

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

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

PARKER MAXEY'S EDITORIALS -- (1971)

Editorials from The Missionary Revivalist
Compiled by Duane V. Maxey

* * * * *

Digital Edition 08/30/2000
By Holiness Data Ministry

* * * * *

January, 1971 Editorial

THE DILEMMA OF HIGH STANDARDS

St. Paul asked the question, "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16) Peter and John answered their accusers in these words, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:19, 20)

Here are men with personal, God-given convictions that were determined to remain true to those convictions without exception, at all times, under all circumstances, among all people, at any cost. They did not shift their position to gain or retain favor in the eyes of either friend or foe. When their stand brought them into conflict with their enemies they stood regardless. If it cost them friendships they kept right on living by their convictions. They never backed down, deviated, nor compromised, but kept right on no matter the cost. There were times when they found themselves to be in conflict with their best friends. In Gal. 2:11, Paul, "When Peter was come to Antioch... withstood him to the face because he was to be blamed." These early Christians lived their convictions. They did not flaunt them before a lost world but preached a gospel that would deliver men from sinning and from sin. If they had compromised their standards and convictions they would have lost their force (God would have forsaken them); if they had put emphasis on standards ahead of heart experience they would have lost their field (people would have forsaken them).

With the experience of entire sanctification comes also some God-given, Bible-based convictions or standards of holy living that are a very part of a holy, separated life. To violate these would be to deny the experience itself. The Bible Missionary Church through its collective conscience has set down standards of holy living we feel are Bible based and the minimum expression of a holy life. They are not considered as so many rules to be forced upon a constituency, but the natural expression and inner conviction of one who has been entirely

sanctified. These stated standards, or convictions, include conduct, adornment, attitude, vision, compassion and evangelistic fervor. When an individual accepts membership within our church, he solemnly vows to abide in hearty fellowship and harmony with the written rules of the church, not inveighing against its doctrines and usages, but being in full sympathy and conformity therewith.

Furthermore, the integrity of a group, and the approval of God can only be maintained as leadership abides by the standards and principles that have been set down as the requirement of Bible Holiness. To make exceptions to these standards is to admit that we really have no standards at all nor principles of any kind. A standard that changes with the crowd or is adjusted or omitted to suit some individual whim ceases to be a standard and becomes simply a notion. A standard that can be changed to suit a person or situation resolves itself into an individual convenience and has no relationship to old fashioned Christianity.

We face a dilemma in our Zion when, within our membership, we have knee-showing women, non-tithers, Sabbath desecraters, television watchers, delinquent church attenders, etc., and these are allowed to remain unchallenged. It is an open admission that we no longer have standards or convictions but have departed from our original stand.

No church can long survive with vital spiritual life that will not remain unflinchingly true to its stated doctrines, principles and standards. We are in grave danger when we as leaders make exceptions to our stated stand; when we do not treat all people by the same rule; when we allow a lowering of our standards among our people and do not cry out against it and take definite measures to correct it; when we use people in our public services that are violating the standards of holy living; when we wink at compromise and sin instead of rebuking it and properly dealing with it; when compromisers can feel at ease in our midst and even have part in our worship services; when the voice of rebuke is silenced because of the fear of man or the catering to personality. A pastor that does not hold the line without fear or favor, dealing tenderly but definitely, firmly and personally in the Holy Ghost with sin and compromise within his membership is not a true shepherd but a hireling. It is also true that when the leaders of the churches allow members to long remain in the church or give asylum, to members from other Bible Missionary Churches who willfully and knowingly violate our standards and convictions, they have opened the door that leads to apostasy.

A lack of God-given convictions, high and holy standards, apostasy, social chaos, deterioration and division among Christian brethren is upon us. We will face a deepening of the shadows of suspicion and confusion as we near the end of this age. Systems will fall to pieces, organizations will crumble as convictions are turned to notions and standards are abandoned for personal convenience. Leadership that will stand unmoved and true to God and the Bible is the only hope for any group. Will you be one that will tear down or build up?

* * * * *

February, 1971 Editorial
CONSCIENCE

The Apostle Paul penned words of deep significance when he wrote, "... herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Acts. 24:16.

"Old antinomianism (anti, against, and nomos, law), made void the law through a so-called faith. They cried, 'Believe, believe, believe, only believe.' No matter how bad their practices ,if they only believed. Believing would cover a multitude of sins. The new antinomianists also make void the law, but they do it not through faith but through a false principle of conscience, which takes precedence even over the Word of God. Whatever conscience allows, even though contrary to God's inspired word, is right with this old antinomianism in new clothes." Arthur C. Zepp

"The chief fact of this world is conscience," says Dr. Banks. "It announces the supreme distinctions of right and wrong, commands one, forbids the other, praises if we obey, condemns if we disobey. Its praise is sweeter, its condemnation heavier, than any outward praise or blame," It cannot be doubted that conscience is found in every man born in the world. "In its ordinary use the word covers everything in man's nature that has to do with the decisions and directions of moral conduct." Standard Dictionary

It must be kept in mind that conscience may be weakened, perverted, stupefied, defiled, hardened and seared in various ways. There is a strong tendency and practice among professed Christian people (but unspiritual) to make a "god" out of conscience. The cry is "obey your conscience. If it does not condemn you, you are safe." There is a tendency to set conscience as a final Court of appeals -- a judgment throne from which emanates the final word on conduct, character and righteousness. It is referred to as the "Voice of God in the soul."

Because of this false principle of conscience the cry comes from the worldly segment of the church to tone down the direct, specific statements concerning personal conduct and adornment in church manuals and disciplines and leave such matters to the "individual conscience." This sentiment for the "lowering of the bars and restrictions on worldliness" that is sticking its head up in our midst will be a growing thing unless rooted out. Such is fraught with peril to the church if yielded to!

Those who would dare intimate with an assumed air of innocence, "my conscience does not condemn me for wearing knee high dresses, watching television (on selected occasions), condoning worldly songs and literature, pleasure riding on the Lord's day," etc., speak as though their conscience is all they must live, die, and be judged by. To such we would say the Church is not called to please the "individual conscience" nor "the intelligence of a more enlightened one," but God. Simply put, the subtle snare that so many professed people fall into is the belief that the individual conscience is a safe guide, and that, as long as its decisions are followed by no condemnation, therefore the soul is pursuing the right course.

In answer to this we would first say that the decisions of CONSCIENCE are only right and safe to follow when certain conditions are met. A conscience which allows the questionable reflects on the sincerity of its possessor. Who has not met uneducated people, notwithstanding their illiteracy, who were thoroughly awake to the things of God, correct Christian conduct, and deportment, even down to the minute details of Christian courtesy, while others of educational

advantage failed at these points? What is the explanation? John Wesley stated that God writes these things on all truly awakened hearts. Unawakened hearts, though cultured, do not have this. A truly awakened conscience may be perplexed as to the propriety of doubtful things, and yet such an one invariably gives God the benefit of the doubt. Unawakened consciences give SELF the benefit.

Again, Paul stated a fundamental truth when he said, "My conscience bearing me witness in the Holy Ghost." Rom. 9:1 The word "conscience" means literally "to know with another or joint knowledge; or knowing together; or, knowledge in common with another."

We stated earlier that the decisions of conscience are only right and safe to follow when certain conditions are met. According to Paul's teaching in both the 24th chapter of Acts and the 9th chapter of Romans these conditions are four in number.

