the world and preach the gospel to every creature." But what, you may ask, is the sin of idleness and why is it such a glaring sin?

Idleness can be viewed in various ways. First, there is an "idle idleness." Master Greenham, a Puritan divine, was waited on by a woman being much tempted. He found that she had little to do, and he said to her, "This is the secret of your being tempted." Many times Christians tempt the devil to tempt them by allowing themselves to be idle in life. King David idling at the palace in the time of war and as a result falling into deep sin is a glaring example of this kind of idleness. Brethren of the ministry, as well as all Christians, it is fatal to be idle in these last days of earth's harvest time. Certainly this type of idleness is not consistent with a genuine Christian experience.

Then in the second place, there is a "busy idleness." We might call it a laborious idleness. Busy? Yes, but at something that does not count in the final analysis of life. We can illustrate this type of idleness by a shepherd in the Alps mentioned by Dougald Stewart. He relates that this

shepherd spent fifteen years learning to balance a pole on his chin. He acquired great efficiency at this point, but his diligence and perseverance only added aggravation and grief to a misspent life. Had this effort been directed to a noble abject of eternal consequence, he could have carried the fruit of it beyond the grave. Busy, you say? So is the Russian facing winter, not regarding the cost of massive slabs brought at the cost of great labor from frozen lakes and rivers to build himself an icy palace within whose glittering walls, wrapped in furs and shining jewels, he holds revelry with bowl and song and laugh, until spring returns and bright sunshine dissolves his splendor and leaves behind pleasure, vanity and vexation of spirit.

Busy, you say? Could it be the way children build castles in the sand at the time the tide is at its ebb, only to see them engulfed and finally obliterated by the leveling effect of the incoming tide? Certainly such busy-ness as this belongs rightfully to childhood, but is typical of humanity spending the capital of time in constructing temporal conveniences, not watching or considering the silent tides of an eternity that are surrounding and finally engulfing them, and bringing to poverty and nothingness the efforts of life. Listen to the Words of the prophet. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Let me ask you, preacher or Christian friend, how will your life sum up? Busy? Yes. May God help us to be occupied with that which will bear fruit in eternity.

In the third place, we would call your attention to another idleness which sums up all that has already been said and which we will term spiritual idleness. This is idleness in respect to the highest interests in life. Pastors have busied themselves in building programs and keeping up the church property, painting, putting in lawns, fixing up here and there, until time has passed and the prayer closet has been little visited and the spiritual interests of the Kingdom have been neglected, until souls have slipped through their fingers. All the day idle -- from youth to adulthood, and finally old age. Where is the zeal that will drive the pastor out with a burden to care for the souls of men? Our pastors are busy, yes. But busy at what? Our laymen have largely forgotten the call of God. We pride ourselves in our per capita giving, and this is certainly commendable, a part of the great program of the Kingdom of God, but in itself leaves a weak, anemic, backslidden people who are content to do nothing for God, nothing for their own souls, nothing for their generation, and nothing for the future day. God save us from spiritual idleness. Finally, there is what we would term an inexcusable idleness. The vineyard is so spacious, there is so much to be done, the reward is so liberal and the Master is so kind and the working hours are so short. In the light of this, how can we allow the minutes to slip through our fingers until the day is gone and we have accomplished nothing?

Idleness is a sin. It defeats the object of the Kingdom on earth. Idleness deteriorates character like rust eats away at metal. The building of character involves obligation. There are great and noble tasks that must be fulfilled and responsibilities that must be faced by every individual and these cannot be dodged if he is to prosper in this life and in the one to come. The great sins Adam and Eve in the Garden was this sin of turning away from responsibility. Did not God give them "every tree that is pleasant to the eye and good for food?" And did He not give the command that they were to dress the garden and to keep it? And did they not turn aside from this in interest and heart loyalty and turn to the one forbidden tree? The cause of this was the awful sin of unbelief. Treason, rebellion, enmity, pride lust, murder -- in brief, the root of every evil passion was found in their idleness concerning the command of God to dress and keep the garden. It was

not the matter of just doing nothing, but the perversion or misdirection of their effort to that which was forbidden.

Idleness is a sin against love. Love perishes in inactivity. Love is the energy of service and the outflow of holiness. It is said of Jesus, "The zeal :of thine house hath eaten me up." Could it be that the reason we have not gone with God in soul winning, but have burned up our energies in the secondary interests of the Kingdom is that we have cooled in our love to God and could be charged, along with the church at Ephesus, of having lost our first love?

Finally, we note that idleness is a sin against the Body of Christ. He built us into one body in Him. It is utterly impossible to be in Christ and not be implicated in the responsibilities of brotherly activity. Within the human body every limb, organ, fiber and nerve is concerned in the life of the whole, and so it is in the body of Christ. If one suffers, all suffer. If one idles, all feel it. If one fails to pay his debt (and we are debtors), his sluggishness and idleness are a weight to the whole.

Brethren, let us not be guilty of this awful sin of idleness, and if we have fallen into it, let us repent and cry to God for mercy, for forgiveness and for grace to labor in His vineyard until the end of the day.

* * * * *

April, 1967 Editorial
CHURCH LOYALTY VS. BIGOTRY

In the parable of the talents, found in the twenty-fifth chapter of Matthew, verse twenty-one, the servant is commended for increasing the talents he had received from his Lord in these words, "Well done thou good and faithful servant." His Lord commended him for three things: his goodness, his faithfulness and his service. These three things are basic in man's heart and attitude toward God and his obligation to others if he is to stand justified in God's sight ,at the end of this life. When we come to final judgment it will not be our own works, no matter how commendable and religious they have been, that will gain for us acquittal, but how well we sought and performed the will of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." Matt. 7:21 The will of God is to make us good (This deals with heart qualities. "For this is the will of God, even your sanctification, that ye should abstain from fornication : " I Thess. 4:3) ; empower us to be faithful (This deals with proper relationship to duty. "Moreover it is required in stewards, that a man be found faithful." I Cor. 4:2); and give us the inner heart attitude of humble servants (This deals with the proper perspective in life (And whosoever of you shall be the chiefest, shall be servant of all. For even the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10: 44, 45). God can only use individuals and churches to the extent that they hold to these basic principles. There is absolutely nothing better in the world than organized holiness to carry out Christ's great commission to go into all the world and preach the gospel to every creature, when primary principles and goals are kept in first place.

In the first place, to maintain these principles foremost will protect any individual or organized body of individuals from the awful curse 'and sin of bigotry, the opposite of goodness. Bigotry, according to Webster, is "stubborn, headstrong, inflexible, opinionated, and unreasonable attachment to a particular church or religious creed, practice or ritual. A fanatic." A bigot possesses elements that are not consistent with heart holiness and the spirit that longs to see a world brought to Christ. Bigots possess carnal Zeal and their efforts are in the direction solely of building their little kingdom here on earth or in upholding their own particular creed or opinion, rather than being absorbed by the great mission of helping to make men holy and preparing them for entrance into a holy heaven. One of the chief characteristics of a bigot is belittling or pointing out weaknesses, inconsistencies and shortcomings in others with the motive of proving himself and his particular group superior. To such God would say, "Your glorying is not good."

