

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 -- (1972)

Editorials from The Missionary Revivalist
Compiled by Duane V. Maxey

* * * * *

Digital Edition 08/30/2000
By Holiness Data Ministry

* * * * *

January, 1972 Editorial
FACING THE FUTURE WITH CONFIDENCE

Deuteronomy 33:27-29

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27a).

The great eternal truths of God come to us clothed in providential garbs and often times amid the most trying of human circumstances. These lend their coloring to enrich God's truths to the human heart and indelibly impress them on the mind until the soul cries out in wonder, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

Such is the passage we have now under consideration. At this particular time in the life of Moses, everything earthly was receding and heaven was beginning to open to him. He had finished his work. -He had given the Law, had led the children of Israel within sight of Canaan and now he was invited by God to the top of Mt. Nebo to see the land and then to die, but even though he was face to face with "the king of terror," the last enemy called death, he spoke forth one of the most sublime truths of faith, namely that "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33: 27). This assures us that:

THE EVERLASTING ARMS BELONG TO THE GOD OF ETERNITY. "The eternal God is thy refuge" (v. 27). We have expressed here the great biblical principle that man was made for God and, therefore, is the creature of eternity. He cannot find his ultimate purpose in perishing surroundings. This is a materialistic age that seeks security and satisfaction in a vanishing substance. But is materialism the answer? Jesus answered this in the form of a question when he

asked, "For what is a man profited, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" (Matt. 16:26).

Multitudes today are taking refuge in alcohol, drugs, dope. Others are turning to the occult, witchcraft, demon worship. But are they finding the answer that will enable them to face the great events of the future with confidence? The Bible talks about "lusts that drown men in destruction," and the teachings of heresies that "bring on . . . destruction."

As we have observed, Moses was facing death. He was never to see the faces of Aaron, Joshua, or the children of Israel and in the light of this approaching death he could say with utmost confidence, "The eternal God is (my) refuge." Every passing year brings us closer to the end of this dispensation, with the return of the Lord in glory, fearful tribulation, the reign of AntiChrist, death, judgment and eternity. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity Men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:25, 26). Can we look forward to these events with confidence knowing that the eternal God is our refuge? Not unless we are rightly related to the God of eternity and know that His everlasting arms are about us. Mrs. C. H. Morris was aware of the secret of an abiding confidence when she wrote:

I have found sweet rest for my weary soul,
Found a harbor safe tho' the billows roll;
Found a Mighty One who can storms control,
Leaning on the everlasting arms.

Oh, the everlasting arms how they hold me!
Ever hold me, and enfold me!
I am safe in life or death,
For around and underneath,
Are the mighty everlasting arms.

THE EVERLASTING ARMS BELONG TO THE GOD OF SECURITY. "The eternal God is thy refuge" (v. 27). The word "refuge" refers more correctly to "dwelling place." The children of Israel were homeless and their national future was uncertain and hidden. But, regardless of these facts, they were living in the presence and security of the eternal God. He had proven Himself an adequate "dwelling place" indeed! All along life's way and more particularly at the end of the road of life, the security we find in God is the one and only thing that matters. Outside of this the world is a place of emptiness, loneliness and homelessness.

Only God can give security in the place of emptiness. Bodies and souls may be satisfied to a degree in this world, but only God can satisfy our spirits. People seek to drown their sense of emptiness in pleasure, drugs, the mad whirl of continuous activity or, failing these, they commit suicide. But Jesus said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." (Matt. 5:6)

Next to emptiness, and even worse, is loneliness. Look at Moses alone on the mountain

would he not have experienced complete abandonment if he could not have said from the depth of his soul, "The eternal God is (my) refuge." There is a haunting loneliness that pursues mankind even in the midst of populace cities that is indescribable. God is the only true refuge to such. "In (His) presence is fulness of joy; at (His) right hand there are pleasures forevermore." (Ps. 16:11). Oh, the fellowship and friendship in communion with God!

But God also gives security in the place of homelessness. For nearly forty years the children of Israel had wandered in the wilderness, living without any permanent dwelling; and yet, in the midst of it all, God had proved to be their refuge. Home brings to mind a place of security from outside pressures; a place of understanding and love; of shelter, food, rest. But in this world, how transient. There is nothing an earthly home can provide, however, that means anything when the shades of darkness fall and life begins to ebb away. A sense of homelessness overwhelms the soul, and all that matters is that you know the God of security!

When my way grows dark and no light I see,
When my friends forsake and life's comforts flee,
Then I know His grace will sufficient be,
Leaning on the everlasting arms.

THE EVERLASTING ARMS BELONG TO THE GOD OF ABILITY. "Underneath are the everlasting arms" (v. 27). When God chose to give Abraham and Sarah a child after they were "well stricken in age," he challenged their faith by asking, "Is there anything too hard for the Lord?" Jeremiah answers this question in these words, "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." Jer. 32:17 As great, however, as God's power was in creation, it did not match the power of God manifested in the resurrection of Christ from the dead. In creation His power was not challenged by any opposing force but at the resurrection of Christ all the power of Satan and his kingdom of wicked spirits was aligned against God. While the outstretched arms of Christ on the cross reveal to us the love of God, His ability to lift us out of hopelessness and the clutches of the devil and enable us to fulfill the purpose of our existence was assured us when He raised Christ from the dead. Paul assures us "that ye may know what is the exceeding power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Eph. 1:18-21)

Thank God for this assurance not only of God's ability to redeem us from sin and its consequences but to succor us in the hour of temptation and give us that confidence of final victory.

There is naught too hard for my Lord to do;
I can safely trust all life's journey through.
He will bear me up and my burden too,
Leaning on the everlasting arms.

* * * * *

February, 1972 Editorial
"HEARTS SPRINKLED... BODIES WASHED"

In Hebrews 10:22 the author is dealing with qualifications for entering "The Holiest of All" in Christian Experience. The exhortation is to "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The "holiest of all" typifies the Christian experience of entire sanctification. Both expressions in this verse: "hearts sprinkled . . . bodies washed" are typical of regeneration and indicate clearly that only the regenerate are qualified for entrance into the holy of holies. Only those who pass through the holy place may approach the rent veil and enter the holiest of all.

The truth that we want to note especially here is the scriptural teaching that genuine regeneration not only affects the spirit of man, but his body also, and qualifies him for the experience of entire sanctification. Andrew Murray, commenting on this scripture in his book "The Holiest of All," reminds us that "man belongs to two worlds, the visible and the invisible. In his constitution, the material and the spiritual, body and soul, are wonderfully united. In the fall both came under the power of sin and death; in redemption deliverance has been provided for both. It is not only in the interior life of the soul, but in that of the body too, that the power of redemption can be manifested."

We note from this that it is in the body, as much as the spirit, the saving power of Christ Jesus must be felt. Andrew Murray goes ahead to point out that it is not only in spirit, but with the body, too, we enter into the Holiest of All. It is on us here, where we are in the body, that the presence of God descends. Our whole life in the flesh is to be in that presence; the body is very specially the temple, and in charge of the Holy Spirit; in the body the Father is to be glorified. With the body we live and walk in the Holiest. Our eating, drinking, our sleeping, our clothing, our labour and relaxation, in all these things have more influence on our spiritual life than we know. The heart and the body are inseparably joined -- a heart sprinkled from an evil conscience needs a body washed with pure water.

Jesus Christ is the Christian's great example and when He came into the world "He saith, a body didst thou prepare me." And we, like Christ, also have a body in which the Holy Spirit dwells. Like Christ we, too, must yield our body, with every member, every power, every action, to fulfill His will, to be offered up to Him, to glorify Him. Like Christ we must prove in our body that we are holy to the Lord.

