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## **PARKER MAXEY'S EDITORIALS -- (1970)**

Editorials from The Missionary Revivalist  
Compiled by Duane V. Maxey

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January, 1970 Editorial  
**PRAYING AS HE PRAYED**

We are standing on the threshold of a new calendar year. The great need of the hour everywhere among God's people as I see it, feel it and believe it to be, is epitomized in the words found in Mark 1:35, "And in the morning, rising up a GREAT WHILE BEFORE DAY, He went OUT, and departed into a solitary place, and there prayed." It has been said that every failure in the realm of the spiritual is a prayer failure. "To follow Jesus and to pattern our life by His blessed example should be the deep desire of every professed Christian. We read of His life of suffering and sacrifice given that we might have life and have it more abundantly. Many read and obtain a head knowledge but very few have a life that proves to be like Him in word and in deed. The words quoted above in Mark 1:35, 'And in the morning, rising a great while before day,' will condemn most people. This is something read about but carried out by very few who name the name of Christ. He didn't arise because He needed anything Himself, for in Him dwelt 'all the fulness' of God; yet, He prayed; He wept; He suffered. He stayed up, many times, ALL NIGHT for the sake of souls. We read that He prayed before day. He prayed in the mountains. He prayed in the wilderness. He prayed all night, He prayed in agony and earnestly, 'not my will, but thine be done.' He prayed in public and in secret; He exhorted us to pray. He is our example (I Pet. 2:21; I John 2:6). The Bible often mentions our Lord praying but this verse, 'rising a great while before day,' needs much consideration." (Marshall Jessup in Truth and Righteousness)

We are living in a LAZY AGE. In this age of "midnight shifts," "split-shifts," and what have you, it may not be possible to follow strictly the letter of the law as suggested in the text, but needless to say, many are sleeping away their privileges. According to God's Divine Word, prayer is one of the greatest privileges man can have. Our Lord frequently withdrew Himself apart to pray. "Little prayer is the characteristic of a backslidden age and of a backslidden Church," writes E. M. Bounds. "Whenever there is little praying in the pulpit or in the pew, spiritual bankruptcy is

imminent and inevitable." We cannot lazily lay in bed and retain an experience with God. Many, many souls have lost God out of their hearts because they failed to pray. Some try to excuse themselves, but there is no excuse for not praying. Ears have left unheeded the voice that calls to prayer until the call has grown faint. How many rush from the bed on Sundays, even preachers, just in time to go to church. To men's eyes your sin is hidden, but not to God. You have been called to guard men's souls and to discern the snares of the enemy, but through laziness you are standing as wolves in sheep's clothing and groping on blindly into hell.

We are living in a SELFISH AGE. The progress of our Lord's Kingdom is dependent upon prayer. When we reflect upon this fact it is sad to think that we give so little time to this holy exercise. Everything depends upon prayer, and yet we neglect it not only to our own spiritual hurt but also to the delay and injury of our Lord's cause upon earth. If we would, we could add to the conquering power of the army of righteousness, and yet our lips are sealed, our hands hang listlessly by our side, and we jeopardize the very cause in which we profess to be deeply interested by holding back from the prayer chamber. It is nothing to see professed Christians and preachers sit down to three full meals a day, snack at bed time and then sleep a long night. How many preachers are carrying out a little preacher routine -- they study; they are sober; they believe the Word, but when it comes time to sacrifice they are weak and selfish. They read about Jesus praying all night and preach about it, but very seldom, if ever, practice it. They read about Jesus fasting but they cannot fast. They read that Jesus wept; but somehow they cannot weep over souls. Yet to confess and to repent, they will not humble down. What is more pitiful than to see a soul that was once awake, once able to fast and to weep over souls, but today POWERLESS because when the suffering came he refused to deny himself. These kind do not lay their Bible down and announce their backslidden condition and repent. No, they go on and on in a religious routine. They go from one church to another filling the pulpit and deceiving souls. As you read this today, examine your own heart. Do you pray, at times, all night, and find you love to pray over souls? When you are awakened by a burdened heart, do you pray? Do you find yourself broken in prayer? Do you feel sleep unimportant compared to the perishing around you? Do you eat and drink without ever Sacrificing for a time of fasting in His presence because you see men going to hell? It is sad to say, but many people are living in sin, not the sin of worldliness in dress, in conversation, or in pleasure, but the sin of knowing to do good and doing it not. If you know today you are not just as Holy as men think you are, and if you do not read and pray, fast and weep as you should, repent quickly and know the worth of a truly awakened soul. Pray until it is a joy to pray. Pray until you can deny food for a soul -and love to do it. Pray until you feel the agony and groanings. This may seem hard but study the Scripture references on prayer and be awakened to this truth.

This is a spiritually FEEBLE AGE. Andrew Murray in "The Ministry of Intercession," remarks, that "febleness and failure in prayer is a sign of febleness in the spiritual life, the prayer life being simply the pulse of the spiritual system. Resolutions to conquer reluctance to pray, and to take more time for prayer, are of little value, as the experience of multitudes will prove. What is needed is the discovery that this failure is only a symptom of disease, and that there must be a radical change in the whole life and walk if the prayer-life, the spiritual pulse, is to indicate health and vigour."

"This disease arises from no other cause than failure to accept the complete cleansing of the defiled nature which God has provided in the sacrifice of His Son, and the priestly anointing,

which is the crowning blessing of this Pentecostal era. Multitudes are entangled with the yoke of bondage, and are seeking by struggle and self-effort to accomplish that which is no more of works than is justification, and which, because it is of faith, may, thank God, be NOW. The first step, therefore, in the removal of this awful deadness to prayer is the instantaneous appropriation by naked faith of God's full salvation. Where sin abounded, grace will then much more abound; and the Spirit of life in Christ Jesus, having emancipated the soul from the law of sin and death, will make that a delight and a triumph which has been hitherto a drudgery and a failure."

We are living in a BARREN AGE. "The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled frauds, rescued cities from destruction, stayed the sun in its course, and arrested the progress of the thunderbolt. Prayer is an all-efficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a heaven unruffled by the storm. It is the root, the fountain, the mother of a thousand blessings." Chrysotom.

"The prayers of holy men appease God's wrath, drive away temptations, resist and overcome the devil, procure the ministry and service of angels, rescind the decrees of God. Prayer cures sickness and obtains pardon; it arrests the sun in its course and stays the wheels of the chariot of the moon; it rules over all gods and opens and shuts the storehouse of rain; it unlocks the cabinet of the womb and quenches the violence of fire; it stops the mouths of lions and reconciles our suffering and weak faculties with the violence of torment and violence of persecution; it pleases God and supplies all our need." Jeremy Taylor

"The cause of God has no commercial age, no cultured age, no age of education, no age of money. But it has one golden age, and that is the age of prayer. When its leaders are men of prayer, when prayer is the prevailing element of worship, like the incense giving continual fragrance to its service, then the cause of God will be triumphant." E. M. Bounds

Leadership is needed in this great ministry. Where are the Christlike leaders, who can teach the modern saints how to pray and put them at it? Do, our leaders know we are raising up a prayerless set of saints? Where are the apostolic leaders who can put God's people to praying? Let them come to the front and do the work, and it will be the greatest work that can be done. More praying will not come as a matter of course. Nothing but a specific effort from a praying leadership will avail. None but praying leaders can have praying followers. Praying apostles will beget praying saints. A praying pulpit will beget praying pews. We do greatly need somebody who can set the saints to this business of praying. We are a generation of non-praying saints. Non-praying saints are a beggarly gang of saints, who have neither the ardor nor the beauty, nor the power of saints. Who will restore this branch?

The greatest will be of reformers and apostles, who can set the Church to praying!