In the second place and in contrast to this, the indwelling Spirit of God will give us a spirit of true loyalty that is indispensable. Loyalty is the essence of faithfulness. Loyalty, according to Webster, is "to be true to one's pledged faith, duty or love. Faithfulness to a trust or confidence. Especially true or faithful in an allegiance to an established government." Loyalty is characterized by showing faithfulness to commitments, vows, allegiance and obligations. Unqualified loyalty should be and will be rendered to God and His cause by every truly born-again Christian. It is not a sin to be loyal to that to which I have pledged my loyalty. It is a 'sin not to be. On the other hand, neither is it a sin, nor is it bigotry, to belong to an organized holiness group. It is not a sin to expend all my money, time and talents through the channels of a particular organized holiness group whose evangelistic fervency pervades all its activities and emphasizes the preaching of the gospel, the salvation of the lost, the sanctification of believers, the gathering of the scattered sheep of the house of Israel and keeping them ready for the rapture; whose zeal promotes revivals, campmeetings, holiness conventions, prayer meetings and personal soul winning in order for the furtherance of the gospel and the fulfilling of the Great Commission of Christ on the earth.

It is a sin to profess loyalty by vowing allegiance and then by word or act, manifesting disloyalty to the stated mission or purpose of the group. But we must beware that our loyalty does not exalt the 'secondary above the primary or make the means the end, and this we do when we lift a particular organization or denomination up as a saving agency or a means of getting to heaven. Our loyalty must be unreservedly to God as Saviour, Sanctifier and Preserver, and .only to our particular church group as it serves as a channel to these ends. In Preacher and Prayer; by E. M. Bounds, we read, "Men are, God's methods. The church is looking for better methods ;God is looking for better men. What the church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use -- men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but men. He does not come on machinery, but on men. He does not anoint plans, but men -- men of prayer." Any group is spiritual and led of God only to the extent that its individual members are spiritual and led of the Lord. Thus if I exalt the committee room above the prayer room and my church organization above the blessing of God, I have placed the secondary above the primary and have missed God. In any church, when the bulk of the people or the leadership are more concerned and interested in building their particular denomination or group than they are in keeping the glory down and getting people through at an altar of prayer, God writes "Ichabod" on their door.

Finally, we will be putting forth visible efforts that are Biblical and world-wide in their outreach, which is the servant aspect of life. If I possess goodness of heart which in essence is the Holy Ghost indwelling, purifying and empowering my heart and life, I will possess a love for all men everywhere, regardless of color, race or creed. Then my vision becomes world-wide. It is not for us as holiness people to have any part in racial strife, but to carry the good news of the gospel to the whole world. God is still "no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35. The commission of Christ to the church is, "Go ye into all the world and preach the gospel to every creature." Our business is to evangelize, to bring men to a saving knowledge of Christ, regardless of whether they are red, yellow, black or white. This we, as the Bible Missionary Church, are doing and will continue to do. Our presence on ten mission fields right now testifies to the fact that there is certainly no prejudice or spirit of racialism. Such a prejudice is not consistent with holiness. The only thing that keeps us from immediately going to all races, colors and nations in evangelistic and missionary effort is lack of time, money and opportunity. We, as Bible Missionary Church people, have organized ourselves to make this possible. We are not the only group in the world nor do we profess to be, that is carrying out the Great Commission. But God has called us in these last days to have a part in this glorious mission.

May God help us to be loyal, unreservedly and without qualification to Him, and then to have qualified loyalty to a church whose main purpose is to get humanity ready for the rapture and help them maintain that readiness.

* * * * *

May, 1967 Editorial
MISSING THE MARK

In I Tim. 1:5-6, we read these words, "Now the end of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned from which some having swerved have turned aside unto vain janglings."

These words, "having swerved," indicate that there were those that once had been in the right direction but had not kept in it. They had "gone wide in aim," and from what Paul had written to Timothy, it is clear that these persons were still reckoned among the Christian congregations. In this same vein of thinking, Dr. W. B. Godbey in his autobiography, p. 146, makes this statement, "The retention of pure spirituality is really a delicate matter. The world is so full of sin and Satan so wise and influential that he is always managing to lasso Christians in some way and get them to worship him instead of God which is actually done in all cases of idolatry. We are now having a universal fight all along this line to keep the holiness people in the pure simplicity of their experiences, contented to worship the Lord alone, walking patiently, joyfully and triumphantly with an unseen God, perfectly satisfied with Him, independently of all creatures. Oh how blessed it is to be lost in Jesus, singing as we go, 'you may have all this world but give me Jesus.' Profoundly and jubilantly sunk away into His glorious divinity and more than satisfied with Him!"

Dr. Godbey speaks of the different forms of idolatry that the church has fallen into down across the years. He speaks of hydrolatry which is really water worship. This became prevalent in

church history and was a drift away from vital salvation through faith in Christ to believing in baptism in order to the remission of sins, which he shows is no better than the Indian going to the Ganges river and washing in the holy waters, thinking they would make him whole. He speaks also of Maryolatry, which is the worship of the virgin Mary, and Eucharolatry, which is the worship of the sacramental elements which not only swept Catholicism but got into the Protestant ranks through Lutheranism. He also speaks of Ecclesiolatry, which is church worship. All of these he points out as being awfully detrimental to spirituality. He mentions the fact that congregations have backslidden while building a fine edifice, after the occupancy :of which they nevermore had the Holy Ghost and the old time power. God was grieved away because they worshipped the edifice. Oh how we need the admonition of the Apostle Paul, "Little children, keep yourselves from idols."

This same danger, that of idolatry in some form or other, still plagues God's people and is a constant threat to the retention of pure spirituality. If we are not careful we will fall prey to methodolatry. God has raised up the Bible Missionary Church to help preserve not only the doctrine, but more especially the vital heart experience of entire sanctification. The devil would like nothing better than to get us entangled in the "methods" or "mechanics" of getting the blessing of a pure heart (even get us into disputes over the process) just so the real blessing is not obtained. How easy it is to get off balance at this point. It is the nature of carnality to cling to anything possible to keep alive. It loves to claim the blessing of a pure heart and we must not give it breath by proffering "methods" into the blessing that comes short of death. If a hungry heart seeks intelligently the Bible way he will not fail to receive complete victory.

We want to consider the fourfold elements in the experience of obtaining second blessing holiness and the necessity of stressing all four lest we become unbalanced and unable to help people into a definite crisis experience, but leave them wandering out in unbelief dissatisfied, disheartened and in despair.