Dr. H. Orton Wiley in Epistle to the Hebrews, commenting on this same verse (Heb. 10:22), states, "The exhortation, 'Let us draw near,' takes on new meaning now that the writer has told us the manner of approach." We are exhorted to draw near with a true heart in full assurance of faith (1) having our hearts (the inner life) sprinkled from an evil conscience, and (2) our bodies (the outward life) washed with pure water, these two together constituting the whole man. It is not that the heart and body may be cleansed separately; the cleansing must affect the entire man. Dr. Wiley ends his comments on this verse with this classic statement: "Since God has joined inseparably together a fully cleansed heart and a fully washed body, we enter into the holy of

holies, not in spirit only, but with the body as well. The whole life, outward as well as inward, is to be lived in the presence of God. Perhaps this explains why some who have sought so earnestly to enter into the holiest have failed; they have some idol of the heart which has not been cast down, or it may be some bodily practice which has not been brought under the sprinkling of the Blood. Perhaps we have not yet fully realized how our eating and drinking, the manner in which we dress or conduct ourselves in public and social life, our daily duties, and our seasons of recreation affect our spiritual lives. These things wisely used under the illumination of the Spirit are a source of spiritual blessing; used wrongly or to excess, they steal our fire, dampen our enthusiasm, and chill our ardor. As Christ was given a body that He might sanctify it, and so yield it as to be God-possessed, we too are given bodies that they may be sanctified, so that every thought of the mind, every power of the being, all the love of the heart, our gains and our losses, our tears and our triumphs, shall be offered up to His glory."

Now all this bears out the truth of 2 Corinthians 5:11, "... If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

It has been this writer's observation that when a sinner gets to God there is always an observable change in the person begins to look different, act different, and even in a lot of cases, smell different. I have seen women lengthen their dresses, put sleeves in them and raise the neck line. Some have even added on goods that did not match so they would no longer be immodest. They possessed a holy fear of displeasing God. I have seen them in the same service where they have prayed through go and get garments to cover their immodesty. I have known women to rid their wardrobe of all immodest garments and garments that pertained to a man, dispose of their jewelry and make up, let their hair grow, I have seen men (women also) throw away their snuff, chewing and smoking tobacco, quit the picture show (T. V. now in the home) dance hall, bowling alley and the like. I have observed them with bright shining faces, Bible in hand, in the house of God with ringing testimonies. They were open to truth, ready to receive new light whatever it might cost them. They had fallen in love with Jesus and their only desire was to please Him. Their whole being had been completely changed -- body, soul and spirit. They had entered the "holy place" of Christian experience and were candidates to enter the "holiest of all" of a sanctified life. The experience of regeneration had accomplished this in their lives.

Now, I ask you, just what has happened when people get touchy about the dress question and standards of holy, Bible-based living? What has happened when a church begins to lose the battle along the dress line? Simon the Sorcerer (Acts 8) no doubt got converted, but failed to walk in the light and went after gain instead of God. Peter analyzed him correctly, didn't try to smooth him over, when he said to him "thy heart is not right in the sight of God . . . thou art in the gall of bitterness, and in the bond of iniquity."

Plead as some may and excuse themselves for "lack of understanding," "lack of light," "changing standards of modesty," "a different day," the truth is the same -- a regenerated heart will love the truth, seek after the truth as it is revealed in God's holy Word, have a heart open to the truth, have his defense guards down and be ready to walk in the light, line up and glorify God in his body (I Cor. 6:19, 20).

Let us not defend the guilty, but with tenderness and firmness continue to contend for the glorious twofold truth of "hearts sprinkled and bodies washed."

* * * * *

March, 1972 Editorial
KEEP AT YOUR WORK

"For some are already turned aside after Satan." I Timothy 5:15

This is a day, if there ever was one, that we need God-called men and women to "stand in the gap and make up the hedge" --men and women who will fulfill their calling and not be turned aside from it. There are many subtle temptations and pressures today designed by Satan to turn one aside or to neutralize a God-given call by cluttering it up with temporal, time consuming interests until "the call" becomes either one among many interests or just a side line.

We are suffering today from the lack of God-called men who have the faith and drive to put their total energy into the kingdom work. Energies that should be expended in kingdom work are being drained off into: other channels of activity. The "working pastor" is to be commended for his willingness to accept a charge that is unable to pay him a living wage. He will need to be careful, however, lest his "job on the side" to supplement his support becomes the central thing, thus forcing his ministry into a secondary place of interest. These self-supporting efforts, if not guarded, will militate against a life of faith and frugal living, the vision for a full time ministry will diminish and fade away, the cause of the kingdom will suffer, the man's ministry will be curtailed, souls both inside and outside the church will be lost!

Others have had their attention focused on the evil trends of the day, especially communism, until their message has been side tracked from the gospel of full salvation from sin to a social gospel with emphasis on the reformation of the evils of our day. Our ministry must be involved with "the out-calling of the ecclesia," not the saving of this age.

The increase of wickedness and lawlessness, along with the seeming hopelessness of the gospel message to turn the tide, has dampened the fervor of far too many, diminishing their effectiveness for the Master in this day.

The sheer pressure the ministry faces in holding up a Bible standard of holy living in the face of a constant downward drift takes its toll until there is a subtle letting up and a failing to proclaim an uncompromising message.

There are times when unsought for financial opportunities present themselves -- opportunities that can be accepted while still maintaining a position in the ministry, opportunities that appear to be so providential in relieving financial needs. Almost inevitably these prove to be traps of Satan that deflect men from their calling in life.

These along with other subtle approaches of the enemy are turning away many not only among the ministry but among professed Christians from the pathway of duty.

Our attention was called to an article written by an unknown author entitled "Keep at your Work." The source of the article is also unknown by this writer, but it is worthy of re-print here and has a message applicable to the thought at hand:

"The Lord has given to every man his work. It is his business to do it, and the devil's business to hinder him if he can. So sure as God has given you a work to do, Satan will try to hinder you. He may present other things more promising. He may allure you by worldly prospects, he may assault you with slander, torment you with false accusations, set you to work defending your character, employ pious persons to lie about you, editors to assail you, and excellent men to slander you. You may have Pilate and Herod, Ananias and Caiaphas all combined against you, and Judas standing by you ready to sell you for thirty pieces of silver; and you may wonder why all those things come upon you. Can you not see that the whole thing is brought about through the craft of the devil? To draw you off from your work and hinder your obedience to God?

Keep about your work. Do not flinch because the lion roars; do not stop to stone the devil's dogs; do not fool away your time chasing the devil's rabbits. Do your work. Let liars lie, let sectarians quarrel, let corporations resolve, let editors publish, let the devil do his worst; but see to it that nothing hinders you from fulfilling the work that God has given you.

He has not sent you to make money. He has not commanded you to get rich. He has never bidden you defend your character. He has not set you at work to contradict falsehood which Satan and his servants may start to peddle. If you do these things, you will do nothing else; you will be at work for yourself and not for the Lord.

Keep about your work. Let your aim be as steady as a star. Let the world brawl and bubble. You may be assaulted, wronged, insulted, slandered, wounded and rejected; you may be abused by foes, forsaken by friends and despised and rejected of men, but see to it with steadfast determination, with unfaltering zeal, that you pursue the great purpose of your life and object of your being, until at last you can say "I have finished the work which Thou gavest me to do."

* * * * *

April, 1972 Editorial
THE INVESTMENT OF LIFE
(An Easter Meditation)

The essence of stewardship has to do with our relationship to God and not to things.

