

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 -- (1973)

Editorials from The Missionary Revivalist
Compiled by Duane V. Maxey

* * * * *

Digital Edition 08/30/2000
By Holiness Data Ministry

* * * * *

January, 1973 Editorial
WHAT DOES 1973 HOLD?

"In the world ye shall have tribulation." John 16:33

There is a price tag that comes with true holiness. It has been so ever since Cain slew Abel (angered over Abel's humble obedience), and will continue to be so unto the end of time. In fact, opposition to true holiness will increase, the closer we approach the end of this age. There is a passage of scripture found in Acts 20:29-31 that pictures the conflict the sanctified face within the body of the church itself. Paul is speaking under inspiration to the Ephesian elders: "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

What does 1973 hold for God's saints? -- what every age has held. John Wesley Redfield wrote back in the middle of the 19th century, "I thank the Lord that you still hold on, and press towards the narrowest of the narrow way. You will see great good, but it will be limited. You will be able to gather but little wheat among the many tares. Be content to be in the minority, for you will never triumph; but if unflinchingly faithful, the wheat you gather will be pure wheat. The wrong always has been, and always will be, in the ascendancy. 'Many will say, Lord, Lord.' Christ alone will end the contest, gather the little wheat, and burn the many tares. But, oh, my heart says, Go on; go straight: the salt of the earth, the seed of the church, are the martyrs..., we must maintain the right though in the minority. It is better that few be really saved than many be only half saved, and be lost at last."

Redfield was not a pessimist. He was facing reality when he wrote concerning the church as an organized body in this world: "Now I am no prophet, but I think we will never succeed in cleansing the church. God and truth have always been in the minority. Men act out the impulses of their moral state, they always have, and always will. You may, if you can, overwhelm and check their schemes, by gaining numbers to the cause of truths but the devil never was known to surrender the wrong and to contend for the right. This will always be so as long as a single person is left unsaved."

John Wesley Redfield was a rugged preacher of second blessing holiness. While he did not see the church of his day cleansed he was faithful in pressing this message on the people and as a result he saw literally hundreds pray through to an experience of entire sanctification. He found that, wherever the truth was faithfully preached, it brought forth the fruit of conviction, repentance, salvation from sin, a crying out for deliverance from inbred sin, and the experience of entire sanctification. When you read about his life and the times in which he lived you will discover that he faced a continual battle to maintain what was gained. His faithfulness to the message of holiness brought him face to face with opposition and persecution within the body of the Church. He wrote: "Just take a common-sense view of the facts. In contending for the right, some will weary of the conflict, and for the sake of peace will leave the field. Every instance of this will give fresh courage to the opponents of spiritual religion. Others will become dispirited and call for a cessation of the struggle."

In spite of this, however, while the church continued to decline, numbers who prayed through to holiness under his faithful ministry went on to live the life and died in the faith. They have joined the church triumphant and are the fruits of a faithful ministry. The visible church of which he was a member steadily declined and is today apostate. A dark picture? In one way, yes, but in another way, no! The message has not changed. The power of God is the same. God is looking for dedicated men and women who will faithfully proclaim the true message of salvation and entire sanctification in this our day. "But if you contend," says Redfield, "not for an improvement, but for the right, you will have battles, and all manner of evil will be spoken against you. Remember, it is of small concern what men may think of you. The judgment will adjust all wrongs. How cheering the anticipations of the words from Father, 'My child, you have done right.' Oh, that is enough! let us fight on."

What a privilege it is to be laborers together with God in building His Church Triumphant. We are thankful for organized holiness and our own particular Zion but only as it affords opportunities to proclaim the message of gull salvation that prepares men for the rapture.

We will face dangers in 1973. Oft times in this battle the meagerness of results and the apparent overwhelming power of the enemy and evil will overshadow the cause until like Habakkuk you will be tempted to pray, "O Lord, how long shall I cry, and thou wilt not hear!" Redfield faced this in his day. "It sometimes seems strange that God does not come to your rescue, if you are in the right; and in some unmistakable manner demonstrate that. But I remember that God must protect the free agency of man, and then hold him responsible for results. He permitted his ancient prophets to be slain. He permitted the papacy to clothe the church in sackcloth for 1200 years. So it has been from the beginning and probably will be until the end of time. But may not great good come to them who endure, though painful it may be? It hurts the penitent sinner to

humble down and confess his sins, and then accept the humble Nazarene. It hurts the convert to sacrifice all, and become a whole burnt offering on the altar of God, before he can be sanctified. It hurts to have those, who have been your friends, drop off one by one, because they cannot risk their reputations to defend you. Here we must often stand alone, with none but Jesus who dares to own us."

In the second place there will be the battle to keep ourselves and the measure of our success in right focus. Redfield gives help here also when he says, "I found two things in me that needed correction: One was, that I had taken more upon me for God's cause than I could well endure, and had come to think that I was somewhat essential to its welfare. I forgot that God had to carry me and the cause also. The second thing was, that God held me responsible for fidelity, and not for success. How I then saw I was groaning over a few wrongs, while Jesus carried, endured, and wept over the wickedness and backslidings of the whole world. By this light I saw that God holds me responsible for duty, whether men hear or forbear. I now say that my bewilderment arose from an attempt to settle these matters by my own reason. Then this simple track was presented to me: Look only to Jesus when He commands; stop when He bids; do the exact right; leave no duty undone, and let God manage the results. This saves from all planning, and all fear for results. It is resting wholly in Christ, and in the use of God's word and plan for the redemption of the world."

What does 1973 hold? What matters if I am with fidelity filling my place as a love slave of the Master?

(Quotations are taken from the book, Life of Rev. John Wesley Redfield, M. D.)

* * * * *

February, 1973 Editorial
"POISON IN THE POT"

KEY '73 EVANGELISM -- a program well under way -- is "poison in the pot" evangelism in which true believers cannot cooperate. Much has been written concerning this in other periodicals but a word needs to be said and a stand needs to be taken in this periodical. We need to note several things concerning Key '73 Evangelism:

What is it? It is a massive continent-wide cooperative effort to reach every person in North America with the message of the Gospel of Jesus Christ. The objective in itself is thrilling and to this we can add a hearty "amen". This effort, however, in its inclusiveness involves over 150 denominations and religious groups representing almost every shade of doctrinal belief and unbelief within Protestant, Roman Catholic and Orthodox Churches.

How did it begin? "In June, 1967, Dr. Carl Henry wrote an editorial in Christianity Today with a most revealing and significant title -- 'SOMEHOW LET'S GET TOGETHER'. It was a plea for 'dramatic new dimensions of fellowship across denominational lines.' This editorial led to a consultation of some 42 interested church leaders who met in the Key Bridge Motor Hotel in Arlington, Virginia, in Sept. 1967. Expenses for this consultation were underwritten by the Billy

Graham Evangelistic Assn. This, and three subsequent consultations, led to the Key '73 EVANGELISM PROGRAM." (Fundamental Evangelistic Association)

Why we as a church, along with all true believers, cannot cooperate. In this program "there is an amazing mixture of Fundamentalists, Conservatives, Liberals and Ecumenists, spanning the whole religious spectrum of America." The Key '73 resource book clearly shows that this will be a "do your own thing" evangelistic effort. The good and bad, true and false are all lumped together. It is "an umbrella raised high enough so that under it all gather without sacrificing their particular heritage . . . The Roman Catholics are there with their false doctrine of salvation by works and the sacraments. The liberal Protestants are there with their heresies and social gospel. The "emerging church" people are there with their sensitivity training programs. Most of the member groups of the National Council of Churches and the National Association of Evangelicals are there, as are several "peace" churches, many Pentecostalists, Southern Baptists and the Charismatics -- promoters of a new brand of ecumenism. It is surely a big umbrella alright!" (F.E.A.)

In short, Key '73 Evangelism invites its participants to a "do your own thing" simultaneously evangelism. This is not right. This is nothing but an open, flagrant disobedience to the Word of God in concept, principle and program. We would be joining with a group like the one Jesus condemned when He said "ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." When it comes to apostate Christendom, cooperation is not the Bible way but separation (2 Cor. 6:14-18).