First, we want to notice the simplicity of the way. God has made the way so simple that unlettered multitudes have been able to find the way into this blessing. It is not an obscure way. It is not to be found in the way of earthly wisdom. The Bible states that it is hidden from the wise and the prudent. The door into holiness does not open to the way of logic and reasonings. It takes another touch, that of full consecration and faith. So simple is the way that a wayfaring man though a fool, may not err therein. The deliverance from sin is a divine work. It is rightfully a deliverance. It is not an attainment, but an obtainment. It would not be like a good God to make the way obscure and difficult. 'Certainly the way ought to be simple for no other reason than for the goodness of God and again because the way must be simple in order that the great multitude of people who cannot obtain the blessing in any other way might find the way in. We thank God that the way is simple.

In the second place, we want to notice the instantaneousness of the way. John Wesley has stated that if you seek second-blessing holiness in any other way than instantaneously by faith you seek amiss. From God's standpoint Now is the accepted time, Now is the day of Salvation. Since the day of Pentecost there is absolutely no time element in it as far as God's part is concerned. Christ paid the price on Calvary's cross and God does His work instantaneously the moment a person meets the condition, and that moment as far as God is concerned is always right now. Everyone could have the blessing right now' if they were ready to accept it. God does not in any

way or for any reason withhold the blessing when the conditions are met for Him to bestow it on the individual soul, and we must keep in mind that it is a divine work to be obtained instantaneously by faith. There is no way that we can attain to it ourselves. The waiting and lingering and delay are never on God's part. If that is so, and it certainly is, we ought to urge every candidate for second-blessing holiness to press continually with all there is in them to that place where God can instantly give them the blessing of a pure heart. God will never withhold from an honest, open, sincere heart the steps that are necessary to get to the place where He, God, can do His part. Some claim to get into the Canaan land experience by Kadesh-Barnea and some by the river Jordan, but do not be confused here. The steps that lead to either entrance are absolutely the same. (We must not be idolatrists about terminology. It is the experience we are after.)

Now, what are the proper steps?, you ask. We hear the terms "death-route," "Bible consecration," "full consecration," "death to self," and so on. It is all of this. It is man's part of getting himself to the place where God can destroy the old man of sin and purify the heart. It consists of presenting all to God, keeping back nothing, no mental reservations. Body, soul, talents, time, will, reputation, property, family, everything, is to be laid on the altar. It is our reasonable service. It is what we owe to God. It is what everyone has to do sooner or later. Death compels us to give up all to God, our body, spirit, friends, land, home and all. Sooner or later this comes upon all humanity and as a compulsory act it brings no blessing, but if we do it voluntarily the blessed experience of Sanctification is the result. It is the way of death and it must be entered into willingly with no reservations. This is where the struggle comes, for the old carnal self does not want to take this way. It does not want to confess Out its real nature. A man is not a sinner merely because he commits transgression; a man is a sinner because he has an inward rebellion against the will of God. This inner heart condition that manifests itself in so many ways -- envy; jealousy, pride, ambition, selfishness, man fear, etc. -- must be faced Up to and confessed out before deliverance can be wrought. Here is where: the struggle centers. "Oh how hard it was to die and all self to crucify."

This step being fully taken, the next step is simple faith to believe that God accepts the consecration and sanctifies the gift that has been laid upon the altar and that He does it now. It is not feeling or knowing at this point, but it is simply believing. God cannot and will not sanctify unbelief. Man wandered from God and fell through doubt of His word. He is to come back through belief of the truth by an unshaken confidence in every word. God's word says, "Whatsoever toucheth the altar shall be holy," and "The altar sanctifieth the gift." Faith must take hold of and rest on these statements of God. The result will come speedily and will be most wonderful and satisfactory. These are the two vital steps in man's efforts in obtaining a pure heart.

However, there is another exercise of the soul which accompanies both these steps, and that is prayer. Bible consecration and faith are the conditions of obtaining sanctification, yet neither one will be born or continue to live without prayer. Through prayer we gather strength to consecrate and through prayer faith is aroused and stimulated to take hold of the great blessing. The secret is to live on your knees, pray whether you feel like it or not. Pray with words and without words. Pray with groanings that cannot be uttered: Let your sighs be prayers. Groan for deliverance. Knock on and call at the door of mercy. The Kingdom suffereth violence. God is well pleased with importunity. The inevitable result will be the descending baptism of fire and the clear, unmistakable witness of the Spirit to sanctification of the soul. These steps are laid out in

Romans 12:1, 2. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed unto this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." When we take the steps of full consecration we can prove the acceptable and perfect will of God which is the sanctification of our soul and it will become a reality of our own heart.

In the fourth place, we want to consider the definiteness of the way. The proper steps to holiness having been taken and a simple faith having claimed the experience, unbelief having been laid aside, the inevitable result will be the descending baptism of fire and the clear, unmistakable witness of the Spirit to the sanctification of the soul. The soul will then be thrilled with the purifying work and a testifying Spirit. We will know that inbred sin is gone and the heart is pure. This will be accompanied with times of shouting, the overflowing of gladness, joyous happiness, happy tears, or on the other hand, it may be but a great, still peace accompanying the soul, according to the temperament of the individual. Beverley Carradine, in the book, "The Old Man," makes this statement, "The two great facts that produce the knowledge in the soul's consciousness of entire Sanctification are the work of the Spirit and the witness of the Spirit. The soul is conscious of the change and hears the voice." Carradine further outlines the order of events in obtaining a pure heart the following way:

First, there must be conviction for inbred sin. This comes through the preaching of the Word. Second, there is the prayer or the cry of the heart. Third, there is consecration and then continued prayer and faith. Following this is the divine, instantaneous work followed by the witness of the Spirit to the soul's knowledge, and then feeling. This is followed by the establishment of the soul in its experience with God in which the soul enters upon a restful experience that language cannot satisfactorily describe.

In conclusion, we would insist that our ministry and our teaching must be well-rounded when it comes to instructing hearts into the way of second-blessing holiness. We must not fail to insist that it is received instantaneously by faith when the proper steps are taken and the individual gets himself to that place where God has promised to instantaneously meet his need. We must emphasize that it is a way of faith and unbelief must be laid aside. To try to exercise faith when the proper steps are not taken is fatal but to keep on seeking, seeking, and to put our confidence and effort in our seeking is just as fatal on the other side of the picture. The witness, the knowledge, the feeling and the establishment must come and will definitely come in their right order when all the proper steps have been taken.

Brethren, let us not miss the mark here and become contentious and stress one phase over the other. Whatever it takes to get to that place where faith can take hold, we must insist on that. We must also insist that there are no delays on God's part when conditions are met. There need be no lingering, waiting. If the blessing does not come instantaneously then man has failed some place to do His part in consecration.

Whether by Kadesh-Barnea or by the river Jordan, let us not miss the mark and fail to get people into the glorious experience of second-blessing, heart holiness.

