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PARKER MAXEY'S EDITORIALS -- (1969)

Editorials from The Missionary Revivalist
Compiled by Duane V. Maxey

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January, 1969 Editorial
BEWARE OF THE OUIJA BOARD

It is a God-dishonoring, soul-endangering, mind-captivating practice to dabble in any form or type of spiritism, no matter how innocent it might appear. Multitudes today are probing into the supernatural realm in a superficial, vain attempt to obtain a satisfactory spiritual experience that can only be obtained through the despised but humble route of conviction, repentance, restitution and faith in the blood of Christ. Jesus said, "I am the door of the sheep . . . He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:7 and 1).

People are being invited these days to "share a spiritual experience by the chemically induced route" (LSD and similar drugs). The promise is that even a vulgar and insensitive person can spontaneously enter the visionary world and experience unique mystical ecstasies. The old plodding methods of access to God, such as conviction of sin, repentance, faith, Bible study, prayer and self-discipline, they say, not only slow things down, but present such obstacles that most people fail to even try. The plague of devil worship is sweeping the world and bringing dishonor to God and devastation to man, for man becomes like the god he worships.

In a recent Associated Press article that appeared in newspapers across the nation it was stated that because "the church institutions are failing to deal sufficiently with human concern about supernatural realities, Ouija boards, those wooden slabs decorated with mystical signs and letters and used to seek answers from the spirit world, are becoming common items in American households (Ouija boards certainly have no place in holiness homes). Most of the churches in their presentation nowadays tend to ignore or downgrade the supernatural and mysterious. This has left people wide open for all kinds of deviation to fill the vacuum. This is evidenced by the growing interest in psychic phenomena, the preoccupation of some clergymen with such activity, in addition

to the Ouija board. Although the board is mostly a home pastime, often taken lightly, it has become the top seller among games, the spirit dealing board surpassing the money dealing game, Monopoly, for the first time in thirty-two years. Ouija board sales were expected to exceed two million in 1967. Americans are tremendously interested in the occult. Many churches in their current emphasis on secular involvement and service have increasingly skipped teachings about the other-worldly sacred realm, leaving a need in the human conscience. To fill the gap, more and more people have turned to non-Biblical substitutes, and even clergymen of this day have encouraged research into psychic phenomena, such as telepathy, clairvoyance, telekinesis, as well as other fields of related intangible processes."

We are warned in the scripture to resist the devil. Our safety as God's children lies in resisting the devil instantly, boldly and continuously -- instantly, and at the first suggestion or slightest deviation from the straight and narrow way. If the devil can get us to accept anything, no matter how innocent it may appear, less than the will of God as revealed in the Word, he has broken down the barrier that opens the way to final apostasy.

Certainly, a Christian should have nothing whatever to do with a fortune teller, spiritistic medium, or clairvoyant. We should beware of consulting a fortune teller, medium or clairvoyant. A Christian should have nothing to do with palmistry or tea leaf readings, though innocent they may seem. We should avoid card or crystal readings, Ouija boards, astrology or horoscopes. In fact, we should beware of spiritualism, spiritism, or black magic in any form. The Bible states that "the Lord thy God is a jealous God," and again, "Thou shalt have no other gods before me," and again, "... seek ye first the kingdom of God."

The Pilgrim Tract Society published an article in which are listed twenty-three questions concerning spiritism, giving the Bible answer why one should not have anything to do with such. We list them here:

1. Do you know that God commands that a spiritistic medium should not be permitted to live? "Thou shalt not suffer a witch to live." (Ex. 22:18)

2. Do you know that to have dealings with spiritism is to become defiled and so to be unfit to appear before God to worship Him? "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God" (Lev. 19:31)

3. Do you know that God cuts off from among His people all who go after spiritism? "And the soul that turneth after such as have familiar spirits . . . I will set my face against that soul and will cut him off from among his people." (Lev. 20:6)

4. Do you know that capital punishment by stoning was God's sentence on spiritism mediums? "A man also or woman that hath a familiar spirit, or that is a wizard, shall be put to death; they shall stone them with stones: their blood shall be upon them." (Lev. 20:27)

5. Do you know witchcraft, fortune telling, crystal reading, palmistry, etc., are allied to spiritism and are EQUALLY condemned by God? "There shall not be found among you anyone that . . . useth divination . . . or an enchanter, or a witch." (Deut. 18:10-11)

6. Do you know that it was because of traffic in spiritism that the Canaanites were destroyed? "For all that do these things are an abomination unto the Lord . . . thy God doth drive them out from before thee." (Deut. 18:12)

7. Do you know that Samuel's most effective way of impressing upon Saul the enormity of the sin of disobedience was by likening it to spiritistic witchcraft? (I Sam. 15:23): "For rebellion is as the sin of witchcraft", etc.

8. Do you know that Saul, King of Israel, when he was zealous for God, cleared all spiritistic mediums out of the land? "And Saul had put away those that had familiar spirits, and the wizards, out of the land." (I Sam. 28:3)

9. Do you know that when Saul himself consulted a spiritistic medium, it was only after his sins had made communication with God impossible? "And when Saul inquired of the Lord, the Lord answered him not." (I Sam. 28:7)

10. Do you know that Saul's loss of his crown and his wretched death were (in part) God's judgment because he had been dealing in spiritism? "So Saul died . . . for asking counsel of one that had a familiar spirit." (I Chron. 10:13)

11. Do you know that one of the worst sins in the list of wicked Manasseh's sins was spiritism? "And he used enchantments and witchcraft and provoked Him to anger." (2 Chron 33:6)

12. Do you know that one of the declared causes of Israel's rejection by God was their traffic in spiritism? "Therefore thou hast forsaken thy people, the house of Jacob, because they are soothsayers like the Philistines." (Isa. 2:6)

13. Do you know that it is insulting to God to consult the dead when you can inquire of Him? "And when they shall say., seek familiar spirits and wizards; should not a people seek unto their God? for the living to the dead?" (Isa. 8:19)

14. Do you know that the rich man could not communicate with his brothers after death, nor could Lazarus? (Luke 16:19-31)

15. Do you know that Peter condemned Simon, who used sorcery and bewitched the people? (Read Acts 8:6-24)

16. Do you know that Paul struck Elymas, the sorcerer, blind? (Acts 13:6-12)

17. Do you know that the spiritistic medium is demon-possessed, like the girl in Philippi, out of whom, in the name of Jesus, Paul cast the unclean spirit? (Read Acts 16:16-18)

18. Do you know that true Christians can have nothing to do with the dark practices of spiritism? (Acts 19:19)

19. Do you know that spiritism is one of the works of the "flesh" and that those guilty of them can never inherit the kingdom of God: "Now the works of the flesh are ... Adultery witchcraft; etc., and they shall not inherit the kingdom of God." (Gal. 5:19-21)

20. Do you know that those who have to do with spiritism in any form have no place in Heaven, but are cast in the lake burning with fire and brimstone? (Rev. 22:15; Rev. 21:8)

21. Do you know that the teachings of spiritism are "doctrines of demons"? "Now in latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (I Tim. 4:1)

22. Do you know that the so-called spirits of the dead are simply hypocritical, impersonations by demons: "Speaking lies in hypocrisy; having consciences seared with a hot iron." (4:2)

23. Do you know that the rise of spiritism is a sign of the "last days"? "In the latter times some shall give heed to. seducing spirits." (4:1)

Our only hope is obedience to God and this is our way out of every problem and confusion of this day. Multitudes, being ignorant of God's ways, His patience, His infinite wisdom and concern for their personal welfare, plus the fact that they are possessed with the carnal mind, run to man for help and, worse yet, run to the devil himself for help; but instead of getting out of their trouble they find themselves more deeply involved. The reason for this is that the carnal mind and the devil are not our friends; they are our enemies. There is a great danger, reader, in trifling with tea leaf reading, palm reading, Ouija boards and the like, though innocent they may appear to you. It is dishonoring to God and His Word; it is the fruit of a carnal heart; it is trifling with that which belongs to Satan, and we need to remember that he has no power except by his deception and falsehood. To trifle with these things is to fall into the devil's trap and become his servant, and finally receive his pay-off, for God's word says, "The wages of sin is death." Flee to God for wisdom and guidance; follow Jesus' way; He will lead you out of trouble. "Know ye not, that to whom ye yield yourselves servants to obey, his servants are ye to whom ye obey; whether of sin unto death, or of obedience unto righteousness (eternal life)?" (Romans 6:16) Let this article warn you to keep your heart and mind's door closed to that first step that leads to final apostasy.

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February, 1969 Editorial
DOING OR DYING

"The people that do know their God shall be strong and do exploits." Daniel 11:32. In this scripture the word "exploit" is in italics in the King James version, indicating that this word has been supplied by the translators. To read this verse without the supplied word is quite revealing, "The people that do know their God shall be strong and DO. The word "exploit" supplied by the translators means a remarkable deed or heroic act. To do anything for God or by His power would certainly be classed as a remarkable deed and an heroic act. Thus, in this instance, "do" and "do exploits" are really synonymous. The truth is that God's people these days are falling short of the

doing business. Too little is known about doing that has the supernatural in it. How many start out for exploit station but break down before they get there?

In an article written a number of years ago R. G. Hamilton stated: "Before an exploit, there always comes a tremendous test or severe trial, and that is where God's people are failing. They fail in the test, and never get to the exploit. They stop too soon, and don't hold on until God answers. Abraham was a man that did exploits, but it was because he didn't fail in the test. Now God had given him a son. Isaac was the child of promise. When God said, 'Take thy son, and offer him for a sacrifice,' Abraham could have gone to his neighbors, his wife or relatives and said, 'Do you think that is the voice of God?' Without a doubt every one of them would have said, 'No, that is the voice of the devil. Why, God gave you that son, and He wouldn't be telling you to sacrifice him. Abraham, that is the devil talking now.' But how did Abraham know it was God speaking? Why, he had been in touch with God, and knew His voice so well, knew it had to be God's voice. If I hadn't heard the voice of my friend for 25 years, I probably wouldn't recognize it when he would call me up over the phone, but when I hear his voice every day, I know that voice. Folks, some of you haven't heard God's voice for so long that when He speaks, you think it is the devil talking, and you won't pay any attention to Him. Keep in touch with God, and when He speaks you'll not be mistaken, you'll not have a breakdown on the line, you'll do exploits."