In the days of the Roman Empire it was legal to have and to own slaves. The slave of that era was under the dominant power of his owner without recourse, body, mind and soul. There was one faint glimmer of hope, however, in this dawnless night of human enslavement -- someone might redeem him. Redemption was recognized and permitted. The would-be redeemer and the slave's owner met at a round-table where they negotiated the redemption price. Legal papers, like our automobile titles, were handed over, whereupon the redeemer, 'with his own blood, made a cross on the legal papers, thus blotting out the instrument that held the slave in perpetual bondage. This

being accomplished, the canceled papers were handed to the redeemed slave and in this way he became a "freeman." These "freemen" became the stewards of the New Testament. Furthermore, the status of the man thus redeemed became the status of the man that redeemed him. Sometimes the lords of the country or the Emperor redeemed slaves. In this case the one time slave became the Emperor's "freeman." He was free indeed; but not independent. There was a law that bound him, -- the law of gratitude -- and it was only natural, then, for the man who was one time bound helplessly in slavery to turn to his benefactor and give himself in an unreserved love service. These "freemen" of the Emperor were by him reserved for imperial service. And, being in the service of the Emperor, they were under imperial protection, were fed, clothed, given adequate provisions for every occasion. All their needs were constantly provided -- they were never in need as long as Rome stood. Redemption was the basis of this stewardship.

The comparison with Christ and His followers is obvious. We read in Romans 5:6, "For when we were yet without strength, in due time Christ died for the ungodly." The devil, because of sin, held a mortgage on the human race humanity held in the bonds of spiritual death by the bonds of the law, without recourse except there be a redeemer ("dead in trespasses and sins"). But thanks be to God through Christ, "And you being dead in your sins 2.. hath he quickened.., having forgiven you all trespasses; Blotting out the handwriting of ordinances that were against us... and took it out of the way, nailing it to his cross" (Col. 2:13, 14). Yes, Christ our Kinsman-Redeemer paid the redemption price. "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold . . . But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18, 19). "Who gave himself for us, that he might redeem us from all iniquity" (Titus 2:14).

But not only did Christ pay the redemption price with His precious blood, He set us free, exalting us to the status of sons of God. "For the law of the Spirit of life in Christ Jesus hath made (us) free from the law of sin and death" (Rom. 8:32). "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). "God sent forth his Son . . . to redeem them that were under the law, that we might receive the adoption of sons . . . and if a son, then an heir of God through Christ" (Gal. 4:4-7)..

Now, as the "freeman" who, in the days of the Roman Empire, was absolutely freed from servile bondage, but not independent, so likewise, the redeemed of the Lord. There is another law that binds him -- the law of gratitude. Paul recognized this law of gratitude. He voluntarily became a "love slave" of Jesus Christ. He prefaces many of his Epistles with these words, "Paul a servant (love slave) of Jesus Christ," He also recognized this truth when he wrote, "Being then made free from sin, ye became the servants of righteousness" (Rom. 6:18).

All sinners are Satan's slaves, allowed, if you please, the freedom of a sinful life, receiving the wages of eternal death (Rom. 6:23). But those who have been made the children of God through the blood of Christ are the "love slaves" of Him who redeemed them. These are stewards in the true sense of the word. As W. B. Godbey put it, "O, the unutterable bliss of God's love slave! -- perfectly free from every care as to food, clothing, lodging, life, death, time, and eternity. He has a check on heaven's bank for everything he needs in this and all other worlds, fully assured that it is the delight of his Heavenly Father, with the boundless resources of millions of

immortal worlds to render him prosperous and happy." The song writer had it right when he penned these words:

Once I was bound by sin's galling fetter;
Chained like a slave, I struggled in vain.
But I received a glorious freedom
When Jesus broke my fetters in twain.

Glorious freedom! Wonderful freedom!
No more in chains of sin I repine!
Jesus, the glorious Emancipator!
Now and forever He shall be mine.

"But now being made free from sin, and become the servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

But there is another law that binds the child of God, the redeemed one. We read about this in Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The essence of stewardship is rooted in redemption, but the driving force of stewardship is found in the law of gratitude and love. It is the law of the Spirit of Life in Christ Jesus freeing us from the law of sin and death and producing in us the fruit of righteousness issuing in everlasting life. Law underlies the whole of life, whether under the reign of Satan or Christ. Where love reigns it supersedes the law and brings to the surface and focuses the attention on the graces of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith meekness, temperance.

The piano furnishes a beautiful illustration: it is constructed by formula and operates by law or else it is only junk. "F" must always be "F." However, we don't think "law," nor are we too much aware of it when we hear the music that pours forth by the touch of the master's hand. Take a Christian home for another example. It is undergirded with law, enforced with discipline -- if you challenge it, it is there. But law and discipline could never adequately describe a Christian home. Something is there that supersedes law and discipline, that goes beyond law -- love, gratitude and mutual sharing of responsibility. And so it is in the kingdom of God. This "something beyond," this principle of gratitude and love is the great moving force that cannot be dammed up.

We see this illustrated in the incident of Mary anointing the feet of Jesus with the pound of very costly ointment of spikenard. Those not possessed with this law of love complained, "To what purpose is this waste?" But cannot we see here the law of gratitude and love at work in full expression, unhindered, uninhibited and unhesitating -- this one whom Christ had delivered from such depths of sin! This pound of ointment was all Mary had, pure hard gained from a far country -- something she loved dearly. She broke the box. If the seal were broken it would mean all. She poured it all on Jesus. It was a complete giving of all she had and all at once -- not just a drop at a time. Why? Gratitude! Love! Many present murmured against her, but a pungent, fragrant odor began to move through the whole house, out into the street and people all around realized that "an anointing had taken place."

It would be well to ask a few questions at this Easter time. What does your life reveal? Are you under the law of sin and death, a hopeless, helpless slave of Satan and evil? Have you experienced the liberty wherewith Christ can set you free? Are you a steward of God? Is the law of gratitude and love operating in your life? Are you giving to God a "drop" at a time, just a bottle neck, holding in reserve the best for self? Does the world know "there has been an anointing" around where you live?

* * * * *

May, 1972 Editorial
FIRE IS OUR NEED

How can we convince men and women of the reality of God in our lives? There is only one answer, Get on fire! Said Billy Sunday, "One spark of fire can do more to prove the power of powder than a whole library written on the subject."

One spark of fire in the pulpit can do more in a few minutes to prove the reality of God than all the studied academic, cultured, ear-tickling presentations of the gospel could do in a year's time. Paul laid this sort of thing aside when he went to Corinth. He said, "My speech and my preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power" (I Cor. 2:4). He had the fire! When he went to Thessalonica he said about his ministry there, "Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (I Thess. 1:5). Paul was more concerned that he possess that "spark of fire" than in having a polished, homiletical, man-pleasing message. He was concerned more about "truth on fire" than his preaching ability before men. Brethren, what is it we are most concerned about? Sermonizing? Preaching ability? Being men-pleasers? God calls -- He sets on fire whom He can use. Can He use you? It is fire in the pulpit that we need! Do you have it?

One spark of fire in the pew could do more than all the pulpit utterances, exhortations and pleadings could ever accomplish to "get the glory down." The Spirit-filled man glows, radiates, and burns with the fire of God. Can that be said of you? A Christian is a man ablaze. Do you qualify? The church filled with the Holy Ghost is a community of men on fire.

Does that describe your church? A cold church is a corpse. How warm is your church? "For a Christian to be cold is sin." "On the way to Mount Moriah Isaac said to his father Abraham: 'Behold the fire and the wood: but where is the lamb for a burnt offering?' The church today would have to lament in different words. We would have to say: 'Behold the lamb and the wood: but where is the fire for a burnt offering?' It's the fire that is lacking today. The Church is offering sacrifices; it has the wood of methods and techniques; but it lacks the fire." (The Prairie Overcomer). The multiplication of rules and regulations is not our need, it is the "spark of fire" that "sets men ablaze for goodness, and makes them ardent in all the will of God." It is fire in the pew that we need! Layman, do you have it?