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February, 1970 Editorial  
POPULAR AND UNPOPULAR HOLINESS

There always has been and there always will be the battle between the genuine and that that is superficial. Especially is this true when it comes to the great doctrinal truths and Christian experience concerning second blessing holiness. This stems from the fact that the unsanctified heart is "deceitful above all things, and desperately wicked," and "is enmity against God." I felt it would be edifying, remindful, and helpful to reprint C. W. Ruth's article on "Popular and Unpopular Holiness," as appeared in the Convention Herald some months back. We give it here in this editorial space:

"Among the present day holiness people there seems to be two kinds of holiness -- the one quite popular, and the other very unpopular. It is well to remember that any work of God that Satan cannot counteract or destroy he will invariably counterfeit; and the more valuable the genuine article the more assuredly may we expect him to pursue his course. The devil is an expert in the counterfeit business; and of course the more closely the counterfeit article represents the genuine article, the more dangerous it becomes.

"We want to say most emphatically that we have no sympathy whatever with the idea that the gospel can be so popularized as to please and charm the unspiritual and worldly-minded, seeing the Bible is still true, when it says: 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned.' (I Cor. 2:14) The Spirit-filled person is always an enigma to the world. When the carnal mind in the human heart continues to be 'enmity against God' there is no hope that they who are carnally minded will appreciate and champion the cause of holiness. To seek to popularize the gospel is to compromise with the world. A popular holiness is none other than the devil's counterfeit. 'That which is highly-esteemed among men is abomination in the sight of God.' (Luke 16:15) Let us remember that the Word says, 'And they that will live godly in Christ Jesus shall suffer persecution.' (II Tim. 3:12)

We desire to note some of the distinctions between false, popular holiness and true, unpopular holiness.

"Popular holiness preaching presents holiness merely as a privilege; whereas, unpopular holiness preaching insists that holiness is not merely a privilege, but an absolute necessity as a preparation for heaven.

"Popular holiness preaching will emphasize the ethics and life of holiness; while the unpopular preaching of holiness will first emphasize the necessity of first obtaining a holy heart, knowing that when the heart is made holy the life will be holy.

"Popular holiness is afraid of being called 'wild-fire' or 'fanaticism' and losing favor with unspiritual leaders in the church; while unpopular holiness is more afraid of dead formality, and worldliness, and thus becoming lukewarm and losing favor with God.

"Popular holiness preaching says there is no need of struggle in the seeking -- simply take it by faith; whereas, unpopular holiness preaching will insist on taking the death route -- a real

death-bed consecration, and the crucifixion of the self-life which invariably occasions a struggle; that instead of simply taking it by faith, the seeker should 'pray through' into real assurance.

"Popular holiness preaching says nothing about self-denial or becoming a 'living sacrifice' for the sake of others, but permits its advocates and adherents to continue in unholy alliances, lodges, clubs, etc., and the fashions, customs, and fads common to worldly society life; while unpopular holiness preaching insists on a life of self-denial, separation from the world, and sacrifice and service for others, insisting that a life of self-indulgence and pleasure seeking is inconsistent with 'true holiness.'

"Popular holiness deprecates emotionalism and demonstrations common among Spirit-filled people and contents itself in preaching ornate sermons, generalizing on holiness and being very proper and dignified; whereas, unpopular holiness insists on having unction, fire and glory, and the freedom of the saints -- giving the Spirit liberty to manifest Himself through His people as He may choose.

"Popular holiness preaching speaks of the baptism with the Spirit merely as an endowment of power for service, or as something added, while unpopular holiness preaching will insist that the primary purpose of the baptism with the Spirit is not power, but purifying of the heart, that purity is the result of subtraction, rather than of addition; that holiness is not so much getting something we never had before, as it is getting rid of some things we have always had.

"Popular holiness preaching exercises great care in the use of terms, seldom speaking of 'sanctification,' but rather uses the terms, 'a deeper work of grace,' of 'the higher life,' or 'the victorious life,' etc., and never draws the lines nor divides the house, lest it embarrass or offend some one who might not be disposed to pay the price, and seek the experience; while unpopular holiness loves to use the terms 'sanctification,' 'second blessing,' 'holiness,' 'perfection,' 'crucifixion of the old man,' etc., and invariably stirs carnality, compels man to take sides, and welcomes the fight.

"Popular holiness is of a passive, acquiescent quality, and for the sake of avoiding opposition and persecution will say nothing about holiness when in a church where it would not be a welcome testimony or teaching; whereas, unpopular holiness is an active and aggressive force that does not only mean freedom from sin, but antagonism to sin, and is just as outspoken and emphatic in its proclamation in the midst of opposition as though all were favorable to the same.

"Popular holiness will invariably train with the popular crowd and take the way of least resistance. When in a distinctive holiness camp meeting or convention, it will speak and vote in favor of holiness, but when policy or prudence would suggest a different course it will 'round off the corners,' make apologies for the 'peculiarities,' and 'eccentricities' of holiness people by saying, 'We believe in holiness, BUT --,' and perchance, will align itself with opponents of holiness, whereas, unpopular holiness will rejoice in the privilege of suffering shame for His name and, like the apostles, will insist on having a revival everywhere it goes regardless of the cost. True holiness does not seek to please unsanctified dignitaries nor 'Brother and Sister Moneybags,' nor anyone else at the cost of scriptural convictions.

"True holiness seeks to please the Lord. It will stand for truth every day in the week, anywhere, anytime, under all circumstances, always, whether it be popular or unpopular to do so.

"While the popular kind may be a little cheaper and seem more attractive for a time, we are sure it does not have the wearing qualities, nor afford the joy and satisfaction that true holiness does, even in this world; nor will it stand the test of fire in that great day. It is better to pay the scriptural price and get the genuine article, so as to avoid confusion and embarrassment a little later on; for the kind that now seems unpopular is likely to become very popular by and by. Amen."

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### March, 1970 Editorial FACING LAST DAYS

Our only real safety in these awful days of falling away is to look at things just as they are, but to face them in confidence that an omnipotent God is able to see us through to the end with victory. This is one of the greatest days to live and prove in our lives that God's grace is sufficient for any circumstance humanity may be called upon to face.

The following message should not be depressive to the true saint; rather, it should be a means of encouragement to know what we are facing these days, in order to better appropriate to ourselves the wonderful grace of God.

"Paul wrote to the Thessalonians that before the coming of our Lord there should come a falling away first, (II Thess. 2:3), and to Timothy he stated that evil men and impostors should wax worse and worse, and that there should be perilous times in the last days (II Tim. 3:1-13). It will be noticed in the Scriptures that the apostasy is not concerning education, or fine churches, or able ministers, or large congregations, or the progress of intellectual and material prosperity, but the breaking down that is foretold of the visible church is on faith, and a denial of the power of God in Holy Ghost experience. There is present well-nigh a universal landslide in the visible church towards higher criticism, which is lower infidelity, and a denial of the supernatural working of God in regeneration, definite answers to prayer, and the revelation of divine things to the soul by the Holy Spirit, which make up the religion of the Apostles and their true successors.

"We are then to expect great deceptions and delusions, deceiving, if it were possible, the very elect.