"God had some faithful servants back there that refused to bow the knee to an image; they knew God could deliver them, but they said, 'If He doesn't we'll never worship that image.' You know, God was so good to those folks, He let them be carried to a prayer meeting. I know it was a prayer meeting for Jesus was there with them, and He said, 'Where two or three are gathered together in my name, there am I in the midst of them.' Folks, that was such a hot prayer meeting that the folks on the inside were blessed and set free, and the folks that stayed on the outside were burned to death. I tell you, it's a dangerous thing to be on the outside of a hot prayer meeting; you'd better be on the inside. Those fellows never failed in the test, and they got to exploit station. They did a remarkable deed and an heroic act."

"Gideon and his 300 did some remarkable acts and heroic deeds. It was a remarkable deed and heroic act when David killed the giant. Moses did a remarkable deed and heroic act when he went through the Red Sea on dry ground."

We could well ask, where are the exploits of the people of God today? We are falling short. We need to humble ourselves before God. It's in the test where we are failing; there are too many breakdowns along the line and God's people are not getting to exploit station in these days. God does not let us know when we are about to do some remarkable deed or heroic act, but He sends the test. In these days of apostasy many are caving in in the hour of test. Let's be faithful in the test. We need to

Dare to be a Daniel!
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known!

Multitudes of professed Christians are failing in the test of a disciplined, devoted, consecrated life of holy living and moment by moment communion with a personal God. They know not His voice. To them His call to a holy, separated, modest, world -- free living is the voice of the Devil. They cannot, like Abraham of old, detect His voice. What a tragic hour not to be sure of the voice of God. Such will not hear His trumpet call to the Rapture.

Multitudes are bowing the knee to "an image" -- an image of shallow spirituality, prayerless profession, popular approval, self-centered living, the things of earth and time, satanically controlled television. They never get into the furnace of affliction. They are strangers to the red hot, spirit anointed prayer chamber where the fetters of fear and worldly conformity are consumed and the soul set absolutely free from the bondage that will keep them out of a life of perfect liberty and finally out of heaven.

Multitudes among professed holiness people are settling for a false holiness, have missed heart purity as a personal, present experience, have failed to slay the giant of inbred sin "Goliath," have failed in the test, have not reached exploit station.

We are living in the last days of apostasy. The final, crucial test and sifting time is on NOW. It is a do or die proposition. These are days of mighty revolution. Men have passed through periods of revolution and apostasy before -- in fact, the age of revolution is an age of apostasy. The 17th and 18th centuries saw men demand political, economic and religious freedom. The upsetting of old traditions at the time resulted in corruption in governments, moral and spiritual breakdown like we are witnessing today. The churches saw the breakdown and concluded that Christianity, so-called, had failed and had to be brought down to a level that every man could accept. They threw out the supernatural and as a result their ministry had no effect on the hearts of men or on society. We are seeing this repeated in our day. An effort is being made to bring religion down to the man in the street -- to make it meaningful to today's world. Thus have many churchmen taken religion not just into the street, but all the way to the gutter.

The pressure is on. We are in the midst of testing. Let's be strong! Let's stand firm! Let's honor the Supernatural! Like Abraham of old, let's keep a close, familiar contact and acquaintance with the voice of God. The call to the Rapture will soon be heard by those who heed Him now. Then the midnight cry will be sounded out "Behold He cometh!" Many will cry to the faithful ones in that hour "give us of your oil for our lamps have gone out." It will be too late! It will be a remarkable deed and heroic act to be among the number that cry, "Behold He Cometh!"

Like the three Hebrew servants that refused to bow the knee to an image, let's refuse to bow to the sham of empty religion today. Let's dare to stand in a way and with a spirit that this present age will know we are standing for a Supernatural, Holy God Who is separate from sin and satan.

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March, 1969 Editorial
HE THAT IS WISE

In Proverbs 11:30 we read, "he that winneth souls is wise." In Daniel 12:3 we have these words: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." The business of laboring for the salvation of the lost had top priority with the Apostles. St. Paul states: "For though I be free from all men, yet have I made myself Servant unto all, that I might gain the more." (I Cor. 9:19) James states it in this way: "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." (James 5:20) Then we have the words of Jesus in Luke 19:13, "Occupy till I come."

The lateness of the hour and the wickedness of the times are no excuse. All around us, on the one hand, are multitudes perishing in sin, dying without a knowledge of the Saviour, and going to that eternal hell that Jesus and the Bible so vividly describe. And yet many of these poor lost souls have hungry hearts and could be reached with the Gospel if every follower of Christ had a vision and burden that would send him out to his neighbors and friends in an earnest effort to win them to Jesus. On the other hand, obedience to the Great Commission ("Go ye into all the world and preach the gospel to every creature") is very evidently one of Christ's terms of discipleship. Disobedience to the Great Commission is working death in the body of Christ. Personal experience cannot be long maintained without adequate expression in earnest endeavor to win others. Across the years multitudes who have been definitely saved or reclaimed have grown lean and backslidden in heart because they did not understand that individual soul winning is a condition of remaining saved. Truly it can be said, "He that winneth souls is wise."

Wise enough to keep a concern and a burden for the lost! Yes, keep a concern. It is the normal urge of the newly regenerated soul. Philip must still find his Nathaniel. Andrew must still go find his Simon Peter. God's Holy Spirit endeavors to direct the quickened through this urge. If the urge be obeyed, growth is the result; if disobeyed, and suppressed, death is the result. And as with the individual, so with the group; the quickened Church cannot long maintain the newness, fullness or abundance of life without definite, constant, consistent effort in soul winning, in season, out of Season, in both personal work and mass evangelism.

Wise enough to know scriptural directions and promises in order to deal intelligently with this matter of winning the lost. God's appointed ways of winning the lost are the Word, plus soul passion, tears and concern. Cars can be stolen by wiring around the switch, a cheap, easy, but illegal way of possessing a car. Thus we can "wire round God's appointed switch" that controls the power. The Spirit works powerfully with and through the person who knows and uses His Word. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12) Again, "Is not my word like as a fire? saith the Lord and like a hammer that breaketh the rock in pieces?" (Jer. 23:29) We can substitute human reasonings and arguments in our endeavors to convince the lost of their need of salvation. This is a cheap, easy, lazy, "wiring around the switch" effort to salve over our conscience that urges us to "occupy till Jesus comes." The "wise" person will labor to avail himself of and equip himself with the Word of God. He will memorize verses on soul winning, prayer, the plan of salvation and second blessing holiness. He will depend upon the power of the Holy Spirit to use the Word plus his own personal testimony to bring conviction and salvation to the individual he has been led to deal with.

Wise enough to go out and seek the lost! Christ is our great example here. He came to seek and to save that which was lost. He urged his servants, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." (Luke 14:23) We sing the song:

Bring them in, bring them in,
Bring them in from the fields of sin;
Bring them in, bring them in,
Bring the wand'ring ones to Jesus,

but we are not doing it. I am afraid we do not want to be tied down to a ministry of "bringing them in." We want to be left free to come and go as we choose, which all adds up to the sad fact of empty churches (empty of all except those regulars, when they are not off somewhere else), unreached souls, empty hearts and a constant threshing over of the same old straw in our scheduled revival meetings. What excuse can we offer for not putting forth every effort possible to reach the lost, to go out and get them and bring them to our churches that the house of God might be filled? Let's face the facts. Many churches not of the holiness teaching are filling their pews and reaching out for the lost by the hundreds, not because they preach an "easier" salvation, not because they have a lower standard of Christian living, but because they are going out and getting them and bringing them in. Those alert churches! "bus" people in. They do this to rescue the unsaved, to reach the unlisted, to recruit the unconcerned. They do this not for attendance, not for approval, not for accord, not for added offering, but FOR SOULS. Are we devoted enough to tie ourselves down to seeking and winning the lost, to consistently going out and bringing them in? He that is WISE will seek the lost.

Wise enough to travail in prayer for the lost! The prophet Isaiah reminds us, "For as soon as Zion travailed, she brought forth her children." (Isa. 66:8) Stillborn babes, weaklings, spiritually anemic Christians are the result of a church that is weak and powerless in prayer. The prayer room is still the power house of the church and when it is forsaken or when the fire of prevailing and travailing prayer burns low there is not the sound that comes from healthy, strong, newborn babes in Christ. The church is for the purpose of begetting souls and when the church for any reason forsakes this ministry everything goes dead; the shout leaves the church, amens are silenced, the prayer rooms are forsaken. The wise are obedient to the ministry of soul travail!

Wise enough to keep a church spiritual enough to keep an open altar! In too many instances we have a polluted altar instead of an open altar. We have worn our own altars threadbare with half-hearted seeking until the onlookers have no confidence that there is a reality in our message of a victorious life in the Lord. Why would hungry, sinful people want to seek God at our altars for victory over sin, the flesh, and the devil when they see so many of our own people continually seeking but apparently not finding the victory we preach one can have and enjoy? Thank God we still have an altar! Let's strive to keep it an "open altar."

Oh, I'm glad that we still have an altar
Where the Saviour can meet every need;
Oh, poor sinner, the altar is open;
God will save if the promise you plead.

Wise enough to have enough of the Power of God to help seekers pray through to victory
The way through to victory is to pray through. When Holy Ghost power is lacking, people resort to talking, reasoning, singing folks through at an altar. So many brought in according to this method get through all right, but as a rule they get through to an emotional, head experience that vanishes when the emotions subside. These are like seed sown on stony places. They receive the Word with joy, but, having no root in themselves, dureth for a while, but as soon as persecution and tribulation arise they are offended and wither away.