One spark of fire in the soul of an individual will do more to make him a true witness of the cross than all the courses in personal evangelism combined can do without it. At Pentecost

cloven tongues of fire sat on each of them "without exception and without exemption." Tongues are given for speech. How true it is that Spirit-inspired speech is always accompanied by the demonstration of power. One of the outstanding things throughout the book of Acts is the fact that tongues were loosed for the ministry of telling forth the wonderful work the grace of God had accomplished within the heart. We also are Christ's witnesses "without exception and without exemption." God expects us to speak and has provided an organ of effective speech. Has your tongue been loosed for the Lord? Do you have a message to tell of God's grace in your heart? Wherever and whenever He wants our witness the Spirit is ready to give the right word, and to clothe it with power. Fire is mightier than learning. A soul ablaze is a better guide to effective speech than much scholarship. It is fire that must conquer the heart.

Samuel Chadwick has this to say: "At Pentecost the fire took shape, and sat upon each of them, a cloven tongue of flame. The sign of Christianity is not a cross, but a tongue of fire. The fire is given for speech. The Spirit is given for utterance, and for power to witness. What a difference fire makes to speech! When a man speaks as the Spirit gives him utterance, he always has the word that is appropriate, apt, and effective; the word that expresses the meaning, carries conviction, and captures the consent of the will."

But what is meant by fire? The Holy Ghost is fire! The Baptism with the Holy Ghost is not one thing and baptism with fire another, but the former is the reality of which the latter is the symbol. "Without the Spirit of God the best arranged means are useless. They are lamps without oil, sails without wind, coals without fire."

This fiery baptism quickens and cleanses. Fire gives warmth. It comes to kindle in men's souls a blaze of enthusiasm, rapture and passion. Fire purifies. The Spirit produces holiness in heart and character. All other cleansing is superficial. The alternative for every man is to be baptized in fire or to be consumed by it. The Holy Ghost would be in every heart a Spirit of fire -- fire for death or life, to purify or to destroy. God's presence in man's heart is His greatest gift; how truly it may be called a fire! It separates good from evil. It purifies. It tests. Our duty in life is to cherish and obey this awful fiery Spirit, to burn in the spirit, to have a glowing zeal for God. Furthermore, this spark can be blown into a flame by prayer.

This fire must fall from heaven. It cannot be kindled with earthly forces. It is not of the earth, but from God. We cannot kindle it. He must send it. Do you have it? Fire is our need!

* * * * *

June, 1972 Editorial

WHAT TO DO -- WHEN YOU CAN'T DO ANYTHING

Paradoxical as it may seem, there are at least seven things we can do when we can't do anything. We face perplexities in life but we need not give way to despair. Sane and sound advice in these times has always been, "when you don't know what to do, don't do anything," --hold steady under the pressure of the moment until the way clears and definite light comes or a clear line of action is pointed out. Joseph had strange and inexplicable dreams. They proved to be from God and pointed out a role he was to fill in life. Before these dreams became a reality, however,

circumstances and providences of God seemed to hem him in and shut off his chance of doing anything about it. But he could and did do seven outstanding things that we can all profit by and participate in under like circumstances.

Maintain Integrity. No doubt this is what Peter had in mind when he wrote with the pen of inspiration, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Peter 3:15). In the midst of perplexity or threatened despair do not run out on God nor charge God foolishly. Maintain your integrity by maintaining your faith in God when the heat is on. When the pressure got on, Job's wife advised, "Dost thou still retain thine integrity? curse God and die." She panicked under pressure. But note what God said to Satan concerning Job, "and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause." The Psalmist prayed, "O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee. Let integrity and uprightness preserve me; for I wait on thee." (Psalm 25:20, 21) Joseph valued integrity above position and favor of man and in the long run came out on top.

Flee temptation. Temptation means testing. The Lord tempts or tests his people to bring out the good, as He did Abraham. Satan tempts or tests his people to bring out the good, as He did Abraham. Satan tempts or tests to get rid of the good and bring ruin upon man. We need to realize that the Devil is a powerful foe and works with malice and cunning to wreck us and no one in his own strength nor all the saints with their combined strength without God's help can outwit him or escape his clutches. The Bible admonishes us to resist the devil. We must learn to resist him instantly. Joseph kept out of sin and the clutches of the wicked one by instant flight from the scene of temptation. Likewise, we must learn to resist instantly, boldly and continuously. Yesterday's resistance will not keep us out of today's temptation. When pressure comes on, the human reaction is to do something about it. Here is where Satan often times takes advantage of our impatience and tempts us to do the wrong thing. The promise is that if we resist the devil he will flee from us. The secret, however, is not only in resisting the devil but drawing nigh to God. He is our defense.

Let God work His plan. God works in mysterious ways His wonders to perform -- and we must let Him work His own plan in His own way with patience and resignation. Sometimes God works through a permissive will. He does not always at the moment exert His power to prevent men from sinning and their sins often cause others to suffer and saints may be tempted to wonder about the justice of God. In such an hour we must appropriate His abundant grace and power. Sometimes God works through a preventative providence. In Genesis 31 we read where God spoke to Laban to "prevent" him from carrying out any evil intent he had against Jacob. God often times works through a directive will in which He overrules the evil acts of man, and brings consequences out of them which are unintended by the evil agencies. "As for you," spake Joseph to his brethren, "ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." (Gen. 50:20) This whole affair brought suffering to Joseph but he was willing for God to work His plan. No doubt in the midst of it there were many spots where Joseph did not know what to do or expect, only to do nothing himself and let God's plan develop. God also works through a determinative plan. He does set bounds beyond which He will not allow evil to progress. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." (I Cor. 10"13)

Keep faith regardless. It is fatal , to throw faith overboard. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." (Hebrews 10:28) Abraham is our example here, who against hope believed. Being not weak in faith he staggered not at the promise of God through unbelief. He steadied himself on the promise; he allowed his soul to nestle in the divine purpose when there was nothing in outer circumstances to warrant it. We can do the same by the grace of God.

Carry through with your assignment. Jesus is our great example here. He came to die on the cross to redeem man. He literally planned, prayed, fought, suffered and even staggered under the load on the final trek to Calvary in order to die on the cross for us. He made it! Praise God! He would let nothing deter Him from this one great plan and purpose of The Father for Him.

God has a plan and purpose -a will -- for every individual. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:21) It is our part in life to keep ourselves in the will of God. Primarily that means living a holy life wherever the providences of God place us. By maintaining his integrity Joseph carried through with his assignment and was ready for each step God put him through.

Commit vengeance to God. "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord." (Hebrews 10:30) For man to take upon himself vengeance is to lay hold of something that belongs to God. It reveals a spirit of impatience and unbelief in the faithfulness of God to do what is right -- an unwillingness to let God have His way -- in short, it reveals a carnal, vindictive spirit and purpose. Our part is to be willing to suffer and die if God designs it and that at the hands of wicked men, if this is what God sees will bring the most honor to Him and benefit best His plan to redeem the lost.

Give God the Glory! The glory rightfully belongs to God. We read in Matthew 6:13, "For thine is the kingdom, and the power, and the glory, for ever." To God belongs all the honor and praise. The very purpose of our creation and existence is that through us God's name and perfections may be manifested. It is His glory first and foremost that we are to seek when we approach Him. We are to suffer our concerns to be lost sight of in the superior glory and honor of His name and dominion. We are to seek temporal and eternal life chiefly because the honor of our Maker will be promoted, and His name be more illustriously displayed to His creatures.

May God help us to possess these seven essential elements of a victorious spiritual life.

* * * * *

July, 1972 Editorial
CONCERT PRAYING

The blended voices of the saints of God in genuine, heart-felt concert praying possess a beauty and symmetry and gripping power that defy description. Although confusing and meaningless to some, for earnest worshippers it is a normal practice to unite with others in audible expressions of supplication, praise and adoration to an Almighty God.