* * * * *

June, 1967 Editorial
SUBSTITUTES

In Jeremiah 6:14 we read these very familiar words, "They have healed also the hurt of the daughter of my people slightly, saying Peace, peace; when there is no peace." And then in verse sixteen we read, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." This month introduces the conference season for our churches and districts across the country, which will finally be concluded in the month of August with the Quadrennial General Conference of the church. To these gatherings, we are all looking forward with much anticipation and great interest. Conferences are times of fellowship one with another as well as times of great inspiration and the outpouring of the Spirit of God. They are also times of organizational readjustment, choosing of leadership, settling policies and determining goals. They are annual highlights in the lives of many church members and preachers, and rightfully should be so. A General Assembly or General Conference of any church group reminds one of the passage in the twelfth chapter of Hebrews, "The general assembly and the church of the firstborn," for which all of God's true children are headed.

We thank God for old time religion and the heart holiness that saves us from the world and worldly entertainments and worldly allurements. We are thankful we belong to a church that does not condone kitchens in the churches. We are not burdened down as a Church with gymnasiums, swimming pools, bowling alleys, skating rinks, and picture show equipment. We need to take time out every once in a while to shout victory over freedom from these things that have dragged churches down and caused the spirit of God to leave them. Our stand against worldliness did not come to us through legislation by our conferences with the aid of ballot, but is the expression of deep-seated heart convictions inwrought by the Holy Ghost. These convictions are clearly expressed in our church manual.

But while we rejoice over these things, we must not be unmindful that the enemy of souls is cunning and crafty and ever at the job of inflicting a deadly wound wherever he can. He robbed the Ephesian church of their love and the Laodicean church of their fire. We must continually realize that it is possible to be strictly orthodox in our doctrine, biblical in our standards, externally separated from the world, and still be without divine love or the fire of the Holy Ghost. Conferences, committees and organizations are necessary and have their rightful places, but we need to realize that there are some things that will not, in themselves, make us God's peculiar, marked people.

We must beware lest we substitute a ballot vote for a burdened heart. The ballot is not a corrective, but a directive instrument. It was Nehemiah's burden because the walls of Jerusalem were broken down, the gates burned with fire and the remnant of the people in great affliction and reproach that saved the day for the Jews back in that time. It was a burden that moved Nehemiah and not a ballot. Might we add that the only thing that will save us as a holiness people today from the onslaughts of the devil and the compromise and apostasy of this age is individual men and women with a real soul burden.

Again, we must beware lest we substitute the committee room for commitments that God gave to His holy people. It was such men as Shadrach, Meshach and Abednego, men committed to an uncompromising loyalty to God and His cause, who successfully withstood a king's blasphemous demand and brought glory to God and strength to God's people. It was Queen Esther's total commitment to the cause of God and His people that saved the day for the Jews and brought defeat to the devil's kingdom and victory and glory to God. All the committees that are thought up, with their deliberations and decisions, are powerless to bring God's kingdom to pass in this world if individual men and women are not totally committed to God and to His divine will for their lives here on this earth.

We must beware lest we substitute the conference room for the confession closet... It was when Moses fell on his face before God, and made intercession for them, his burden being so great he had rather himself be blotted out than to see his people lost, that God heard and solved his problems and came to his rescue. No gathering of human beings in any conference room would have been able to cope with that situation. In the familiar passage found in II Chronicles 7:14, we have God's pattern for victory. If the heavens are shut up and there is no rain, the locusts devour the land and pestilence is plaguing the people, God says, "If my people, which are called by my name, shall humble themselves, and pray, and Seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." A conference room in a time of need will not suffice to save the day. It will take the humble-hearted confession of God's holy people who will fall on their faces before God to bring God and success and victory. The spiritual force of any group is not generated in conference rooms but in the prayer chambers.

Once again, let us be careful lest we substitute a spirit of criticism for strong crying and tears. Has not the devil accomplished to scatter the power of the holy people largely through the spirit of criticism and faultfinding? Are we not often guilty of taking "potshots" at each other and justifying ourselves on the basis that we are standing for right? But I ask the question, where is the spirit of crying and tears and burdened hearts? We may legislate all we want, and hold as many conferences as we want, but our spiritual problems are not solved until there comes the spirit of strong crying and tears that springs from the depths of the soul. When we have forgotten compassion and begin complaining, then we must take heed and beware.

It is dreadfully possible to substitute false fastings for fruitful fastings. God condemned the Israelites because they fasted for strife and debate and to smite with the fist of wickedness and to make their voice to be heard on high. It was a selfish fast, to promote their own personal cause, and God did not sanction it nor honor it. It was a selfish fast, with self-exaltation behind it, but our fasting should be to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke. Behind it is the glory of God, the salvation of souls and the upbuilding of the saints in their most holy faith. Anything beyond this is an idolatrous fast. Let us beware.

Last, but not least, there is the danger of substituting fads and fashions for holy fervor. There is no substitute for holy zeal or fervor that brings down the glory of God. There is a close, vital connection between this and a total and complete separation from the world with all of its fads and fashions. The great sign of apostasy is to think one has, and even to testify to having, the glory and the zeal and the fervor, and yet border-lining the world in fads and fashions. But let us

not forget that there is a reproach, and always will be, to following God and old-fashioned holiness. Short skirts that reveal the knees; tight clothes that accentuate the form; extreme hair-do's; tight, "highwater" trousers for men; plus the border-lining "beat-nik" hair stylings, along with the effeminate spray can; and all else that goes with worldly appearance are not controlled by the ballot in the legislative halls of any religious body. Only the holy fervor of the indwelling Holy Ghost can burn out the roots that produce a worldly appearing, world-loving people.

Yes, our conference can be great times of fellowship and blessing and instruments to bind us together in unity of effort, but let us not look to them to solve the problems that cannot be solved any other way but by genuine and complete, individual and personal Pentecost that results in total commitment to God. May we, as a holiness people, fall on our knees and meet the conditions individually for the approval and blessing and outpouring of the Holy Ghost in our midst.

"And the reason you hid was because you knew I'd disapprove of what you had done! Mr. Maxwell sat the boy on his knee, "Can't you see how our Heavenly Father feels when His children disobey and are sinful? He hates sin and I hate sin. To keep the favor and approval of the Lord Jesus Christ, one must always live Holy and righteously. Then, at His appearing you'll not need to try to find a hiding place. There is no hiding place for sin, son! Jesus sees our heart like an open book and knows the very thoughts and imaginations of our heart."

"I shall pray more, Father, and the Lord will make me to be good. I want to have Him smile on me."

"And you'll be able to meet Daddy at the gate every night."

"I sure will," and Ricky threw his arms around father's neck.