Wise enough to know that the great equipment for successful soul winning is the baptism with the Holy Ghost! "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me; both in Jerusalem and in all Judea, in Samaria, and to the uttermost parts of the earth." (Acts 1:8) On the day of Pentecost it was the witnessing of all, the very large majority of whom were lay people, that resulted in the crowd being amazed and asking "What meaneth this?" J. A. Wood, in his book, Perfect Love, in the chapter on "How to Keep Sanctified," says, "It is the nature of perfect love to long for the salvation of souls and if you do not go with God for the salvation of men, your love will cool into apathy and indifference, and you will lose the evidence of entire sanctification all together. You must also seek to lead saints into this grace (of holiness)."

God help us to be "wise unto salvation." Not only initial salvation, but final salvation! "Net 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." (Luke 7:21)

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April, 1969 Editorial
ENTIRE SANCTIFICATION

We read in I Thes. 4:3, "For this is the will of God, even your sanctification, that ye should abstain from fornication."

The number one need of the church has always been and always will be to get people into the experience of entire sanctification. This is the number one reason we, as Bible Missionary people, have stepped out in this late hour of human history to contend for the doctrine, practice and ethics of second blessing holiness. Briefly stated: We believe in holiness, or entire sanctification; that it is a second definite work of grace in the heart, whereby we are thoroughly cleansed from all sin; that only those who are justified and walking in the favor of God can receive this grace; that it is not absolute perfection -- that belongs to God alone. It does not make a man infallible. It is perfect love -- the pure love of God filling a clean heart. It is capable of increase. It prepares for more rapid growth in grace. It may be lost, and we need to continually watch and pray. It is received by faith. It is accomplished by the baptism with the Holy Ghost, which is the baptism of Jesus Christ foretold by John the Baptist. It is loving the Lord our God with all our heart, soul, mind, and Strength, and our neighbor as ourself (Matt. 22:37, 39). It was this which the apostles and disciples received in the upper room at Jerusalem on the day of Pentecost, for which Jesus commanded them to wait. It is the inheritance of the church and with it comes preparation,

anointing, illumination, and power for the work to which God has called us. Our preachers are to definitely preach it and urge it upon all believers. It is the privilege and duty of all believers to seek and obtain it. It is this to which we are called, "That we might be partakers of his holiness" (Heb. 12:10).

It is the lack of this blessing that keeps the church from fulfilling her mission on earth. We need look no further for the cause if we are failing in this hour. It is the obtaining of this blessed experience that:

Gives the Christian power to abstain from actual sin. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6). This experience destroys the sin principle in the heart and the moral weakness which leads to sin and the pull toward the world. Carnal appetites are destroyed so that the individual is able not to sin as long as he walks in the light (I John 1:7).

Gives one self-control over natural desires and passions. Entire sanctification destroys carnality, but not our humanity. Natural desires and propensities such as hunger, sex, knowledge, success, that are God given are brought under the control of the Spirit. Sin results when a lawful desire is satisfied in an unlawful manner. "For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness." (I Thess. 4:3-7).

The Spirit's ministry is wonderful here to check, instruct, guide, chasten, mellow the entirely sanctified. Paul states the safety and goal, and inner heart desire of the sanctified in these words, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31) Rapid growth in grace results from the indwelling, sanctifying Spirit as the heart is kept open to His instructions and directions.

Produces Scriptural oneness. One with Christ in mind, thought and purpose; one with God in spirit and attitude -- all self-will and internal strife eliminated; one with the brethren in purpose and in mind. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God." This is a oneness of unity as contrasted with uniformity. Uniformity is an outward thing, unity is an inner heart condition. "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father are in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me; And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved me." (John 17:19-23).

The ecumenical movement of today is not producing the unity or oneness that can be made possible only through the entire sanctification of the individual believer. Without this there is no real oneness.

Preserves the Church. Entire sanctification destroys the carnal mind and preserves the church from disintegrating. Failure and defeat do not glorify God but are the fruit of carnality. It is through the channel of carnal influences that worldliness, secularism and materialism creep in and destroy or disintegrate the work of God:: By failing to obtain the experience of entire sanctification the church because of carnality, is made to wade through the blood of a million heathen.

Entire sanctification preserves the good and makes the church a life giving force.

Prepares the Church to fulfill her mission. It does this by purifying and making her clean. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having" spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27). Only as the church is clean can God use her in reaching the lost world.

It does this by giving her a vision. In 1952 the General Assembly of the Church of the Nazarene voted to open an English speaking church in South Africa. All went well until it was discovered that a law had been passed in recent years prohibiting any church to operate in South Africa that had not registered prior to 1921. Records revealed, however, that that great pioneer missionary, Harmon Schmelzenbach, had prior to 1921, journeyed on mule back across mountains to register the Church of the Nazarene, of which he was a missionary. "I knew," said he, "that if the Church was true to the vision, she would enter the field sooner or later." He never lived to see it. "Lord, give us a vision!"

It does this by empowering her to fulfill her task. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8

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May, 1969 Editorial
WHAT MOSES SAW

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." Heb. 11:24-26

This passage reveals four things Moses saw that we need to see: He saw Christ and His salvation: Oh, that we might really see this wonderful Christ. When the Apostle Paul was struck down on the road to Damascus with the blinding light from heaven -- a Vision of this glorious

Christ -- it was Christ and Him only from then on. He saw who Christ was, why He came to earth; that "there is none other name under heaven given among men, whereby we must be saved." He saw that "he that hath the son hath life; and he that hath not the Son of God hath not life." From that moment on Paul "Determined not to know anything among you, save Jesus Christ and him crucified." His one obsession was to know Christ, to win Christ, to magnify Christ, to be conformed to Christ, to be found in Christ, to be able to rejoice in the day of Christ and to be ever with Christ. The song writer must have seen this Christ when he penned these words: "Since my eyes were fixed on Jesus, I've lost sight of all beside; So enchained my spirit's vision, Looking at the Crucified. Oh, what wonder! how amazing! Jesus, glorious King of Kings, Deigns to call me His beloved, Lets me rest beneath His wings."

Why would any soul want to turn away from this wonderful Christ and chose dark damnation and an eternal hell? Perhaps they have never seen Him, or having seen Him they have lacked the "fixed gaze," the continual "looking unto Jesus the author and finisher of our faith." The great weapon of Satan and tendency of the carnal heart is diverted attention. Oh, for a "fixed gaze" on this unsurpassable Christ and His eternal salvation!

He saw the reproach: Oh, the consequence of a decided opposition this unsurpassable Christ and Christ First I must face reproach among my fellow men. If I do not place Him first I make myself an idolater and a fellow traveler with this untoward generation that is forever putting self first. To govern myself in this world "for Christ's sake," no matter what that may be, is to suffer the reproach of the cross, is to go crosscurrent to this sinful, Christ denying, devil-exalting, hell-bent world. But wait a minute! Moses saw something here that we must not lose sight of. He esteemed the reproach of Christ greater riches than the treasures of Egypt. The glory of Christ's presence and blessings even in the midst of reproach, no matter to what extent or how severe, far outweighs all the pleasures that might come to us apart from Christ. Glory! Daniel in the lion's den: the three Hebrew children in the furnace of fire. The peace of mind in the midst of suffering is worth more than all the world can afford. Oh, for a sanctified, satisfied heart and mind that can weigh the reproach of this world and find in it a lighter weight even in this life than the blessings of an ever present Redeemer! The song writer expressed this in these words: "He touched me, Oh, He touched me; And Oh, the joy that floods my soul. Something happened, and now I know, He touched me and made me whole."

He saw what the reward amounted to: By faith Moses saw, in part at least, the recompense of the reward, and he respected it. The reward of grace is certain, complete and eternal. Irrespective of the illumination of God's Word, the voice of conscience, the inequalities of providence, and the sanctions of law and human government, all point to a state of future rewards and punishments; every promise breathes in balmy sweetness, and every warning rolls in deeper thunder by this thought, that you and I must give an account. He weighed the pleasures of sin in the scales of eternity.

Moses had faith in the "recompense of the reward." He said thus within himself, "I must renounce much, and reckon to lose rank, position, and treasure; but I expect to be a gainer notwithstanding, for there will be a day when God shall judge the sons of men; and I expect that those who serve God faithfully shall then turn out to have been the wise men, while those who

trucked to gain a present ease shall find that they missed eternity while they were snatching after time and that they bartered heaven for a paltry mess of pottage."

The Apostle Paul also had respect for "the recompense of the reward," for his stated goal in life was that he "might attain unto the resurrection (out from among) the dead." His drive in life was to "press toward the mark for the prize of the high calling of God in Christ Jesus."

At one time Moses desired to see God face to face. This request was denied him, for God said, "for there shall no man see me, and live." But God did grant to put Moses in a cleft of the rock and cover him with His hand while He passed by, and then He removed His hand and allowed Moses to see His back parts. These "back parts" that Moses was privileged to see was God's great plan of redemption through Christ. This vision settled Moses. By faith he adjusted his life, for he saw that the glory to come far outweighed the suffering of time.

He saw that if he was to receive the reward it would determine his conduct in the present: Moses knew that he would have to renounce his interest in the promises of God and in life eternal to which they led if he did not obey the divine call at the present moment. How weighty the present moment is in regard to future reward and blessedness. How personal this matter of obedience becomes in the light of God's inner dealings with the soul. Good intentions will not suffice. Partial reformation of life is not the answer. Being as good as the people around us is not the correct measuring rod. Being religious, but not filled and directed by the blessed Paraclete will put us in the camp of the cursed. A silenced or dulled conscience as to present duty puts one in dire danger of infinite loss. To take refuge in a place of future reconciliation is to miss the impact of the duty of the present moment.