Concert praying is Biblical. It was practiced in Old Testament times and is still used among the orthodox Jews. When we turn to the New Testament we find this kind of praying practiced. In the fourth chapter of Acts the record states, "They all lifted up their voice to God in one accord." As a result of this mighty praying, prompted by the spirit of humility and faith and entered into by a 'one-accordness," "the place was shaken," the heavens were opened and a mighty manifestation of spiritual power came upon them all.

Concert praying is a mark of Christian liberty. At Pentecost God's people were set at liberty. Their tongues were loosed in prayer, in praise, in witnessing, in preaching. It was the light rejecters, the Christ crucifiers and God haters that tried to silence the voices of those who were set at liberty. When the Holy Ghost baptizes a human heart with His fullness, or is poured out upon a congregation of spirit-filled people, the spirit of prayer and praise breaks the bounds of silence and formality and pours forth in a great crescendo of audible expression. This was so in the beginning years of our Zion. To have at one time had this liberty, this spontaneity, this spirited concert praying and to have lost it or to now have it in a lesser degree would be tragic. Silence would indicate a loss. Not much noise in a cemetery A dead church is a silent church. It would be well to check up here. Do we still have the fervency we started out with?

Concert praying can become formal and meaningless and when this is allowed to happen the would-be fruitful exercise ends in mere racket instead of the harmonious blending of heart and voice in earnest prayer to God. Here is where the danger lies among the people who believe in concert praying. To hold to a form of worship after the Spirit has been long gone is one of the curses of Christianity. Usually, however, the form of concert praying is transitory and when the real spirit of prayer begins to wane the form itself soon disappears and silence more or less prevails. Praying in the Holy Ghost is a spiritual exercise and is a thermometer of the spiritual temperature of a church. When people allow the cares of life to rob them of spiritual life, when they grow lean of soul, get their eyes off Christ and the victorious life, the spirit of prayer is choked out. It is then that concert praying becomes a mere form, and if spiritual life is not revived within the body the sound of Holy Ghost praying will soon disappear. And let me add this further word -- we are not unmindful of the human as well as a divine side of prayer. We may possess the spirit of prayer, but humanly we need to be stirred up to pray. We need to stir ourselves up. When we worship together pastors need constantly to help their people push aside the distraction of mind and lethargy of the flesh and take their liberty in this matter of praying lest this be lost from our midst and formality and deadness overtake us.

Concert praying should be united praying. Paul's exhortation is to "let all things be done decently and in order," and even as disorderly as "all praying at once" seems on the surface, there should be a striving together for unity in this practice if it is to be genuine and rewarding. Thus we need to learn to enter into this practice with deliberation and design and not haphazardly. Concert praying is not merely everyone praying out loud at the same time. This does not necessarily reflect Christian liberty or unity. Liberty is not license for everyone to act or do as they please, but is bringing one's self into harmony and one-accordness with the leadership of the Spirit. Above all, we should strive together for unity in our public worship services. There is power in unity and one of the main purposes of assembling together to worship is for the mutual help and encouragement that can come from sharing in united worship. Now, when it comes to the matter of effective united

praying, the spirit of prayer will on occasions fall spontaneously on an assembled group of worshippers, uniting them in this exercise, but for the most part, Godly, Spirit-directed leadership must be given if united praying is to be what it should be. God has ordained leaders, shepherds of the flock, to guide the people in their united efforts. A wise leader will prepare the minds and hearts of his followers to enter into spiritual worship and thus help unite them in this ministry.

In concert praying there needs to be purpose along with unity -united and purposeful praying with all hearts conditioned and united in common understanding and desire. Just as important as it is to sing with the spirit and with the understanding, so likewise in united praying. When we pray together in the spirit we should pray with understanding of what we are praying for. It is then the Spirit can lead the group out into realms of Holy Ghost praying where unity prevails and hearts are truly blended together. How often with us, instead of all praying one prayer as did the disciples in the fourth chapter of Acts, "lifting up the voice in one accord." all seem to lift up their own voice in different prayers in great discord. Certainly we could profit from sound, Godly instruction here.

In concert praying there should be united faith. With hearts properly conditioned and united in common understanding and desire how much easier it is to drive back the powers of darkness and lay hold of God with a united faith. It must be clear to all that there can be no special blessing in concert praying unless there is better unity of purpose and desire with united faith. It is through faith we appropriate the blessings of God. There must be a harmony, a oneness, a one-accordness, with all discordant voices hushed, in one holy, united harmonious pouring forth of sincere desire moved by faith. It is then God hears and blesses His people.

Concert praying produces rewarding results. Certainly God desires to meet with His people. Where hearts are in tune with Him and with each other He will be in the midst. The promise belongs to God's people -- "when two are agreed," when "they were all of one accord," when "they lifted up their voice with one accord." It was then "the place was shaken," "they were all filled," they received the promise "it shall be done unto you of my Father." How rewarding when a congregation unites in heart, petition, purpose, desire and faith to experience God in. their midst.

Try it! Let's not let the flame of spirit-filled, concert praying die in our midst.

* * * * *

August, 1972 Editorial
BLAMELESS

"And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2:15

To be blameless means "not meriting censure." We learn from Divine revelation that the body, soul, and spirit are debased and polluted by sin, but each is capable of being sanctified, consecrated in all its powers to God, and made holy. Furthermore, that the whole man is to be preserved blameless to the coming of Christ, that body, soul, and spirit may be then glorified forever with Him. Luke assures us "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life." (Lk. 1:74, 75) The blamelessness is before Him. God, who sees into the very recesses of the human spirit, who knows the motive behind every act, who observes the life that is lived in relationship to the physical body, demands that man be blameless in his triune being so that He Himself can look upon that one and see nothing worthy of censure.

How utterly impossible this demand is to fulfill without the sanctifying power of His grace operating within the soul But after one has this grace, how he, in his love life with his Wonderful Lord, longs to please Him and to welcome His close scrutiny. To such, God's laws are a delight; he delays not to keep His commandments; His testimonies are taken as an "heritage" forever. No man can by any means of his own raise himself to this level. It is the operation of Divine grace in the heart, lifting it to the level of entire sanctification, which is the blameless life.

We are to be blameless before God in our body and mind. It is not a matter of duty but delight for the sanctified to walk before God in a way that would be undeserving of His censure in regards to his body and mind. Jesus sent the Holy Spirit not only to be our sanctifier, but also our helper, to instruct us, guide us and constantly inspire us to a deeper love life with Him. Paul said, "For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11:2) This is the ministry of the Blessed Holy Spirit.

When this divine love dwells within us we find it a very part of our nature to yield quickly and spontaneously to every ray of light and the slightest bit of conviction brought to bear upon us by the Spirit as He assists us to retain a blameless life before the all-seeing eye of God. How faithful is the Holy Spirit to guard us and to keep us above censure if we will fully cooperate with Him.

Pause here a moment reader, and let the Spirit search you. Is your life free from censure before God? Are you blameless in His sight? How about your private life that only you and God know about? Can you testify with the Apostle Paul, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31) How about the imaginations of your mind? Your motives? Your reasonings? On what ground can you excuse your bent toward worldliness -- that worldly look; those lengthened sideburns? It is not enough to say we're more modest than some. That may be true, and yet not be modest in the sight of God. How about your dispositions? If there is any compromise in any slight departure from the Holy Ghost way -- in my inner -- thought life, in the care of my body (how I dress it, feed it or pamper it), toward pleasing myself or others instead of Him -- I cannot claim this blameless life. We are not to "frustrate the grace of God." If I possess this blameless life there will be the inner witness of an absolute agreement with God's standard when He brings me up against it. When this is so I know that I am being preserved blameless in my body and mind.