"We may also expect great advances in the "form of godliness" in the last days. Faith will not become low through worldliness and the denial of the Scriptures only, but through the remarkable imitative faiths which will work on in their deceptive power. A pastor says "These movements will become an unseen influence in the air around us; an atmosphere peopled with evil spirits, and heavy with the depression of hell. These evil spirits will do their utmost to injure, mislead, confuse, and depress the children of the Lord. Our bodies will be affected; it will prey on our minds and becloud our souls. All kinds of strange feelings and new and peculiar trials will come to us. A surprising lack of desire and energy, Godward, a spiritual deadness, a mental heaviness, lethargy of soul, an alarming desire for forbidden things and a peculiar delight and

fascination in any of the world's pleasures we dare taste. It will be difficult to preach the Word in liberty and power; it will be difficult to give attention to the Word when it is preached; it will be very difficult to get down to real earnest and continued prayer. This is the atmosphere in which we must battle as the days darken around us. Oh, let us be strong in the Lord! Satan will no doubt bring a mysterious power to bear on our minds and wills, which will make it exceedingly difficult to walk closely with God, and very easy to live in the flesh. We will be amazed at the power he can use against us. It will become very hard to serve God faithfully and to pray earnestly. It will seem as if everything without us, and almost everything within us, has conspired to keep us from following Christ all the way, and to induce us to compromise. We will be surrounded by a worldly atmosphere that will draw us away from God, that will render prayer half-hearted and that will deaden our spiritual senses to the reality of Heavenly things, and the glorious presence of the Lord. It will become very easy to slip out of communion with God, and harder than ever to keep the communication open between our souls and Heaven.

"Already we feel the beginning of the influence of the inrush of these things upon us. Worldliness in various forms weaves its ever expanding power over many congregations. Things are not only allowed, but are unblushingly organized now, which would not have been possible a generation since. The craze for the drama and the exciting round of pleasure is catered to in connection with many places of worship, to the destroying of deep spirituality, the bringing to an end of revivals and the furtherance of the spirit of compromise with doubtful things and associations.

"There is a terrible decline of faith and true religion all over the world at this moment. We do not deny that there may be here and there exceptions, but looking at Christendom as a whole it presents a sad picture.

"Reviewing these matters, do they not constitute a loud call to the servants of Christ to arise and seek during the intervening short period to make the most of this, the day of opportunity, before their Lord and Master comes to summon them to give an account of their labors at the Judgment Seat of Christ?"

The author of the above is unknown. May God bless this message to our hearts and help us gird on the whole armor of God in these last days, fight the fight of faith till we have finished our course and received the victor's crown.

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April, 1970 Editorial  
WHERE BACKSLIDING BEGINS

The initial point, both in time and place, where backsliding begins is known only to the Spirit and to the soul as it is aware of the Spirit's checks. In history the church of Ephesus is known as the backslidden church, yet is highly commended. Before outward signs were visible the all seeing eye of the Spirit detected trouble. Christ, in His revelation to John, commends this church for their works, labor, patience, sensitiveness to evil, intolerance of sin, and because they had not fainted. Yet, in spite of all the commendation, He condemns them for having left first love. They

had backslidden and needed to repent. The Spirit was faithful to check them in the incipiency of their backslidings and warned them of its final consequences if they failed to humble themselves in repentance.

No one but the Spirit can detect backsliding in its beginning. First love is outgoing love to Christ and begets an eagerness to please Him. First love religion is that impartation of Divine Love shed abroad in the heart by the Holy Spirit, whereby Christ is made central in the mind and consciousness of the individual. It is that deep love of the soul for the person of Christ. This burning, Divine love is productive of a new kind of life. It binds the soul by a sacred covenant of obedience to the Spirit's leadings, wooings, checks. It is the indwelling Spirit that preserves the individual in his first love experience. It is this first love that puts the soul in the "amen corner," gives him zeal for lost humanity, causes him to gladly and willingly sacrifice all for the salvation of mankind, but central in it is a burning desire to please the Master in all things -- dress, language, thoughts, possessions. It brings into his mind and inner desires a disposition of readiness to shun every questionable thing. It is this burning, all-consuming love for Christ that puts the soul in search of the Word of God -- the foundation and basis of all holy standards of living. Jesus did not come to patch up humanity -- sewing a new piece of cloth on an old garment -- or just to add some new rules, but to make the heart new. The much despised way and standards of holiness and holy love are not such to the one who has entered into this heart experience -this becomes his life because of his possession of perfect love and all-consuming desire to please His Redeemer. Nowhere in the Bible are we instructed to win lost humanity through the means of reason or argumentation, but the Bible does state that "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . in Jerusalem... Judea... Samaria, and unto the uttermost part of the earth." It is the power of the Holy Ghost coming on a person that makes him effective in soul winning, and not his reasonings or arguings. Jesus' burden in His High Priestly prayer (John 17) was for the disciples to be sanctified, Spirit-filled, perfected in love to God "that the world may believe," and that "the world may know." The cry of the sanctified, the possessors of first love religion, is "keep the glory down." It has always been this first love zeal, the glory on the church, that has drawn and won the sinner. The outstanding thing in first love religion is not the outward standards of holy living -- although they are there but the joy and zeal of a soul for its Saviour and His interests.

Now, if the Devil through subtlety and deception can divert the soul from his love life with his Saviour -- by whatever means if he can divert the soul I say, "from its all consuming desire to please Him who is his life and his all, and center it on something else, no matter how worthy, and that something else is made central, the soul and the cause of Christ is endangered and launched on a road of backsliding that will end in total apostasy.

What then, are the signs of loss of first love religion? When the cares of life press in and the romance begins to wane and the checks of the Spirit, because of pre-occupation are not readily heeded, devotional life quickly degenerates to empty form. When the spiritual life is allowed to become mechanical instead of vital and its motivation springs from duty instead of love, backsliding has already set in!

The Church of Ephesus had lost their first love. It is true that they were still pushing the cause of Christ. No longer being motivated by love, however, they were now activated by the sense of duty.

When the glory of God is not retained and first love is gone, reason resorts to carnal methods for doing kingdom work. Reason begins to look upon the Bible standards of holiness as barriers to winning the world -- the high standards are offensive to the world. To win them we must not be so strict. Little by little there is the lowering of Bible standards -- resorting to a social program; running with the world to their places of amusement; following more closely the fashions of the day -all this, of course, in order to reach the lost. The real truth, however, is the sad fact that the heart has become backslidden, first love is gone, the glory is gone, holy joy is gone and so carnal ways of doing kingdom work are resorted to. Standards of holy living no longer have a basis or foundation. Reason takes the place of first love, so the motive to please the Redeemer is exchanged for duty to win souls to the church or to a particular association or fellowship. Great zeal is shone here, often times accompanied with great success -- success as measured by carnal men. High Bible standards of holy living cannot be retained when first love zeal to please the Master begins to wane.

When the fatal marks of a backslidden heart begin to appear in our midst there is one hope humble REPENTANCE! It is either repentance or removal. History has proved that every group has lost their effectiveness and their place in kingdom building when they lost the first love religion.

May God help us to retain, and regain where it has been lost, that first love experience!

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May, 1970 Editorial

#### MORE THAN A MATTER OF TERMINOLOGY

Across the years, beginning with the days of John Wesley, the battle to preserve true Bible holiness has raged in three primary areas -- doctrine, standards, and Christian experience. In our day the Bible doctrine and Bible standards have been clearly set forth. We face the battle in the realm of Christian experience -- getting seekers into a genuine Bible experience of the new birth and the subsequent experience of heart purity. There is a real tendency to adopt the Calvinistic approach of "accepting Christ," a shallow "take it by faith," reasoning seekers into a profession, not discerning when people need to confess and break with sin. Superficial altar work marks the day in which we live. The many "repeats" at our altars in our church revivals and camp meetings, to say the least, is a sad commentary on the fact that many hungry seekers have come short of an experience that will satisfy, settle and establish them in victorious, fruitful living. Holiness comes by faith and, using the words of John Wesley in a letter to his brother, Charles, in 1766, we "insist everywhere on full salvation received now by faith," but not until the proper groundwork has been laid for that faith. The following quotations are taken from "How to Help Or Hinder A Revival." In the light of this truth may God help us in this day not to miss it through superficial altar work.

"It is surprising how some holiness preachers and evangelists can preach good and straight and then upset the whole thing by skimming over and doing superficial altar work .... There is a reason for all this superficial work. As a rule, everyone tells and teaches his own experience. At least he does not urge others to go higher nor deeper than he himself has gone. If a man has never died the death himself, no difference if he is radical in the pulpit, he will be shallow in his personal dealings with souls. Get the genuine experience yourself and then your work will stand the test of that great day.