This present moment living is the secret of perfect victory now and eternal rewards to come. Multitudes of professed Christian people will miss it in eternity because they are missing the "present moment" obedience that is required. The tendency is to live in the past -- we point back and say we were saved and we were sanctified -- and thus avoid the keen edge of the challenge of the immediate moment. We fall back on crisis experiences instead of walking with Jesus now!

What do you suppose present, perfect obedience, moment by moment, would produce in our individual lives, in our local churches, on our mission fields, in our movement as a whole? May God help us to see what Moses saw!

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June, 1969 Editorial
FAITHFULNESS

There is a principle laid down in Luke 16:10 that carries through every phase of life: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Seven hundred years before Christ was born, God, through the Prophet Isaiah, instructed us with, these words, "Learn to do well" (Isa. 1:17). Judah had sinned greatly, but God had promised to forgive them if they would repent. He said, "Cease to do evil, learn to do

well." God meant not only to refrain from doing evil; but we are to do good in a positive way. This "Christian" approach to life will reflect itself in all of one's doings.

A duke came upon a workman one day who was taking infinite care and pains with his work. He asked the laborer. "What is your purpose in making this box? I intend to plant flowers in it. sir." The amused duke continued. "It will be filled with dirt. Why take such pains with it, to make each joint and surface perfect? Because I love perfect things," the workman replied. "Ah. wasted effort! No one will observe its perfection. A mere flower box does not require such perfection." "But my spirit does," insisted the workman as he continued his labors. The duke grunted in disgust. "Do you suppose," asked the laborer, "that the Carpenter of Nazareth ever made anything less well than He could make it?" The duke's anger was aroused as he replied, "Sacrilege! Your impudence deserves flogging. What is your name?" "Michelangelo, sir," was his reply.

No wonder the work of Michelangelo stands to inspire all who look at it. His conception of work and its dignity made each task a noble stewardship. Paul had the same view when he wrote, "Whatever ye do, do it heartily, as unto the Lord" (Col. 3:23).

In contrast to this is the spirit of slovenliness. Webster defines a sloven as one who is careless in his habits, behavior, appearance, or methods of work; a dirty or untidy person. The first cousin to a sloven is a slothful person, a sluggard, both of which the Bible condemns severely. (Judges 18: 9, Matt. 25:26, Heb. 6:12, Prov. 18:9; 24:24-30, Prov. 6:6; 13:4)

Man's spirit demands perfection. Whether or not one attains this in heart or life is another question. Faithfulness is one of the ingredients of perfection of accomplishment. God implants in man a spirit of carefulness that will produce a faithfulness in performing life's duties if this God-given quality is cultivated and matured (read 2 Cor. 7:10, 11). Many, however, fail to nurture this gift from God and thereby drift into a slovenliness.

In the first place, there will be a faithfulness to devotion. This quality of a Divinely imparted spirit of carefulness is expressed in the words of the Psalmist when he said: "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is" (Ps. 63: 1). Again, in Proverbs 8:17 the Inspirer of Holy Writ would urge the saint on to a faithfulness and carefulness in spiritual exercise that would keep him in a perfect relationship to his Maker when He stated: "I love them that love me: and those that seek me early shall find me." The word early that appears in both passages just quoted is expressive of that quality of earnestness and faithfulness to high spiritual ideal that is so lacking in the slothful, but that produces a high quality of spirituality in the faithful.

Paul states (2 Cor. 11:30), "For this cause many are weak and sickly among you, and many sleep." Underlying this "sickly" and spiritually "dead" state is the condition of spiritual slovenliness. It was indelibly impressed on my mind as a youth that there would always be a place and demand in the Kingdom of God for a Holy Ghost filled individual. We could well ask, why the spiritual dropouts, why so many spiritually anemic Christians, why so much apparent weakness among the professed body of Christ? To say the least, it is a failure to cultivate the God given desire to be spiritual.

Then, in the next place, there will be a faithfulness to service. No greater words of commendation can come from anyone than those spoken by Jesus when He said: "Well done, thou faithful servant . . . enter into the joy of thy Lord" (Matt. 25:21). This is the reward of faithfulness in service for others. The royal life is a life of service. The road to greatness is service, according to the Master. Tragically indeed are the gaps created by the absence of laborers in the un-reaped harvest fields of the world today; but indescribably glorious is the sight of toiling workers laboring arduously, devotedly and faithfully "in the smiling fields with corn, bringing in the golden sheaves!" "An Indian legend tells of a good spirit who, wishing to benefit a young princess, led her into a golden corn field and said: "See these ears of corn, my daughter? If thou wilt pluck them diligently, they will turn to precious jewels, the richer the ear of corn, the brighter the gem. But thou mayest pass only once through this corn field and canst not return the same way. The maiden gladly accepted the offer. As she went on, she found many ripe and full ears of corn in her path, but she did not pluck them, hoping always to find better ones farther on. But presently the stems grew thinner and the ears poorer, with scarcely any kernels of corn on them. Farther on they were blighted, and she did not think them worth picking. Extremely sorrowful, she stood at the end of the field, for she could not go back the same way, and with deep distress she stood regretting vainly the loss of the golden ears she had overlooked, or passed by, but lost. To each of us, golden opportunities are given. Let us therefore 'labour for the Master from the dawn till setting sun!' In Wesley's cheering words: 'God will not fail to reward us with the harvest. If we go on sowing all this life, we shall go on reaping through all eternity.' (God's Revivalist) The lack of faithfulness, a slovenly spirit, will bring us to the end of life, .as the maiden in the story above, with deep distress and anguish of spirit vainly regretting life's lost opportunities.

We notice in the third place how quickly the gifts and qualities of the Spirit that are bestowed so freely and without respect of persons upon all deteriorate into slothfulness and slovenliness when not acted upon. To hesitate in obedience and faithfulness to the Divine urge has proven fatal to the spiritual life of the majority. "Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man" (Prov. 6:10, 11). The Bible speaks about "the mystery of godliness." This mystery dissolves in a simple, faithful obedience to the Divine urge.

In conclusion we would notice that the quality of faithfulness must be a continuing thing in our life. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Slovenliness can creep in on a soul in the last moments of life if one does not continue faithful. In First Kings the thirteenth chapter we read about "the man of God" who faithfully performed the commandments of God and afterwards, on his way home, was found sitting under an oak tree. No doubt he was weary from the battle and sat down to rest. If he had just kept walking! This stopping to rest proved to be his downfall. The pressure of these last days tends to bring a weariness over the soul -- weary of protesting the evil, weary from holding Bible standards in the face of decaying morals, weary of continually facing the pressure of these days, weary of the awful falling away. This tends to foster a "what's the use of trying anymore?" attitude. But God promises, "as our days, so shall our strength be" and so we have the promised strength to be "faithful unto death."

God help us to meet the requirements for faithfulness in these last days that are demanded of God's stewards.

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July, 1969 Editorial ASTRONOMICAL ODDS

The odds against becoming a Space-Traveler in this life are astronomical. So far, only .0000003 per cent of the population, or one in every three million people, have been chosen for astronaut training. The plain fact of the matter is that the vast majority just do not qualify for such a venture. Many seem to think they could become space-travelers simply by making application. "Dear Mister:" wrote a 10-year-old fourth grader, "I want to be an astronaut and go to planets. I think it would be very fun. Especially Satern (sic). How can I join up and do I have to tell my mother I'm going? Sincerely yours, John Doe." Space officials are continuously receiving wholly serious astronaut applications from people even as old as sixty who apparently think that all it takes to become a space traveler is to volunteer.

However, the astronautic club is discriminating and extremely exclusive and for the main, has already been made up. To look at the requirements necessary to qualify for this exclusive venture will clearly reveal why more are not chosen. The applicant must be under 35, no taller than 6 feet, a U. S. citizen and in superior physical and mental condition. These are the general requirements. Besides this, all astronauts must be jet pilots and hold doctorates in science, medicine or engineering (fatal for high school dropouts). Sympathetic officials regret that ordinary men must be ruled out, but such is necessary.

On one occasion while Christ was teaching the truths concerning His Kingdom, His disciples must have suddenly become aware of the exclusive nature of this eternal kingdom when they asked, "Lord, are there few that be saved?" Like the multitudes who bask in the false but self-assuring attitude that they could if they ever wanted to, become a space traveler; so, in the realm of the spiritual and eternal, the multitudes rock along in the false hope and security that some day they will make the celestial city, not aware of the fact that they do not qualify, and with the majority are beyond the hope of qualifying.

The odds against making heaven are astronomical. To the question the disciples asked, "Lord, are there few that be saved?" Jesus' answer is startling: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." In another place Jesus said: "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The vast majority will never qualify. Are you like the disciples and wonder why?

In Revelation 19:7, 8 we read: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Christ is making up His bride. He is very discriminating in His choice. The bridehood saints are an exclusive group. They are blood bought. Christ has provided for them to be arrayed in fine linen (the wedding garment). The Bride is careful to have on this wedding garment. Without this a soul will suffer eternal loss. Jesus drove this truth home in a parable when he said, "Friend, how camest thou in hither not having on a wedding garment . . . he was speechless . . . the king

said, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth."

The masses of humanity do not qualify to belong to this exclusive, blood-washed group because they have not made themselves ready. To qualify will take a heart experience -- the new birth. "Ye must be born again." It will take the purging of the heart from inbred sin. "Holiness, without which no man shall see the Lord." The multitudes fail to pass the entrance test into this select number of bridehood saints. Ordinary men are ruled out. Not many tarry for this garment of purity. They have never from the heart sung:

Lord Jesus I long to be perfectly whole;
I want Thee forever to live in my soul.
Break down every idol, cast out every foe.
Now wash me and I shall be whiter than snow.