We are to be blameless before God in our social life. We are not called upon to be blameless in our life in the view of other people. Jesus wasn't. "It was said of his bodily life -- 'Behold a man gluttonous, and a wine-bibber,' of His soul life -- 'He is mad,' and of His spirit life -- 'He hath a devil.'" (Oswald Chambers) But, can God see anything to censure in my life as it is related to others? Am I self-seeking, position coveting, evil-surmising and critical of others in order to be self-advancing? How utterly foreign this all is to one who has a deep love life with the Lord. The only way we can be harmless to others is to be blameless before God, and the only way we can be blameless before God is to let "the very God of peace sanctify (us) wholly," and preserve us in this state by obedience to Him.

Some people want houses and lands, others want honor. Still others want to be lauded for their learning -- for what they know. Then, some desire praise for what they think they know. Some people gratify their selfish desires if they have means and power to do so and die early from moral and physical consumption. The natural heart wants, wants, wants ten thousand things and bends its energies in that direction; but, what it needs is a deep love life with the Lord that comes only by a crucifixion of every inordinate desire. If people would surrender all their likes and dislikes, get humble before God, and stay there until Jesus meets their heart's need, they would be saved from great suffering, great misery, and woe.

A selfish life not only robs the soul of joy and reward, but robs the world of a true representation of Jesus Christ among men, thus rendering them blamable before God. The crucified spirit-filled, spirit-controlled life is the only life that is blameless before God in this world. That will mean a real interest and effort in personal soul-winning. Acts 1:8 makes the Baptism of the Holy Ghost and soul-winning inseparable. If an Eva Gardner could work in a factory eight hours a day and make five-thousand door-to-door calls a year and win hundreds of people to the Lord, how can we be blameless in our life among men if we do not have a compassion for the lost that is revealed in some kind of an effort to get men to God? Robb French in "The Revival Secret" writes, "sinners are not saved for want of conviction; conviction does not come because the church is not burdened and lacks the drawing power; the church is not burdened and is powerless, because the Holy Ghost does not come upon her; the Holy Spirit does not come because something within her is offensive to Him."

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2:15

We are to be blameless in our spiritual life before God. We read in Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love." This is the meaning and purpose of the cross of Jesus Christ, His passion, His crucifixion, His resurrection and ascension, that our love life with the Lord be made pure and single and kept at white heat blameless in His sight. Here is where the Church at Ephesus was at fault. They failed to retain a blameless love life with God. They were not without censure. Their lost "first love" required repentance to regain the favor of God. They possessed a fatal fault. Pity or remorse would not recover them from this -- they must have the blood applied by sovereign power.

Two Scriptures bring out the secret and urgency of a blameless spiritual life. First, I John 1:7, "But 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." Second, 2 Peter 3: 14, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Yes, He is coming soon. Blamelessness is readiness!

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." Jude 24, 25 Blameless now, faultless then!

* * * * *

September, 1972 Editorial
"GIVE THE WINDS A MIGHTY VOICE"

The hymns of the church that have stood across the years contain in them great Biblical, soul-inspiring and soul-searching truths. We sing them mainly because it is our custom to sing. Most of the time we are hardly aware of what we are singing. Interesting comparisons have been written on some of these gospel hymns. For example:

We sing "Sweet Hour of Prayer," and content ourselves with ten or fifteen minutes a day (if that much).

We sing "Onward Christian Soldiers," and wait to be drafted into His service.

We sing "O For a Thousand Tongues," and don't use the one we have (for His glory).

We sing "We're Marching to Zion," and fail to march in interest of God's Kingdom in the salvation of the lost.

We sing "I love to Tell the Story," and never mention it all year.

We sing "The Whole Wide World for Jesus," and never invite our next-door neighbors to church!

We sing "Throw Out the Lifeline," and content ourselves with throwing out a fishing line.

The fact of the matter is, we do not mean what we sing. We just sing out of habit. We get thrilled over singing -- songs move us. But we do little about what we sing about. We sing "Give the Winds a Mighty Voice, Jesus Saves!" but rarely witness to a soul and then follow it up until we see a soul saved.

A blacksmith one time made the proposition that he would shoe a horse if the owner would give him a penny for the first nail and then double it each time for every nail it took. It takes thirty-two nails to shoe a horse. Such a proposition would have netted the blacksmith two billion, one hundred forty-seven million, four hundred eighty-three thousand, six hundred forty eight

pennies for the thirty-second nail. All together the shoeing of the horse under that kind of an agreement would have netted the blacksmith four billion, two hundred ninety-four million, nine hundred seventy-seven thousand, two hundred ninety-five pennies (or in dollars, \$42,949,772.95). This tremendous sum of money beginning with such an insignificant amount develops under the simple law of compound increase.

Putting it in another way, if one individual loved God and lost souls enough that it would move him to go out and in one year's time win one soul to God, and then, that soul he had won would in turn love lost souls until the second year two of them now each could win one soul, and from there on souls would continue to be won at that rate, the results would be amazing. We now have been in existence as a church sixteen years. If we were just one individual back in 1956 when we began and had been winning just one soul a year and that being compounded each year in the way described above, there would now be thirty-two thousand seven hundred and sixty-eight souls won to God. The cold facts are that there were more than one of us to begin with, but our total membership now would hardly equal a fourth of that amount.

I know that Christianity is more than bare statistics, but one soul a year won to God is not an outstanding accomplishment for a genuine disciple of Christ when you think of what has been accomplished in this realm. Praying Hyde, crushed by the lostness of souls all around him, asked God to give him one soul a day for a year and saw that prayer answered. He then asked God for two souls a day for a year; then the following year, three souls; the year after that, four, and he saw those prayers answered. That would make a thousand four hundred and sixty souls won to God in that fourth year and that by only one man. An exceptional case? Yes! But what excuse have we for what we have not done? The kind of compound increase we are talking about would get a "working pastor" out into full time ministry in a short time -- and what preacher could not, if he desired it enough, get one soul saved in a year even if he had to work a full shift six days a week?

These "cold," "hard" facts ought to trouble us! They do me. More than that, there are two Scriptures that trouble me. One is known as the Great Commission, "Go ye therefore, and teach (make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:19, 20) This obligates every born-again Christian. No Christian can excuse himself from this. In this one Scripture God calls on every one to "Give the Winds a Mighty Voice," tell it out, "Jesus Saves!" Are you doing it? You cannot excuse yourself on the ground that you are not called. Every one without exception that is born of the Spirit can express it can give his breath to this saving truth. How will you answer to God for the very breath He gives you unless you utilize some of it by giving a voice and letting the world hear it -- the world of people -- the people around you -- that Jesus Saves! The great sin is that we don't feel it enough to do something about it.

The other Scripture that troubles me is Acts 1:8 which makes the baptism with the Holy Spirit and soul-winning inseparable. For the past sixteen years we have been praying our own people through at the altar in our revival meetings time and time again, but these times of revival have not seemed to issue in a real soul-winning passion that has caught fire and kept going. Have we dwelt so long and exclusively on the negatives until we cannot see the positive? We seem to get stirred temporarily and then settle back into our self-centered way of living.

Recently an editor of another holiness paper, in a personal letter to this writer stated: "We have sent several young people to a prominent holiness Bible School of the older order. Most professed to be saved and sanctified. However, not one ever showed any interest in soul-winning, and every one backslid in from two to eight years after graduation. They received no dividends from their investment." According to Acts 1:8 it would not be possible to keep the Holy Spirit in one's heart and not be involved directly in soul-winning.

Brethren, let's be honest and face the real "hard," "cold" facts and not try to find a hiding place in the shelter of an illegitimate excuse u the times we live in --the standards we hold. Let's look at the other side of the proposition and see that we measure up there. A divine compassion and concern for souls are a must if we are to be without excuse and if we build the Church of Jesus Christ. How do we measure up here? The general lack of heart for the lost is shocking. In the Great Commission, God calls us to win the lost and promises "Io, I am with you always, even unto the end of the world." No excuse here for not being involved because of "last days!" In far too many cases ninety-nine if not one hundred percent of our hours spent in religious activity have no basic contact with lost souls.