The disturbing thing, however, is that evangelism is the responsibility of every believer, and we as holiness people are not doing much about it. Jesus said, "Go ye into all the world and preach the gospel to every creature." Mark 16:15 The fact remains that this generation of professed holiness people have not made much of an impression on the world with the holiness message.

After the ascension of Jesus it took Pentecost to move the Church out from behind closed doors and send the message of holiness to every nook and corner of civilization. As a result the kingdom of God was advanced and the "Lord added to the Church daily such as should be saved."

We cannot, we must not and we will not join league with an evangelism that is "poison" to the souls of men, but how can we do less than our very best under God to redeem the last few moments of this dispensation in an all out world wide effort to help the lost prepare for the imminent coming of Christ?

If we have any measure of success in pressing a genuine effort of evangelism as an organized holiness body it will be because the pastor of each local congregation takes the lead in soul winning and leads his people out in soul winning ministry!

* * * * *

March, 1973 Editorial
THE FURNACE

"I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."
Isaiah 48:10

In the refinement of metals, the severity of the process to bring them to purification is in direct proportion to their preciousness. To this process the intense heat of the furnace is indispensable. Metals of highest values are refined by being placed in the central fires of the furnace and heated to the greatest intensity. Silver may be refined without this severest of intensities, thus, in the text, "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." God in dealing now with His specially chosen saints in anticipation of "that day when I make up my jewels," It is the sanctified believer that is here addressed by His Maker. His design is to develop virtues in the heart that could not otherwise be realized. One use of the furnace is to prove, or test metals. It is a law of nature, it is a law of grace, that everything that can abide the fire everything that is precious, must be tried.

In the Book of Divine Revelation we readily see that God employs various ways and means to develop virtues in His chosen ones. This is our claim upon Him. He created us and it is not presumptive to think that we have a right to demand that He should make out of us the best He can, and should do a refining work on the creatures He has called into being. It is His purpose to burn up our dross, and bring out our full beauty and worth. Love demands that He should. For this purpose He employs "the furnace."

This furnace is afflictive -- severe trials by the great proprietor and manager of this furnace, to purge and refine the souls of His people. Chastisement may come through bodily affliction, the scantiness of temporal things, domestic heartaches arising from an ungodly companion or abusive blood kin, the injustices of men. They may come suddenly, unsolicited, and with no apparent reason or for any known good. Abel suffered the furnace of his brother's enmity and persecution; Enoch, the wicked "conversation of the age in which he lived. Noah stood in the furnace of slander and abusive laughter. Of Abraham, Isaac and Jacob it can be said, "these were God's tried people." Joseph stood in the intense heat of enmity and jealousy and evil design. Moses suffered the abuse of aspiring position seekers and the loneliness of high office; Joshua and Caleb, the furnace of wilderness sufferings brought on by the rebellion of others; David, the intense heat of a murderous jealousy while wandering in caves and dens, being hunted like the partridge by a remorseless foe. Job stood in the fiery intensity of a thousand furnaces, knowing not that he was the tool of a controversy between his Maker and Satan. He withstood the furnace heat of an apparent abandonment of God; and so we could go on down through the history of man to this present time, but "time would fail me to tell" of all the furnace experiences of God's Jewels.

The furnace is Divinely appointed. It is not the result of chance. Afflictions arise not out of the dust. They are not the works of our enemies alone. They arise from the moral government of God, and the wise and gracious arrangements of His providence. Every event is either His appointment, or has His all-wise permission (Gen. 50:20; Ps. 76:10; Isa. 10:5; John 13:27; Acts 4:27, 28; Rom. 9:17, 18), and accompanying these events His all-sufficient grace is vouchsafed to the soul who will by faith appropriate it to himself.

The furnace is designed to be beneficial to God's children and God's Kingdom. Even as a furnace is prepared for the refining of gold, so afflictions are appointed for the saints who are

compared to gold (Lam. 4:2; Job 23:10). The Divine Being places a high value upon His people. They are His Jewels, His chosen, His peculiar people and it is His will that they should shine in the world, and exhibit the glory and power of His grace. Adoniram Judson carried a great burden for the Jewish people and supposed God would send him as a missionary to accomplish their salvation. Judson was not permitted to go in person, but instead God put him in the "furnace of affliction" in Burma. The account of Judson's cruel treatment and suffering, which was only the Divine instrument to mature and then bring to light Judson's love for his enemies, so convicted the Jews that they turned to God by the scores -- this unparalleled turning to God was not known by Judson, for God, in the meantime, had taken him to his eternal home.

This furnace is proportionate. God will regulate its heat according to the circumstances of His people who may be placed there. "He sits as a refiner." As a refiner adopts this posture for minute inspection, that he may quicken the fire, or lower its temperature, as he sees the need may intimate, so the Divine presence, Divine inspection and Divine compassion deal with the afflicted saint (I Cor. 10:13; Isa. 43:2).

The furnace is designed to be selective. "I have chosen thee in the furnace of affliction." It is out of this furnace that God makes up His Jewels (Mal. 3:17; see also Prov. 17:3) As we have intimated earlier, afflictive providences in themselves are crushing evils coming upon us for no visible reasons nor for any apparent good. They appear at the moment as death strokes falling upon our sensitive natures. "Whether they shall issue in life or death to us, depends wholly upon the moral state in which they are received and endured. If, while we are in the crucible or in the furnace, 'patience has her perfect work,' we then become 'perfect and entire, wanting nothing.' If, in the same circumstances, the mind loses its spiritual balance, becomes chafed and fretted, restless and despondent; above all, if it loses hope and faith in God, then it loses its reward, and Satan takes the crown." (A. Mahan) (Ezek. 22:18-22)

The root of the matter, dear reader, is within thee. Matthew Henry gives this beautiful exposition, "I have made thee a choice one by the good which the furnace has done thee." It is sad but true, however, all persons in the furnace of affliction are not chosen as God's Jewels but are cast off as refuse (Ps. 81:12, 13; Hosea 4:17).

We must allow the design of the furnace to induce in us patience and submission. The time of trial is short in comparison to eternity (Ps. 30:5; 2 Cor. 4:17) it is called the day of adversity; the hour of affliction; but for a moment.

We conclude with this admonition by Asa Mahan: "Hereafter, when days of darkness come, when pain afflicts, when bereavements melt and adversity chastens our hearts, when the floods purify and the furnace refines our spirits, and the weight of great sorrow presses us down upon the bosom of God. let the fixed language of our soul be, 'Welcome, Cross of Christ! Welcome, everlasting life.' "

* * * * *

April, 1973 Editorial
FAILURE -- ARTICLE 1

(Luke 13:23-24)

Belshazzar ended his life on earth a total failure. Three words, written on the plaster on the wall by the fingers of a man's hand the night he died, depict his bankruptcy and eternal doom -- MENE (His probation was ended); TEKEL (His soul must pass into eternity under the weight of condemnation); PERES (His doom was the doom of disinheritance -- he suffered the loss of every thing for which he was created -- his privileges and advantages gone and forever.) Belshazzar's story is not one of hope. It is one of judgment and warning. The chances are you, too, may end your life a total failure!

The term "failure" represents one of the most affectingly melancholy ideas that ever entered the human mind. There are various reasons life may be a failure. A purposeless, dreamy, effortless life with no effective endeavor put forth in any direction is a dead failure.

An active life full of purpose, but directed toward worthless or unworthy ends is certain to be a failure.

To come short of our God-ordained privileges and advantages is to render existence itself a failure.

Without exception the ends and aims of the Christian life are the most worthy and important presented to man by the infinite and eternal Mind. It is sad but true, however, that not a few fail totally who are very religious in their lives because they are full of self-originated activity that voids faith as the central purpose.

On the other hand, there are those who rise to holy aims and purposes, but who are comparative failures because they live far below their privileges and so never possess and exercise power with God and with man that is divinely offered to them.

