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PARKER MAXEY'S EDITORIALS -- (1980)

Editorials from The Missionary Revivalist
Compiled by Duane V. Maxey

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January, 1980 Editorial
KEEP YOUR VISION CLEAR

Great events are about to erupt on a judgment ripened age. We are facing the climatic 80's. We need, as never before, to keep a clear vision of our origin, duty and destiny in the face of these great end time events that are now upon us.

We read in 2 Corinthians 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." God has revealed His glory in His Only Begotten Son through the incarnation, fulfilling the great plan of redemption promised before the foundation of the world. To keep a clear vision in relationship to redemption has always been the responsibility and privilege of every age and no less ours in end times.

It was a vision of this glory that Moses was so desperately in need of when he cried to God and said, "I beseech thee, shew me thy glory." His burdens had become heavier than he could bear. We read in Numbers 12:3, "(Now the man Moses was very meek, above all the men which were upon the face of the earth.)" This was not a eulogy of Moses, the author of the Pentateuch, upon himself, who was certainly as humble and modest as he was meek. The Hebrew word which is translated "meek" in this place, carries the meaning, depressed, afflicted, so that we could rightly translate this verse, "Now this man Moses was depressed, or afflicted more than any man of the land."

The reason of this depression, or affliction, was because of the great burden he had to bear in the care and government of this people, and because of their ingratitude and rebellion both against God and himself. (Strange, isn't it, that men envied Moses his position, and just as strange

why carnal men seek for position and power when the very power they envy and reach for is oppressive to its possessor and more than their shoulders could sustain?)

Moses was a man without peer as a leader, organizer, lawgiver, statesman. He was divinely assigned the stupendous task of leading several million people out of Egyptian slavery, forming these slave people into a nation and building them into a united people to the end they would provide the channel that would bring Christ, the expressed glory of God, to the world of lost men. Circumstances arose that were humanly insurmountable, the people turned against him, bringing on him awful depression and affliction. He himself needed help that no human being alone could supply. He needed God's touch and enablement. In that desperate hour he cried out to God, "shew me thy way... shew me thy glory." He needed the assurance of God's presence. He needed a renewed insight into God's purposes. He dare not move ahead without this! It was not long until God granted him his request. We see this in the latter part of the thirty-third chapter of Exodus. Moses saw the glory of God in the great plan of redemption. i.e., he saw the glory of God "in the face of Jesus Christ." I am sure that Moses got a vision of his place and his task as it related to the entire redemptive purpose of God through Jesus Christ. It was this that illuminated his mind and corrected his moods and lifted him above depression and affliction. Having caught the vision of the ways of God and of His glory, he then gained courage to press on, power to do what God bid him do, understanding of the way, grace to hold him steady, patience to time with God's plan, the peace of God that passeth all understanding and an unmoveableness that would render him an able instrument in God's great purpose He placed him in. As the shadows of this dispensation close in around us, we need what Moses needed and obtained in his hour of temptation. What was the secret of Moses in gaining divine aid in his hour of desperation? As a mere man in himself Moses was an unimpressive figure. He was shrinking, self-distrustful, inferior. When God called him to deliver His people, he said, "Who am I? I am not eloquent," "They will not believe me." His own brother and sister, Aaron and Miriam, were not afraid to challenge his leadership. Korah, Dathan and Abiram rose up against him. Moses' secret lay in his invisible assets - he knew God and he was humble and meek enough to call on God in his need. He prayed at the burning bush, he prayed to God in Egypt when people blamed him for the extra burdens heaped on them, he prayed at the water of Marah, he prayed (and, oh, what a prayer) at Sinai in the incident of the golden calf, he prayed for Miriam in her leprous condition brought on by her rebellion, he prayed when the ten spies brought back their evil report. He prayed to God "Shew me thy way, not my way. He prayed, "Shew me thy glory," that the way I take might be right and that the shadows be dispelled. Did not God say in His Word, "not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."