We have the call. We have the message. We need the compassion. We must be involved in the "go."

Brethren, pastors, saints of God, we need to take Acts 1:8 and fall on our faces before God until a prayer begins to issue from the depth of our soul, "Lord, make me a soul winner right where I am. Let the lostness of the world settle on me. Open my eyes and help me see that the great mass of people around me are lost and will spend an eternity in a lake of fire. Help me to see that if I fail here the blood of souls will be required at my hands."

Pastors must be leaders in this. Pastors are not called upon to "baby-sit" their "little" flock, but under God to move them out into a great crusade of soul-winning. We must do this for at least three reasons: (1) It is the only means of keeping people out of hell. What if we fail? (2) It is the only means of keeping on top spiritually and (3) if Jesus tarries, it will be the only method left us in the soon-coming collapse to communism.

May God help us during the ensuing months -- or whatever time is allotted us to labor for the Master -- to "Give the Winds a Mighty Voice."

* * * * *

October, 1972 Editorial
DISCIPLESHIP

We are sadly lacking today in true discipleship. Salvation and discipleship are not one and the same thing and the reason so many backslide today is because they are breaking down in this matter of discipleship (Luke 14:27). We get a picture of what true discipleship is when we consider the "twelve" Christ chose to be with Him during the days of "His flesh". Theirs was a unique relationship. It became a personal matter with each one of them. They forsook all and

became devoted to a person -- not just a doctrine -- and followed Him (Matt. 19:27). That is, they followed Him to a point and then their discipleship broke down. That point was the cruel trial and crucifixion of Christ. They did not have it in them to follow Christ to death. They "all forsook him and fled." They were yet carnal. Carnality will always thwart discipleship at the point of crucifixion. Had Christ not yielded to crucifixion there would have been no true and lasting discipleship.

The saving and sanctifying grace of God brings to us the potentiality of discipleship -- that is, we are, through grace, enabled to perform all the will of 'God. It does not necessarily mean that we are doing all the will of God but grace has made it possible. God expects us to make actual in our life by repeated choices of our will what He has made potentially possible. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12-13).

A man in whom the grace of God has begun its work is potentially in God's sight as Christ -- that is, the possibility of being as Christ is there. In Christ God was able to work His perfect will, but not apart from the repeated choices of Christ's own will to have it so. This is true discipleship. There is no keeping true to one's appointed calling in life, whatever it may be, apart from a vigorously maintained decision of the will to carefully and constantly be obedient to the whole will of God for heart and life. Paul, in Phil. 3.13, 14, states how he had this issue definitely settled, how he kept his will set: "This one thing I do . . . I press toward the mark."

To transform the saving and sanctifying grace of God into true discipleship is both the privilege and responsibility of every Christian. But right here is where we need help. We like the nursery experience so well we don't want to leave it -- that first found joy, the thrill of being delivered from sin. How wonderful How thrilling The soul sees nothing but God in relation to himself. He revels in the blessings that are his. In this new experience the soul does not see God in relationship to anything else. God leaves the soul in this nursery of bliss as long as He sees fit, but eventually begins to take him on to another step -- the matter of not only being rightly related to God inwardly but to the business of rightly manifesting God outwardly and to a lost world. This means discipline, obedience, attention to God's will, daily appropriating His grace and daily manifesting the righteousness of God. Far too many cling to the nursery experience and refuse to move out into a real discipleship. Honeymoon days are wonderful but one must eventually move on to a disciplined daily life of devotion and of facing responsibilities.

Discipleship means entering into the practical path of grace by making actual what has been made possible and this means following in the steps of Jesus, who bent every effort and lived only for one thing in the will of God. This was His meat, drink, delight and only purpose of living "in the flesh." He very carefully and determinedly kept Himself in the will of God regardless of the cost. When ecstasies and experiences dwindle, that one dominant leadership, the unadulterated devotion to Christ, must be kept in sight if we will be true disciples. As in the life of Mary, the mother of Jesus, a sword pierced through her own soul because of the son of God, so we must allow the sword to pierce our natural life as we sacrifice it to the will of God and thus make it spiritual. At the temptation of Jesus it was not wrong for Him to be hungry, but it was wrong for Him to satisfy it at the time and in the way Satan suggested.

This suggests to us that the way of discipleship is a way of suffering. Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me cannot be my disciple." The word "hate" sounds harsh, yet it was uttered by the most human of humans and one more tender than all. He used it as a protest against pleas to which human nature are too ready to give a hearing. In this passage of Scripture Christ is saying something of great import. Did you catch it? He is telling us that unless we have had a crucifixion of the carnal self-life and been resurrected into a life of discipleship, the close relationships of life will cause us to void our discipleship to the Lord Jesus Christ -- your own father, or mother, or wife, or children, or brothers and sisters, or even your own carnal desires will be allowed to keep you from the perfect will of God.

Christ is not to be judged by a standard of humanity that does not recognize God. Listen to Him, "Woman, what have I to do with thee?" If we could have seen Jesus when He spoke those words it would have made a difference. His replies are not callous. No being on earth spoke with more tenderness, but discipleship calls upon one to do things that hurt the best relationships in life without explanation -- it calls for the sacrifice of the natural to transform it into the spiritual. If the potential of grace is not present it will be at this point that discipleship will break down and rebellion show up. This is why Jesus spoke those words, "So likewise, whosoever he be of you that forsaketh not all he hath, he cannot be my disciple."

The greatest power on earth is moral and spiritual power that comes through purity and a sustained discipleship. Could this be the answer to so little spiritual power today? Our Lord's conception of discipleship is not that we work for God, but God works through us. He uses us as He likes; He allots our work where He chooses and we learn obedience as Jesus did. Those who have entered into a conscious experience of the salvation of Jesus by God's grace have the privilege of being disciples if they will. Spiritual privileges and opportunities are equal and have nothing to do with education or natural ability.

Christ is master! In this manner the power of God is released among men. God grant that we will be true disciples of His in these last days!

* * * * *

November, 1972 Editorial
RELIGIOUS ARTIFICIALITY

"And that ye put on the new man, which after God is created in righteousness and true holiness?"

Man has learned to reproduce flowers and plants so nearly perfect that the casual observer is never quite sure when he looks at a floral display if he is looking at something real or artificial. There is no doubt the Spirit knew the tendency of the carnal heart to counterfeit a genuine experience of holiness when He inspired the Apostle Paul to pen these words found in Ephesians 4:24, quoted above.

There are ways artificiality can be detected in floral displays that also have their corollary in the spiritual realm. Close contact will reveal the genuineness or artificiality of either. Another way of detection is by odor or odorlessness. G. D. Watson states, "Man's spiritual nature has five senses just as really as the body has." Artificial religiosity just does not have the right odor to it. Genuine spirituality carries an "odor" about it that is pleasing.

Artificiality can be detected also by the way flowers or Christians react to various associations. Artificial flowers can survive an ice box experience, a snow bank and freezing weather. There is a professed holiness that seems not to be affected by its association with the "spiritually cold" world, worldly pleasures, worldly entertainment, worldly appearances in manner and dress.

In the fourth place artificiality needs nothing from the outside to sustain it. It is fixed, complete, staid within itself, dead. In counterfeit holiness there is no need of life-giving nourishment from the word of God; no need of seasons of prayer; no need of drinking from the fountain that never shall run dry; no need of faithful church attendance -- go if you can, but if not convenient, what matters? There is no life in artificiality, hence no need to continually draw from outside sources to keep that life sustained.

One sure way to detect the genuine from the artificial is to crush them. Crushing will bring out the real fragrance of the genuine and fill the atmosphere with a pleasant aroma.