"Until Christian workers discriminate between the Spirit encouraging seeking souls and coming into their hearts, bringing the clear, unmistakable witness to their acceptance with God, just so long they will do shallow altar work. There is a vast difference between the Spirit coming upon a person without and taking up His abode within. God will draw near a soul as he submits and surrenders and this encouragement may be so great at times as to cause the seeker to shout aloud for joy and yet with all this, he may not have a satisfactory assurance that all is well."

Shallowness is seen in dealing with hungry, convicted hearts that come to seek Christ in the pardoning of their sins. "A truly repentant soul will have the witness of his own spirit that he has yielded on every point revealed to him and this will bring great relief, but this is not enough unless the Holy Spirit comes in and witnesses that he is made 'partaker of the divine nature.' Because of unwise dealing right here thousands of souls stop short and this accounts for so many joyless professors of religion. In nine cases out of ten the seeker has wrongs to make right, is clinging to some idol, or besetting sin, or rebelling on some other point. And even though he does say he is fully given up the very fact that God withholds His seal proves that the heart is still 'deceitful and desperately wicked.' This is why souls should not be rushed through and urged to 'believe! believe!' right over unconfessed sins. How can they believe when they have not met the conditions of faith? If honest souls were only left alone by unwise instructors the Holy Spirit would lead them, step by step, into glorious victory.

"Hear what Mr. Wesley says upon this important subject: 'There may be fortastes of joy, of peace, of love, and those not delusive, long before we have the witness in ourselves; before the Spirit of God witnesses with our spirits that we have 'redemption in the blood of Jesus, even the forgiveness of sins' ... but it is by no means advisable to rest here; it is at the peril of our souls if we do.'"

"The same thing holds good in dealing with those seeking heart purity. It is misleading to teach that souls who have not been previously groaning for heart purity can jump up, come forward and obtain such an experience in a few minutes. True, there is no virtue in length of time, but every soul must get to the end of himself before he dies to carnality. Some reach the point of victory sooner than others because they humble themselves more fully, and as a result appropriating faith reaches the precious Blood that cleanseth from all sin.

"Wesley taught that it was necessary to 'see groundwork of the heart, the depths of pride, self-will and hell.' Adam Clarke says, 'Few are cleansed from all sin, or sanctified, because they do not feel and confess their own sore and the plague of their own hearts' . . . Fletcher says, 'By frequent and deep confessions drag out all these abominations, the remains of envy, jealousy, fretfulness, anger, pride, impatience, peevishness, formality sloth, prejudice, bigotry, carnal

confidence, evil shame, self-righteousness, tormenting fears, uncharitable suspicions, idolatrous love, etc. How can such a soul get a real experience in a few minutes? Yes, God is able and does His part instantly, but not until conditions for sanctifying faith are fully met.

"One great preacher said: 'The efforts of some well-meaning persons to get seekers for holiness to consecrate have proven hindrances rather than helps to them in obtaining the experience. A man comes to the altar seeking holiness. He has been a happy shining pilgrim. There is not an issue between his soul and God relative to future conduct. He has been blest time and again as he would rededicate himself to God. Now someone tells him to consecrate. He is all broken up over his burden of inward defilement. He is anxious to do anything to obtain deliverance. He goes through a carnal dedication of himself to God, his friend altar worker suggesting some things which may not have occurred to his mind before. His mind is diverted from his difficulty. He feels a sensation of peace, as anyone will who rededicates himself to God. He accepts this as holiness and soon awakens to the fact that he was deceived by allowing his mind to be diverted from the object for which he came to the altar, which was not to reconsecrate, but to be made 'pure.'

"We have been pained to see altar workers compel a seeker to insist (against his own consciousness) that the work was done and then to make the lie more secure, he was told never to doubt nor depend upon feeling. 'Take it by faith, feeling or no feeling and the witness will come later.' No! Rather urge him to hold on for the witness until it comes.

"Should a seeker get wonderfully blest 'the belief is then confirmed by all that it is a very clear case of entire sanctification. The sentiment is so strong in favor of the seeker's having it that should an eagle-eyed soul be present and not join in the shout, but rather be pained at such shallow work, he is at once looked upon as being stubborn or jealous. This is where a faithful worker is lynched (spiritually) by his brethren. But he takes it gently rather than be accessory in healing the hurt of the daughter of Zion 'slightly, crying peace, peace, when there is no (permanent) peace.' "

It has been said by many who have observed the holiness movement across the years that the battle is either won or lost at our altars. Our doctrine may be Biblically sound, our standards above reproach and such as are set forth in God's Holy Word, but if we fail in getting people into a genuine heart experience we eventually lose the battle on every line.

May God help us these last days! When Jesus laid down the conditions of entering the Kingdom of Heaven "one said unto him, Lord, are there few that be saved?" His answer was. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

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June, 1970 Editorial  
"TO BE CARNALLY MINDED"

For they that are after the flesh aspire after the things of the flesh; but they that are after the Spirit aspire after the things of the Spirit. For the aspiration of the flesh is death; but the aspiration of the Spirit is life and peace." (Godet's translation of Rom. 8:5, 6 in his Commentary on The Epistle to Romans) He adds: "To be after the flesh, is to be inwardly governed by it, as the natural man always is. The part here referred to is the deepest source of the moral life, whence the will is constantly drawing its impulses and direction. Hence the consequence: they are pre-occupied with the things of the flesh, aspire after them .... The aspiration of which our verse speaks proceeds from being, and produces the walking of verse four, the moral necessity of which Paul wishes to demonstrate, whether it be on the side of the flesh or on that of the Spirit. The I, ego, . . . yields itself without fail to the one or the other -- to the former, as the I of the natural man; the latter, as the I of the regenerate man. As its state, so is its tendency; as its tendency, so is its conduct."

B. T. Roberts in his book, Holiness Teachings, pages 241, 242, tells us "there are seven different 'Greek words which, in the New Testament, are translated 'mind,' ... and in general mean 'what one has in mind, what one thinks, feels, wills'... A man has but one mind, one intellect, one soul .... If he is in his natural state, unrenewed by the grace of God, his mind taken up with worldly thoughts, and plans, and purposes, he is carnally minded, -- in a state of spiritual death. If he has been truly converted to God, his mind is taken up with spiritual things .... The bent of his mind is toward God."

These are treacherous days of waning love, shallow lives, and carnal living. As B. T. Roberts and Godet have indicated, we need to make a distinction between the carnal nature and the carnal mind, It is possible to be spiritually minded and at the same time possess the carnal nature. It is impossible, however, to be carnally minded and spiritually minded at the same time. The Scripture is plain here, "to be carnally minded is death." (present tense)

We note first the regenerate man. Though he possesses the carnal nature he is governed by the Spirit. To minimize the "new birth" experience is to set the stage for a sinning religion and make impossible a settled experience in heart holiness. To be "born again" is to pass from death unto life, from carnal living to spiritual living. It means that one is no longer ruled by the carnal mind but led by the Spirit of God. (2 Cor. 5:17; Rom. 8:6, 14) Furthermore, to be a child of God means that one will no longer live "in the flesh. but in the Spirit." (Rom. 8:8, 9) The "new birth" experience makes one a child of God, terminates the sin business and produces a righteous life. (I John 3:8, 9; 2:29)