First, he stated, "my conscience bearing me witness." That is to say, his sanctified conscience. Paul, in a sanctified experience, makes a decision in the fear of God. It is rational, reasonable and justifiable. It is a decision empty of self and for God's glory alone. Such actions, as a rule, may be relied upon as a safe expression of the "voice of God." Such actions and decisions would ordinarily be safe for sanctified, conscientious people, but Paul does not stop here, allowable as it may be. He at one time claimed to have lived in all "good conscience" according to his light, but his conscience led him astray and, although now illuminated, purified and reasonably safe to follow, he still is not willing to trust its decisions alone.

In the second place the Apostle exercised himself "to have always a conscience void of offence toward men." The inference here is that Paul considered his conscience right "toward men" when it coincided and agreed with the examples of holy men and gave no reasonable offense to any man in its liberties. In too many instances the law of God has been effectively voided by the mystical practice of "letting your conscience be your guide." According to this modern holiness way each individual must get his own pattern for Christian conduct. The primitive Christians, however, followed so closely the same path that Christianity was called "The Way." Today we are not supposed to force our convictions on another (?). Wesley, on the other hand, in searching for the true Christian way of life, discovered this pattern within the pages of the New Testament and also found it exemplified in the lives and writings of the early church fathers. He thus came to the conclusion that there are some things "which are written on every truly awakened heart," ..., ethics of Christianity practiced by all true Christians, and this pattern is always universally followed wherever there is a return to God and primitive Christianity. It was with this that Paul felt his conscience must be in harmony if he were not to be deceived by a false conscience.

In the third place Paul stated that his conscience bore him witness in the Holy Ghost." Here he is saying, "I no longer decide anything by conscience alone, but by conscience and the Holy Ghost." The Apostle coveted above all the personal, inner witness of the Holy Spirit, assuring him that he was acting in all good faith and practice. This is a "knowing together."

Surely a conscience borne witness to by a sanctified heart, plus a life that is in harmony with the pattern of Christianity (so sure of this pattern were the early Methodists, and now we as Bible Missionary people, that they included them as the rules of discipline for all members), plus his conscience bearing him witness in the Holy Ghost, would have provided him an infallible

guide, but, in the fourth place, he stated, "herein do I exercise myself, to have always a conscience void of offence toward God and toward men." The "herein" had reference to the agreement of his conscience with all things written in the law of God. His final court of appeal was God's written word and he "exercised himself" to find out of what that consisted and to live thereby.

Thus we have these four restrictions on conscience. Any one who violates these necessary safeguards is insincere in his claims of being all right because his conscience does not condemn him. He is only using conscience as a dodge to justify himself in wrong doing.

* * * * *

March, 1971 Editorial SPIRITUAL CONQUEST

Paul, the recognized champion theologian and logician of the Bible, wrote: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." 2 Cor. 10:4

It is this writer's opinion, along with the majority of those within our Zion, that God has raised up the Bible Missionary Church to be an instrument of evangelism to a lost world and to help prepare the Bride for the soon coming of Christ. It is a glorious privilege to belong to such a group. Our distinctive mission will ever be that of spiritual conquest.

In his book, *The Conquest of Canaan*, the author, J. A. Kring, deals with six requisites for spiritual conquest. This book was written in 1930, but the message is relevant to our day and worthy of consideration. The author starts out by reminding us that, since "the weapons of our warfare are not carnal," they must be spiritual, and because they are "mighty through God to the pulling down of strongholds" (Satan's strongholds, such as worldliness, formality, carelessness, indifference, selfishness, covetousness, pride, unbelief, etc.), we have nothing to fear. These weapons or requisites are:

First, "a clean heart, full of the Holy Spirit, and a deathless love and mighty passion for the lost . . . The Bible, observation and experience prove that the moral heart, the seat of the affections, the fountain of the actions and the source of the vital operations, is not clean till the 'old man' of sin is crucified, and the 'body of sin' destroyed. That the cleansing of the heart from 'all sin' is the heritage of God's people, is evident, for it is written, 'That our old man is crucified with him (Jesus) that the body of sin might be destroyed, that henceforth we should not serve sin.' Rom. 6:6" "Uncle Bud" Robinson made it plain when they asked him who it was that could be sanctified wholly -- every one who possessed a spiritual birth certificate. The blessing without exception creates a clean heart filled with the Holy Spirit and will produce a deathless love and passion for the lost. This, without exception, is the number one requisite.

"The second requisite for spiritual conquest is knowing what to do and how to do it. In I Chron. 12th Chapter we find an account of the armies that came to David at Hebron. Among them were the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do.' Verse 32... Our sources of knowledge are human and divine; the human

branches are experience, observation and testimony; the divine branches are the word of truth, the Spirit of truth and the works of truth; and that with such a wide, vast field to gather our knowledge from, there is nothing but a willful, criminal neglect on our part, if we remain in ignorance as to what our job is and how to do it. There is no reasonable excuse in nature or grace for us to remain unprepared and disqualified and go on as 'uncertainly' and as 'one that beateth the air.' I Cor. 9:26 May the Lord in mercy save us from the love of ease and religious laziness, and make us doers of the word as well as hearers of the truth. The whole gospel for the whole world, and the whole church at the whole task for the whole time must be our slogan.

"The third requisite.., the ministry of intercession. Scriptures reveal there is a place in the church of Jesus Christ called the room of intercession; this place is made use of by none except God's own dear people; the Blessed Holy Spirit is the Agent who conducts the intercessor into this holy place and teaches him, not only how to pray, but what to pray for, Rom. 8:26; the hope of the world lies in believing prayer and the preaching of a full gospel;" God is looking for intercessors, Ezek. 22:30, and because He finds so few who will give themselves to this most holy of all Christian activities, he is amazed and wonders; and because there are so few who stand in the gap, fill up the hedge and turn away His wrath, He will pour out His indignation and destroy the people.

"The fourth is an "achieving faith"." Saving faith is "receiving faith;" sanctifying faith is "reckoning faith;" venturing or risking faith is "achieving faith." There is not much of this latter kind around. It is very apparent that "pulpit preaching" is not reaching the lost of this age. We fall back on the apostasy of this age as the reason and make for an excuse that the Holy Spirit is lifting from a God-rejecting world, but this is the Holy Ghost dispensation and will continue to be right up to the time of the rapture. If the Spirit can find men through whom He can preach the gospel in the front rooms of homes, on the streets, in the factories, wherever humanity is, could we not yet see many brought into spiritual life?

"The fifth requisite for spiritual conquest is obedience " Christ Jesus, the blessed Son of God, in His human nature, is the perfect model for men and angels, relative to obedience, not only the external act, but also as to the time, place and spirit of the act. Obedience to be perfect from God's viewpoint, embraces the question of time, place and spirit. It is a conceded fact among full-fledged, Christian believers, that Christ always did the right thing, at the right time and with the right spirit. Why? Simply because He followed the divinely appointed path, and moved according to the divine schedule, having His thoughts, words and acts measured and timed by the divine will. Read John 7:1-8.

"The sixth requisite necessary is a perfect-heart service. The man who prays under the anointing of the blessed Holy Spirit will believe; the man who believes for himself and others will obey God; while the man who really prays, believes and obeys his Lord will go forth and do 'exploits' for the King. Joshua was such a man as the history of his life proves; and God requires no less of us than He did of our predecessors. Indeed, since our light is greater than theirs, and our dispensation more glorious, our responsibilities have increased proportionately; 'For unto whomsoever much is given, of him shall be much required.' Luke 12:48 . . . One of the crying sins of this apostate age is the religious laziness of the professed people of God. With no vision, no burden, no passion, no heart-breaking cry, with no back-bending effort to rescue the lost and dying who are being damned at lightning speed, we eat our three meals a day, sleep on soft beds, ride in

our automobiles, sit in our warm homes, pamper our flesh, pity ourselves, and enjoy many of the conveniences of our time, while the devil sweeps the multitudes 'into outer darkness'... With the lifeless, fireless, powerless holiness, and so much loud profession, and so little doing among those who should know better, how pertinent is the following question asked by David: 'And who then is willing to consecrate his service this day unto the Lord.'" I Chron. 29:5 (emphasis mine).