The majority do not qualify to belong to this blood-washed remnant because they do not bear in their lives the fruits of righteousness. Jesus said, "Ye shall know them by their fruits." When I was a boy I lived in the cold country. In the dead of winter when the mercury was on the bottom and the frost and ice lay heavy, it was easy when approaching a frame dwelling to determine the temperature on the inside by noticing the nail heads and the door knob on the outside. If they were frosted over there was no fire inside. The bridehood saints are to be arrayed in fine linen. "The fine linen is the righteousness of the saints." Righteousness is outward purity as contrasted with holiness, which is inward purity. There will be outward signs, then, that accompany saints of God in this world. Some say the outside does not matter so much; it's the heart that counts. But there are sure to be accompanying signs of inward purity, the absence of which reveals the "cold" or "lukewarm" nature of the soul within.

Those who have not made themselves ready are marked by an absence of a real heart love of the truth. A true child of God possesses a love of the truth, not a "defense of self" attitude. The defense spirit is a sure give away (Read I Thess. 2:10-12). Maybe you are like the man with the unclean spirit in the synagogue who cried out to Jesus, "Let us alone." In church, but a secret hatred of the truth, a fear that truth will expose some secret forbidden sin or idol. Do you love the truth? Do you love close preaching of the Word? Do you welcome new light with desire?

They are marked by the absence of a soul burden which is sure to accompany the indwelling of the Holy Spirit. Do you sigh and cry for all the abominations that be done"? Those that have not this soul burden, this "groaning to be delivered" are marked for destruction (Read Ezekiel chapter nine).

They are marked by the absence of a compassionate spirit for the lost. Obedience to the great commission of Christ (Go ye into all the world and "make disciples" of every creature) is one of the terms of discipleship that marks the genuine Christian. Disobedience to this is working death in the body of Christ. Not many, because of a compassionate heart, are going into their individual world to win individuals to Christ. The absence of this is appalling in our little Zion and is a sign of death within. Jesus was right when He said, "few there be that find" this way.

They are marked by the absence of the "stranger and pilgrim" attitude. It is fatal to be too much at home in this world. Oh, for the "tent life" amongst God's people! A pilgrim and a stranger are away from home. When that city is a city of tradition or dream, men will begin to dig the foundations of permanent homes and ample fortunes. But when it is realized as the object of passionate persuasion, described by faith rising above time, they dwell in tents, and confess themselves strangers and pilgrims.

They are marked by the absence of suffering that comes from being a follower of Christ. There is the ear mark of suffering that is sure to accompany this exclusive group. Peter, in his epistle, shows how a Christian must expect to suffer. Paul gives us the doctrine of Christ's suffering. Peter gives us the practical side of it. As a man Jesus suffered because of what He did. He did the will of God perfectly, and the result was that He suffered in the flesh. He did the will of God, and it brought Him unto death. Now, says Peter, you must arm yourselves with the same mind. Do you shun the reproach of a complete obedience to Christ and seek an easier, compromise route -- one that will not bring misunderstanding, pressure and reproach from those who choose an easier way?

They are marked by the failure to abstain from fleshly lusts that war against the soul. There are a thousand and one things that come in to spoil communion with God, hinder growth, and the knowledge of Christ. There are snares of the soul that will trip one up unless he is prepared in his heart to shun these things and avoid the very appearance of evil.

They are marked by a spirit of conformity to this world (Read Romans 12:1, 2). It is a beautiful thing to be able even to dress to please the Lord, because the body belongs to Him. Spirit, soul, and body are all His, and we are always to be living to God, having the eye on God, walking before Him. If Moses or the Apostle Paul were living on earth now, would you hunt for them on the golf course, in the bowling alley, at a ball park or at home watching television? Would you expect to find the holy women of the Bible dressed in knee high or thigh high dresses with bobbed hair in a beauty parlor or spending all their time on the telephone? Would you expect to find Joseph or Samuel or John Mark riding around in a "hot rod" or sports car exalting their ego?

God has clearly outlined in His Holy Word the qualifications necessary to make the celestial city. He has provided the means and has put them within reach of every soul. The truth could not be plainer -- the heart must be made right with God. It is cut of the abundance of the heart that life flows. The vast majority will never qualify -- they will never humble themselves to do the will of God. Jesus said, "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." Not every one can be an astronaut if they desired but every one can, if he will, be a member of the Bride. Are you among the multitudes of church going, professed Christians, rocking along in the false hope and security that some day you will make the city celestial, but not really aware of the fact that you do not qualify and in the end will be numbered among the "shall not be able" crowd Jesus told about, or are you numbered among the "few there be that find it" minority?

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August, 1969 Editorial

SUFFERING FOR RIGHTEOUSNESS' SAKE

"Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing . . . Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." I Peter 3:13-17; 4:1.

When Paul uses the term "flesh" he means the principle of evil which man has in him as a child of Adam fallen, having a corrupt nature, away from God. When Peter uses the term "flesh" he means our life here in the body. The person who does not suffer in the flesh in some way or other, we may confidently say, is not walking closely after Christ. If you are in a pathway without suffering, you may safely conclude you are not in God's pathway. The suffering that is twice mentioned in the paragraph above is that kind which is inflicted upon the innocent and holy by those who hate the light of a holy life shining on their darkened lives and would put it out if they could.

For this reason it was inevitable that the Incarnation should lead to the Cross. Though the acts of love and power which marked Christ's busy days averted the crisis for some few months, it came, as from the first, it was evident that it must come. The road from Bethlehem lead straight to Calvary and in the midst of every conceivable and passionate hatred the Lamb of God was led to His death. What was true of the Son of God while He was in human flesh on earth is true of each incarnation of Him in our hearts and lives. "And this is the condemnation. that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." John 3:19, 20.

This is a day in which professed Christendom possesses a bitter hatred toward the humble, sanctified saints who dare to insist on death to self, a Holy Ghost baptized experience, holy standards of daily living, a non-conformity with this present evil day, and a holy zeal that will make any sacrifice for the cause of Christ.

The origin of the suffering and persecution inflicted on the saints springs from an enmity of heart an inherited nature opposed to God and holiness. This enmity which the "professors of religion" feel toward the "possessors" springs from many obvious reasons. It would be impossible to analyze all the causes of the inevitable dislike and hatred. For one thing, the true saint of God is an embodied conscience. He recognized the claims of God on his time, his money, his conduct. He goes farther than this, he lives in his body to the glory of God dresses and conducts himself in a way that becometh holiness. He keeps his mind and speech pure. His dealings with his fellowmen are according to "just weights and balances." His life brings a conviction of their duty to the ungodly and arouses them to convictions of duty they have done their best to quell. An embodied conscience is nothing less than individually applying the principles of Bible holiness to the details

of daily living. When one applies the principles of holiness and the inwrought holy desires of a sanctified heart to the details of life because of conscience and a "thus saith the Lord," it immediately brings him into conflict, persecution and suffering at the hands of those who claim holiness but do not possess it. One can refrain from watching television because of bad eyesight, refuse to wear jewelry and ornaments on the grounds of personal preference or the lack of finance, he can abstain from wearing rings because of an allergy to metals; one can beg absence from ball games and places of worldly pleasure because of lack of time or personal disinterest; women can refuse to Cut their hair because they want to be different and likewise, they can wear long dresses with long sleeves. This attitude draws no fire. It is an attitude based on personal preference instead of conscience and the Word of God. Applied holy living stirs the carnal pride of heart which resents superiority in another. It arouses carnal envy which grudges the influence that goodness always attracts. It brings to life the malice which broods over the contrast purity presents to impurity, until the fact of its doing so bulks as a positive injury. It is a saintliness which intrudes upon their privacy and menaces their peace.

For another thing, there is always an aggressiveness in true Christianity which arouses strong resistance. Pure and undefiled religion has a drive in it that endangers crafts, undermines profitable but nefarious trades, turns customers away from devil's shrines and turns the world upside down. "If we let Him alone, all men will believe on Him; and the Romans will come and take away both our place and nation." (John 11:48) This was the cry the Pharisees made against Christ. His zeal for the souls of lost humanity drew down upon him the persecution of the religious leaders of that day which resulted in His death. The zeal of the Pharisees was a selfish, carnal, proselytizing zeal that would compass land and sea in order to add one name to their rolls -- a bigoted, "belong to my group" zeal that perverted the salvation of the soul to a building up of an earthly organization. Paul's zeal for the gospel caused the Jewish opposition of his day to cry out "these that have turned the world upside down are come hither also." He contended for a personal Christian experience that delivered the soul from sin, purified the heart from the carnal mind and delivered the individual out of dead Judaism, bringing them into a living, vital Christian fellowship. It is a pretty shallow holiness that can claim suffering and persecution alone because of the "external" standards of Christian living, but lacks the holy zeal and fervor that drives one on in an all out effort of evangelism which seeks the salvation and entire sanctification of individuals as a necessary preparation for the Rapture. And furthermore, that insists on delivering these souls from the membership of a dead Christendom. This draws fire and brings on suffering and persecution.

It is one of the most terrible rebukes that Incarnate Love can administer, when it says of any now, as it did of some in the days of His flesh: "The world cannot hate you." Not to be hated by the world; to be loved and flattered and caressed by the world, is one of the most terrible positions in which a Christian can find himself. The warmth of the world's love proves that we are of its own. The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God. Each age has its peculiar discipline and ours is cursed by a soft, luxurious worldliness which is hostile to the manifestation of strong and heroic principle. Where is the saintliness of living, the zeal for souls, the uncompromising rebuke of evil, the sturdy adherence to principle at all costs that littered the Alpine summits with the bones of slaughtered saints? "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? For this is

thankworthy, if a man for conscience toward God endure grief, suffering wrongfully . . . But and if ye suffer for righteousness' sake, happy are ye."