Real life floral pieces naturally turn or lean or reach for the light. Not so of artificial ones. John wrote, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another." Jesus said, "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. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Finally, there is an attraction about real life that artificiality does not possess. The honey bee never bothers an artificial flower. Life attracts life. True holiness is alive and has a drawing power about it. Carnality may try to counterfeit holiness and even profess to have it, but it can easily be detected when the above tests are put to it.

Spiritual artificiality is the great pitfall of "second generation" Christians. To have come up within the ranks of the Church and learned its language and to be familiar with its teaching and to have come to a profession of holiness is one thing, but to actually possess "true holiness" is something else. The great danger is to be artificial in it all until the increase of this artificiality in a local church or in a denomination finally brings death to the entire body.

This happened to the Children, of Israel. Notice in Judges the second chapter, beginning with verse eight: "And Joshua the son of Nun died . . . And also all that generation . . . and there arose another generation (second generation) after them, which knew not the Lord, nor yet the

works which he had done for Israel. And the Children of Israel did evil in the sight of the Lord, and served Baalim (worldliness). And they forsook the Lord God of their fathers."

The transition from the first to the second generation proved spiritually fatal to Israel. Will this be our case? We are now in this process of shifting from first generation to second generation leadership. Will this second generation fail to see the necessity of keeping the Sabbath day holy; will they fail to see the necessity of leaving off the wearing of "gold or pearls or costly array"; of women dressing in modest length dresses well below the knees at all times, with modest necklines and three-quarter length sleeves? Will this second generation produce longer-haired men with increased sideburns? Will they begin to incorporate the "modern beat" in the songs of Zion and eventually shift to more recent songs, forsaking to a degree the older hymns that have survived the years? Will they allow trends that have taken religious bodies of yesteryear into apostasy? Will they be able to see the danger in compromising the general rules laid out in our Church Manual, no matter how slight to begin with? If they possess only artificial holiness, they will not be able to see the necessity of holding to the standards we now have!

Godly men who possessed true holiness gave us our manual, not so much as a rule book, but as an expression of the Bible standards of true holiness. Being Bible-based, its rules are timeless and need not be changed to take on the coloring of a licentious, immoral age. Need we become like the world to win the world?

True holiness will always express itself in spiritual life that is Bible-based. Artificial holiness will always do evil in the sight of the Lord and serve Baalim.

* * * * *

December, 1972 Editorial
GOD'S UNSPEAKABLE CHRISTMAS GIFT

"Thanks be unto God for his unspeakable gift." 2 Corinthians 9:15

Christmas is gift time. Some gifts are so precious that we do not know how to value them properly. God's Christmas Gift to humanity is such a gift. If we could but get a proper view of the magnificence and transcendency of this Christmas Gift of God its inclusions and exclusions; its immediate and its eternal benefits we could never be the same.

Let me make a simple comparison. Picture yourself in wretched poverty and then try to realize what a large gift of money would involve. For example, we will say that you are hopelessly in debt with angry creditors daily pressing and threatening you. Your home, a dilapidated shack in the slums, is open to the weather and winter is coming on. Your clothes are no more than rags; your family is at the point of starvation, with sickness and disease threatening. Your constant companions are worry and anxiety that hang heavy like a black cloud over your life. The future is without promise of hope. Not a ray of light pierces the darkness of your situation. You have reached the point of hopelessness and despair. The day finally arrives when you realize there is no hope but, in that same hour good news also reaches you. A wealthy philanthropist has come your way and is lavishly giving out his riches wherever needed simply for the asking. You

hear the good news and are convinced it is true. You present your petition to the benefactor. Immediately you receive a great sum of money far more than you ever anticipated or hoped. It is a real gift. It came for the asking. You have it in your possession. What will be the benefits of this gift to you?

First, the assurance that it is yours. That assurance alone will do something to you. With it, anxiety and worry will take wings and be gone. Intense happiness will fill your heart and mind. You will wonder how long it has been since you ever felt that way. The dark ominous clouds will have suddenly disappeared. You will hasten to satisfy each and every creditor, and pressure from that source will vanish. You will move out of the shack out of the slums and purchase a home in a respectable community among decent neighbors. Your cupboards will be filled with wholesome, nourishing food. Your rags will be exchanged for adequate clothing. Your health will be restored. All because of a free, unmerited gift. And so, we could let our imagination run on to the benefits that would come to one physically and materially when adequate resources are at hand.

Is not the wretched condition pictured above somewhat comparable to the spiritual Condition in which all sinners are at this present time? Without salvation a soul is in a state of spiritual wretchedness. It is starved and subject to every creeping disease of sin, dressed in rags of self-righteousness, living in the environment of sin, hopelessly in debt with Satan's mortgage weighing like a millstone around its neck. The future is black with hopelessness and despair and no possible way of relief without outside help. But this soul hears of a Friend. A great Gift is offered. It is heaven's Christmas Gift to a sin-laden soul and can be had for the asking. It is offered to "whosoever will"!

I remember the day it was offered to me. I believed I could have it, and, acting on faith, I received it. It was a marvelous gift. The Gift was the Son of God. "For God so loved the world, that He gave His only begotten Son." This Christmas Gift involved so much! Let me testify.

First came that wonderful assurance that that awful load of sin was taken away the dark clouds of coming judgment disappeared and the sun came out in all its glory and spread its bright comforting light throughout my soul. I had never heard the birds so sweetly. The grass had never been so green, the sky so blue nor the whole world so wonderful. Anxiety over the future was gone and I didn't look to see which way it went. My rags of self-righteousness dropped off as the blessed Son of God clothed me in His righteousness. My poverty was exchanged for His riches (Eph. 3:8) and I became a multi-millionaire.

It did not take long to discover that old sins with their wretchedness had been removed as far as the east is from the west and with their disappearance there came a power to abstain from the whole life of sin (John 1:12). My whole environment had changed. His presence made the difference. I had been made a new creature in Him old things had passed away and all had become new.

But that was not nearly all. It was only the beginning of what this gift involved. It put me in company with new associates -that blessed and great blood-washed throng. What a thrill it was to sit at the feet of those old warrior saints and hear them testify of how they had won and kept the victory over their arch enemy, Satan of the sorrows, heartaches and heavy burdens, but always

inner victory and blessing in their glorious walk with their risen Lord as they made their way nearer and nearer to that celestial city. What a difference in the associations of a child of God and those of a sinner!

There came also a new ambition to live, for there was something now worth living for and there was a new place to fill in life.

With closer acquaintance with this heavenly Gift came that consciousness of a deeper soul need and the provision -- all wrapped up in this wonderful Gift -- of an instantaneous baptism of the Holy Ghost in the cleansing of the deep recesses of the soul from that awful disease of carnal depravity. A thorough confession and acknowledgment of this need with a complete once and for all abandonment to this Heavenly Gift brought instantaneously by faith this wonderful benefit of Calvary to my heart. It was truly unspeakable, the depths of joy and the sense of cleansing and soul rest. The carnal nature was eliminated and I found it so much easier to live this victorious life. There flowed from my soul a deeper love for the lost, more power in prayer, a closer walk and fellowship with our wonderful Lord. With the endowment of the Holy Spirit came fresh revelations of His will.

Besides all this there was the discovery of Romans 8:32, "He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things." This does not say how shall He give us all things? but how shall He not give us all things? If He could give us the greater Gift, how could He keep from adding all the rest? So, when we receive the greater gift it but opens up the way of this endless stream of other gifts and blessings.

There is no end of gifts and blessings! The future in glorified bodies, the rapture, the Marriage Supper of the Lamb, the Millennium with a thousand years reign with Him. That day when righteousness shall cover the earth as the waters cover the sea. Finish it out -- there is no end. ALL BECAUSE OF A FREE, UNMERITED GIFT.

What could be said further but "Thanks be unto God for his unspeakable gift."

* * * * *

THE END