There comes a time in our lives when our hearts cry out to God for help. Burdens get heavy, pressures build up, material needs arise, physical health wanes, loved ones slip away, church problems surmount, things take place in church life that are inexplicable and appear so inconsistent with our message of holiness, misunderstandings and criticisms from others are our lot. Questions fill our thoughts, why do I feel this awful depression? Why am I suffering these afflictions? It is in times like these we need, like Moses, to cry out to God, "shew me thy glory." We need a renewed vision of God's great redemptive purposes in Jesus Christ until our minds are thoroughly illuminated with this divine truth and our moods are corrected and lifted from

depression and affliction and our souls are set aflame with a zeal to proclaim this glory lest we miss the very purpose of our place in God's great redemptive program.

Going back to the thought in 2 Cor. 4: 6 we read, "For God, who commanded the light to shine out of darkness, hath shined in our hearts" -- He is the author of light - "to give the light of the knowledge of the glory of God in the face of Jesus Christ." And here we have the great purpose of God in redemption through Christ, not only to be partakers of this glory, but to diffuse this light among men.

Back in that distant past when Moses was a vital link in the great plan of God to provide a Redeemer, God let him look ahead to see "the face of Jesus Christ." It was the vision of this coming divine-human one that fortified him in that hour and enabled him to carry out his part in the divine plan of providing redemption for a lost race. In God's time that divine-human one, even Jesus Christ, appeared. Moses was a faithful servant in his day in the great household of God. We are living in another day, the closing day of this gospel dispensation. As shadows lengthen and the darkness of a God-rejecting age deepens, we must not allow this darkness with its afflicting pressures keep us from occupying 'till He, the Son of God, appears, but to continue faithfully to fill our place in the redemptive purposes of God in Christ.

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February, 1980 Editorial
THE SWORD OF GOLIATH

"And the Priest said, "The Sword Of Goliath" the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod...And David said, "There Is None Like That; give it me." I Samuel 21:9

The story of David and Goliath is one of the best known stories to be found in the Bible. God's people, Israel, were strapped down into immobility and defeat by their enemy, the Philistines, who had invaded their land and whose champion, Goliath, no one was willing to face. Their liberation and victory over this foe depended upon some individual who would defeat this giant in personal battle. No one had the courage nor was willing to risk his life in meeting the challenge of this foe until David arrived on the scene. It was his personal victory in killing the giant that brought victory on the scene and routed the enemy. In this incident we have a microcosm of what we face today. In the conflict, Goliath's sword became David's possession and this sword in the hand of David is a symbol of Victory In Personal Conflict.

Goliath challenged, "give me A Man that we may fight together...If he be able to fight with me, and to kill me, then shall we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us." Victory for Israel depended upon some one person who could be victorious over a dreaded foe. It was an individual, personal conflict. And so it is in the spiritual realm. We are individuals of free choice and thus responsible for our own spiritual condition and destiny. Personal soul victory, though it may aid the cause of righteousness and holiness in the world in a general way, cannot be transmitted from one individual to another. The foolish virgins made a request that was impossible to fulfill when they said to the wise, "give US

of YOUR oil; for our lamps are gone out." The getting rid of Goliath was an individual matter. David met this "Goliath" in his life and conquered. He won a personal victory over this formidable foe. As there was a "Goliath" in the life of David, so there is a "Goliath" in the life of every individual.

Victory Over A Powerful Enemy. Goliath's sword in the hands of David is a symbol of death to the carnal mind. Carnality kills the soul, "For to be carnally minded is death; but to be spiritually minded is life and peace." This conflict in the spiritual realm involves death. It is an inescapable dilemma - either David must die or the giant Goliath (you either get rid of carnality or it will get rid of you). If the giant lives, then God's people are servants to the Philistine host of invaders. You will note that this battle was being fought on Israel's territory (a fight FOR victory instead of WITH victory): It is this giant Goliath that ties the hands of God, introduces worldly-mindedness into the church, brings formality and deadness into the body of Christ, turns the church into a social organization and takes away its life-giving power.

Furthermore, David's victory over Goliath is a symbol of a supernatural deliverance from the being of SIN. The odds were against David, but he fought his giant "in the name of the Lord of Hosts, the God of the armies of Israel, whom (Goliath had) defied." God has promised deliverance to all who will dare to put their life on the line and let Him destroy the powerful enemy of carnality out of heart and life. David, by a simple faith and a do or die determination, gave God a chance to work a deliverance from a God-defying enemy. When he did this he gained a personal Victory and an indisputable evidence of deliverance. With the head of Goliath in his hands, what more or better evidence of total victory could he have desired? This is a first class illustration of God's power to rid an honest, open, do-or-die seeker from the carnal mind and give him an inner, indisputable witness that the work is done. And not only so, but an outer expression that is convincing to others.