With the "new birth" experience comes forgiveness of all past sins and a cleansing of all acquired pollution -- all the wickedness, vileness and sin that has fastened itself upon the sinner because of his corrupt heart and sinful acts. (I John 1:9) There remains, however, the root or nature of sin called "our old man." This carnal nature clamors for fleshly living -- a life that is productive of all that is self-centered, carnal and fleshly and opposed to all that is righteous and holy. This clamoring creates an inner battle and struggle within the heart, but the soul that constantly looks to Christ and by faith and obedience continually appropriates His grace, remains victor over sin, the flesh, and the devil and keeps inviolate his sonship. (I John 1:12) He, being spiritually minded (i. e., his every act and thought ruled by the mind of Christ) reaps the fruits of life and peace. If, however, he be suddenly overpowered by the "old man" in an unguarded moment (not being an

habitual thing), by humble acknowledgment and relying on Calvary, he can be instantly restored and continue on living above sin. (I John 2:1, 2)

In the second place, let us notice the "carnally minded" man. This is the one who gives place to the clamoring of the nature of sin within. As a result he falls from grace, having laid aside "spiritual mindedness." Failing to suppress the carnal nature by the aid of the Spirit, he becomes the I of the natural man, having yielded himself to the man of sin. It is imperative for the regenerated man to suppress the sin principal within his heart if spiritual life is to be retained. Failing to do so, the carnal nature within will produce a "carnally minded" person, thus causing him to backslide in his heart. As long as the "old man" is on board his clamorings must be suppressed. We have been taught from childhood to suppress him. The sinner practices suppression -- most of the time at least -- and if he did not the World would not be a safe place in which to live. The child of God must (and with the aid of the Spirit he can -- Gal. 5:16) practice suppression or backslide. To give way to the old nature and still claim to be a child of God is to claim that a Saint can sin and still be a Saint. It is to profess that there is such a thing as a sinning Christian -- that it is impossible to live above sin. It is the Calvinistic theory that a child of God cannot suppress the "old man" but must sin in word, thought, and deed every day. It is gloriously possible, however, to be redeemed from sin and to be kept from "carnal mindedness." We don't have to sin!

Let us illustrate this difference between the carnally minded and the spiritually minded. The "sin nature" urges -- "hit him, you are aching to, do it." That same stirring within urges -- "Give him a piece of your mind."

"Give way to carnal, lustful thinking. You don't have to bring into captivity every thought to the obedience of Christ. Feed your mind on the nudity and lustfulness of this age; all are, how can you help it?"

"Shorten your dress just enough so you won't be so conspicuous. Don't be old fogey."

"Don't take time for personal devotions today. Wait 'till you feel like it."

"Don't search the Word to see how God wants you to think, speak, dress, act. Fit into the pattern of the day. You'll be more effective for God."

"Go ahead and buy what you want. You don't have to confer with God on everything. Plunge yourself into debt, you can make it by borrowing your tithe some."

"Give vent to your feelings. You don't have to let people shove you around."

"Give way to carnal dispositions -- pride, love of praise, stubbornness, etc."

These are more than suggestions to the mind, but inner heart stirrings that find a sympathy deep within.

But you, as a child of God, didn't give place to these clamorings. You pleaded the blood and you "let the mind be in you which was also in Christ." You suppressed the carnal nature, retained spiritual mindedness and kept the victory or did you? If you did not, you died spiritually, for "to be carnally minded is death!

In conclusion we would not fail to mention the fact that there is a deliverance for a child of God from the nature of sin. The inner conflict can come to an end. Many Scriptures bear this out. The day of Pentecost confirms it. Multitudes have experienced it. Suffice it to say that this struggle with the carnal nature, this struggle to live a righteous life with a traitor within, causes the I of the regenerate man to long for deliverance. It causes a hungering and thirsting after righteous and inner purity. It produces a groaning after the blessing. It results in an earnest seeking, both publicly and privately, until the work of the entire sanctification is complete in the soul.

Child of God, do you possess this hungering and thirsting, this longing, this groaning to be delivered? Or have you given place to the "man of sin" within and are now living a "carnally minded" life. Repent in order that you might be renewed in the spirit of your mind, that you might receive the promise of the Father.

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#### NO EDITORIAL FOR JULY, 1970

[The July, 1970 issue of The Missionary Revivalist contained no Editorial, and was actually two separate papers: Section I -- the First Paper -- presenting the teachings of the BMC on "The New Birth Experience" and Section II -- the Second Paper -- presenting the teachings of the BMC on Entire Sanctification. I am not sure, but I suspect that my brother, I. Parker Maxey, wrote either all, or most, of the contents of these July, 1970 papers. However, no information is presented in them to identify the author(s) of any of the material. In any case, nothing in either paper is titled as an Editorial, and I have thus elected to omit inserting anything from those papers in this file. -- DVM.]

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#### August, 1970 Editorial THE UNAVOIDABLE WORD

"Until the time that his word came: the word of the Lord tried him." Psalm 105:19. The Scripture here is speaking of Joseph -his rejection by his brethren, his suffering, his humiliation, his imprisonment, his exaltation. He suffered because of and according to "The Word of the Lord" and he was finally exalted "according to the word of the Lord." We note:

I. The authenticity of the Word. "The integrity of the Holy Scriptures is substantiated by evidence tenfold more various, copious, and conclusive than that which can be adduced in support of any other ancient book, even the most highly prized Greek and Latin classics. If, therefore, the facts relating to the origin, nature, and progress of Christianity are not established, nothing in human history can be believed." Binney's Theological Compend, page 59

II. The perpetuity and durability of the Word. "Heaven and earth shall pass away: but my words shall not pass away." Mark 13:31

"While millions of learned volumes, which promised immortality to their authors, have sunk into oblivion, the Bible has survived even against opposition such as no other book ever knew. The loftiest pretensions of learning, science, and philosophy; the most malignant arts of wit, satire, and scurrility have been employed against the Bible in vain. Thousands of times it has been condemned, banished, burned. Still it survives. and will survive the dissolution of worlds. "The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever." I Peter 1:23-25." Ibid, pages 59, 60.

III. The mission of the Word. The Word comes to bless humanity. It blesses by enlightening (Psalm 119:105), encouraging, guiding, heartening, strengthening, instructing (2 Tim. 3:15-17), healing (Psalm 107:20).

The Word also comes to test men. The word of the Lord that came to Joseph in his youth laden with such wonderful promises, was followed by a long season of unfulfilled hope. This "word" was the ground on which he rested, but it was also that by which he was tested. God's word to him was like a refining fire: -- "Tried" is in the Hebrew "smelted," and "word of the Lord" refers to the promise of greatness given Joseph when a lad. This vision smelted his soul.

In like manner the word of God comes to the children of God today: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." I John 3:2 As Joseph was tested by the word, so will we be. Between the promise and the fulfillment is the testing. (1) The Word will test our character. In Potiphar's house opportunity arose in which nature suggested compliance with his mistress's desires, but "The Word of the Lord" forbid Joseph, and the grace of God enabled him to flee the lusts of the flesh and to cry, "How can I do this great wickedness, and sin against God?" "The Word" holds up a standard of righteousness and character is tried in its relationship to this standard. Are you holding fast according to the word? Your soul is in the furnace of the promises. Shall it come forth metal or slag? Joseph stood the test, his character was strengthened, he became worth more -- to himself, to Pharaoh, to God.

(2) The Word will test our faith, (a) in the veracity and trustworthiness of God. The word found him out, what stuff he was made of, whether there was staying power enough in him to hold on in unconquerable faith, to a promise made long since, and of the fulfillment of which not the faintest sign had, for many weary years, appeared. It proved the depth and vitality of his faith, and his ability to see things that are not as though they were. The trivial, short-lived anticipations which do not look beyond the end of next week are far less operative in making strong and noble characters than are those which look far ahead and need years for their realization. (b) The Word tests our faith in the justice of God. There Joseph is in prison for what? Why, for an action so pure that had he been set on a throne for it he would have deserved it. No doubt many problems perplexed him while he lay in prison -- Is there a moral governor of the universe? Why does he allow the innocent to suffer? Why am I in fetters, and the lewd woman in favor? Could not an omnipotent God deliver me? Why does He leave me here? Could Joseph in the face of such

questions still cling to the faithful word? He could and he did; but the word tried him, and proved his constancy, his faith and his integrity.