* * * * *

July, 1967 Editorial
PROCESSED FOR GLORY

We read in James 1:2, "My brethren, count it all joy when ye fall into divers temptations;"-

For those who are steadfastly resisting the Devil in this age there can be no doubt that the powers of sin and Satan are increasing in the final struggle which will end in their defeat. As never before in the history of the Christian Church, shallow seeking, weak testimonies, and indefinite victories testify of the need for a wholehearted wakefulness to the tactics of the enemy. It is at just this point, too, that Satan is liable to win his greatest victory; for we in the twentieth-century holiness movement are in danger of missing all the joys that a conquering army should have. Sadly, despite the fact that Christians often come through trials and temptations victoriously, many never see them as more than a necessary hindrance to the heavenly race.

If one really stops to consider, it is surprising to note that Christian virtues are to a large degree and from the practical standpoint, well-developed attitudes. Faith is the attitude of simple trust which leaps above reason and rationalization to grasp that which lies beyond their scope.

Humility is the attitude of realizing one's own utter helplessness outside of God's grace. Love is the attitude of relaxing into the image and spirit of One whose very essence is love. And so it is with hope, mercy, longsuffering, meekness, and all the other Christian virtues, that attitudes are the determining factor of their essence. Certainly, if we could maintain the right attitude to the temptations and trials of our day, then we would not fail to make of them the blessing which they are intended to be.

Oswald Chambers has said that "it is part of Christian culture to know what God's aim is." God's Word clearly reveals that His ultimate purpose on our behalf is to restore us to His image. Man, though created in God's image, through sin fell from his holy estate. The withdrawal of the Holy Spirit at the fall of man, like the withdrawal of life from the body, brought on corruption and putrefaction which only God's wonderful plan of salvation and restoration can end. God has outlined three steps in the restoration of fallen man to His image, and to attain to each of them is to realize God's present plan of triumph over sin. :The first step -- the new birth is that by which "if we confess our sins, he is faithful and just to forgive us our sins," God triumphs here by putting under the blood of the Lamb all of our past sins by which Satan intended to damn us. The second step -- entire sanctification -- is that by which God will "cleanse us from all unrighteousness." God triumphs here by crucifying self and all of the carnal traits and tendencies and filling the soul with His blessed Holy Spirit. The final step -- glorification -- conquers the final enemy of death and fully restores man to the image in which he was created.

What all of this has to do with "divers temptations" is readily apparent, too, for when we grasp the magnitude of God's ultimate purpose we can only cry out with St. Paul, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Though all trials and temptations are only possible because of the existence of sin in the world, God permits their existence in the lives of His children as a means of processing them for the glory world. As we spiritually become stronger we find that trials are meant as much to "unteach" us as they are to teach us. Sinking into the simplicity of a deepening walk with the Lord must always mean more of casting off the bad than taking on the good.

Have I, through a grasp of God's ultimate plan and a correct attitude toward trial and temptation learned to "count it all joy"? God wants to take me through this temptation or trial to give me enough backbone so that he can permit Satan to send a greater one a little further on. We have but to read the Bible and note the times that joy and rejoicing are mentioned to see that real Christian joy comes most frequently in the midst of victory over trials.

As Dr. Godbey has said, "the terrible conflicts with the strong intellect of Satan constitute our grandest means of grace this side of heaven."

Like Job of old, may God help us individually to see that "he knoweth the way that I take: when he hath tried me I shall come forth as gold."

* * * * *

August, 1967 Editorial
PERSEVERANCE

Amos Binney states, "It is the birthright of every child of God not only to be cleansed from all sin in this life, but to keep himself unspotted from the world, and to live as never more to offend his Maker." However, it is possible for those who have been made holy and righteous and are such in the judgment of God Himself to so fall from grace as to perish everlastingly. Such has been emphasized and taught as a true Bible doctrine among holiness people. Charles Wesley penned these lines of warning and exhortation so familiar to all:

A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.

Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
I shall forever die.

It has never been the purpose of such a doctrine to exalt or put emphasis on backsliding, but to warn of the danger of being overcome by a subtle enemy, and to encourage every true Christian to keep victory and one day make the City of God. Originally this doctrine of the final perseverance of the saints was brought forth to counteract the damnable doctrine taught by the Calvinists of "once in grace, always in grace." The doctrines of "eternal security," "predestination," and "election," as taught by the Calvinists, have done more to delude, deceive and damn people than any other system of doctrine taught. This system teaches that in the atonement provision was made for a limited number of souls only; and these were predestinated to salvation far back in eternity and to them will come the effectual call, which they will not be able to resist; nor can they ever be lost no matter how far they may then go astray. The rest of mankind are left to perish eternally.

However, the Bible clearly teaches that a saint may fall from grace. We are living in the day of falling away. Angels fell from their holy estate (2 Peter 2:4 and Jude 6). Our first parents fell (Genesis 3). King Saul fell (I Samuel chapters 10-16). Judas fell (John 13:8, John 17:12 and Acts 1:25). Hymenaeus and Alexander fell (I Timothy 1:19-20). Demas fell (2 Timothy 4:10). The younger widows are warned, lest they should fall (I Timothy 5:12). Some of these recovered from their fall. Others of them perished eternally. Within the Church of God the pathway of Christian experience is strewn with wreckage. Among the "no hell" teachings and the bloodless "isms" there are thousands of backslidden hearts, while out in the sinning world are heart-breaking tragedies of those who once ran well, but somewhere along the line badly failed. Multitudes of these who once knew the saving grace of God are perishing and going out into, a Godless, Christless eternity.

We need, therefore, to persevere; first, because of the determination of the devil, the arch-enemy of God and the hater of every member of Adam's race, to destroy the souls of men in hell. Peter exhorts, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; Whom resist stedfast in the faith." (I Peter 5:8, 9).

We need to persevere because we are creatures of free choice. We are not only to "choose you this day whom ye will serve," but we are exhorted also to "keep yourselves in the love of God." In Deuteronomy chapters 27-30 God sets a choice before Israel between His blessing and His curse. It is made very plain that God's blessings would continue on them conditionally. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live . . . But if thine heart turn away, so that thou wilt not hear . . . I denounce unto you this day, that ye shall perish."

We need to persevere lest we be encompassed again with the law of sin and death. Paul warns "lest being lifted up with pride (we) fall into the condemnation of the devil." To be in Christ is to be free from condemnation. This is a day of lawlessness. People do not want to be under the restraint of law, but Paul points out clearly that there are only two laws (regulative principles) that operate in the heart of man and we must choose which one we will be under. "He found that only law can liberate from law. He did not cast off restraint when he came to Christ. He submitted to a new law." (A. Skevington Wood in *Life by the Spirit*, page 22). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). If we do not choose to live under "the law of the Spirit of life," "then we must perish under "the law of sin and death." There is no escaping law.