The solution to our problems, basically, is the same as it has been in any age. J. A. Kring sums up the matter in these words and we certainly can pay heed to them today: "While one thinks we should place more stress on the dress question, in order to keep the holiness people from being wrecked on the rock of worldliness, and another group urges a fuller social program for the holding of our young people, and another thinks that better equipment and education in our holiness schools would solve our perplexing problems, and another affirms that we are falling down on the doctrine of divine healing; yet, it is the, humble opinion of this scribe that we should place the emphasis on the Bible doctrine, experience and life of holiness. If the holiness people would gather around their home and congregational altars and pray the 'liquid glory' down, and then with this 'tongue of fire' lead the starving multitudes into 'the fulness of the blessing,' conformity to the world would fall off as the autumn leaves; the pure social life of the young would be preserved rather than perverted; the churches would be quickened with the throbbing energies of Jehovah; the spiritual life of our holiness schools would be deepened, and many that are sick would be healed."

* * * * *

April, 1971 Editorial
DOMINANT DESIRE

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24

"And it came to pass . . . that Naboth the Jezreelite had a vineyard, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me the vineyard, that I may have it . . . And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased... And laid him down upon his bed, and turned his face, and would eat no bread." I Kings 21:1-4

Suppose Ahab had said his prayers that night. Whatever his lips have uttered in formal prayer would not have altered the mean, selfish, covetous desire that dominated his heart.

Let us center our thoughts a few moments, not on the externalities of prayer -- shut doors, bent knees, and reverent spirits -- but upon the pray-er himself, the real self that lies back of all petitions and forms of praying. Jesus focused attention here when He said, "what things soever ye desire."

Prayer in this more inclusive sense, then, is the settled craving of a man's heart, good or bad, his inward love and determining desire. It is represented in the prodigal's "Father, give me the portion of thy substance that falleth to me." It results in a Columbus discovering America. It issues in Paul's ambition to found churches and build the kingdom of God on earth. Any man who after

money or fame or pleasure, insistently directs his course, has in his dominant desire the prayer that shapes his life. It is no wonder that Jesus rebuked the hypocrisy of the Pharisees at prayer.

Looking at prayer from this point of view reveals the fact that everybody is praying. Every individual is a hunger point in the universe. Every stroke of work, and every purposeful thought are endeavors to satisfy inward prayers. None ever found heaven here or anywhere without prayer--the uplift of a settled desire after God and righteousness. And none ever found hell here or anywhere without prayer -- the dead set and insistent craving of the heart after evil. Thus the great question confronts each of us, what are we after, what is our demand in life? In this sense, prayer is the inward measure of any man's quality. No man can escape the prayer of dominant desire, nor evade the inevitable measurement of his life by prayer.

The prayer of dominant desire always tends to attain its object. Jesus said "what things soever ye desire when ye pray " It is a fact, a law that governs our human constitution, that a central craving will organize all the faculties about itself. The ways we cooperate with God, the pattern of our thinking, working, praying -these form the basis of the prayer of dominant desire. This dominant desire calls into alliance forces that are outside one's self. This is seen in the fact that every enterprise now on foot in the world is an endeavor to supply other men's desires. We see this illustrated in the prodigal son's desire that drew his father in.

This thought of "desire" will certainly shed light on our usual idea of prayer. Many of the speeches addressed to God that we have called our prayers are not real prayers at all. They are not our dominant desires. They do not express the inward set and determination of our lives. Prayer that is not dominant desire is too weak to achieve anything. This suggests two things that need to be kept in mind.

In the first place, this truth should bring a blessing and encouragement to every honest, praying, believing heart. The fact is this, that while a person's outward petitions may be denied, his dominant desire, which is his real prayer, may be granted. The anxiety of a burdened heart and mind may have preconceived ways and methods for God to work. All these, in the providence of God may be set aside, causing a sincere heart to be greatly perplexed and tried. But in the end he will be made to realize that his real prayer had been answered.

However, in the second place, this truth, the answering of the prayer of dominant desire, should strike fear to the selfish, self-centered, carnal person. Too often men are given to complaining of unanswered prayer, but the great disasters are due to answered prayer --the prayer of dominant desire. Parents pray with their lips for their children -- their character and usefulness -- but their dominant desire is for wealth and social success. Too often their prayers are answered to the spiritual undoing of both themselves and their children. The trouble is, men do get what they want. We are reminded of this in the words of the Psalmist (106:15) when we read: "He gave them their request, but sent leanness into their soul."

This perception of the nature of prayer as dominant desire also lights up one of the most notable causes of failure in praying -- insincerity. The Master laid reiterated emphasis upon sincerity in prayer. He meant that the petition offered must be the genuine overflow of inward desire. This is at the heart of the reason why Christ rebuked the Pharisee.

We note in closing that The Master put prayer into the Beatitudes in one of the greatest descriptions to be found in the Bible: "Blessed are they that hunger and thirst after righteousness: for they shall be filled." Prayer is hunger and thirst. Prayer is our demand on life, elevated, purified, and aware of a Divine Alliance.

It is the purpose of God and the provision of God made available in the glorious experience of entire sanctification to so co-ordinate, unify and simplify the individual that he will be delivered from double-mindedness until his prayer and his dominant desire will be one and the same thing.

* * * * *

May, 1971 Editorial
THE INTERRUPTED PRAYER

We read in Daniel 9:21, "Whiles I was speaking in prayer, even the man Gabriel . . . touched me."

The Bible reveals a prayer passion that can so grip the heart and mind of an individual that intercession will not cease until God will interrupt the kneeling form with a Divine visitation and an assurance that the cry has been heard and the answer is on the way. This surely was Daniel's experience in his prayer as recorded in Daniel chapter nine.

The interruption of the prayer life, however, is a far too common experience of the masses of professed Christians. The cares of life, the bustle and rush of this age, the tensions we constantly ace, the weakness of self-discipline that fails to "keep under the body," spiritual blindness, pride, fulness, abundance of idleness, loss of love these are the things, the number one enemy that has neutralized the Spirit's effort to lead a soul into an effective prayer ministry. Could we but let the Spirit lift us to a plane of spiritual living -- lift us above the ordinary level of just a humanistic, fleshly life -- until the heart becomes possessed of a real prayer passion, then we would see in a far greater way the glory of God in the unity of His people and in the salvation of souls.

O that God could, in these preconference days, descend upon us until we would be gripped with a real prayer passion -- a prayer passion that is the product of the Spirit's operation in the soul of man! We have examples of this in the Word. This prayer passion breaks out in Daniel's prayer mentioned above. Note the words "O Lord" in this prayer. No less than eleven times this heart rending prayer is interrupted with this soul-consuming groan -- this prayer passion.

Again in Deuteronomy 9:18-19 we read, "And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke Him to anger. For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also."

Think of it! a man so wrought up over the matter of his people's sin and their imminent danger, that he casts to the winds all personal considerations -- comfort, health, life, and lies prostrate across the path of avenging justice, lies there till he prevails. Reverently let us say it, the Infinite God cannot cross the prostrate form. That is the Prayer Passion!