(3) The Word will test our patience. Joseph was sure that God's lingering word would be fulfilled, and did not mind, though in the interim he was made to be the lackey of his brothers, the Midianites' chattel, Potiphar's slave, Pharaoh's prisoner, and a servant of servants in the dungeon. Because he believed the word of God, he could in patience trust the providences of God.

(4) The Word tested his willingness to do humble tasks. So with us, the measure of our willing acceptance of our present tasks, burdens, humiliations, and limitations is the measure of our firm faith in the promise that carries.

IV. The fulfillment of the word. The same word which tried Joseph in due time set him free. The test says, "until"; for the Lord appoints the bounds of the proud waters, and they shall no more go over your soul when they reach the boundary of the Divine "until." In the exaltation and triumph of Joseph we see a foreshadowing of the triumph of God's children who are proving true through the long period and season of unfulfilled hope while the kingdoms of evil and wickedness are having sway. But God's word is sure and that: day will come when the kingdoms of evil and wickedness shall forever be banished and the Kingdom of righteousness shall become the only and everlasting kingdom.

"Wherefore the rather, brethren, give diligence to make your calling and election sure... For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." I Peter 1:10, 11.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11:15

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September, 1970 Editorial  
DEFILED BY A ROOT

We read in Hebrews 12:14-15: "Follow peace with all men, and holiness without which no man shall see the Lord; Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

When any religious body fails in getting their people through to an experience of heart holiness, the "root" that has not been eradicated will soon spring up and in the end destroy the spiritual life within that particular body.

One of the prevalent forms this force of destruction takes is that of slander. Slander is speaking evil on hearsay rather than proof, or on half-knowledge. According to the Bible, slander includes whispering, backbiting, evil-surmising, tale-bearing, babbling, tattling, evil-speaking, defaming, bearing false witness, judging uncharitably, raising false reports, repeating matters. Babbling according to Webster means to chatter senselessly, to reveal secrets; to engage in idle talk.

Slander that has venom in it springs from a malicious motive and seeks through subtlety to do its malignant work. Equally or even more destructive, because more common than this form, is that widespread culpable carelessness in regard to truth. Like the Athenians who spent their time in nothing else, but either to tell or to hear some new thing (Acts 17:21)

Thus many spend their time in idle prattle. But "in a multitude of words there wanteth not sin." (Prov. 10:19) Prattlers may claim innocence and harmlessness, but stemming from a root of carnal indifference and spiritual coolness, idle talk puts a blight on spiritual life. To say "I mean no harm," does not change the character of loose talk nor relieve it of its consequences.

The evil that slander causes is incalculable. There are men in every rank of life whose whole career has been blighted by some cruel slander which careless tongues have set going. Slander casts shadows, shakes and destroys confidences, brings people to the place where they do not know whom to trust. It creates suspicion among people. It has a crippling and deadening effect on the spread of the gospel.

Slander is the most common evil among professing holiness people of this day. For one thing, people do not realize the heinousness of this sin. The Bible (Romans chapter one) classes backbiting and whispering with fornication, murder and every other evil work. If people could realize that to sit around and idly toss men's reputations about glibly with their tongues is as great a sin as adultery and murder they would think twice before lending their tongues or their ears to such a practice. But again, if the slanderer (and those who lend ears to such, for how could a slanderer long continue if no one paid him heed) when found guilty was held to the same radical form of confession and restitution as those found guilty of lying, stealing, and committing adultery, there would be less of this in our midst. In the next place, slander is so common a malady among religious people because there is such a meager conception of the value of reputation. Slander is the greatest of crimes -- greater than murder or theft. Slander is an offense against reputation. Reputation is the foundation-stone of influence and usefulness -- it is the door to society. Destroy a man's reputation and he is cut off from the rest of his fellows, cut off from his family, and God's designs are defeated. When slander sets in who can escape its crippling effect? It is the "root" that is defiling us. "But if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5:15

Idle talk, jesting and careless handling of the truth are not the product of a sanctified heart. There are many ways one individual can slander another: by expressing to others a bad opinion of an absent person, what we thought, suspected or feared concerning them; to unnecessarily mention the faults of an absent person; to unnecessarily create suspicion in the mind of another regarding the sincerity, honesty, and uprightness of an absent person; to tell the most objectionable part of anything affecting the reputation of another, and omit the less objectionable; by making a practice

of carrying news, repeating rumors and circulating evil reports; to speak of a person's faults to others instead of speaking to the individual himself. Especially culpable is that form of slander that is engaged in for the purpose of self-defense. One species of shell-fish defends itself when pursued by diffusing an inky fluid round it. Its chief object is to create a black lookout to save itself. The manner of this dirt-stirring mollusk is not unlike those vile persons who blacken the character of others to save themselves, whose only refuge is a cloud of dust.

Let us not be deceived nor pass this malady off lightly. Shaken confidences, deadening suspicions and ruined reputations that are the fruit of slander stem from a root of evil. (James 3:1-12) The only cure is a brokenness and a contriteness. God help us to forsake the biting and devouring of one another and offer up to God the sacrifices of a broken spirit that brings repentance, confession, forgiveness and cleansing. Perfect love is the answer. Divine love suffers long; is kind; is not envious but protects the rights of others; rejoices not in iniquity but rejoices in the truth.

Let us beware of slander. The judgments of God against this dreadful malady are fearful. "Whoso privily slandereth his neighbor, him will I cut off." Psalm 101:5

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October, 1970 Editorial  
HOW I LEARNED TO PRAY FOR THE LOST

In this awful day of apostasy we are facing the same condition "as it was in the days of Noah." People by the multitudes are breaking away from their former moorings, backsliding, giving up their faith, plunging into sin and sensual living, running after the flesh and the pleasures of this world. Parents are heartbroken over their lost sons and daughters. Wives weep over unfaithful husbands and vice versa.

In the face of all this the saints of God seem to be shorn of power to stand in the gap and stem the tide. There never has been a day when the need was greater for genuine, Holy Ghost intercessory prayer. Who, in our day, will answer this call and fulfill this ministry? God still has His remnant. I feel that the following tract, "How I Learned-To Pray For The Lost," is worthy of re-print and have chosen to give the editorial space for this month to this tract. The message is instructive in the way of intercessory prayer for the lost. Read it carefully, prayerfully, and may God raise up a remnant in these last days who can pray the lost out of the camp of the enemy and into the kingdom of grace.

"We present here a remarkable testimony which we feel will prove to be of real help to many readers. The nature of the testimony being personal, the writer modestly requested that her name be withheld.

The letter accompanying this testimony says in part: "This is the result of my search for the right way of praying for the unsaved. I have found it to produce amazing results in a very short time. It seemed that there was no possible chance for one's loved ones to ever return to their faith, and after over twenty years of fruitless praying and after only a few Short weeks of this type of

praying we see them studying the Bible by the hour and attending every church service possible. Also their whole attitude towards Christianity has changed, and all resistance seems gone. I have taken my place of authority in Christ and am using it against the enemy. Oh, it is real! I have not looked at myself to see if I were fit or not; I've just taken my place and have prayed for the quickening of the Holy Spirit."

We know that believers everywhere are burdened for unsaved or backsliding loved ones. However, many are praying in spirit of fear and worry instead of in faith.

This has caused the writer to seek for definite light on how to pray, feeling the need of praying the right prayer, also the need for a definite promise or word upon which to base our faith when praying for the unsaved. Praise God, He never fails to give such needed help.

Perhaps because the salvation of some looked to us to be an impossibility, the first Scripture that was given us was Mark 10:27, "With God all things are possible."