The privilege of every child of God, not only to be cleansed from all sin in this life, but to keep himself unspotted from the world, has been made gloriously possible by God. God will work in us both to will and to do of His good pleasure, but it is up to the individual to "work out his own salvation with fear and trembling." It takes the cooperation of the human will with the inwrought Divine power and His revealed purpose. Herein the real issue exists. If God has mapped out a way for a member of a fallen race to be redeemed and make it to a Holy Heaven and that individual is free to avail himself of that privilege and opportunity, certainly sound judgment would decree that that individual should persevere in that way until he has reached that desired Heaven. After all, we have nothing to save but our own soul. If we do not save our own soul ultimately, we save nothing.

But what does it mean to persevere in the way of life? The Psalmist asks the question, "Wherewithal shall a young man cleanse his way?" This question is addressed to the Christian. How can a Christian keep clean and keep a fitness for a holy heaven? The answer comes, "by taking heed thereto according to thy word." (Ps. 119:9). The sad fact is that many professed Christians are not persevering in accordance with the Word of God, but have disregarded the authority of the Word of God under the guise of obedience to an imaginary law of their own. Ask yourself this question: how can professed Christians allow television in their homes, go to places of worldly amusement, wear gold and costly apparel and jewelry of all kinds, women cut their hair and both men and women adorn themselves after the fashions of Hollywood, refuse to bring their tithe into the storehouse, break the Sabbath day, criticize, gossip, support the National Council of Churches, when all these things and a host of others that time and space will not allow us to mention are plainly forbidden in God's Holy Word? The answer is not hard to find. Such make void the law of God by notions about "light" on matters of Christian behavior and practice. They close their eyes to New Testament requirements of Christian living, claiming they have no light on the matter. Because the Spirit has not spoken to them directly, they claim the Word of God has no authority over them. There is much said about "having my own convictions," and the cry of the day

is that none are to force their convictions on another, but each is to be privately guided in matters called "non-essentials." On the surface and at first glance this appears sound and right, but underneath is a subtle rebellion and disregard for the plain teaching of the Word. The early Moravians fell into a mysticism in which they claimed to be led in their individual lives by a direct communion with the Spirit. This led them far astray from the plain teaching of the Word and into fanaticism. The fact of the matter is, that where the Word speaks plainly we are under obligation to obey it or be subject to be judged by it. Along this line we quote the following from the booklet "Mysticism, Antinomianism and the Positive Gospel" by Sherwood Weeks. "The law has been effectively voided by the mystical practice of dependence upon convictions as a pattern for the individual Christian. According to the modern holiness mystics each one of us must get his own pattern for Christian conduct. This is called having your own convictions. These private convictions are as different in individuals as the vagaries of mysticism can make them. The primitive Christians followed so closely the same path that Christianity was called the Way. Today it is the ways! The rule today is that no one is to force his convictions on another and each is to be privately guided in matters which are termed nonessentials, but which in the Bible are enforced as the path for the dear children of God to follow . . . The primitive Christians developed a unique pattern of life, based on the teachings of Jesus and the apostles, which was known as the Way. All the primitive Christians followed this way of life. None demanded the right to individually received convictions If anyone found the Divine Life, it gave evidence of its existence by a universal compliance with and adherence to a unique Way of Life. This unique Way has been lost amidst a maze of individual footpaths worn by our modern mystics who have disregarded the plain Way laid down in scripture, and followed by all the early Christians."

The main burden and concern of this editorial is to warn, encourage and exhort God's true saints to persevere. There is a way to the City of God and we must not miss it. This way is clearly mapped out in God's Holy Word. There can be a life of constant victory from the time one first is saved until he enters the gates of Heaven, but it will take a life of perseverance. The individual who will finally make heaven must "delight in the law of God," meditate in the law of God day and night," obey the Word of God on the ground that it is the Word of God, suffer the reproach of the Word in his life, and pattern his life after the plain teaching of the Word. He must persevere in watching his mind lest his attention be drawn from the Word, watch his heart lest his emotions turn him into the broad and popular way of the masses; watch his spirit lest a root of bitterness spring up. He must persevere by standing fast against all forms and spirits of worldliness. He must persevere by playing the part of a man. He must persevere even unto death.

Reader, do not fall prey to carelessness in your spiritual life. We must persevere ; we can persevere, we will be eternally lost unless we do persevere. Every effort we put forth to gain a holy heaven will be worth it all!

* * * * *

September, 1967 Editorial
THE INDIVIDUALISM OF CHRISTIANITY

The National Council of Churches, as well as Communism and the modern socialistic trend in America, approach Christianity from the anti-individualistic point of view. They picture man's great need as being "community," and so they stress the building of a proper society as the only means of salvation for mankind. They charge evangelical Christianity with the failure to offer a form of community that seeks to be adequate to our time, while spending its efforts on individualism evangelism, and thereby offering to humanity a stone, a serpent, and not a loaf and fish. Prevalent in our day are the movements of ecumenism in the church world, and communism and socialism in the political world. Such exalt society above the individual and make the individual of value only in his relationship to society.

However, when we turn to the Word of God we find the emphasis to be on the person, the individual. We find God the Creator to be vitally interested in personality. The invitation to salvation is to the individual (John 3:16; Matt. 11:28-30; Matt. 5:3-12). We further discover that at Pentecost (Acts 1 and 2) the Holy Spirit came on individuals ; cleansed, filled and empowered individuals. It was the office work of the Holy Spirit to unite individuals to Christ and to make them one with the Head, which is Christ. It is the office work of the Holy Spirit which forms individuals into a society of holy men and women (I Cor. 12). It is well for us to keep this in mind and not be deceived and deluded by this ecumenical move to ignore the individual in preference to the organization and society. Organization, and society are no more nor less than groups of individuals and can be no better than the individuals of which they are made. God concentrates His efforts on the unit materials of society, the individual. He knows the fallen, sinful state of the individual apart from grace and the impossibility of building a lasting society out of corrupt material.

God's goal is not to form a "society" in this wicked world but to redeem individuals and form them into an "everlasting kingdom" with Christ as the Head and the Holy Spirit as the Energizer. Thus, our first and most important task as holiness people and as Bible Missionary people is soul-winning (Daniel 12:3; Proverbs 11:30; Mark 16:15).

From the practical standpoint, then, the acquisition of property and the building of church buildings is not the object of the true church, but rather the winning of men and women, boys and girls to Christ. The Holy Spirit broods over individual hearts and draws them to Himself and to salvation through the blood of Christ. If this is not our main burden and urge as individuals within the church, the Holy Spirit will soon withdraw from our midst and Ichabod will be written over our doors. History records the fact that, as a usual thing, more people are won to Christ in simple surroundings, where the great emphasis is on soul-winning rather than on elaborate structures. For this reason our church buildings should be plain and simple. God is looking for a group of people who will sacrifice everything and leave off everything; but the winning of souls and the establishing of those in an experience of heart holiness. When we cease to have time or taste for the prime task of soulwinning and become "churchy," we are already on the wrong road to expect God's blessing. Already we are beginning to accumulate desires and drives and emphases beyond the one simple objective souls. God stir us afresh with a renewed passion for souls and save us from anti-individualism that would exalt the organization above the precious soul that will live on for eternity!