It is no trite statement to say that prayer moves the arm that moves the world! To what extent are the lamentable conditions about us -- divisions and tensions within the professed church with the ever increasing tide of worldliness and ungodliness and blasphemy outside to what extent are they within our power to change through the grace of prayer?

We read in I Kings 18:41-42, "And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and drink. And Elijah went unto the top of Carmel; and he cast himself down upon the earth, and put his face between his knees."

Ahab may be called a king as he eats and drinks to the coming storm, but the real king is the man of fasting and prayers, kneeling on the mountainside. With his face between his knees he pulls the rope that opens the windows of heaven."

A prayer passion to be genuine and productive must be generated by the Spirit within the heart of an individual unannounced, unsolicited, unadvertised and concealed from the eyes of man, known only to God. This is the type of ministry that is so needed in our midst today -- a ministry that is so unattractive to carnal hearts, but that is so rewarding in the courts of heaven.

Many are the rewards that can be gained by this ministry. Differences will melt away; unity will prevail where disunity once held sway; sin will no longer reign; office, position and personalities will fall into right perspective; the church machinery will run smoothly with the "oil of the Spirit." Without this we struggle, trying to make our way through the mountainous country of human differences and carnal ambitions of men, trying to accomplish a task that is impossible without God. Through prayer we can "mount up with wings as eagles" and with the spiritual eye like unto the far seeing eye of an eagle, we can see sin afar off and keep it at bay while we appropriate the grace of God that enables us to do God's work in God's time and way.

May God raise up an army of men and women that are not strangers to the prayer passion!

* * * * *

June, 1971 Editorial
AN URGENT APPEAL

These are desperate days! The wonder is that we are not more desperate. On the front page of this issue you have read the timely and urgent "Call to Prayer and Fasting" by our General Moderators. I thank God for this move on the part of our leadership. I trust our people will heed this call and respond to it.

Recently a group of Baptist Ministers paid a visit to the President of the United States. They assured Mr. Nixon that they were praying for him. He responded: "You said you are praying

for me. What this country must have is a spiritual revival and renewal. The President cannot save this country. Only a spiritual revival that will bring us back to the spiritual and moral ideals on which we were founded -- that is going to save us. Other nations have had affluence and wealth, as ours, but they are simply records on the pages of history. We are going down to destruction unless there is a spiritual revival. You men in the pulpits of this country and the people in your churches are the ones who must bring this country back to a spiritual revival. Pray for this! Preach this! Call for this, for this is the only hope of our nation!"

Sobering? Yes! To think that the only hope for our country lies with those who know how to pray. O God, stir us up to pray, pray, pray! Surely we believe at least theoretically in prayer. We believe that prayer will bring things to pass that would not have come to pass if we had not prayed. If people will pray desperately enough, surely we can see results within our nation, our church, our own personal lives, that we would not otherwise see. Maybe you are among the ones who do not feel the urge to pray. Then we would say to you in the words of the Psalmist (35:13), "I humbled my soul with fasting; and my prayer returned into mine own bosom."

We need to pray until we do pray and then we need to pray until we pray through. A book, *How To Pray*, was written by Dr. Torrey in which he used the expression "Pray Through." A lady in Australia, who read the book, was gripped by the phrase, and at once began to organize her friends into prayer circles, determined to "Pray Through!" This movement spread through the city and soon Melbourne had 1700 of these bands of praying people.

We need to pray until we touch God, until a channel is opened up through which God can pour His grace and blessings upon a people ripe for judgment. We need to pray through until unity will prevail among God's people and the oil of the Spirit will take away the squeaks and groans of human doings and replace them with God's movings. We need to pray through until the inward ailments of the church will be healed and our Zion will be the mighty instrument to rescue souls in this midnight hour. We need to pray until we experience a quickening and impartation of spiritual life in the heart of every member; until God's Word has a fresh grip upon our hearts; until a spirit of genuine intercession takes hold of the saints; until a new joy springs up in the hearts of God's children and conviction settles heavy upon the hearts of sinners; until sin becomes exceedingly sinful; until there is a distinct line of demarcation between the professed Christians and the world and compromise melts away.

We need to pray until God will so dominate our conferences and camps and our General Conference that the world, looking upon us, will, in wonder and amazement at how "we love one another" be convinced that "God is in us of a truth," and thereby the secrets of their hearts being made manifest will "fall down on their faces and will worship God." (I Cor. 14:25)

Jesus cursed the fig tree because it was not fulfilling the purpose for which He had created it -- that of bearing figs. It had leaves -- nothing wrong with leaves -- but wrong to have leaves without figs. Right doctrine, high Bible standards, blameless conduct -- these are required of a Christian, but these alone without fruit will call down the curse of God. God intended that His own should be fruit bearing. The question at the judgment will not be, "Did you have leaves?" but, "Where is your fruit?" We need to pray through until God will get us out beyond the entanglements of church machinery, beyond "puttering around with pet projects and half-way measures," beyond

the intricacies of running a church program, of getting men into office, of raising money, out into the whitened harvest field.

"Perishing, perishing! harvest is passing!
Reapers are few and the night draweth nigh!
Jesus is calling thee, haste to the reaping!
Thou shalt have souls, precious souls for thy hire!"

History records the fact that every outpouring of the Holy Spirit has been preceded by earnest, agonizing intercession -- a prayer passion accompanied by fasting that has brought on a brokenness and a humiliation, resulting in deep spiritual awakenings.

Since this is true, we would appeal to all readers of The Revivalist to enter the prayer closet and 'through humbleness, brokenness and fasting lay hold of God for the great need of this hour!

* * * * *

July, 1971 Editorial

THE HELPLESS CHURCH AND THE MIGHTY GOD

In II Chronicles chapter twenty and verse twelve we read these climatic words in that memorable prayer of King Jehoshaphat: "O our God, wilt thou not judge them: for we have no might against this great company that cometh against us: neither know we what to do: but our eyes are upon thee."

King Jehoshaphat and The Kingdom of Judah were threatened with a great peril in the form of an invasion by the Moabites and Ammonites. In a spiritual sense the Ammonites and Moabites (descendants of Lot and his daughters by incest) represent selfish, carnal, worldly-level living. The threatened invasion of Judah by these "godless relatives" represents the danger that a great element left unsanctified in the Church would have in pulling the spiritual level down to a humanistic, carnal plane. At the outset it appeared that Jehoshaphat was helpless against this threatened invasion. One church after another down across the pages of time have forfeited their place as the great evangels of a saving gospel by the invasion of these "Moabites and Ammonites." Jehoshaphat, however, won the victory in his way.

He did not underestimate his danger. The enemies of any spiritual group are many: internal, external, and infernal. Of all the enemies, however, SELF is the greatest enemy the people of God have. The greatest task of the church, the number one responsibility, is to get its membership sanctified wholly. Failure at this point will soon result in a church being loaded with carnal members -- men and women who lack a proper vision of the work of the church. No wonder Phineas Bresee's cry was "Keep the Glory Down!" He wanted to maintain an atmosphere too hot for carnality to survive in. When the glory is gone, carnality will invade the ranks. And when carnal members, no matter how talented and qualified humanly, invade the offices of a church balloted in by thoughtless voters the great invasion is on. The "Moabites and Ammonites" are in the midst. It is then the church takes on the coloring of a mere human organization. It begins to

discount heavily the Divine requirements, the Divine warnings, the Divine hatred of sin and the tremendous penalties pronounced upon it. Battle lines are removed away from death to sin. The Church becomes organization minded, exchanges spiritual mindedness for statistical consciousness and begins to seek recognition among the faded stars of time rather than possessing the glory that cometh from God only. We dare not underestimate the great danger with which good, but unsanctified, people threaten the spiritual mission of the church once they get into power.