The next Scripture had occupied our attention sometime before but with new emphasis now: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations (margin n "reasonings" and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4, 5). This shows the mighty power of our spiritual weapons. We must pray that all this be accomplished in the ones for whom we pray; that is, that the works of the enemy be torn down.

Finally we were given the solid basis for our prayer -- the ground of redemption. In reality redemption purchased all mankind, so that we may say that each one is actually God's purchased possessions although still held by the enemy. We must through the prayer of faith, claim and take for God in the name of the Lord Jesus Christ that which is rightfully His. This can be done only on the ground of redemption. We do not mean to imply that because all persons have been purchased by God through redemption, they are thus automatically saved. They must believe and accept the gospel for themselves; this our intercession enables us to do.

To pray in the name of the Lord Jesus is to ask for or claim the things which the blood of Christ has secured. Each individual for whom prayer is made should be claimed by name, as God's purchased possession, in the name of the Lord Jesus on the ground of His shed blood.

We should claim the tearing down of all the works of Satan, such as false doctrine, unbelief, Communistic teaching, hatred, etc., which the enemy may have built up in their thinking, and that their very thoughts shall be brought into captivity to the obedience of Christ. ....

In the authority of the name of the Lord Jesus claim their deliverance from the power and persuasion of the evil one and from the love of the world and the lust of the flesh. We should pray also for the quickening of their conscience, and that God might grant them repentance and hearing ears and believing hearts as they hear or read the Word of God. Pray that God's will and purpose be accomplished in and through them.

Intercession must be persistent, not to persuade God, for redemption is of God, but because of the enemy. Our prayer and resistance are against the enemy, the awful powers and rulers of darkness. It is our duty before God to fight for the souls for whom Christ died. Just as some preach to them the good news of their redemption, just so others must fight back the powers of darkness on their behalf. Satan yields only what and when he must, and he renews his attacks in subtle ways; therefore, prayer must be persisted in, even long after definite results are seen. We must hold what is taken for God against the enemy until such time as that soul is firmly established in the faith.

We will find as we pray the Holy Spirit will give new leads. Always follow His leads. We were interceding for a soul recently and felt that our prayers were not making contacts. It seemed that there was nothing there. Then the Holy Spirit inspired us to begin to draw them up unto God in the name of the Lord Jesus. As we obeyed this leading, repeating "I draw ..... unto God in the name of the Lord Jesus," we felt our prayers gradually take hold. It seemed that we were drawing that one from deep within the very camp of the enemy. Then we were able to proceed as usual, claiming every detail of that life for God, holding the blood against the enemy. This is true warfare in the spirit realm. Thank God that our spiritual weapons are mighty and that our authority in Christ is far above all authority of the rulers, the principalities and powers of darkness, so that the enemy is obliged to yield but it takes faith, patience and persistence.

Missionaries on foreign and home fields can resist the enemy in their districts, communities and schools, by holding the blood of Jesus against the powers of darkness, sin and unbelief, in the authority of the name of Jesus. In the name of the Lord Jesus they can command that the enemy retreat.

We would like to point out that "it is the Spirit that quickeneth, the flesh profiteth nothing." "The letter killeth, but the Spirit giveth life." Therefore, we must constantly seek the quickening of the Holy Spirit in our own hearts, in our faith, in our prayer and testimony. It is most important also, that we keep ourselves and all that we have under the protection of the blood. The enemy will use every possible means to silence our intermission and block our advancement against him. We must not only understand our enemy, our authority in Christ, and how to use our spiritual weapons, but also how to wear the armor God has provided for our protection. Thus equipped and protected, we need have no fear. But let us always remember that we of ourselves have no power and no authority outside of Christ.

Satan has succeeded in keeping God's people in the dark about Christ's finished work on Calvary -- and his defeat there. He has succeeded by deception in convincing the Church that he is almost, if not quite, as powerful as God, when actually he has no power at all, that is he has no legal standing, no rights, no authority.

The devil knows that when the Church fully realizes the utterness of his defeat, and how to use the authority which has been delegated to her, his evil reign is over.

Therefore, he seeks by every means possible to keep God's people in the dark, to prevent their knowing about and using the authority which is theirs.

"And they overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11). For many years I thought this "word of testimony" meant the testimony to others to the goodness of God such as is customary in prayer and praise services.

But the time came when the Spirit began to reveal that this testimony was a word spoken directly to Satan and his demon spirits, and, in the name of Jesus, and upon the basis of His shed blood, to command them in the first person. I was hesitant to accept this position since I had absolutely no precedent to follow.

I never heard, so far as I can remember, anyone else so interpret this Scripture as speaking the word of command directly to Satan and his emissaries. Satan sought to frighten me to keep from attempting such a thing.

He tried to tell me that something terrible would happen to me if I became so presumptuous as to speak directly to him -- even in the name of Jesus of Nazareth, and upon the basis of the shed blood of the Son of God.

When, at last, in hesitation and trembling, I ventured to speak directly to him, calling him by name and commanding him and his demons of depression, oppression, affliction and bondage, in the name of the Lord Jesus Christ, and upon the basis of His shed blood, to leave me and release me, I discovered immediate relief and release.

It was as though the demons of doubt and fear and bondage instantly melted away at the name of Jesus and the blood of the Lamb when the word of command was spoken directly to Satan and the demons he was causing to oppress and blind.

"Now thanks be unto God, which always causeth us to triumph in Christ." "Greater is he that is in you than he that is in the world."

Pray between 2 to 3 P.M. --Rev. 7:12.

"The above can be ordered in any quantity in tract form by writing: Pilgrim Tract Society, Inc. Randleman, NC 27317."

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November, 1970 Editorial

## THE LIGHT THAT IS DARKNESS

Jesus warned, "Take heed therefore that the light which is in thee be not darkness." (Luke 11: 35) "If therefore the light is in thee be darkness, how great is that darkness!" (Matt. 6:23b) "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." (John 12: 35)

Light that is darkness! What a strange paradox, yet this is what Jesus said. One of the greatest tragedies that can come upon any individual is to have the light that is in him be darkness. How can this be?

God is the source of light. The Word reveals to us "that God is light, and in him is no darkness at all." (I John 1:5) To dwell with God means that we choose to dwell in the light. But to the carnal man this is repulsive. "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 reproved." (John 3:19, 20) The Psalmist cried, "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." (Psa. 43:3) It is light that reveals the true condition. The Psalmist saw that the judgments of God were sure and his only hope was to come to the light and then let truth lead him. It is light that reveals what is wrong in relationships, motives and acts and proper adjustments must be made in order to remain in the light and to be led by the truth and live in fellowship with Him that is Light. For "if we say that we have fellowship with him and walk in darkness we lie, and do not the truth." (John 1:6)

Satan, however, gives light. Paul speaks about Satan himself being transformed into an angel of light. (2 Cor. 11:14) But his is the kind of light that is darkness. He claims to wear God's clothes for God is clothed in light. It is startling to see how many good people are making the transfer from the narrow to the broad way and yet testifying that they never had more of God than they do now. How can this be? The devil has come to them as an angel of light. The light they now have is darkness. We have known women who at one time testified how God had given them light on immodest dress, bobbed hair and the like, but now, they say, they see things differently. They have bobbed their hair, donned short and immodest dresses, put on jewelry and along with their husbands have gotten a TV, gone to places of worldly pleasure and at the same time testify that they never did have better victory than they now have. How can this be? They have substituted the voice of the Spirit and in its place have followed human reasoning and the voice of some hireling preacher. The Devil came to them in a subtle way as an angel of light. Why, the devil can make you feel you are right when you are absolutely wrong -- can make you feel you are going to heaven when you are going to hell. We must know and follow God's Word and the tender voice of the Spirit. The devil can even counterfeit success and the witness of the Spirit.