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September, 1969 Editorial

**BORN WITHOUT A CHANCE IN A BIBLE MISSIONARY HOME
OR, GRASS ROOTS APOSTASY**

"There is no more priceless possession than a godly heritage, and there is no greater service that a family can render to God than the transmission of that heritage to the next generation. Family worship of the God and Father of our Lord and Saviour Jesus Christ is the life of a Christian family." -- Harold McA. Robinson

The following words were found inscribed in Old English on a massive oaken beam that spanned the hall of an old feudal castle in England:

"That house shall be preserved, and never shall decay,
Where the Almighty is worshipped, day by day." A.D. 1558

Robert Hall made a statement worthy of repeating when he said, "Family worship serves as edge or border to prevent the web from unraveling." A professed Christian home devoid of family worship is a curse to its offspring.

In the first place, family worship is enjoined in the Word of God. Although there is no direct command in Scripture, every honest-minded Christian must admit that what is clearly implied in a great Bible-principle, is possessed of equal authority with that which is embodied in express precept. "That nature, reason, and the general obligation to 'rule our own house well,' and 'bring up our children in the nurture and admonition of the Lord,' require us to set before them the example, and favor them with the advantages of family worship . . . If a thorough religious instruction necessarily embraces the duty of prayer, if example be an important element of successful instruction, and if precept accompanied by example be more efficient than precept alone, then it follows that the obligation of family prayer is a plain, necessary inference . . . That the careful religious training of children was strictly enjoined under both the Mosaic and Christian dispensations, is a position not to be doubted. This is manifest from the divine commendation expressed of Abraham's character in this particular. 'I know him,' said God, 'that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' (Gen. 18:19) It was explicitly enjoined on the people of Israel by Moses that they should instruct their children in the precepts of religion. "These words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:6, 7) --Ralston

In the second place, family worship is a duty enjoined on the head of every Christian home. The duty of family prayer not only arises as a necessary inference from the general precepts enjoining the religious instruction of children, but it is clearly inferable from the character of the

Christian and the constitution of the family. We know by revelation that several of the patriarchs, and by inference all of them, adopted household worship. Abraham, Jacob, and Job offered sacrificial worship in their families, deriving this obligation from the appointment of God. As a Christian, and as the head of a household, every man is under obligations to do good to the utmost extent of his ability. It certainly cannot be denied that family worship is one of the main means of preserving in the hearts of parents a sense of their obligation to God, and to keep alive the flame of devotion. Family worship also greatly imbues the minds and hearts of children with religious knowledge and a reverence for holy things.

God has ordained that the husband and father should be the head of the home and, therefore, it becomes his solemn obligation to promote family worship in his household. The husband is the head of the wife (Gen. 2:18; I Pet. 3:7; Eph. 5:23; I Cor. 11:3). He is the bread-winner (Gen. 3:17-19; Eph. 5:23; I Tim. 5:8); he is the High Priest of the home (such passages as Eph. 6:4; Deut. 6:6-9; Prov. 22:6 are addressed to the man as head of the home). To reverse this order -- for the father and husband to neglect this duty and leave it to the wife and mother, or for a wife and mother to usurp this position over her companion, is to disregard God's order and His precepts and teach children by example that God and His precepts are not so important after all. It has been said that "A man is responsible for his family whether he wants it so or not. All the lying excuses will not change the fact that man can raise his family and so teach them and lead them and discipline them that they will serve the Lord." George Stuart, the great Tennessee preacher, wrote: "If God has not fixed it so we can carry our children with us to heaven, He has placed us in a sad condition. If He has fixed it so we can carry them with us, and we do not, then we place ourselves in a sad condition." It has further been said: "The head of the family is to be like a god in his home, verily a high priest and a prophet of God. The blame for the broken homes, the untrained and undisciplined children, the immodestly dressed and fashion-mad wives, and the whole train of evils which curse our American civilization must be placed upon degenerate, weakling men, slackers and shirkers and quitters, not willing to take the place of manhood and bear the burdens which God lays on men as heads of families. If the family has missed the blessings of the family altar, prayer in the home, thanks at the table, old-fashioned Bible discipline, God holds you, husband, father, to account for it." Man that will not take his place as head of the home, bread-winner and high priest is not fit to marry or bring children into the world. If you have been failing, get right with God. In far too many Christian households the father, God's rightfully appointed head, sits back while the mother takes over the discipline of the children and the conducting of the family worship.

In the third place, the family altar is a training in worship. "Worship is the adoration of God, the aspiration of supreme worth of God, and the manifestation of reverence in the presence of God."--Sperry "Worship is both a means and an end in itself. It is unquestionably the chief means of inspiring and motivating Christian conduct and character; and it is also a satisfying experience of self-expression, self-dedication and adoration for the glory of God." --Fiske What better time and place is there to learn the true significance of genuine worship than during the growing up years of childhood at the feet of Godly parents, in the midst of the family circle? A family exists for the nurture of children and this should be the chief joy of the Christian family. Certainly there can be no Christian nurture in the family if the children are not provided an opportunity to worship God with the family and a training in the meaning and use of those acts through which the feelings express themselves.

Not only this, but family worship as a vital part of Christian family life tends to perpetuate itself as a heritage through many generations. When a young man and a young woman set up a home of their own, it is almost inevitably after the blended pattern of the homes from which they come. A Christian family can make no greater contribution to the Kingdom of God than this casting of its light down the generations of men. The virtues which the children learn in the Christian family are the virtues which, when practiced in the larger social groups, will further the kingdom of God.

Once again, a consistent family worship time can also be a means of constructive discipline. Consistency here will be disciplinary for the entire family. The most common excuse for not having family worship is the lack of time. Our modern way of living is so crowded and hurried that there is scarcely time for a family to live together, much less worship together. The average family worship time need not be lengthy and as vital as it is, time can be found for it -- households usually find time for any act which they regard as of vital importance.

There is also disciplinary value in making children sit quietly through the family prayer time. A child thus learns the value of reverence and obedience toward God at home as well as at church. In too many cases children are disciplined to sit quietly only while in church, never at home around a family altar. They thus grow up with hatred for church, having associated their most severe times of discipline and punishment with their attendance at church. Families usually gather for the morning and evening meals. After breakfast or the evening meal or both, are appropriate times for family worship. It serves well as disciplinary training to have each member of the family sit patiently at the table until all have finished the meal and have had worship together. However, with a family will to worship God, the selection of a time and place for the family worship is a matter which concerns the family convenience, and is subject to no general rules, except that there ought to be a regularity about both time and place. Here is where the head of the home must give direction, guidance and decision.

Last but not least, family worship is a foundation stone of society. "If the foundation be destroyed, what can the righteous do?" (Ps. 11:3) We are face to face with an undisciplined generation. Homes that are not built around a central family worship time soon disintegrate from inside out. The parents themselves will soon lack the strength of strong, disciplined lives that a consistent family altar will produce and in turn will let loose on society their undisciplined progeny who will in the vast majority of cases, never know the depths of Spirit-filled lives that can bless and lift a lost generation. They were born into families that never gave them a chance.

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October, 1969 Editorial
THE FAMILY AT WORSHIP

The family is the smallest, the most compact, and the most intimate of all social groups. It is the foundation group of society. The Psalmist tells us that "God setteth the solitary in families." God established and ordained the family unit to be the foundation stone of social living. He created the family and bestowed upon it certain commitments which, when observed and obeyed, will produce a strong society of people, but if ignored will lead peoples, societies and nations to destruction. The propagation of the race was committed to men and women within the bounds of

the marriage relationship where the environment, the education and the spiritual life of the offspring could be nurtured after the manner and according to the laws which God designed. Man is a triune being and consideration must be given to the proper development of all three phases of his person, the physical, mental and spiritual. Furthermore, this development must be kept in proper balance in regards to their relative importance. Man being immortal and created to obey God and enjoy Him forever, is primarily a spiritual being. Thus, the body and mind should be developed and nurtured in proper relationship to the spiritual. Central in the family life should be the worship of God around a family altar where a right relationship to God and a right perspective of man's time on earth is held in the light of eternity and the immortality of the soul. If the truth were known, perhaps one of the greatest needs of this day is a revival of the old-fashioned family altar.

It is the conducting of a daily family worship time that we want to consider briefly in this editorial. Just how should a family altar be conducted? There are more homes and families than one would suppose that need and would welcome simple instruction along this line. It is my observation that, in many instances, the pastors, shepherds of the flock, are failing at this point to help their people.

We might begin by saying that the worship program of the family need not, as a rule, be long and drawn out, tedious and uninteresting. It should be varied and Spirit-anointed. A hard, formal routine will be detrimental to the spirit of worship. It should be an opportunity for every member of the family to become actively engaged and thus should be adapted to the needs and capacities of the youngest to the oldest member -- a time when every member of the family becomes aware of the Divine presence. In a well rounded family worship time:

There will be the proper use of sacred music. We read in Eph. 5:18, 19, "And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves (one to another) in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." The Bible gives a prominent place to the use of sacred music in the worship of God. It is a wonderful means of elevating the heart into that spirit of worship whereby the heart can be conditioned to receive blessings from the Lord. Read Acts 16:25; Col. 3:16; James 5:13. If this is so, and it is, why not make use of it around the family altar? The proper use of music can be a great means of purifying the atmosphere and vitally affecting the characters of the children. Music is a power. It has always been associated with worship. In those periods when religion has flourished best, men have sung most. Music has its gracious ministry. It is the prelude to worship. The hymns of the Church have shaped the faith of the Church. It has been said that the Wesleyan Revival needed the hymns of Charles as well as the sermons of John. Whatever is an aid to worship ought to be used as an aid to family worship. The old sacred hymns of the church that have been sung down across the years, that are so full of sound doctrine, consolation and inspiration and put to tunes that are in harmony with deep spirituality are the most helpful and edifying. When I was a boy, father listed a great number of these old hymns of the church with black crayon on a piece of meat wrapping paper and hung it on the wall of the dining room. From this list we would choose a song to sing together around the family altar. I really did not consciously memorize these old songs, but by repetition grew up knowing these songs by heart. A hymn is not really made our own until it has become as familiar as the thought of the heart, and can sing itself in the darkness without conscious effort of memory. What a heritage for a child to grow up with! What a shame that the

vast majority of children have never received into their mind a solid foundation of truth to build a strong Christian character on that the old songs of the church can afford! You can make up your own list but here are some that should be included:

Rock Of Ages, Cleft for Me -- When I Survey the Wondrous Cross -- Jesus, Lover of My Soul -- Abide With Me -- Jesus Shall reign Where'er the Sun -- All Hail the Power of Jesus' Name -- Guide Me, O Thou Great Jehovah -- Just As I Am -- The Healing Waters -- Have Thine Own Way -- Happy Day -- The Cleansing Stream -- How Firm a Foundation -- Saviour, Like a Shepherd Lead Us -- My Faith Looks Up to Thee -- Trust and Obey -- At the Cross

Songs should be sung with meaning and understanding. Time should be taken occasionally to meditate on the truths of what is sung.