There is only one way to avoid failure and that is to attain God's ideal of a Christian. The New Testament reveals this to be as "after God created in righteousness and true holiness:" as "beholding with open face the glory of the Lord, being changed into the same image from glory to glory;" as "comprehending the breadth, and length, and depth, and height, and knowing the love of Christ, which passeth knowledge, and being filled with all the fulness of God;" as "walking in the light, as God is in the light;" as "having been made perfect in love;" and as "having fellowship with the Father, and with His Son Jesus Christ."

"Such a one is "crucified with Christ," and "by the cross is crucified to the world, and the world to him." "He is in the world as Christ was in the world," and "in the name of Christ asks and receives until his joy is full;" and believing in Christ he rejoices with joy unspeakable and full of glory." "Out of his belly flow rivers of living water." "When weak, he is made strong," and "in tribulation, distress, persecution, famine, nakedness, peril, sword, death, and life;" he is "more than conqueror, through Him that hath loved us."

In him, "tribulation worketh patience; and patience experience; and experience hope;" and "all things work together for his good." When "troubled on every side, he is not distressed; when perplexed, he is not in despair; when persecuted, he is not forsaken; and when cast down, he is not destroyed." In every condition of existence he finds deep content in the center of the sweet will of God, and verifies in experience the great central fact of the Divine life -- that "we can do all things through Christ who strengtheneth us."

Clad in the panoply of God, "he stands in the evil day," and "quenches all the fiery darts of the wicked." "His faith groweth exceedingly," his "charity aboundeth;" and he is constantly growing "into the stature of the fulness of Christ." He also "has power with God and with men." "He asks what he will, and it is done unto him." As reflecting the image and glory of Christ, he is "the light of the world" and the "salt of the earth." Such is God's revealed pattern of the New Testament saint, "the new man" whom we are required to "put on."

If to possess such qualities as those named is the standard of success and the lack of these dooms one to failure, what is the method of attainment?

The character of God within the soul is produced by the indwelling presence, special agency, and influence of the Holy Spirit. It is that which the Spirit induces and sustains within the heart of man. On no other condition can we, in conformity to God's revealed pattern, become New Testament saints.

This indwelling presence and power of the Spirit that will enable us to fulfill the very purpose for which God created us, are to be sought and received by faith in God's word of promise, on the part of the believer, after he has believed; just as pardon and eternal life are to be sought by the sinner before justification. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Between the believer and the baptism of the Spirit lies "the promise of the Father." If this promise is not embraced by faith, the gift will not be vouchsafed. If this gift of the Spirit has not been granted you, you will be helpless to attain the Christian character God mapped out for you to attain -- you will be a failure!

Far too many professed Christians are strangers to a victorious, fruitful life in the Spirit. One further word needs to be said. The presence and power of the Spirit that will enable us to fulfill the very purpose for which God created us needs to be sought through the route of crucifixion -- the carnal "self" must be put to death and the essential "I" yielded entirely to the ministry of the Holy Spirit (Gal. 2:20). The gift of the Spirit can be attained in no other way. God's plan of salvation embraces no scheme for the betterment of the "old man." There is only one place for it and that is on the cross, the place of crucifixion (Rom. 6:6).

Then one day when bowed in prayer, Jesus whispered to me there, Take the cross and follow me to Calvary.

Oh, how hard it was to die,
And all self to crucify;
Just to lose myself and find it Lord in Thee.

Unless you, reader, have experienced a crucifixion of the self life and know the resurrected life in the Spirit, you, like Belshazzar, will end your life in total failure!

* * * * *

May, 1973 Editorial
FAILURE -- ARTICLE 2

(Daniel 5:1-30)

Belshazzar ended his life on earth a total failure. Three words written on the plaster of the wall of the king's palace by the fingers of a man's hand the night he died depict his bankruptcy and eternal doom -- MENE (his probation was ended); TEKEL (his soul must pass into eternity under the weight of condemnation); PERES (his was the doom of disinheritance -he Suffered the loss of everything for which he was created -- his privileges and advantages gone, and forever).

The term "failure" represents one of the most affectingly melancholy ideas that ever entered the human mind. We need to remember that there is a great invisible Power who carefully observes and justly weighs all the actions of men. Belshazzar failed because of four basic reasons. Let us take heed lest, for the same reasons, we end our life a total failure!

1. Belshazzar sinned against his soul. He failed because he miserably neglected and abused his office and place as king. Position is not intended for the glory and exaltation of men, but for solemn and faithful service. God created all men with freedom of will. He placed them over a kingdom and gave them freedom of choice -the kingdom of their never-dying soul and the choice of serving God or Satan. All men rightfully belong to God by the right of creation, redemption and preservation; therefore we are not our own but because God has made us creatures of free will, we can only actually belong to God by our own choice. Queen Esther, because of her beauty, wisdom, piety, faith and courage-all qualities given to her as a gift from God and developed in her through His providential leadings -- gained high position in this world. Instead of selfishly capitalizing on this for her own gratification she turned them back to God and was willing herself to perish that God might be glorified in her and His cause among men preserved.

Every man is a king in his own right, but let him take heed lest he, as did Belshazzar, sit on the throne of his own soul without reference to God's throne; lest he exercise kingship without reference to the eternal Kingship; lest he enjoy the blessings of heaven without reference to God. We are God's property. He created us not to do our will but His. What blessedness and enjoyment is ours if we but yield. What tragic loss to those who fail this test.

How dreadful to come to the end of life and be thrust out into eternity having missed the purpose, the privileges and the possibilities for which we were created. To miss the possession of heaven and to spend eternity without God -how frightening! The gift of life is a serious thing. Beware lest you abuse or wrongfully use this gift and be outweighed in God's balances!

2. Belshazzar sinned against his body. Particularly offensive to God was Belshazzar's sensuality, licentiousness, reveling and drunkenness. It is a filthiness of the flesh and of the spirit

which God most intensely abhors and to which He has affixed His sorest penalties. This everlasting pampering of the flesh and its lusts --: this steeping of the soul in the slough of mere carnal enjoyment and debauchery -- deifying our likes and passions and bending to every gratification.

The peculiar glory of man, being primarily a spiritual being, is to live in a physical body in a way that will exemplify holiness and glorify a holy God. To do this is to live within the laws that God has set forth in His Word concerning the physical man. These laws include total abstinence from things harmful to the body, temperance in those things lawful, cleanliness, chastity, modesty, self-control, discipline. The body is meant to be the servant of the soul and not its master. Let the ladies bedeck their bodies with jewelry, wear their mini-skirts, cut their hair, throw their virtue away; let the men grow long hair, indulge bodily appetites without restraint; but when they do, know this, that they have sinned against the body.

Our body is meant to be the temple of the Holy Spirit and He will not indwell a body that has been given over to sinful practices or one that compromises the standards of holy living, nor will He claim that body in the resurrection (Rom. 8:11). For sin against the body God destroyed the antediluvian world. He committed the Canaanites to destruction and burnt up the cities of Sodom and Gomorrah with fire. He gave up the Gentile world to uncleanness, to dishonor their bodies between themselves.

Today people are having mind problems, sex problems, divorce problems, sinful habit problems because they have disregarded God's laws concerning the body and have accentuated bodily appetites and developed sinfully unnatural appetites that have been turned into raging fires that are consuming them. Belshazzar came to the end of his course on earth outweighed in God's balances to face an eternity with gnawing, insatiable vile appetites that can never be satisfied.

3. Belshazzar sinned by disregarding the providential warnings of God. This, according to the prophet was head and front of his offending (verses 22, 23). Belshazzar could not say that he had not been warned. He saw the exalting of self over against omnipotence and its results in Nebuchadnezzar when he was driven from his throne and given a beast's heart for seven years. Belshazzar was adequately warned but profited not by it. God means that we should learn from history and take to heart the lessons of His providences. When people shut their eyes, set at naught His counsels, refuse instructions, it is all reckoned up in His books as so much against them. Sermons unheeded, admonitions despised, warnings overrun will prove to be bottled thunders to increase the dismay in the day of judgment. What a fool man is when he fails to heed the voice of God in providence.