The tragedy is, however, that there is no salvation back of light! God's word is plain, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7) Trouble begins when we turn aside from the light of God's word and the voice of the Spirit and substitute opinions of people and the example of the masses, when we measure ourselves by what others think, say, and do. It is a true saying "once light always light," but this needs explaining. Light that comes from God will always be light for the individual receiving it but not necessarily light to him. That is to say, when God sends us light we may or may not walk in it but will be responsible for it at the judgment. If one fails to walk in light it will become darkness. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." (John 12:35) Victory depends on our walking in the light NOW. It is fatal to burn incense to a past experience while we quench the voice of the Spirit in our daily walk.

But again, we would be reminded that the true light of God shines on those of a single eye -- those that have an eye single to the glory of God. Jesus said, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:22, 23) We have an eye that is single to God's glory when all we want to know and do is God's will. This is not so with many. Too many things desires not to the glory of God come into focus that determine the issue; desires to be like those around one, desires for worldly pleasure, desires to possess things not to the glory of God, desires to escape the reproach of holiness.

When our children come into focus; when we are not willing for them to suffer the reproach of holiness, it is then that the desire for God's glory first and last has faded from focus and we no longer have an "eye single to God's glory." It may be that position has come into focus, one's job, selfish ambition that has set the glory of God aside. In this way and in a multitude of others, light has become darkness. Men who one time preached a radical gospel got position in focus, or the desire to please the people or officials and, failing to maintain an eye single to God's glory, began at first in a slight way to compromise and trim corners. A denomination begins to lose its standards when its ministry gets self in focus instead of truth and the glory of God. Those who once stood by the rigid standards of holiness now have allowed their wife or loved ones to get into focus. Thus they have turned aside from convictions God-given and based on the Word. They now say they were wrong about a lot of things, were too strict. They see things differently now. God's glory is no longer in focus -- their light has become darkness!

In the final analysis men are condemned or acquitted in their relationship to Divine light. Light is a sensitive thing. There is a mystery to godliness. To maintain godliness is to keep sensitive to light. Walk while ye have light. Balak sent some men to get Balaam. God said, "Don't go." That should have been enough but he wanted the reward. He knew the king could make him rich and in his heart he wanted to go. (Many, I fear, want position. They say it will increase their usefulness in the kingdom). We must live in that place where we would not turn our hand to go one way or the other. Balak sent others more honorable. Balaam said, "I will see what the Lord will say." That was his fatal blunder. God gave him the go ahead signal but he was now in the way of darkness instead of light. If we beg God long enough He will give us our desire but leanness of soul will result. How tragic! His light was now darkness. Balaam died fighting with the enemies of God.

Our only safety is to pick up every ray of light that falls on our pathway. Are you walking in the light? Does your heart thrill with anticipation at the demands of God or do you feel you are in a straight jacket? God doesn't have straight jackets m only blessing, victory and glory for those who dare to walk in His light. If the old fashioned way of Bible holiness is a "straight jacket" proposition to you, you are already missing it, your light is darkness. And if the light in thee be darkness, how great is that darkness!

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December, 1970 Editorial  
THE FORM OF A SERVANT

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father,"  
Philippians 3:5-11

Search the Scripture, yea, search all literature, and not a passage will be found that will combine such extraordinary extremes as is found in the above. The Apostle of this profound passage lets the compass of his faith rest first on the throne of divine glory, and then with one mighty sweep brings it to rest on the edge of perdition where stood the Cross. We are then called upon to measure the vast descent (condescension) of the Son of God as He came down that great distance to help us. Let us mark the steps: He was in the form of God, that is, He was as much God as He afterward was a servant -- being in the form of God... took the form of a servant. He did not grasp at equality with God, it was already His, but He considered it not a thing to be grasped and held on to. He emptied Himself, that is, refused to avail Himself of the use of His attributes, that He might teach the meaning of absolute dependence on the Father. He obeyed as a servant the laws which had their source in Himself. He emptied Himself, His God-form or God-body, the spirit body that He lived in from eternity, to take a human-form. He became man -- an humble man, a dying man, a crucified man. He lay in the grave. The meaning of His descent becomes legible in the light of His ascension and exaltation, for He now sits upon the mediatorial throne, having added to all His illustrious names, that of Jesus -- Saviour!

Christ's coming to the rescue of lost humanity is further illustrated in the Kinsman-Redeemer relationship of the Old Testament (Lev. 25:25; Ruth 4:4). The go'el (redeemer) among the Hebrews was the nearest living male blood relation. It was one of the duties of a kinsman-redeemer to ransom his kinsman who may have sold himself. By incarnation Christ became the nearest of kin that He might redeem us from sin (Gal. 3:13; 2 Cor. 5:21). This is the story of the cross -- it is this that puts meaning in Christmas! From the cross the nail-pierced hands of Jesus reach out to lost humanity inviting them back to a lost inheritance.

Now, in our Scripture lesson we are exhorted to "Let this mind be in you, which was also in Christ Jesus." Christ must ever be our model. In proportion as we become humbled and crucified, we, in our small measure, shall attain the power of blessing men and leading them to the salvation of Jesus Christ.

We as Christians are called upon to enter into this great redemptive plan of God in Christ. What if Christ had allowed Himself to be turned aside from the purpose of His humiliation, this kinsman-redeemer mission? What if He had allowed Himself to get involved otherwise? Satan did his best to turn Him aside in the wilderness temptations. The multitude wanted to make Him king. The Greeks sought Him for His wisdom. His enemies appealed to Him to "come down from the cross" if He were the Son of God. Through all this He held a steady course in the great redemptive purpose of God and thus provided a salvation for every member of the human race. Paul caught the

vision of this when he said, "I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partner thereof" (RV I Cor. 9:22, 23). There are three things this suggests to us as Christians and as Bible Missionary people:

First, the concentration of mind and will on a single object -- "I do all things for the gospel's sake." What is there in the whole world worth living for but the glory of God in the salvation of souls? Paul was out to "gain" for Christ. Where are we bogged down? What is turning us aside? Is it church machinery, lack of soul interest, worldly mindedness, dead orthodoxy, self-centeredness, lack of vision? Are we bogged down in the midst of a multiplicity of motives? Are we so busy running a church until our own "problems" have swallowed us up? Christ never allowed Himself to be turned aside from the great redemptive purpose. What is turning us aside?

Second, the laying aside of everything that would hinder the accomplishment of that end -- "that I may by all means save some." Men scheme and plan, work hard early and late, suffer hardships of all kinds that they may have a home, amass a great fortune, gain a little fleeting pleasure in this life and yet to win one soul is worth more than this whole world. Jesus gave emphasis to this truth by going to the cross. Multitudes are perishing in sin that we could win if we only knew how to "lay aside" those things, those relationships, those hindering desires that keep us from this all important and rewarding service of winning souls to the Lord.

Third, the self-discipline necessary for the successful carrying out of the great enterprise -- "I therefore so run, not as uncertainly; so fight I not as one that beateth the air." Paul never became a slave to his physical body and its appetites. He made his body serve him and the cause of the gospel. We are living in a lustful, "body" conscious age. The physical body has been exalted to a place of ascendancy over the mind and spirit in far too many instances. The "bodies" in which people live will be the means of their being castaways. The call of The Spirit to rescue lost men is being drowned out by the voice of the "body". Rigid discipline is the answer - "keep under the body, and bring it into subjection."

"Christ suffered for us, leaving us an example, that ye should follow his steps." He never turned aside one iota. He lived and died for the glory of the Father and the redemption of lost humanity. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." (I Peter 4:1)

May all the joys and blessings of another Christmas season be to each individual because of an indwelling Christ and may God help us as a body of believers to fulfill our calling in this our day, is the deep desire of your Editor!

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THE END