Again, there will be the proper use of the Scripture. (Deut. 6:6, 7) The Scripture can be utilized in worship in a great variety of ways. First, there can be the turning of Scripture into prayer. The key to the use of the Bible in worship is to read it with understanding, to read it with feeling and to turn it into prayer in the sense of making it the medium of expressing our adoration, love and trust toward God.

Then, there should be place for the recitation of the Scripture from memory. On the meat wrapping paper that hung on the dining room wall, along with the songs that were listed to be sung from memory, father also listed a great number of Scripture passages from which one of the members of the family chose a passage for the entire family to repeat together from memory. I grew up not having consciously memorized these passages, but through repetition they became a part of my possession. What a heritage became mine from the family altar! Sometimes, instead of the whole family repeating in unison, one member repeated the chosen passage or each one repeated a verse consecutively around the circle. The following passages are suggested for such use (make your own list if you prefer): [I have omitted the list that followed. -- DVM]

Place should also be given for the reading of the Scripture. What passages should be read, who shall read, how shall they be explained so that they may be read with understanding and feeling? These are questions for serious consideration. Portions may be selected from day to day to meet the family needs... If this method of Scripture reading is followed then with "judicious care" the "priest-like father" should select and adapt the passages to both the needs and capacities of the members of his family.

There is also value in following "Daily Home Readings" that are marked out in connection with the weekly Sunday school lesson. Much could be said about the value of reading the whole Bible through in course right along from day to day, never missing a line through the dry places, the hard places, the bad places, the "who-begat-whom" chapters, the beautiful places, the thrilling places, the stories, the poetry, the biography, the warnings, the exhortations, the revelation. This can be done in a two year period or longer. All can share in the reading in various ways. Bible story books are profitable, but the Scriptures should have the prominent place in family worship.

Last, but certainly not least, prayer will have its rightful place. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (I Tim. 2:8). "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Prayer

should conclude the family worship time -- prayer that reaches through and touches God. When frictions and tensions have arisen within the family circle, time should be taken around the family altar before prayer is offered for a clearing -- a humbling, confessing time. What a responsibility, what a privilege for the "priest-like father" to take time for testimonies, humble confessions of little wrongs or tensions to be cleared yea, who will insist on openness on the part of each member -- an openness and humbling that will bring the presence of God down. How God will honor and bless such a home and how wonderful will be the seasons of prayer together. Prayer time will then be a time when all, young and old, can audibly voice their hearts' cry to One Who will hear and will bless and honor with His felt presence.

The oft repeated saying that "families that pray together stay together" is true. But how many families really know what it means to pray together? Perhaps it would be better to say it this way, how many families know what it means to really pray together? No individual or family can experience real prayer until the way has been made for God to be there in the midst and when this has been accomplished, to go from there equipped to face life strengthened with all might in the inner man.

In conclusion. When a child growing up in a parsonage, we as children would press father to "hurry up and get this family prayer over with" so we could get out and play. It was on one of those occasions father decided to have family prayer three times a day. In the morning after breakfast we never left the table until we had quoted a passage of Scripture from memory and prayed together. At noon we never left the table until we had prayed together as a family. Following the evening meal we sang, testified, read the Scripture and on given occasions would take time for humbling and confessing, clearing up tensions and misunderstandings, followed by a season of praying, weeping, getting blessed and experiencing the wonderful presence of God in our midst.

Parents, are you taking advantage of the privileges and opportunities that are yours in regards to this matter of family worship?

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November, 1969 Editorial
WE PROTEST!!

The Bible Missionary Church, its General Leaders, District Leaders, Pastors, Missionaries, Lay Members raise one united voice in protest against this godless atheistic, communistic-inspired, hell instigated SIECUS program that is being thrust upon this generation of children and young people. Siecus sexologists are ungodly people doing ungodly work. The Siecus kind of vulgar, obscene, permissive, pornographic sex education can only have a debasing effect on young people. All teachers involved in the Siecus type of sex education in the schools are contributing to the delinquency of minors in violation of laws. Classroom encouragement of licentiousness will eventually destroy the family as a basic unit of our society, and will bring about the collapse of our civilization.

We would sound a cry of WARNING! A "sneak-it-in program" is being devised by the sex-in-education crowd directed by SIECUS, the Sex Information and Educational Council of the United States. "Just sneak it (the sex program) in as an experimental program and see how people react," said Dr. Kirkendall, sexologist from Oregon State University and member of the board of SIECUS. Kirkendall is further quoted as saying, "Don't say that you are going to start a sex education course. Always move forward. Say that you are going to enrich, expand and make it better. The opposition can't stop something that you have already started." How subtle and diabolical! This same man brands patriotism and defense of one's country as immoral.

Much space could be taken right here in uncovering and revealing the wickedness of this awful sex emphasis here in America. Parents especially should acquaint themselves with what is going on, especially in the schools in the way of class room instruction, and should stay alert in regards to what their children are facing. The wickedness of this "sex program" is revealed by the fact that it is being thrust on children between the ages of 5 until adolescence. This age, according to Melvin Anshell, M. D., of personality development is known as the latency period during which the healthy child is not interested in sex. At this age it is instinctive in a child not to want to be alerted to the so-called facts of life. Details of mating and reproduction are not the facts of life for a child and should not be. One does not turn the sixth graders loose in a machine shop nor in a chemistry laboratory. Premature interest in sex is unnatural and will arrest and distort development of personality. Only tragedy can result, as demonstrated in Sweden where a program of compulsory sex education has been in effect for ten years. It has resulted in sexual hysteria and disease among the youth of that country. There is one thing for sure -- children will get involved in promiscuity and illicit sex younger than ever before. Immorality will run like an open cesspool through our towns and our cities -- in fact the stream has already started to flow.

The sworn purpose of SIECUS is plainly subversion, initiated by a campaign of disrespect against parents, so as to separate the children from them, thus making them juvenile delinquents. The perversion of sex is not only a part of Communist conquest against America from within, but also a part of the softening-up operations of Satan in preparation for the coming of the AntiChrist. Twice in Daniel's prophecy is mentioned the improper use of woman as a part of the program of the AntiChrist. Paul's prophecies of the conditions in the end time show that these corrupt practices will be as open and vile as in the Antediluvian world, and as in Sodom before her destruction. Millions of today's children will be corrupted and damned as a result of the SIECUS and related programs used in public education today. It is time that Christian parents rise up together to eliminate this perversion or vacate the public schools with their children!

Quoting from an article printed in CAMPUS LIFE, it is interesting and instructive and very impressive to note that: "The Soviet Union reversed its policy, of encouraging sexual freedom and promiscuity. The atheistic leaders of that country had to call a halt for national survival; they did it out of no respect for God's Commandments. They did not even acknowledge His existence, but they showed that to ignore His Commandments results in punishment and chaos in this world." "During the first stage of the Revolution" writes Peterim Sorokin, "Its leaders deliberately attempted to destroy marriage and the family. Free love was glorified by the official "glass of water" theology. If a person is thirsty, so went the Party line, it is immaterial what glass he uses when satisfying his thirst; it is equally unimportant how he satisfies his sex hunger. The legal distinction between marriage and casual sexual intercourse was abolished. The Communist law

spoke only of contracts between males and females for the satisfaction of their desires either for an indefinite or a definite period, a year, a month, a week, or even for a single night. One could marry and divorce as many times as desired. Husband or wife could obtain a divorce without the other being notified. It was not even necessary that the marriage be registered. Bigamy and even polygamy were permissible under the new provisions. Premarital relations were praised and extramarital relations were considered normal. Within a few years hordes of wild, homeless children became a menace to the Soviet Union. Millions of lives were wrecked; divorce skyrocketed as did abortions .. Hatreds and conflicts mounted and so did psychoneuroses. The results were so appalling that the Government was forced to reverse its policy. The propaganda of the 'glass of water' theory was declared to be counterrevolutionary, and its place was taken by official glorification of premarital chastity and of the sanctity of marriage. Abortion was prohibited except, since 1945, in exceptional conditions . . . The liberty of divorce was radically curtailed. Soviet Russia today has a more monogamic, stable, victorian family and marriage life than do most of the Western countries." Russia and Communism evidently found out the surest and quickest way to wreck a nation is through free love and sex programs and steering clear of this pitfall themselves now -- is thrusting it upon poor, gullible America!