4. Belshazzar sinned directly against God Himself. The crowning guilt of this dissolute monarch was his willful profanation of the vessels of God's house. There, was no need for them at the feast. There was no reason or excuse for bringing them forth. It was nothing but a piece of base, defiant and willful sacrilege. Hence it is mentioned as the intensest element of Belshazzar's guilt.

The prophetic time clock of God had struck. The hour of Israel's deliverance from captivity was at hand. Prophecy was about to be fulfilled. By bringing forth the vessels of God's house and drinking from them to the praise of the gods of gold, and of silver, of brass, of iron, of wood, and

of stone was nothing short of a brazen defiance and denial of God Himself and the reliability of His Word.

But how about people today? With prophecy about to be fulfilled, men live on as if there were no God to give an account to nor a hereafter to be troubled about. They drink from the cup of sinful selfishness and expect somehow to escape the impending judgments of God. If the profanation of sacred things went so heavy against a pagan King upon vessels won- in war, and thus would have been thought to be at a King's disposal; if Mene, Mene, Tekel, Upharsin was written against the heathen Belshazzar, what, suppose ye, stands written against those who so well know their duty, but do it not? Are you among that group that know all this, yet make no effort to have God's scales tipped in your favor?

Belshazzar's story is not one of hope. It is one of judgment and warning. If you, reader, stand outweighed in God's balances, make haste while judgment lingers!

* * * * *

June, 1973 Editorial
YOU CANNOT RULE GOD OUT
(The Unavoidable Law)

"It is said that an Arabian potentate visiting in the United States of America was fascinated by the Water faucet in his hotel room. When he was returning to Arabia, his host asked if there was anything he had seen in America that he would like to take back. His face lighted up and he said he would like, more than anything else, the little metal contraption in his hotel room that brought water when he wanted it! Water was very scarce in his own country, and it would be a wonderful blessing if he could take that little faucet back with him so that he could have water whenever he wanted it!" (Hamilton)

We smile at the simple-mindedness of this Arabian, but cannot seem to grasp the connection between freedom and the moral laws of God. Sinners today are crying for freedom from law, manifest rebellion against restraint, stress the "do your own thing" liberty, supposing, like the Arabian, they have in these the gadget that will bring them what they want. The Apostle Paul warns, "Be not wise in your own conceits" (Rom. 12: 16), i.e., "be not wise by yourselves -- do not suppose that wisdom and discernment dwell alone with you. Believe that you stand in need both of help and instruction from Others." (Adam Clarke) The simple truth is that if you leave God out of consideration you cannot know the whole truth about anything. You cannot rule law out of your life. It is not the question whether you want to live under law or not, but which law you want to live under.

The Apostle Paul had a lot to say about law. He spoke of "the law of God" -- "the law of the Spirit of life in Christ Jesus" -- "the law of sin and death." He made it plain that law is unavoidable. It is the moral law of God men rebel against, yea, they hate it because in their sinful nature they are immoral. Paul said, "I delight in the law of God after the inward man; But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." It is absurd to think that one can get out from under the

law -- to be free from law. Those who seek to be free from God's moral law, its dictates and restraints, unavoidably place themselves under the law of sin and death. This law binds its victim to an unrelenting, merciless, eternal retribution. There is no such a thing of being free from law. Man in his sinful condition is blind to this and what he thinks is for his own good and what he desires in his perverted nature is the thing that will work his undoing. God, in His mercy, is working to salvage the human race out of wreck and ruin. He has given to man the moral law to aid in his recovery. The law, its place in God's economy, has been a bone of contention among theologians down through the ages, but a study of the Word will reveal a threefold purpose of the moral law -- first, to restrain sinful men; second, to point up sin; and third, to provide a standard for God's children.

God gave the law to restrain sinful men -- the civil use of the moral law. For the best and highest interest of the human race, God gave to men a set of written moral laws and placed him under God-instituted offices. He has ordained governments and other constituted authority, such as parenthood, to enforce His laws for the purpose of producing civil righteousness. The function of the law here is to hinder gross transgressions and crimes, and at least by fear of punishment, to restrain men who are untouched by any care for what is just and right, unless compelled by hearing the dire threats of the law. "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." (I Tim. 1:9, 10)

Governments have a responsibility to uphold and enforce the laws of God. Ever since the days of Noah God has designed to rule men and hold sin in check through the agency of human government. However, we are witnessing the destruction of this foundation of human existence to the utter ruination of mankind. We are dismayed as we watch the moral values which formed the basic premise of our government being swept away. In the name freedom our government has ruled God and His laws out, and by doing this has created a moral vacuum into which a strange set of values has moved. Thus we are faced with legalized abortion, turning what has been regarded for centuries as a crime into a common practice encouraged by government as a new public virtue. Along with this has come no-fault divorce, short-term marriage, regulation of pornography, premarital sex with contraceptives available to all, the free flow of liquor, desecration of the Lord's day.

But this is not according to God's purpose for men as set forth in His Holy Word. According to the moral law of God abortion is murder; no-fault divorce is sinful and degrading to human society; short-term marriage is no marriage at all -- it is open adultery; regulation of pornography is diabolical; premarital sex is absolutely forbidden by God's moral law under any circumstance, among all nations in every clime; repeal of the death penalty is criminal and a government's denial of its God-given duty.

How strange and perverted to free criminals from the death penalty God made governments responsible for (Gen. 9:6; Exodus 21:12; Leviticus 24:17; Numbers 35:21; Romans 13:1-6) and place the death sentence on unborn babes at the free will of others. The government sanction on alcoholic beverages is an outrage, and desecration of the Lord's day carries with it its own

peculiar punishment, along with the displeasure and wrath of God, It is these very things that will usher in the Lawless One, AntiChrist, and soon!

In the name of freedom men have abrogated the civil use of the written moral law of God until the sacredness of human life, yea, life itself, is in jeopardy!

God gave the law to, point up sin -- the condemnatory or punitive use of the moral law. While the law was originally expressive of God's love, it became a tool of wrath. As a consequence of the Fall the law cannot be fulfilled and therefore serves to reveal unrighteousness. Scripture makes it plain that the law is "our schoolmaster (pedagogue) to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). While Jesus alone can save us from sin, it takes the law to reveal to us our need. Paul said "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7). Dr. Godbey states that the greatest delinquency today is in preaching the Sinai gospel -- the law that reveals sin and its consequences of Hell and damnation. "Hence, unrestrained by the fear of God, the youth rush into the vulgar vices, become hardened, and then go on into infidelity, all because Divine retribution is not kept prominent before their eyes in the appalling horrors of an open Hell." Allurements to sensual indulgences can only be antagonized by the horrors of a bottomless Hell kept yawning before the eyes of the wicked night and day. Because it is not, infidelity as to future punishment is fearfully on the increase, so that the preaching of Hell and damnation is fast going out of our pulpits. For the same reason the old-time power in conversion and sanctification is fast evanescent.

God help us as preachers not to fail in the condemnatory and punitive use of God's moral law. We do not hear fearful, hell-fire preaching much any more. Fear is the prime mover of sinners toward God and salvation -- fear that is produced by the Sinai gospel!

God gave the law to provide a standard for His children -- the ethical use of the law. The third and principal use of the law finds its place among believers in whose hearts the Spirit of God already lives and reigns. Even though they have the law written and engraved upon their hearts by the finger of God, that is, have been so moved and quickened through the directing of the Spirit that they long to obey God, they still profit by the law in two ways.

Here is, first, the best instrument for them to learn more thoroughly each day the nature of the Lord's will to which they aspire, and to confirm them in the understanding of it.

Again, because we need not only teaching but also exhortation, the servant of God will also avail himself of this benefit of the law. By constant meditation upon it and delight in it (Psalm 1:2) he will be aroused to obedience, be strengthened and be drawn further away from the slippery path of transgression. The law is abrogated for the righteous only to the extent that it no longer condemns.

Finally, the Psalmist asks the question, "Wherewithal shall a young man cleanse his way?" (Psalm 119:9) This question is not directed to the sinner but to one who is "clean through the word." How can a person who has been cleansed by the blood of Christ keep clean? The answer immediately follows -- "By taking heed thereto according to thy word."