* * * * *

October, 1967 Editorial
INTOXICATION

In Ephesians 5:18 we read these words, "And be not drunk with wine, wherein is excess; but be filled with the Spirit." In this wonderful fifth chapter of Ephesians the Apostle Paul speaks of a sanctified church; that is, a church not having spot, wrinkle or blemish, but a holy church -every impurity gone, every defilement erased, and a life filled so full of the Spirit until all wrinkles that would indicate a lack of fullness are gone. Paul speaks along this line also in Romans 12:1 and II Corinthians 7:1. Our greatest need today, as it has always been, is to get people into the experience of entire sanctification.

The Apostle Paul, in this same Ephesian passage, also speaks of a satisfied church. God's sanctified children are satisfied with the Person, Jesus Christ. The early church immediately after Pentecost made much over the person of Christ. When we lose Christ out of Christianity, we have lost all. One of the signs of the indwelling Holy Spirit is that He makes Christ real, personal and present to us. They were also satisfied with Christ's provisions -- Himself, His blessings, His leadings. They lost their "hankering" for the world of materiality, sociality and pleasure. They had found a richer treasure, and it no longer took the things of time and earth to satisfy. They were satisfied with Christ's prospects, were willing to wait, suffer and endure, if need be, for the more lasting and eternal weight of glory. Their faith looked beyond to the Eternal City and they were willing to forego the fleeting pleasures of time for the prospects of Eternity.

Finally, the Apostle speaks of a Spirit-filled church spiritual intoxication. At Pentecost when the one hundred and twenty were filled With the Holy Ghost they were charged with being "filled with new wine." Peter did not deny the charge of intoxication, but said, "These are not drunken as ye suppose." Instead of being "full of wine" they were "full of the Holy Spirit," or Spirit intoxicated. A number of things obtained upon their becoming drunk with the Spirit.

The Spirit-filled created a reaction in others around them. This was manifest in various ways. The Bible (Acts) states that outsiders marveled, were confounded, amazed, pricked in their hearts, grieved, filled with indignation, cut to the heart. So it will be today.

The Spirit-filled began to get opposition were imprisoned, mocked, threatened, beaten, exiled, martyred, and this by the professed church. So it will be today.

The Spirit-filled saw clearly through the hypocrisy and apostasy of their day. So it will be today.

The Spirit-filled, without legislation by committees or an organized church, fulfilled the Great Commission they went everywhere making disciples, preaching, teaching, testifying concerning the wonderful thing that had taken place in their hearts entire sanctification. So it will be today.

The Spirit-intoxicated went to excess in the eyes of the world and nominal Christianity in soul burden, sacrifice, prayer, fasting, as well as liberty in the Lord, shouting, leaping, singing and praising God. So it will be today.

Oh, for a Spirit-intoxicated church!

* * * * *

November, 1967 Editorial
IGNORANT WORSHIP

The Athenians on Mars Hill worshipped an "unknown god," and freely admitted it but they did it ignorantly, as the Apostle Paul avowed. (Acts 17:23) Their hearts compelled them to worship, for man is by nature a religious being and hungers after God, his Creator. But not knowing God and being sinful by nature, their worship was polluted, for it is a truth that man becomes like the god he worships. This worship of an "unknown god" is certainly realistically applicable to our day and to all people, including present day agnostics, atheists, modernists, communists, "beatniks", "hippies", and all other ideologists, as well as many churches set up for the worship of mankind. Man is a religious being and will worship, and is worshipping something.

But sad to say, this also has an application to the professed people of God. Hosea declared of ancient Israel, "There is no truth, nor mercy, nor knowledge of God in the land." The prophet was speaking to a people who had knowledge about God and a form of zeal and orthodox worship of God that they kept, for to Israel had been committed a unique revelation. But Hosea was sure that they did not know God, because he said further, "by swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." (Hosea 4:1-2)

The truth of the matter is, our lives reveal the kind of God we worship. It is not the question of whether we as holiness people worship or not; we are zealous about our faithfulness to our church and its prescribed public services. We have been trained to be great givers. We are faithful to engage regularly in revival services. We are orthodox in our belief about God the Father and God the Son, but do we have an intimate acquaintance with God the Holy Spirit? The unique presence and personality of the blessed Holy Spirit has been submerged in an atmosphere of churchanity that is dominated by goals, methods and humanly-instigated programs. The predominant personality in the Book of the Acts was the Holy Spirit, as He prompted the Spirit-baptized to pray, witness, preach, go, give, Stand firm, even unto death. The weakness of Protestantism has always been the tendency to turn Christianity into a business venture, whereas the genius of Christianity lies in the mighty Baptism of the Power of the Holy Ghost coming on individuals, and churches composed of such individuals; filling, energizing, directing and controlling them to His glory and the evangelization of the world. If God the Holy Ghost were truly worshipped and given His rightful place in our midst, Pentecost and its results would be repeated over and over again.

At Pentecost, when God the Holy Ghost came upon the one hundred and twenty, and they knew Him, it produced a change in them that was felt throughout the then known world. In the first place, their hearts were made pure. This purity reflected itself in their lives. It will do the same

today. Border-lining worldliness in outward appearance is certainly a testimony that we do ignorantly worship Him. Could not the tendency to worldliness in dress be a form of adultery that Hosea was crying out against in Hosea 4:27 Where is the Holy Ghost when this prevails?

In the second place, their tongues were loosed, a natural and universal result of the coming of the Holy Ghost. We read in Acts 1:8, "But ye shall receive power after that the Holy Ghost is come upon you : and ye shall be witnesses unto me . . ." Notice that, shall be witnesses unto me. This is not just to those professing a call to the ministry, but to the laity as well. Where is the Holy Spirit in our churches today? Holy Ghost-filled churches have always been characterized by liberty in their gatherings. There has been shouting, leaping, running, joyful weeping and praising God as well as deep soul burden, agonizing prayer and the seeking out of the lost to witness to them and encompass their salvation. Wherever people claim to worship God and possess Him in sanctifying power, but lack these evidences, their worship of God is vain and they are thus ignorant in their worship.

Certainly the Holy Spirit is the modern "unknown god", without Whom the church is hopeless, but with Whom a power greater than nuclear fission still operates in its behalf.

In the third place, those who went forth from the upper room experienced persecution. The Apostle Paul, writing to Timothy, states, "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:10-12)

In the fourth place, the Holy Ghost in them produced a separated people. When we think of separation we immediately think of our dress and conduct standards as holiness people. In this regard there certainly will be a separation, but the real separation between true and ignorant worshippers of God, and the things that draws the fire, is the separation marked by the presence of the Holy Spirit in contrast with those who have a profession of holiness, but whose lives are minus this mighty presence and power.