But neither did Jehoshaphat over-estimate his danger. He did not panic in the face of peril. The King of Judah certainly discerned the danger and appreciated it to the full, but his brave and trustful spirit was as far as possible removed from panic, desperation, or despair. He presented the picture of calm trust in God that is characteristic of sanctified saints. Confronted by a danger which seemed certain to issue in the ruin of his throne and kingdom, Jehoshaphat refused to regard the case as by any means hopeless, refused to believe that the Lord's arm was shortened that it could not save, nor His ear heavy that it could not hear. Any peril is overestimated of which men cry: "There is no help for him in his God!" Jehoshaphat prayed: "neither know we what to do: but our eyes are upon thee." He kept the eternal, infinite, all powerful God in proper focus.

Jehoshaphat manifested great wisdom and revealed his spiritual insight in that he did not place any false reliance upon human power -- his resources, his aids, or himself. At the time of this threatened invasion the nation had scarcely known a more prosperous and potent reign. King Jehoshaphat had a great army at his command, and, it would appear from the record (Chapter 17:12-19), he could bring upward of a million men into the field, a drilled and organized militia capable of effective service in emergency. He recognized, however, that the great secret of power with God's people was the presence of God Himself. He recognized that without God "we have no might against this great company." Without His manifest presence God's people are spiritual insolvents. They present a picture of perfect poverty! We are not fighting a carnal battle -- "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." To effectively carry out the great task of building the kingdom of heaven will take the mighty power of an infinite God. We must be channels through which He can work without hindrance. Moses knew the indispensableness of the presence of God and the futility of trying to move ahead without this presence when he said, "If thy presence go not with me, carry us not up hence." Exodus 33:15 How many times have we endeavored to carry out the business of the church and the effort of kingdom work in the energy of "the flesh" but have found ourselves unable to cope with this awful invasion of "unspirituality"?

Jehoshaphat's success and final victory over his enemy lies in the fact that He appropriated God. In his extremity he turned to God! He did this publicly. He made no secret of his dependence on the King of Kings. "He proclaimed a fast throughout all Judah ... And out of all the cities of Judah they came to seek the Lord ... All Judah, their little ones, their wives, their children, stood before the Lord." Jehoshaphat's prayer is humbling: "O our God, we have no might against this great company, neither do we know what to do." Lowly-mindedness and self-abasement, unreserving trust in God these are the elements that secured the Divine favor.

How absolutely futile to labor in His vineyard without Him! The King and his subjects first appropriated the presence of God. They got enough of God down to sing and praise the God of their salvation. When they did this they made a thrilling discovery -- they did not have to fight in

this battle, it was God's battle. He "set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten." (verses 15, 17, 22)

Neither are we able to cope with SIN! Let us appropriate the presence of God and then sing and shout while the Moabites and Ammonites flee from our midst!

* * * * *

August, 1971 Editorial

"AS YE SEE THE DAY APPROACHING"

The Apostle Paul lived in readiness for and anticipation of one great event -- The Rapture. "That I may win Christ, And be found in him ... That I may know him ... If by any means I might attain unto the resurrection of (from among) the dead." Then in Hebrews 10:25 the author writes these captivating words, "so much the more, as ye see the day approaching."

"As ye see the day approaching." We are now in sight of this great event -- the birth of the true church into immortality; the first grand meetings of the great invisible church of all ages! The great, glorious and climactic event, The Rapture, is now in full view of the present generation. We have rounded the last bend in the road and the end is in sight! The Bible makes this clear. "This generation shall not pass, till all these things be fulfilled." Ours is the only generation that has lived in the day of "these things" spoken of in the 24th chapter of Matthew. The calendar of time makes this clear. Man is now within sight of the end of his "sixth" day on earth, at which time the rapture of the church and tribulation on earth will take place and all just prior to the "seventh" day of the millennial reign of Christ. The events now transpiring make it clear that a great, impending event is about to occur.

"So much the more." Ever since Pentecost the Church has anticipated the return of the Lord and in all the subsequent generations they thought to have foreseen this in their day and thus lived in constant awareness of this hour. No doubt the writer of Hebrews had this in mind when he wrote "so much the more, as ye see the day approaching." In other words, the generation that will be living on the earth at the time of this great event will be able to see that they are living in that hour and should "so much the more" live in readiness for this event: "so much the more" because the exact day and hour is a secret known only to God; "so much the more" because of the great unbelief and falling away that envelops the last day; "so much the more" because of the drowsy condition that will grip the "end time" Christians and lulls many to sleep in unpreparedness; "so much the more" because the great foundation truths of the Kingdom of God will be outmoded by the generation then alive! The new and present ecology proves this.

To live in readiness for this hour should be the obsession of every eternity-bound soul. The task of the church should be geared to produce a preparedness for this hour. These are times not for internal strife, but for serious consideration of how we can best serve mankind in a distraught world. We need God's help. It is available to us if we will only make ourselves aware of His spiritual presence in our lives. As we gather at the quadrennial conference should we not aim to do our business, gear our program and set out sights in the light and sight of His glorious coming? One of the key words of this book of Hebrews is "let us." In this 10th chapter this group of "let us"

words is intended to encourage us in our saintship and keep us alert to that hour. Many things, perhaps, could be left out of "programming" a church's activities, but there are essential ingredients that cannot be omitted without fatal consequences. Such are the "let us" group of this 10th chapter. "So much the more" let us:

"Let us draw near." This speaks of access, of fellowship. It also speaks of freedom from guilt and an evil conscience, the removal of barriers to the divine presence. It speaks of His manifest glory. Christianity is a spiritual democracy. We have been brought nigh by the blood of Christ. There is no excuse now for barriers to exist between God and His people! "Draw near" is both a command and a promise. While the enemy is in an all out effort to "scatter the power of the holy people" God's saints should "so much the more" be in an all out effort to maintain, regain and promote Christian fellowship. The means into this "new and living way" is Christ, the grace that of humbleness, obedience and faith. Zephaniah gave us the key when he wrote, "Gather yourselves together ... before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth ... seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." (2:3-1) Those who work at the job of drawing nigh to God will find themselves nigh to each other.

"Let us hold fast." -- certainly a necessary injunction in these days of apostasy from the faith. It is senseless to hold fast to some things, things that bring divisions. Human traditions, useful as they are in accordance with Divine revelation, should be shunned when they make the Word of God of none effect. Sad when a church gets divided over such. Sad also when a church divides over theological speculations. I understand there is a group in existence now that is about to divide over whether to call the third person of the trinity "The Holy Spirit," or "The Holy Ghost." However, we should hold fast a determination to live and die in the faith. We should hold fast the profession or confession of our faith -- the essentiality of confessing with the mouth as well as belief in the heart for man's salvation (Rom. 10:9-10). If we are to be prepared for the event of all events we must not, we dare not, lose our Christian witness. We must hold fast the "confession" of our faith without wavering. In the midst of all our church affairs are we confessing Christ to lost men? We should, "so much the more as we see the day approaching."