But for the Christian the law is no longer binding. It has, through grace, been set aside by a higher law -- that of love. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5:22, 23)

* * * * *

July, 1973 Editorial
COMPASSION FOR THE LOST

"But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd." Matthew 9:36

I have been reminded of the scripture where Jesus said, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." And we could also add, "the hippies and the drug addicts."

Larry and Barbara Leffel, a young couple living in Burlington, Iowa, were recently saved from a life of deep sin. Larry was a long-haired hippie, hooked by nicotine and doing his best to support a \$90.00 a day dope habit. To support his habit he became a dope "pusher." Religiously, Larry and Barbara were "devil worshippers." Underneath it all, however, they were hungry for something they had not yet found! Something that would really satisfy the deep longings of the heart.

It was just a "chance" meeting. Larry just "happened" to be passing the front door of The Bible Missionary Church on foot one day. At that moment Ernestine Fisher, the pastor's wife (the Fishers live in an apartment in the basement of the church) stepped out of the door to check on her children who were outside playing. Larry had come face to face with one who had a true compassion for a lost soul. ("O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!") This was around the middle of November, 1972. This "chance" meeting led to an acquaintance between the Fishers and the Leffels. The Fishers, on the lookout for souls, moved prayerfully and cautiously. They watched for chances to be helpful and friendly to the Leffels. They saw behind this young, long-haired drug addict and his wife souls for whom Christ died. By January the Leffels were attending church with the Fishers and by March both were gloriously saved Larry first and then his wife. Larry was instantly and miraculously delivered from dope and a little later from cigarettes. He has a ringing testimony of his salvation and burning love for Christ. It is nothing short of a thrill to see them and know what God hath wrought in their lives. Both of them are literally burning with zeal for Christ and, now themselves possessing a compassion for the lost, have been instrumental in bringing many friends and relatives to church, several of which have been saved to date. Isn't this how it is designed to work?

Barbara is 21 years old. It is marvelous how quickly God has brought and is bringing her to holy standards of living. There is no pull-back in her as she walks in all the light God shows her. Her joy and thrill in walking with God are very evident. I was recently in a rally service where the Leffels attended. It had been hard for Barbara to express herself in testimony, so she

wrote one out and gave it in that service. I give it here. You will just have to imagine the wonderful anointing that was on it:

* * *

WHAT WILL I DO WITH CHRIST?

What will I do with Christ? I will praise His precious name for the joy and happiness He brought me. He took me from sin to salvation, from evil desires to a new creature in Christ. He had mercy upon me, a sinner, and gave me light to His word so I could walk by faith and not by sight.

He's someone to talk to and never be lonely. To unload all my burdens and sins.

I had nothing, but now I have everything with Christ.

I will keep Him by my side always and never let Him go.

He's my strength and wisdom, my passport to Heaven.

I will love Him and serve Him and shout the good news.

I will rejoice and have confidence, for He has made me free to walk in the Spirit.

My mind is at peace with love and joy, to be able to serve a Master that is so good and so pure.

So the question, what will I do with Christ?

Well, WHAT WOULD I DO WITHOUT HIM???

* * *

But this is not all the story. Behind the conversion of this couple are Mel and Ernestine Fisher! Those who know, despaired of their ever getting a settled experience of divine grace, They made an unsuccessful stab at trying to fulfill a call to the ministry. They had been in our churches, to our Bible School, to our Children's Home. Spiritual failure was their story everywhere. Their record was against them -- But, "If God be for us, who can be against us!" We must never minimize the power of divine grace: Finally, back in their home country (Houston, Texas), Mel and Ernestine paid the price for real, Holy Ghost victory. Things began to open up, They were soon in Burlington, Iowa, called to pastor a church that was on the rocks and an apparent "dud," and they without training or experience. Others had faithfully tried, but all that was left was about five people, a church property with a debt and a feeling of near hopelessness to ever get a church on its feet here.

If you want to make a church go that is hopeless, send a young couple who are called of God and that don't know it can't be done, and they will do it. This is what is happening in Burlington with Mel and Ernestine. In the first place, God spoke definitely to Mel to quit his job, trust Him and put all his efforts into winning souls. Shortly after this step of obedience someone just "happened" to pay the church indebtedness in full. But things got tight and Mel one day reached for the phone -- a job paying him between five and six dollars an hour was his for the asking. His family must be clothed and fed and his car payment was due.

Does not the Bible say, "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel"? Mel had always prided himself in his ability and willingness to provide well for his family. However, a strong inner check came -- "Trust me," God was saying. The phone call was never completed. Then it was that someone paid off his car note. Money came in for food. All this time when faith was being tested to the limit and Mel and Ernestine were keeping pace with God -- God was giving them souls. They have not been there long, but starting with less than five they are now running in the mid-twenties with a good percent of these new converts right out of the rough.

In a recent visit Mel related to me what he does when he feels things are beginning to sag and drag. He had never quite understood the "whys" and "wherefores" of fasting, but found that if he fasted a few days during those times and prayed extra it would not be long until the sag and drag were gone and things were on the move again with new folks getting saved. "God just does it," says Mel.

What is the key? Vital Christian experience that brings a zeal for the lost and a disposition of absolute reliance on God and His promptings and leadings, plus good, common horse sense in feeling and dealing with people. Christ must be the center. "Things" must be put under God's management with a willingness to accept and have them in God's time and way.

Things are on the move in Burlington. Are they on the move where you are living? How about your compassion for the lost? Are you expendable? Do you have sheaves to lay at the Master's feet?

* * * * *

August, 1973 Editorial THE PITFALLS OF DENOMINATIONALISM

It is no sin to love your church -- to be loyal to it! No man ever loved his country more than did Jeremiah. This "weeping prophet" bore his people on his heart constantly. He confessed, nevertheless: "For the hurt of the daughter of my people am I hurt; I am black (mourning); astonishment hath taken hold on me. Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?"

Jeremiah was not afraid to be truthful about his people's condition. He was ruthlessly honest in analyzing the health of his nation. He did not give them a clean bill of health nor assure them that the future was rosy, and that there was no need of fear. The test of a leader's faithfulness

is not glowing promises and predictions but ruthless honesty. Leaders who ignore alarming symptoms that indicate all is not well are traitors to the cause. Correct moral and spiritual diagnosis must be given and proper remedies offered.

The historical pattern of churches that started out with the fire reveals a downward trend and a difficulty in maintaining high standards almost from the beginning. We should know by now that no movement is in existence long until it must take up the battle against waning spirituality and dangerous trends. As a rule, one of the first efforts on the part of radical holiness to correct this is increased legislation. This was recognized by H. Orton Wiley in the earlier years of the Nazarenes when he warned, "But this is a dead end street because the question of conduct is at the heart of dispositional matter and the enactment of laws cannot touch the disposition." ("Substitutes for Holiness", Herald, March 21, 1931, p. 2) Dr. R. T. Williams also warned, "For us to keep simple in matters of living, holy in character, ethical in conduct and uncontaminated by the moral pollution around us is an absolute essential... We must not take on the color of our surroundings. The only power that can defend the Church against the world is the Holy Ghost himself." (Journal, 1928, pp. 50, 57)

"Despite these earnest admonitions, there is considerable evidence of trends appearing which indicated that Nazarenes were, in fact, taking on the colorings of their surroundings." ("Nazarene Ethics", H. Ray Dunning, Ph. D. dissertation, 1969, p. 155 -- unpublished)

One of their trouble spots was their youth, as editor Corlett pointed out when he wrote of "a great group of young people in our church constituency who are Nazarene in every particular except in spiritual experience, by birth, training and association (who inherited its traditions), but did not make a definite profession of Christian experience." ("Youth in the Church," Herald, May 11, 1940, p. 3)

The same writer later on asked, "Are we drifting?... We must correct trends before they become general practices. We must always remember that while we will not under any circumstances change our printed standards, they may fall into misuse or be abused by our neglect. At all costs let us maintain our standards." ("Maintaining our Standards," Herald, July 23, 1945, p. 3)

It is easy to be seen that a church that fails to get its people into vital experience would soon load up with "unspiritual," carnal members, and increased legislation of righteousness would not stop the trend in an "unspiritual direction." The safeguarding of the standards and spiritual vitality cannot be done through legalistic methods.