Once again, they were a martyred people -- martyrs of the Holy Ghost. The mighty presence of the Holy Ghost in the heart of an individual draws the fire and persecution and martyrdom from those who profess Him but do not possess Him. It has always been so in history of mankind and the church. What we need today is a heaven-sent revival that will bring with it the baptism of the Holy Ghost and power down upon the hearts of individuals until they will not ignorantly worship God through empty form, but in demonstration and power. Only the Holy Spirit can change the picture. Let us rise to the challenge of these last days. God has not changed ; He is the same yesterday, today, and forever.

* * * * *

December, 1967 Editorial
THE IMMACULATE CONCEPTION*

"... The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary:

And the angel came in to her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou has found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God...

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word."
Luke 1:26-38.

Two outstanding truths can be readily discerned in the experience of the Virgin Mary, as pictured in the above scripture, that have a spiritual application to every Christian heart.

The glory of it. Mary was highly favored of God. To have a messenger visit her straight from the throne room of heaven, though a fearful experience in some respects, nevertheless was glorious. She was to be highly favored in that she was to be the human instrument that would bring the Redeemer of mankind incarnate into the human race. ALL of God's love for a lost race was to be wrapped up in her. What a glorious experience. We see Mary in humility, self-abnegation, quietness (more ready to be silent than not), fidelity and submission not what self might want, but what self ought. Her response to this heavenly visitation and annunciation lifts her forever into that realm where God intended man to live in regard to his relationship to his Creator, "be it unto me according to thy word." Any vital experience man has alone with His Creator is glorious.

The distress of it. Mary was a virgin, betrothed to Joseph, found with child. She knew the secret and it was precious. But this experience, and she consented to it, nevertheless, among men would put her reputation and honor in question and her life at stake. It created a barrier between her and her betrothed, Joseph, that seemed impassable. It subjected her to abuse from the outside world. There was a real price for Mary to pay when she responded, "be it unto me according to thy word." Never was a mother so honored, yet so tried. But it was of the Holy Ghost and she was the chosen instrument to bring the Christ Child to this world and, although it meant suffering, she was as secure in it as God Himself, for it was all within the Divine will and therefore had the protection of God Himself.

We see in this account of the annunciation to Mary and her response to it a type of God's visitation to all men. The glory of a visitation from God, when through faith He brings a soul to the consciousness that Christ has been born within the heart, is indescribable. When a soul has been brought to genuine Bible repentance through the convicting power of the Holy Ghost and the groundwork has been laid for Christ to "be formed" in them (Gal. 4:19), there then can come by faith the glorious reality of an indwelling Christ. This transaction takes place in the deep recesses of a soul, is satisfying, thrilling and inexplicable. But, just as Mary could not keep the "immaculate conception" hid and as it brought her reputation, honor and life at stake among men, so it is with the person who experiences the new birth. This life that is hid within cannot long remain a secret. They say it was the secret desire among Jewish women that they might be the chosen one to be the mother of the Messiah, but how many Jewish women, do you suppose, would have been willing to pay the price in ignominy and shame that it took to become the mother of our Lord? But we face this same thing in the spiritual birth of Christ in the heart. In John 12:42, 43 we read, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God." They could not stand the distress of an indwelling Christ. Men desire the glory, but are not willing to bear the shame. Paul tells us, Phil. 1:29, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Again in Romans 8:16-17, "The Spirit itself beareth witness with our spirit, that we are children of God; And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

In Acts 5:41 we read, "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer for his name." Peter takes up the same subject when he says, I Peter 4:13, "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad with exceeding joy." But he reminds us in the 19th verse that our suffering must be "according to the will of God."

This life of Christ within us is of the Holy Ghost and just as Mary, on account of the immaculate conception, so also is He the agent in the born-again experience. He not only regenerates, but purges, purifies and indwells the human heart and protects that new life that He imparts within the heart. When Mary gave consent unto the will of God, as we have previously stated, she became subject to misunderstanding, abuse and death. But as the Holy Ghost miraculously protected that life that was conceived within her, so also will He protect that new life within the soul in miraculous ways as long as one can from his heart keep saying, "be it unto me according to thy word."

Martin Luther, weighed down with the burden of sin, seeking to justify himself before God through penances, found the glorious new birth experience instantaneously by faith. It came to him suddenly when he laid hold, of the promise, "the just shall live by faith." It was glorious to his soul, but history reveals the suffering he faced as he proclaimed and lived this new life in the Spirit before in a Christ-rejecting world?

We could well ask ourselves at this Christmas season, just how much suffering in the spirit are we subjected to? If we truly have His Spirit abiding within how can we escape suffering in a Christ-rejecting world?

* * * * *

ADDENDUM*

[Published in the January, 1968 Missionary Revivalist]

CONCEPTION OR THE VIRGIN BIRTH-WHICH?

By Parker Maxey

In the December issue of The Missionary Revivalist the editorial appeared with the title, "The immaculate Conception." The article brought out the comparison, in a spiritual sense, between the miraculous conception of Jesus and the New Birth experience. The caption of the editorial was ill chosen. It would have been better had it been titled either "The Miraculous Conception" or "The Supernatural Conception" for the following reasons:

The term "Immaculate Conception" is exclusively Roman Catholic, both in origin and use. As Protestants, we emphatically reject this doctrine, which has no reference whatsoever to Jesus, but applies only to Mary, His mother.

The term is often confused among non-Catholics with the Virgin Birth. But this term has no connection with the Immaculate Conception. Mary had two human parents. The Virgin Birth implies, namely, that Christ was "conceived by the Holy Ghost and born of the Virgin Mary." She had asked the angel Gabriel how she, a virgin, should become the mother of the promised Messiah, and she was told this would be by the power of God. (Luke 1:34-38)

Webster's New World Dictionary of the English Language states it thus: "In the Roman Catholic Church the doctrine that the Virgin Mary, though conceived naturally, was from the moment of conception free from any stain of original sin: sometimes confused with Virgin Birth."

From The World Book Encyclopedia: "The Immaculate Conception is a doctrine of the Roman Catholic Church. It means that the Virgin Mary, in order to be pure enough to become the mother of Christ, was conceived free from the burden of original sin. Her soul was created in the purest holiness and innocence.

"The doctrine of the Immaculate Conception was defined by Pope Pius IX on December 8, 1854, as follows: "The miraculous conception by which the Virgin Mary in the first instant of her conception, by a similar privilege and grace granted by God, was preserved from all stain of original sin." At this time this doctrine of the Roman Catholic Church became an article of faith, but even before this, the doctrine had been clearly understood and accepted by Roman Catholic authorities."

As Protestants, and most assuredly as Bible Missionaries, we do not accept this Catholic teaching. We rejoice in the Virgin Birth of our Lord, but reject all teachings that have to do with veneration of His mother, Mary.

* * * * *

THE END