"Let us consider." We are to consider one another. The cross with its vertical beam represents Christ's relationship to the Father while the horizontal beam represents His outreach to men. Likewise does every Christian bear a twofold relationship to God and to his fellow men, but especially to other Christians. The heart of vital Christianity is revealed at this point -- love for one another. This leaves no room for evil suspicionings, imaginations and surmisings. Adam Clarke puts it this way, "Let us diligently and attentively consider each other's trials, difficulties, and weaknesses and feel for each other" -- and, we would add, "so much the more, as ye see the day approaching." Look upon one another as if we would have to go to judgment together NOW. The author of Hebrews lists three specific ways we are to consider one another.

First, we are to provoke unto love and good works. The word "provoke" here signifies excitement, a stirring up. It also carries the thought of competing with. It is used in a good sense here. We are to compete in love and good works. The expression of love to God and my consuming zeal for good works, the depth of my spirituality, the going beyond my present state, striving to please God and serve man, desiring nothing but what God would be pleased for me to

have, should be such that would encourage and "provoke" others to be on the stretch likewise. Such would nullify the type of competition that brings divisions, and schisms into the body of Christ and ill fits its propagators to meet their Lord at His coming.

Secondly, we are to forsake not the assembling of ourselves together. This is essential to vital Christianity. There are perils in religious isolation and lack of communication. God's people need to meet together regularly. The sun is necessary to health. Important changes take place in the constitution of the blood in consequence of the cutaneous vessels on the surface of the body not being freely exposed to its oxygenating and life generating influence. It is a well established fact that as the effect of isolation from the stimulus of light, the fibrin, albumen and red blood cells become diminished in quantity, thus inducing a disease known to physicians by the name of leukemia, an affection in which white instead of red blood cells are developed. Now, that which the sun is to the body, Christian fellowship is to the soul. Wherever you find a nature withdrawn from the genial influence of Christian fellowship you will observe traces of abnormal weakness and melancholy. Christian fellowship is the sun of the soul. It stimulates, strengthens, and gladdens our whole being. It is the time and place where we can most effectively "provoke one another to love and good works." How desperately needful, and "so much the more, as we see the day approaching."

Thirdly we are to exhort one another. In The Wesleyan Bible Commentary, Vol. VI, page 132, we read: Christians are "to offer mutual encouragement: exhorting one another (v. 25). Henry Drummond says, in effect, that in an atmosphere of suspicion and distrust the fattest soul will grow thin and shrivel, but that in an atmosphere of confidence and trust the leanest soul will grow fat and flourish. By and large, people strive to live up to the confidence that others, for whom they have respect, have in them. Such confidence is the Christian's contribution to the salvation of his fellows. Men usually respond and grow when people believe in them, but lose self-confidence when others withhold their confidence from them. Of all people, Christians should be great believers in one another." -- and "so much the more, as we see the day approaching."

In conclusion we wrote that this great "let us" exhortation and encouragement to "end-time" Christians can be summed up in the great trilogy of faith, hope and love, of which Paul was so fond and which occurs in this three-fold admonition: Draw near with the full assurance of faith -- the Christian's upward attitude; hold fast the confession of hope -- the forward attitude; provoke unto love and good works -- the outward attitude.

God help us in all our plannings to keep these three essential things on the priority list!

* * * * *

September, 1971 Editorial
"QUENCH NOT THE SPIRIT"

Another quadrennium is past. The law making body of the Bible Missionary Church has met. Some changes and adjustments have been made both in personnel and in the governing laws of the church. The great task of the church, however, remains the same -- to spread holy fire throughout the world. Fire is a powerful figure and over and over again in the Bible is taken as a

symbol of God. Fire is a picture and an emblem of the Holy Spirit as He remains Himself to the Church and to individuals in particular, in His active ministries of grace and guidance and in his flaming energies of love and power.

There is a great parallel between fire and the Holy Spirit in His ministries: Fire illuminates, melts, purifies, refines, energizes, fuses, welds, unites -- so does The Spirit. "Quench not" implies that it lies within your power and mine to hinder, to hurt, and to halt the living, loving ministries of the Spirit of God. The human can hinder the Divine and the finite can frustrate the Infinite in the realms of moral relationships and spiritual experiences. The Word exhorts us to take heed, be sensitive to the impulses and influences of God's gracious Spirit. If we succeed to any degree as individuals or as a body of believers it will be because we have kept the fire of God burning bright. As we determine this individually, to that degree will we succeed as a body. God help us to determine as individuals to do our part in this great "end-day" battle.

We must not let the fire of personal testimony go out. This fire burned in the hearts of the members of the early church and was the primary human cause of such rapid spread. In Acts 5:29-32 we have recorded the speech of Peter intended to explain to his persecutors the persistency and ardor with which he and John and other Spirit-filled ones had been testifying to their experience of Christ. They had been told to come and desist from their Jesus propaganda, but neither threats nor imprisonment had silenced their voices. Their answer was, "We ought to obey God rather than men." In this ought was the flame of fire that would not be extinguished.

We are Christ's witnesses. We are made so by the revelation of Christ which has come to us in the gift of the Holy Ghost. Christ is real! Christ is living! Christ is adequate! We have found Him so and must tell it. This is normal Christianity. Many fail here. Their failure is their impoverishment. Their delinquency has carried defeat into their whole Christian life. They throttle the urge and it dies, and death settles on them, and to that degree on the body of Christ. There is a principle here even psychologists recognize. William James taught that no worthy impression should ever be left without its appropriate expression. Impression minus expression equals depression. The vision must have a voice or it will fade. The unacknowledged blessing withers in the heart. The shut-in flame goes out for want of a draft! "QUENCH NOT THE SPIRIT." A witnessing church will live and thrive and grow!

The ministry of prayer must ever be kept at a white heat. We read in Romans 8:26, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." This teaches us that real prayer without the Holy Spirit is impossible. Our human limitations (infirmities) are such that, without Him, we know neither the how or what of prayer. His presence and guidance are given because of this. The work of the Spirit is to supply both impulse and intelligence for effective praying. The Spirit directs our praying in keeping with the mind and purpose of God. Basic guidance comes through the Holy Scriptures. Special guidance comes through the mysterious voice of the Holy Ghost in the soul. Through preoccupation or neglect we can fail to heed the promptings of the Spirit in the prayer ministry. Then what? The answer is unavoidable. We quench the Spirit -- we dampen the fire of God's Spirit within. It becomes then increasingly easy to repeat this. Failure here has a numbing effect upon us. Paralysis settles on our prayer life. The defense of the soul goes down and all manner of temptations roll in on us and

crush us. These evil intruders reach the Holy Place of the now defeated life and find upon its cold altar dead ashes of a once glowing prayerfulness. "QUENCH NOT THE SPIRIT."

Love must ever be kept aglow on the altar of the heart! This was the fatal fault of the Church of Ephesus. They had left their first love. To allow things that are alien to love to have any place in our hearts is to wound and hinder the Spirit of God. The enemy is constantly at work endeavoring to get seeds of evil implanted in the hearts of God's saints. If he can succeed, these seeds will begin to grow and holy love will be gone. If the seed of bitterness get in the heart -- some slight brooded over and left there, it will soon germinate. A crack is opened in the door of the mind through which sour-visaged censoriousness stealthily passes. It begins to play a steady stream of ice water on the soul fire of love or a critical spirit may enter. Then, in a moment of pressure, an ugly temper. The result? Clamor and strife in the home and church. Evil speaking enters. How cruel and unfair and hurtful the tongue becomes that has once been loosed from the sweet restraints of Christian love.