In his doctoral dissertation Dunning points out that from 1948 on there was a shift in emphasis. There began to develop in the church the concept of "the conscience of the church." People were judged, and took their direction of ethical life, not so much on the basis of spirituality but according to the "collective conscience" of the church. The consequence of this emphasis resulted in the building of denominational loyalty as an idol in the minds of the people -- a logical development of a church trending in an "unspiritual direction." This causes people to be turned aside from the very heart of Christianity, builds a "group conscience" and puts the whole church on a downward course. It results in the overshadowing of the individual personality by the

denomination of responsibility to personal Bible-based convictions. A clear example of this is found in the "Question Box" of the Herald under S. S. White's editorship (1948-1960) in an answer concerning whether eating in restaurants is not the same as patronizing the Sunday paper. White replies that "taking Sunday papers and going to a restaurant on Sunday are not in the same class. In the first place, the reading of Sunday papers is specifically forbidden in the Manual. Such is not the case as to purchasing our Sunday dinners." (Herald, May 23, 1949, p. 10)

The outcome of this, as time went on, was an increasing division between the so-called "legalists" and "liberalists," until a separation resulted in the rise of a new "come out" group. Now the question is, will history repeat itself with us who represent at least a part of this group. Who would deny but that tell tale signs of dangerous trends have already appeared in our Zion? The question is, what can we or should we do about it?

Let it be clearly understood to start with -- we are not in opposition to organized holiness. Independence is not the answer. The gospel cause with its many facets would be fatally crippled if it were not for united effort and loyalty of a denomination's constituency to that effort. We are calling attention, however, to the difference between loyalty to a Spirit-approved and Spirit-directed cause as contrasted with "denominational idolatry", or a denominational authority that overruns or endeavors to dictate personal convictions.

We raise our voice in warning! We must avoid the pitfall of being wrongly related to denominationalism. It is a proven fact that it is possible to hem people up in a denomination by preaching "church loyalty" and "collective conscience" while the whole body slowly drifts into apostasy -- all the while its members becoming more and more dependent upon the church to save them and feeling a false security because they rest in the fact they are good, loyal members. Israel, spiritually backslidden, rested secure, they thought, in the fact they had the law and the rite of circumcision, but God said they were sinners along with the gentiles and in danger of damnation.

The sin of stressing "loyalty to denominationalism" alone, or out of proportion to loyalty to the redemptive work of God, as outlined in His Word and to personal conscience is not a new thing. It is the sin into which Jeroboam the son of Nebat led the ten tribes that revolted under King Rehoboam's reign. The phrase "the sin of Jeroboam the son of Nebat, who made Israel to sin" is repeated over and over again. It is a sin Israel never departed from in all her revivals. It was the one sin -- a particular type of idolatry (not just idolatry) -- a particular type of spiritual adultery (not just adultery), that Israel was guilty of -the sin of "the golden calves." In great idol-destroying revivals that Israel passed through, all but these were destroyed. But here the cost was too great -- these idols must remain!

"Church loyalty" and "collective conscience" are the denominational golden calves that block people from going down to Jerusalem -the place where man can meet God, pray through and enter into spiritual life. The question is not whether a person should be "loyal," but where priorities should be placed. Jeroboam was more concerned about himself and what it would cost him, rather than the spiritual welfare of his people. Himself, his kingdom -- these had to survive whether his people survived spiritually or not. Oh, the awful sin of denominational pride!

Bible standards of holy living must be preached consistently and continuously for the purpose of enlightening the conscience of Christian people and for the purpose of discipline in the Christian life. It is also proper to press the business of church loyalty upon people in its right perspective. Martin Luther drove right to the heart of the issue, however, when he said, "If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at the moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield beside, is merely flight and disgrace if he flinches at that point."

Where is it that the battle is raging? The great issue has always been the heart. Out of the heart are the issues of life. The heart determines the course the life takes. How important, then, that great emphasis and effort is put forth in helping men to a change of heart and maintaining a spiritual walk and ministry! Stressing standards, fighting to uphold and promote holy living through legislation cannot and will not solve the problem. Our great need is revival! We need above all else deep, pungent, soul-searching, sin-killing revivals. We cannot long exist as a church with vital life and a saving ministry unless we continually promote revivals. These can only come as they are prayed down by desperate men. This must be a continuing thing-. People will not live up to Bible standards or can long be forced into outward conformity unless their hearts are changed and they go on to live spiritual lives. It may be trite but it is true, we win or lose the battle at the altar. Unless we can pay the price to see souls pray clear through to a vital, know-so experience all our other efforts to hold the line will Only prove futile. Our main purpose is not to build a denomination but to prepare men for the Rapture. Away with shallow altar work and revivals that do not solve the deep heart needs of carnal humanity. Carnal people have never been forced into keeping church rules for long, but have always been the cause of bringing in "unspiritual" trends. Away with a shallow, back-petting, compromising ministry that know nothing about holding people to the line until they pray through.

E. E. Shelhamer illustrates this phase of the issue when he states, "We remember an instance in a certain meeting. A young lady came to the altar. It was not long before a crowd of advisers gathered around and had her upon her feet, shaking hands and professing religion. We remained kneeling with a feeling of disappointment. Her sentimental smiles, handshakes and "hallelujahs," brought inward pain rather than joy. Finally she came to us for a handshake and endorsement. We shook her hand and thanked God for all that He had done, but added, 'You are going as a waitress, to a fashionable hotel, and unless you are deeply rooted in God, "when tribulation or persecution ariseth," you will fall out by the way. Suppose we have another season of prayer.' To this she consented, and after a few moments the transient joy vanished and she began to wring her hands in anguish, saying, 'Oh! I am lost, I am lost!' The superficial altar workers first looked aghast at her, then with scorn at me, as much as to say, 'Now, see what you have done; you have gotten her to doubt her conversion! You are not satisfied unless they go through your mill and get your brand upon them.'

"We said nothing, but told God it was His battle. The seeker cried out, 'How can I do it, how can I make that confession?' We encouraged her to believe that God asked no impossibility, and whatever the demand, He would work at the other end of the line and prepare hearts to receive her confession. Finally she said a big 'Yes, yes,' and sprang to her feet shouting and saying, 'I know

I am saved this time.' Now the tables were turned and we were sorry for her deceivers for they looked as though they would like to seek a witness as clear as that of the newly born soul, were it not for the fact that they posed as Christian workers."

We conclude by saying our only hope to survive the fate of becoming apostate as a movement is to insist on a genuine heart experience and to pay the price to have a continuous revival in our midst! May God help us to do it!

* * * * *

September, 1973 Editorial
SAVORLESS SALT

"Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men."
Matthew 5:13

In his book, *The Death of a Nation*, John A. Stormer states that "when America was founded as "One nation under God" less than 10 percent of the people went to church." Church goers are not all born-again Christians. Of the biggest percent, you could not say, "Ye are the salt of the earth." In fact, it has been estimated that at that time in the history of our nation not over two or three percent were true Christians. Now we know that salt has many uses. Among these, it is used as a preservative or curing agent to retard spoilage in meat. It takes a very small amount of salt in comparison to the amount of ham to permeate, cure and keep it from getting rotten. Likewise incorrupt Christianity holds back corruption and wickedness in society by its presence. Down through the ages, wherever true Christianity has flourished men have enjoyed a maximum of freedom and liberty even though the percentage of genuine Christians in comparison to the masses has been very small.

Today moral putrefaction is increasingly becoming an open, running sore. Nudity is on the increase. Sex sins and sex crimes are being committed openly without shame. The world is again filled with violence as in the days of Noah. Nicotine, alcohol and dope peddlers have no trouble openly pushing their wares. False cults, spiritualism and demon worship are rapidly engulfing the masses. Moral rot is pushing its head up within the ranks of the church. To say the least, it is a sad commentary on "savorless salt." The percentage of true Christianity has reached an all time low.