When will America wake up and find that they cannot break God's laws -- even the much maligned ten commandments -- and get by with it. Following is a reprint from Wenatchee, Washington "Daily World" published in the Emmett, Idaho, church bulletin: RESOLUTION ON SEX EDUCATION. For your information, the following is a copy of a RESOLUTION ON SEX EDUCATION IN THE SCHOOLS, passed by the House of Delegates of the Association of AMERICAN PHYSICIANS AND SURGEONS, INC., in Chicago, April 12, 1969:

WHEREAS, THE ROLE of sex has been greatly overemphasized of recent years and the overemphasis is continuing, and

WHEREAS, sexual perversion, premarital sexual intercourse, and extramarital sexual intercourse are being presented as permissible in a modern progressive society, and

WHEREAS, there is a national movement principally promoted by SIECUS (Sex Information and Education Council of the U.S.) to introduce instruction in sexual technique and "Family Living" into all grades of the schools, without accompanying moral or religious instructions, and

WHEREAS, such premature and improper instruction can harm young people irreparably and permanently and thereby weaken the family and the nation, and

WHEREAS, it is immoral and unwise to separate sexual conduct from moral concepts which are properly within the jurisdiction of the family, and

WHEREAS, it is a matter of serious concern to society when technical sexual information is prepared and presented in such a manner as to appeal to the prurient interests of people in conflict with the moral order as embodied in Judeo-Christian ethics, and

WHEREAS, compulsory education in sexual permissiveness in Sweden has caused medical leaders there to deplore the results:

THEREFORE, BE IT RESOLVED that the HOUSE OF DELEGATES of the Association of AMERICAN PHYSICIANS AND SURGEONS, INC., in regular session assembled in Chicago, Illinois this 12th day of April, 1969, opposes incorporation of instruction in sexual technique and "Family Living" into the schools of this nation.

Association of American Physicians and Surgeons, Inc., 230 N. Michigan Ave., Chicago, Illinois, 60601

Certainly as a Holiness Group of people we could do no less than join this Association of AMERICAN PHYSICIANS AND SURGEONS in resolving to oppose incorporation of instruction in sexual technique and "Family Living" into the schools of this nation. I say, this is the least we must do. But we must go further. We are under obligation to protect our own children from this awful corruption whatever course it might involve. May God help us and give us wisdom in this awful hour of crumbling foundations!

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December, 1969 Editorial
GETHSEMANE DAYS

As Jesus was entering into His Gethsemane experience with His disciples His words of admonition were, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. 26:41 It is very enlightening, especially in "these Gethsemane days," to note carefully what transpired in the garden that night, and then to observe the events that followed. To get the garden scene before you it would be well to read all three accounts as found in Matt. 26:26-46; Mark 14:32-42; and Luke 22:39-46.

Satan was in the garden that night. All the forces of darkness, malignity, and damnation were loosed to bring defeat to the great purpose of God in redemption. The very atmosphere was charged with that hatred and terror that the devil and wicked man could perpetrate. During His time in the garden Jesus engaged in three separate prayer sessions. He fought the battle of the ages as a sanctified man equipped with the weapons of warfare that are accessible to the sanctified soul. The force of the conflict can be determined, at least to a degree, by the words used to describe Jesus' reaction "he fell on his face," "struck with .terror and amazement," "deeply troubled and distressed," "overwhelmed with grief," "being in agony," "he prayed more earnestly," "he sweat Mood, as it were, great drops." (Christ literally sweat blood. "As it were" goes with drops, not blood.) Blood oozed through His pores and mingling with sweat, ran down His face. He was the Son of God bearing the sins of the whole world. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." However, as a holy man, He became our example in conflict. This unfathomable conflict centered in the will of God for Him. His three prayer sessions were taken up with this one supreme obsession -- "Thy will be done." The presence of Satan, the world having forsaken Him, the religious leaders bent on His death, His own followers showing no concern or interest, having no death in Him (He did not have

to die), the awfulness of a holy being becoming a sin-offering -- all this added to the terror, amazement, distress, grief and agony that would tend to put a cloud over, if not obliterate, the will of the Father. He must know the will of God in this hour. He must have the will of God wrought out in Him. It is said of Him, "I come to do thy will, O God." "My meat is to do thy will." "I delight to do thy will." Now, in this hour of hours He must not miss the will of God. "And being in agony, he prayed the more earnestly." In His first prayer session Christ became involved with the heart of the issue -- the will of God. Here is where the battle lay. At the end of this prayer vigil, finding his "inner circle" of disciples asleep He entered the second session and it was no doubt at this time, with Satan determined to thwart the redemptive plan of God, that the agony became so intense until blood oozed from the brow of the Saviour. It was in this hour redemption's plan was secured and it was in this hour that the strengthening angel was dispatched to sustain the Son of God in the will of the Father. The third hour of prayer, no doubt, was a sealing of the will of God with the promise of the Father that His will would be performed through His son. The conflict was past. The battle was fought against staggering odds -- and won!

These are Gethsemane days! Satanic power and demon forces are let loose on this world to thwart God's redemptive program in and through His church. The very atmosphere is polluted by these denizens of dark damnation and the murderous intent of carnal men bent on satisfying their own sinful, lustful, self-determined desires. Today we find men in the church world endeavoring to do the work of God, but void of the power and presence of God. What a day to determine -- yea, to pay the price of a Gethsemane -- that the will of God shall be done in and through His Church and in and through each individual heart and life. The will of God involves a Divine work of regeneration a Divine work of cleansing and empowering -- a getting involved in the great redemptive program under the direction and leadership of the Holy Spirit. "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 Carnal men find an easier route. They seek not to allow the purposes of God to be wrought through them. They know nothing of death to self. They have not the indwelling, empowering baptism with the Holy Ghost.

This is a day marked by the exaltation of man and the exaltation of human efforts and plans. It is not difficult work to promote great gatherings and conventions. It is not a great task to build entrenchments and fortifications churches, schools, districts, kingdoms where authority can be exerted over men, to defend a doctrine or uphold a particular set of standards! The great body of the army is undertaking to do what is humanly possible and comparatively easy. We are living in a day when men have lost sight of the real task to be accomplished and the necessary equipment to accomplish that task. Our great task is not simply a call by a preference for a church. It is a call to convert men, to turn them from the power of Satan unto God. It is the call of God to proclaim holiness without a compromise -- a call to lift high the banner of holiness, to preach the blessing of Christ and to lead men into its fullness. The only adequate equipment for the great task God has called us to involves the will of God -- the will of God involves the promise of the Father. Christ strictly commanded His followers to wait for the baptism with the Holy Ghost. "This baptism was indispensable for their own experience, and without this equipment their efforts to carry out the divine commission would have been futile, even worse; it would have been treason. Without the Holy Ghost their insufficiency meant defeat and dishonor to Jesus Christ. What would be the result of a body of men going unequipped into the enemy's country, contrary to a direct command from their leader to wait for arms and ammunition before pressing the battle? . . . A great fundamental

heresy has entered into the Christian thinking of today. It is not clear thought. Heresy is never clear -- but it has come to be a conviction; it is that this divine power is not now needed for the doing of God's work. And because of this conviction the conditions are greatly complicated. It would be difficult to change the conditions of an army, fighting with tin swords and living on tainted meat, if there was conviction that they were well equipped, even though they were impotent before the foe." P. F. Bresee

We are facing days of spiritual impotency. Could it be that instead of the helmet of salvation, we have wreathed our heads with the bay leaves of human planning and maneuvering? Instead of the breastplate of righteousness, we have shunned reproach and have had an eye for popular standing among contemporary forces? Instead of girding our loins with the eternal truth of God, we have loved the place of prominence and the glory of position and cherished the rule over our fellowman? Instead of our feet being shod with the power of God like burning brass in a furnace we have the Shoes of human endeavor and have built up political machinery until our public ballot in our gatherings is meaningless? Instead of the Spirit -- the Word of God -- flashing with the fire of the Holy Ghost, we have been obsessed with the defense of a standard while we ourselves are patterning after the world? Instead of praying with all prayer and thus, by way of the Throne, throwing great shells into the enemy's camp sending consternation and rout, we are rolling balls in the alleys of personal ambition and gain?

Using the words of Dr. P. F. Bresee, "I would strike at the center of the whole business, What the Church needs more than anything else -- its all embracing need -- is "the promise of the Father" -- the baptism with the Holy Ghost. I bring it nearer home. Whatever other churches, be they great or small, may need or ask, the one thing for us -- far above all policy, all need, is that every one of us obey the definite, unequivocal command of Jesus to tarry at Jerusalem till the promise of the Father is secured."

In the garden of Gethsemane Jesus fought alone the battle of the will of God involving Calvary and the redemption of mankind while His carnal church slept.

These disciples are not to be blamed. They were not equipped for the battle they faced. They had not as yet been to the upper room and experienced Pentecost. Christ's admonition to His inner circle of three was watch, tarry, pray. Their carnal hearts veiled their spiritual sight until their insight and vision of the spiritual significance of that hour was obliterated; they were spiritually unable to "time" with God's great redemptive plan and thus they sensed no great burden to pray. Their sleep in the garden that night was more than physical exhaustion -- it was spiritual stupidity. Their golden opportunity of that hour passed from them and they were left to face the consequences of what was to follow unprepared.

In one sense of the word, Christ alone in the garden represents the sanctified remnant. The hope of this hour lies not so much in organizations and denominations, but in the remnant of sanctified individuals that are devoted to one thing -- the will of God and His glory at whatever price of suffering this day with all its involvements may entail.

A look at the events following the garden experience tells its own story. Jesus, having fought and gained the victory, and now being settled and secured in "the will of the Father," faced

the enemy, the betrayer, the mistrial, the scourging, the cross, the crucifixion and death in perfect calm and composure, while God's will was being perfectly wrought out in Him. Did not God say to His little remnant, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Such is the reward of the sanctified who are consciously and completely enshrouded in the Sovereign will.

It was a different story, however, with the disciples. In this incident they represent carnality in the crucible. In the garden, instead of being involved in the great redemptive concern, they were taken up with their own selfish idleness and spiritual blindness. Thus, unequipped, they were left to face one of the darkest hours of human history. Some fled in fear, some followed afar off, some got involved in the wrong crowd. One became a betrayer and one a denier of the only one who held true in that hour. While Christ held steady in the center of the will of God they forsook it for personal safety.

May God help us in these Gethsemane days to agonize until we are secured in the center of the will of God.

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THE END