The loss of LOVE -- how tragic. The love flame once kindled, now ashy deadness! Kindness gone! Tenderheartedness gone! Forgiveness gone! Christlikeness gone! There is nothing more devilish than a loveless profession of "perfect love." The cause of Christ has received a death blow!

The burning desire for truth must ever be kept aflame. When love and hunger for truth are gone it is but a short step to apostasy. 2 Thes. 2:9-12. How subtly and quickly deception sets in when hunger for truth is lost! The tenderness of conscience toward truth created by the Holy Spirit must constantly be guarded. The writer of Hebrews (3:7, 8) states these warning words of exhortation, "Harden not your hearts." This passage is addressed particularly as a proper warning to the saved. A warning is addressed to believers who have begun with Christ in forgiveness of sins but are hesitant about going on with Christ in the experience of sanctification. He warns of the great danger of hesitation about walking in the light. To hunger without light is pathetic, but to hunger with light, but with disobedience, is tragic. Heart-hardening is the deadly process which could very well end in a hopeless eternity. God help us to keep truth alive and aflame by keeping pace with LIGHT as it comes to us.

Any group or church with a membership that keeps the fires of a burning testimony alive, upon the altar of whose hearts the prayer flame is glowing, a membership whose holy love is at white heat and: who are constantly hungering for the truth of God will find a way to solve their problems and to fulfill their mission to a lost world!

* * * * *

October, 1971 Editorial
AN IMPOSSIBILITY

The Bible simply states that "without faith it is impossible to please God." Impossible means just what it implies, it just cannot be done; there is absolutely no other way possible. If you do not have faith you cannot please God. Putting it simply, the chief end of man is to "please God" for in so doing he will please himself. He that pleases God is, through Divine grace, journeying

onward to the ultimate reward of all those that love and fear God; but he who is ill-pleasing to God must, for Scripture has declared it, be banished from the presence of God, and Consequently from the enjoyment of happiness. If then, our chief end is to please God, the one important question is, how can I please Him? And there in something very solemn and sobering in the utterance of our text: "Without faith it is impossible to please God." Do what you may, strive as earnestly as you can, live as excellently as you please, make what sacrifices you choose, be as "eminent as you can for everything that is lovely and of good repute, yet none of these things can be pleasing to God unless they be mixed, with faith.

The kind of faith that pleases God has three basic elements. Let's notice them.

Knowledge is the, foundation element of faith-- knowledge of God; knowledge of His Word; knowledge of His will. To know is to comprehend, hence it is the comprehension of God by and through our moral faculties.. God, in His Word, reveals to us His will. He reveals His moral character; the evil of sin; the love of Christ; the manifestation of that love to the human soul; the necessity of the atonement; the freeness of Divine grace; the renovation of the heart by the power and compassion of the Holy Ghost: the value of prayer; the desire to be with Christ; man's responsibility in the great redemptive purposes of God. Knowledge is absolutely essential and foundational to a faith that pleases God. Paul tells us that "faith cometh by hearing, and hearing by the word of God." Rom. 11:17 The word of God is the foundation of our faith.

Again Paul writes, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. 1:10 Multitudes are weak in faith because they are weak in the knowledge of God's Word. The attitude of a faith that pleases God is an insatiable desire for knowledge of the truth. It is the attitude that the Berean Church manifested when it was said of them: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts 17:11 If the Bible goes for days without being opened; if the heart thirsts not for the knowledge of God; if things of the world are more attractive than spiritual realities -- he who is guilty of such cannot please God.

Hosea brought this truth thundering home when he said: "My people are destroyed for lack of knowledge." Hosea 4:6 It was not, however, that they had not had knowledge, for he goes ahead to say, "because thou has rejected knowledge, I will also reject thee."

Knowledge alone, however, as essential as it is to faith, is not all there is to it.

Assent is basic to faith. Assent must accompany knowledge. What we know, that flash of light to the inner conscience, we must agree unto as being most certainly the verity of God. The term, faith, "expresses a confidence or persuasion of the truth of anything not self-evident, received upon the testimony of another." It brings honor to God when we accept what He says just because He said it, whether we understand it fully or not. A pleasing faith gives assent to God's revealed will just because it is God's will. Paul writes, "knowing therefore the terror of the Lord, we persuade men." He was not only desirous of having men possess the revealed knowledge of God, but he would have them persuaded of it to the extent that they would in their heart and mind give assent to it. God has not only given to men knowledge through revelation -- the word -- but through

the direct operation of His Spirit on the mind and heart He endeavors to persuade men of the truth. We call this conviction. Conviction is a wonderful blessing. Men will not be strong in their faith unless they are strong in their convictions. The moral and spiritual foundation of life must be based on a "thus saith the Lord," and must so possess one's mind and spirit that he would rather die than be untrue to it. This is a convictionless, compromising age in which God's word has lost its authority. Such a generation cannot please God. There is a letting down and a caving in on every hand which give testimony to the fact that God's eternal word is looked upon as irrelevant. Paul states in 2 Thess. 2:10, "they received not the love of the truth that they might be saved." The inference is that they had at one time possessed the true knowledge of God concerning His will for them but did not assent to it in their lives, "And for this cause God shall send (sent) them strong delusion(s), that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." But for those who seek to please God not only is there a desire for knowledge but a love of the truth. Carnality fears God's truth and holds reservations concerning the truth, but a faith that pleases God gives open and ready consent to all truth. The attitude of the heart and life to the demands and commands of God for holy living, modest dress, the absence of outward adornment, the willingness to bear reproach for Christ's sake is a true indication of whether or not an individual possesses a faith that pleases God.

Appropriation is essential to faith -- it is the chief part. The knowledge of truth as it relates to man's fallen state and God's great redemptive plan, and the assent of the mind to this is incomplete unless there is an appropriation of the great benefits of redemption to the soul of man. Faith is the act of appropriation that brings God to the soul, a moral change to the life, putting one in harmony with God and at rest and peace with himself. Faith, in a word the old preachers used, is a recumbency of the soul -- a complete resting in God and a reliance on His veracity and trustworthiness. It is a faith that rests in and readily responds in happy obedience to all God demands and commands.

Faith is an appropriation that produces a drive to do or dare for God and lost humanity. It is not a faith that rests on good works, but that produces good works u "Even so faith if it hath not works, is dead, being alone." The faith that pleases God produces Spirit-filled laymen that can pray, pay, and stay to see the work of God advanced; it produces preachers that are a flaming fire; it produces missionaries of the cross that make a mark for God on foreign soil. It puts Christians in the homes of the unsaved, out on the streets, in factories, wherever men are, seeking to bring them to Christ.

Knowledge, assent, appropriation -- the three elements of a vital faith without which it is impossible to please God. Are you pleasing God?

* * * * *

November, 1971 Editorial
LEST WE BE SET ASIDE
(Zeal- But Not According To Knowledge)

Paul states in Romans 10:2, "For I bear them record that they (Israel) have a zeal of God, but not according to knowledge." Religious zeal that flows from an unsanctified heart makes for more trouble and hindrance to the cause of holiness than all the combined attacks of infidelity.

Chapters nine, ten, and eleven of Romans are not much read by the Christian Church today. Yet these chapters contain some very important and vital truths for us. They tell about God's "election" of Israel and His promises made to this people. (By "election" we mean the calling of a nation to certain duties and not a calling of individuals to personal salvation.) This election involved Israel as the great human instrument of God in restoring fallen man back to holiness. God called them and built them into a nation for this purpose. It was the Jews who brought the great truths of redemption down through the Old Testament economy. It was the Jewish nation that gave Christ to the world. It was through the Jews that the Word of God has been given to mankind.