We quote the following from the book, *The Price of Revival*, by J. D. Drysdale, page 93 (The book can be purchased from the Bible Missionary Book Store -- see advertisement this issue for address). Jesus said, "Ye are the salt of the earth." "But the spiritual bankruptcy of "the salt" means the moral bankruptcy of "the earth!"

"Does this explain the world's demoralized condition?"

"Does it explain the wave of lawlessness sweeping over the world? It is an "Age of Lawlessness."

"Does it explain the enormous increase of crime in the world?"

"Does it explain the terrible prevalence of social immorality polluting thousands of young men and women in our country?"

"Does it explain the growing industrial turmoil?"

"Does it explain the domestic unhappiness, the juvenile crime, the lack of parental control, the desire for the frivolous, the inordinate love of money, the petty thievery and the gigantic robbery, the betrayal of public trust, the disregard for God's Holy Day, the aversion of restraint of any kind?"

"Does it explain the moral deterioration of multitudes at home, and the growing hostility to Christianity in large sections of the world abroad?"

"If we are not giving them pure Christianity, God will not cause them to smile upon our counterfeit, but will cause them to spue us out of their mouths."

"If so, then indeed 'Judgment must begin at the house of God.' If the moral rehabilitation of the earth is dependent upon the spiritual rehabilitation of the Church, then, let the latter begin at once!"

"For the judgment of sin and confession of sin on the part of the Church means purging, and purging means revival, and revival means evangelization, and evangelization not only the salvation of multitudes, but the quickening of the moral conscience of the masses."

Savory salt is the need of the hour! It has always been so. This is not a day to be discouraged, but to be alert to the significance of the times. Although in these "Noah days" the salt of the earth is at a minimum, yet it is the one thing that is holding back AntiChrist from being revealed (2 Thes. 2:7, 8) and the tribulation from setting in. The hope of mankind is not in military, legislative, judicial, or executive powers, but in that little remnant who are fully indwelt by the Spirit of God "the salt of the earth."

Take hope, tried and tested saint of God. The total collapse of this dispensation is rapidly coming to a climax. Moral putrefaction is openly manifest in the world and in the professed church (including holiness churches). In the midst of this corruption God is making up His bride. If you are a part of the bride, if you are a true channel of the blessed Holy Spirit, if carnal self has been crucified, if you are "the salt of the earth," your presence on this earth is paramount to this hour. True, the church of this day is held in ill-repute because it is savorless, but God still has His remnant. Purpose in your heart to be "savory salt." Your life will create thirst for the living way. Your presence will be irritating to those who love sin. It will remind them that they are sinners and on their way to judgment and the lake of fire. Keep true, suffer patiently. One of these days soon "the salt" will be removed and AntiChrist will reign on earth in tribulation until Christ shall return to set up His reign of righteousness.

Then shall "the earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

* * * * *

October, 1973 Editorial

"EVEN SO, COME, LORD JESUS"

These are days of desperation, but this is no time for discouragement. On the contrary, when there is "upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth," the admonition is, "when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh." Luke 21:25-28

On the other hand, neither is it an hour to ignore conditions as they are, "For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape." I Thess. 5:3

These should be days of soul searching. A defensive spirit or self-justifying attitude can prove lethal. We are facing another fall season. The busy summer with its camps and conferences is past. The fall season is a wonderful time to put forth efforts in evangelism. May God keep us alert to the awful times in which we are living and to the dangers that confront us. The devil would delight in nothing better than to get us "puttering around with pet projects and halfway measures" -- all those things that are or should be means to an end -- the intricacies of running a church program, making efforts to keep our church attendance up, raising money -- but never getting to the main task of the church. Or, if the devil could, he would get the church sidetracked into appeasing carnality, failing to condemn sin, hunting for new tricks to solve our problems, but failing to give ourselves to importunate prayer and the task of keeping the glory down while multitudes we could get to God slip through our fingers on their way to hell. In the words of the Apostle Paul I would add, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." (Hebrews 6:9.) God still has a remnant of sanctified saints who know how to give themselves to prayer. "Therefore let us not sleep, as do others, but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night, But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." I Thess. 5:6-9.

We quote here an article, "Desperation and Revival," by Vance Havner, that was printed in "The Watchman Examiner," and appeared in condensed form in "The Allegheny Conference Messenger." We feel that it has a message for this hour that our people should read and heed and wherever the shoe fits we should be humble enough to acknowledge it and walk in the light of it, that we might prosper by it.

"This is an hour that tries the souls of men, especially of the saints. Wiseacres may laugh at the idea of demonism and spurn the thought that this present pagan, antiChristian world-order is of the devil, but true believers who have really contended with satanic forces in the heavenlies

understand whereof we speak. Satan, knowing that his time is short, is using every wile and device, as a roaring lion, an angel of light or a great accuser, to devour, deceive or discourage God's people. He attacks body, mind and spirit.

"While the Great Avenger tarries, the great adversary besets the widowed Church. Truth is on the scaffold, wrong on the throne. Bible students generally agree that our Lord's message in Luke 17 concerning His return, and the parable of the importunate widow in Luke 18, are one discourse. Woven together, they reveal that the last days will be marked by worldliness, as in the days of Noah and Lot; by corruption, as the carcass awaits the vultures; and by faithlessness: 'When the Son of man cometh, shall he find faith on the earth?' In such an hour the Church, like a widow beset by adversaries, must find her greatest weapon in importunate prayer, lest she faint. The prayer is not for vengeance but for justice: 'Vindicate me against my adversary,' says a new translation.

"Certainly we have today the worldliness, the corruption and the faithlessness. Surely we have the adversary. But the Church has not yet learned to pray and not faint. The situation is desperate, but we are not desperate. We have not come experientially to holy desperation, the extremity which is God's opportunity. We are still trying to save our faces, puttering around with pet projects and halfway measures. We have not learned that we are too far gone, that it is too late in the day for all that. When we find that out we shall quit boasting of our great numbers, our big preachers, the money we have raised. We shall quit bargaining with the adversary, letting the King of Sodom make Abraham rich. As long as we have a few tricks left up our sleeves, we shall never get down to importunate prayer. We need to be 'shipwrecked on God.'

"We have done and are doing a lot of strange things. We have failed to condemn sin. We have tried to adapt our gospel to trends and tendencies, instead of demanding that the age conform to the Gospel. We have acted as though we felt better about our religion every time a scientist spoke favorably of it, instead of letting God be true if Science never spoke in His behalf. We have let higher criticism almost scare us out of taking texts. We have made man and not God the center of the universe. We have confused evangelism with revival and added numbers to churches already loaded down with members that have been 'starched and ironed but not washed.' We have imagined that we had a revival every time a church paid out of debt. We have seen Modernism sneak in while shepherds have failed to warn of wolves in sheep's clothing. We have succumbed to the fad for tolerance until we have become 'dumb dogs (that) cannot bark.' Isa. 56:10

"The Savior, in the parable of the importunate widow, spoke concerning His return. That precious truth has become a poor relation in the family of doctrines, recognized with embarrassment, if at all. Yet it may be questioned whether there will ever be another awakening until the Church, aware of her desperation, recovers the prayer, 'Even so, come, Lord Jesus; avenge me of mine adversary.' One does not hear that often, for since Constantine we have been building the kingdom here but not looking for the King hereafter.

"But how could such a prayer produce revival? Because when men really have this hope within them, they purify themselves -- and that is revival.

"When the saints become as desperate as the situation, something will happen!"

* * * * *

November, 1973 Editorial
FOOLISH WISDOM

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." Romans 1:21-22

Men are subject to err in their judgments for many reasons, among which, perhaps the most common is the fact that because man is finite he lacks all the pertinent information to make complete and final judgments. The very fact that man cannot be omniscient makes it impossible ever to know all the facts. Only an omniscient being would have this power and ability. God is that omniscient being. His knowledge of the universe and history is immediate, intuitive, direct, and absolutely comprehensive. He has perfect knowledge of Himself and of all things. He sees things as they are in both their causes and ends. "His understanding is infinite." Ps. 174:5 To God and God alone does such knowledge belong and proportionately to man only as God would reveal it. God began to probe Job with searching questions when He asked, "Where shall wisdom be found? and where is the place of understanding Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." Job 28:12; 38:4

It is not in fallen man, however, to turn to God for knowledge. Instead he will postulate facts about things he has no way in himself of ever knowing, only by assumptions and wild guesses. Furthermore he is given to expostulate fervently (and oft times heatedly) on such subjects as the "Nebular Hypothesis," "uniformitarianism," "primordial cells," and the like, as if he were an authority on origins and processes.