God's destiny for Israel was holiness. He promised to make them a holy people if they would obey His commands. This was when He gave the law. "Now therefore if ye will obey my voice indeed and keep my covenant, ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests and an holy nation." Exodus 19:5, 6. This original covenant was summed up by Jesus in the command "thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind . . . and thy neighbor as thyself." The Jews became very zealous to retain the letter of the law God gave them but missed its spiritual import. Jeremiah, in his distress as to the moral ruin of the Jewish nation, laments their fall saying, "Israel was holiness to the Lord." This was their original profession. They had failed to come up to their light and when Jesus came with greater light they crucified Him instead of accepting it. In their misguided zeal they rejected God.

But holiness is outgoing. Had the Jewish nation obeyed God, they would have become a sanctified, Holy Ghost filled people and the propagators of God's great redemptive program to sin laden humanity. This is the essence of Christianity. Israel, however, failed in her great mission. They did not stumble and fall for lack of zeal. They failed, as we have indicated, in the great covenant of holiness first, in obtaining the experience in their own hearts, and next, in proclaiming this message to all men everywhere (Rom. 10:2-17). They remained carnal in their desires and considered themselves God's favorites. Judaism became, not a propagating, but a self-protecting religion. It did not aim to make converts; it aimed simply to hedge about those who possessed it with such guards and protections as would prevent them from being led away from it into apostasy and idolatry. Having failed to come up to the law of perfect love, the original covenant of holiness, they naturally failed to have the spiritual insight to see in the prophecies that the gospel was designed for all men. As in Christ's teaching of "The Good Samaritan," loving the Lord with all the heart and our neighbor as ourselves means that one should possess a vital interest in a great missionary outreach everywhere. This is the spirit of the gospel. The Jews miserably failed in their mission and so God raised up a Gentile church to carry the good news of the gospel to all nations, while Israel retained her zeal for the now empty husk of the old Judaistic system.

Since the days of the Apostle Paul the Gentiles have had the gospel Preached to them and in turn have become the great evangelists of Christianity. Although there is hope of Israel's restoration and that the nation shall yet become a holy people, yet for centuries God has set them aside because they violated their covenant of holiness. Since then, within the great Gentile body,

God's great commission of spreading heart holiness has been bestowed especially upon those groups that have remained true to the propagation of this message. History has proved that God ceases to bestow His glory on the organization that violates the covenant of holiness. Down through the ages one group after another has arisen, finally to go down and be set aside as propagators of God's glory and the gospel message.

The great danger of any group, not excepting our own Zion, is to violate the great commitment of holiness and thus be impoverished of God's glory which is His seal. We are in danger of this:

-- When we pay homage to past blessings, past glory, past momentum, past accomplishments and seek not the glory that cometh by God's appointments faith in the promises of God based on explicit obedience and responsibility to the great commission in the present moment. To be turned aside from the great commission for any reason is to miss God and be void of His glory.

-- When we fail to come up to the law of perfect love, the original covenant of holiness. Divine love demands an outgoing ministry. An unsanctified church is a carnal church. Carnality is self-centered. It is not outgoing. It is death to the great purposes of God in redemption to reach out to a lost world. It is the inner cancer that brings death to spirituality within and evangelism that reaches out. It is the reason God turns His back and seeks other channels that He can use.

-- When we fail in spiritual vision by failing to get our people into the experience of heart holiness. This results in another danger -- a zeal over secondary interests that engulf the main commitment which is to spread scriptural holiness.

-- When, like Israel, our interests are turned in upon ourselves rather than the salvation of souls. When our interests are taken up with the running of church machinery rather in travailing for the lost in prayer and in personal evangelistic effort.

-- When we have lost the glory from our midst and have been set aside by the Holy Ghost.

Our only salvation as individuals or as a group in the mighty baptism of the Holy Ghost and fire burning out all carnal and base desires and uniting our hearts in a constant all out effort for souls. God help us lest we also be set aside.

* * * * *

December, 1971 Editorial
DISCOVERING GOD

We read in Exodus 3:13, 14: "And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

God is the great I AM! But you might ask, I AM what? The answer is simple -- God is whatever you need Him to be. Man is a free being and man must discover God for himself -- he must discover God to be what he needs Him to be in each experience he confronts in life.

One of the great truths of the Bible is that God is One who reveals Himself to His creature, man. In Genesis 2:4 He is called JEHOVAH-ELOHIM, which simply means that He is "the self-existent One who reveals Himself." God has revealed Himself through His name. Various names have been applied to God in the Old Testament after some grueling experience or after some severe test of faith. In the meaning of these various names is a rich revelation of God's character. If we really knew God better we could trust Him more.

It is up to man, however, to discover God for himself. Not that God is a fickle being or one who plays "hide and seek" or a "hard to discover being." Man is slow to comprehend God and only comes to know Him, as a rule, in the times of sore need. It is in the times of sore need that God's people begin to discover who He really is, that is, what His Name IS, or what sort of a God He really IS. The Psalmist said, "They that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee." Ps. 9:10 In Proverbs 10:10 we read, "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Again, in Psalm 144:15 we read, "happy is that people whose God is the Lord."

When Abraham was about to sacrifice his son in obedience to the command 'of God, the Lord provided a lamb instead for the sacrifice, and delivered Isaac. Thus Abraham called God by the name of JEHOVAH-JIRAH -- the Lord will provide, or "I am He that seeth thy need and provideth." Abraham would never have made this discovery of God had he not been totally abandoned to God and totally obedient to His voice and His will. But by being totally devoted and obedient He discovered that God was such a being who could and would supply his NEEDS fully and right on time. No wonder the song writer wrote:

"I have found His grace is all complete:
He supplieth every need."

Multitudes of people stumble through life blindly and never discover God for themselves.

We discover God in the way of light and truth. The Psalmist cried out, "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." There is no revelation of God back of light and short of truth!

We discover God in the way of ready obedience. When the command came to Abraham to "Take now thy son, thine only son . . . and offer him for a burnt offering," it is said of Abraham that he "rose up early in the morning . . . and went unto the place of which God had told him."

We discover God in the way of trust and faith. We find in the thirty-second chapter of II Chronicles when Sennacherib was come to fight against Jerusalem, Hezekiah humbled himself before God and put his trust in Him. He did not appeal to Egypt for help as outer circumstances would have pressured him to do. He laid his case out before the Lord, threw himself on God's mercy and, singing songs of victory, by faith went forth to meet the enemy. In this he made a great

discovery of God. They were encouraged to "be not afraid nor dismayed, by reason of this great multitude, for the battle is not yours, but God's." When they went forth they found their enemy all dead men.

When Israel went to fight Amalek, Moses also discovered God to be a God of battle and victory. Amalek is a type of the flesh and carnality. God does not want us to fight with carnal weapons. We are to fight the fight of faith. It is a fight of trusting. Our tendency is to take the battle up in our own hands. We indulge in doubts and fears and fight the warfare of UNBELIEF instead of FAITH. If we would but trust and obey and fight the fight of faith, God would fight our battles for us. Would not we see more victory and less fear and dismay, in our homes, in our churches, in our daily lives, if we would discover God to be what He is in Himself and what He wants to be for us -- a God of battle and of victory?

The complete discovery of God is in the Man Christ Jesus. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" -- wisdom to convict us of the truth and draw us to the path that leads to righteousness (regeneration), and (entire) sanctification, issuing in complete redemption of our entire being and an eternal home in heaven.

Have you discovered God?

* * * * *

THE END