It is not difficult to see that if men with finite minds put their limited knowledge and reasonings above the revelations of an infinite, all wise creator and thus profess themselves to be wise, they make fools of themselves. Man lacking omniscience cannot help but think wrongly about his origin, duty and destiny unless he thinks God's thoughts after Him. But man in his fallen condition denies God, proclaims matter as eternal and that man evolved from monkeys.

Man is wrong because his heart is wrong. He goes astray as soon as he is born. (Ps. 58:3) He is a depraved creature. He is depraved because sin has deprived him of God. Sin has corrupted man's spiritual nature (Romans 8:7), deprived his mental powers (Titus 1:15), blinded his eyes (I John 2: 11), and made him a rebel against God (Romans 8:7) and he will not take God into account -- a fool indeed! It cannot be denied that such men possess great powers of reasoning and great inquisitiveness and hunger for knowledge, but neither can you deny that at heart they are God haters, truth deniers, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14

My concern, however, is not so much in regard to these "far out" God-haters and God-deniers. I am thinking of those who profess to know God but are deniers of His word in their

lives. We could say of this group also, "professing themselves to be wise (above what is written), they become fools." "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:16

Men of carnal minds put their own flimsy reasonings above God's revealed will and, thus making themselves wise above what is written, become fools. They reason around God's word and thus endeavor to explain the universe with God left out.

But let's be more specific. Self-loving, carnal people excuse themselves from the plain commands of God's word with such excuses as "the preacher does it, so it's all right for me to do," or "the preacher owns one, so if he does I can." In place of measuring themselves by God's word they seek to justify their acts with such phrases as "everybody is doing it," "times are different now," "styles have changed." "Our standards are driving people away and keep us from winning souls to God," "I'll lose my children if I'm too strict." When the Bible and conscience condemns, others console themselves with such alibis as "the wedding band is a sacred symbol," "my husband (or wife) won't understand," "I don't see it that way," "I'll offend my loved ones," "others are doing it and they love God," "God wouldn't require me to be that narrow minded," "God knows I am sincere."

To exonerate themselves these self-justifiers overrun the judgments of an omniscient God as set forth in His holy Word and set up their own judgments. They pay no heed to Jesus' warning when He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. 7:15-16 "I will set no wicked thing before my eyes" seems to have no meaning for them. They overlook the passage in I Timothy 2:9 where it teaches "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." They seem not to have read the passage in I Cor. 11:14-15 where we read, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." They seem to have no knowledge of the passage where it says, "for we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10:12. And so we could go on.

Why is it that people endeavor to get around, water down, or take the cutting edge off God's word? Is not the answer found in the words of our text, "Because that, when they knew God, they glorified him not as God, neither were thankful"? Jesus warned, "yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." John 12:25

When a soul turns from God's light it is turned back upon itself and becomes filled with "vain imaginations, foolish reasonings and stupid speculations -- its senseless mind is darkened. It professes to be wise but is a fool.

* * * * *

December, 1973 Editorial
THE WORK OF THE SPIRIT
(The Greatest Need of This Hour)

While Jesus was on earth He never said much about the Holy Spirit. But when He came to the end of His earthly sojourn, He gave one of the greatest discourses on the Holy Spirit found in Holy Writ. This is recorded in the fourteenth, fifteenth, and sixteenth chapters of St. John's gospel. In this passage we find the clear teaching of a definite work of divine grace to be wrought in the heart of God's children. A work to be done in and for God's children that could not be done in the heart of a sinner. This particular work, or ministry, is that peculiar work done in the heart when the Holy Spirit comes to indwell the soul.

Let us notice the teaching of Jesus concerning the Holy Spirit.

We learn here that the Holy Spirit has a definite work to accomplish in and through humanity that man is powerless in himself to accomplish -- a something that is to be wrought in and through him by the Holy Spirit's indwelling (15:5c).

Furthermore, we are taught that the Holy Spirit is to be received as a gift from the Father and the Son -- a permanent, abiding, indwelling gift (14:16; 15:26; 16:7). The Holy Spirit is a gift only for God's children, a special gift to those who are spiritually alive through the new birth experience (14:17). Two works of grace are inferred here -- the gift of spiritual life to sinners; the gift of the Holy Spirit to believers.

Let us notice now what the Holy Spirit becomes to the child of God when He is received as a gift by faith.

He becomes the purifier of the heart (15:2, 3). He cleanses the heart from inbred sin. Have you "put off" the old man with his deeds and "put on" the new man which after God is created in righteousness and true holiness? Then it is through the Spirit that you have been enabled to accomplish this -- yea, it is His work in you.

He becomes the Spirit of assurance within the heart to the fact of His own abiding presence and that the work of cleansing has been done and His ministry is being carried out in your soul (14:20). If you do not possess Him in clear inner witness, rest assured His work has not yet been accomplished within you.

He becomes within the soul the spirit of obedience enabling the cleansed heart to keep all the commandments of God (14:15; 15:10).

He becomes the Spirit of prayer (15:16; 16:23, 24, 26). The disciples never solved the prayer battle until after Pentecost -- neither will you. He enables one to cash in on the "limitless" prayer promises.

He becomes the great instructor or educator of the heart (14:26; 16:13). Some have pursued learning and knowledge until they have been "doctored" and "double-doctored" but in all

this getting they never attained the wisdom of unlettered men who have received this gift of the Holy Spirit. Spiritual things are only discerned by the aid of a pure heart indwelt by the Holy Spirit.

He becomes the matchless Spirit of peace within the heart (14:27; 16:33), and enables one to be a peacemaker rather than a trouble maker.

He becomes the great fruitbearer, enabling one to bring to perfection within the heart the fruits of the Spirit (15:5, 8; Galatians 5:22, 23), as well as bringing forth the fruit of souls (15:16).

By His indwelling He fills the heart with divine love, making it possible to love God with a pure heart fervently, to love the brethren complacently, without partiality, and to love one's enemies with a genuine love of benevolence (15:9, 12, 17).

He becomes within the heart the Spirit of unquenchable joy (15:11; 16:24) -- the kind of joy Jesus possessed. " 'Tis no place for gloomy Christians to abide."

He becomes within the individual the Spirit of power for witnessing (15:27; Acts 1:8). It is The Spirit who gives that peculiar power to witness and that gripping, convincing power in witnessing.

He becomes the power of "overcoming" (16:33) that qualifies a soul to reap all the glories God has provided for His children in the world to come (see the book of Revelation).

By His indwelling, it is the same as if Christ Himself indwelt us and lived His life in us (14:23; 15:26; 16:15).

It is His presence within the heart that makes a saint a convicting power among the unsaved and disobedient (16:8).

He enables the individual to suffer persecution joyfully and victoriously, bringing honor to His kingdom and conviction upon the wicked (15:19, 20, 21).

To sum it all up, the Holy Spirit indwelling a soul in this day will enable that soul to do greater works than Christ did while He lived on earth (14:12).

Neighbor, if you are not experiencing this ministry of The Spirit in your life; then you have not the Holy Spirit of God dwelling in you. Such is God's gift to those who believe. If you are a believer -- you have the witness that you are a child of God -- then you must will the Spirit to come and do His full work within and through you. God commands "be filled with the Spirit." He urges you, "present your bodies a living and holy sacrifice, acceptable to God." He wants you to stop struggling, acknowledge your deep heart need, give Him full right NOW. Are you ready? Do you want Him to fulfill this ministry in you? Will you let Him fulfill His ministry in you? Are you willing "to be crucified with Christ" and let the Spirit reign without a rival? Not until then can you believe and receive the Baptism of the Holy Spirit.

* * * * *

THE END