Victory That Brings Blessing To A Constituency. There is no corporate victory apart from individual and personal victory. The level of victory and freedom in any church is in direct proportion to the victory in the lives of its individual members. It was David's personal victory over Goliath that brought victory to the whole encampment. It is true that when individuals win in personal conflict over sin, it honors God and brings His blessing down in the midst of His People. However, the church has always carried a lot of dead weight from the spiritual standpoint. As a people, we thrive on a free, lively, spiritual atmosphere, but the glory of God in our midst comes only in the measure that individuals have won in personal conflict over evil and have been delivered from indwelling sin. These are the ones who furnish the channels through which God manifests Himself. Our great need as a church is for the manifest glory of God and each individual has a personal responsibility in this matter. The main reason we do not have the FULL measure of the glory we could have is that we have far too many who are not sanctified. It is no secret - the normal state of a sanctified church is the manifest outpoured blessing of God. The lack of this testifies that far too many of our people have not won a personal victory over indwelling sin - their Goliath still lives. They themselves live on the splash over of some one else's personal victory. The great need of the church is to get our people sanctified wholly and thus become a positive channel of blessing.

Victory That Endures Perpetually. We read in Acts 13:22, "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will." This sword in the hand of David is a symbol of perpetual victory. Continuous victory lies in the realm of glad performance of the will of God. This involves a constant and active obedience. With the "giant Goliath" dead and the Holy Spirit living in the soul it is a delight to do the will of God. "For David, after he had served his own generation by the will of God, fell on sleep." Acts 13:36 He was able to end his life in victory. While we do not believe in a "once in grace always in grace" doctrine, yet a "sword of Goliath" victory empowers a soul by the indwelling Holy Spirit to work a perpetual victory day by day and will bring one, as it did David, to the end of his days on earth a victor!

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March, 1980 Editorial
A BACKWARD LOOK FROM HELL

"And in hell he lift up his eyes, being in torments." Luke 16:23

A lost soul in hell--how awful to contemplate, but how about the one who finally awakes in that awful place of eternal despair! All hope is gone and there is nothing to look forward to but to be locked up in the prison house of the damned forever--nothing but remorse, and how dreadful is remorse that continually accentuates itself because of the memory that comes from a backward look. What could have been by what once that soul possessed--the freedom of choice! Three things about freedom of choice that will forever torment a soul in hell--its power to determine destiny; its privileges to put a soul in possession of eternal life with a holy God and with saints who have washed their robes and made them white in the blood of the Lamb; but, now stemming from that choice, punishment, eternal loss, eternal suffering in the regions of the damned.

If a soul in hell could trace his steps back through his life--and how oft in his memory through the countless ages of an endless eternity would a lost soul take this trip would be hard to calculate--he would stand at that place where, by his own deliberate choice, his feet were turned hellward. There he once stood at the crossroads of willfulness and submission. At that point in childhood or early youth hell seemed so unreal and so far off and there certainly was no intention or thought of ending there. A soul does not deliberately, consciously and purposefully choose the eternal lake of fire. But the sin of willfulness, his own willfulness, fired by selfish desires, turned him hellward.

Willfulness is the essence and soul of sin. It was this sin that made demons out of angels; it was the sin of Adam; of the prodigal son; the sin of man from earliest childhood; the way of impersonation of ALL SIN.

The devil can do no more than to do totally his own will (Daniel 11:36). Willfulness is not the law of the Christian but the law of submission is--not his own will but God's will, God's will alone, always and in everything. And so a soul presses his feet either hellward or heavenward at the crossroads of willfulness and submission.

Willfulness versus submission is the first battle of free agency and the one to be oft times faced by the hell-bound soul over and over on his downward course. How Wonderful to be able, by one's free choice, to sing that hymn written by Fanny Crosby, "Blessed Assurance," early in one's life. Listen to her sing: "This is my story, this is my song, Praising my Saviour all the day long." What was her story? Listen again:

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

But what was the secret of all this? She gives it in the following verse:

Perfect submission, all is at rest.
I in my Saviour am happy and blest;
Watching and waiting, looking above,
Filled with His goodness, lost in His love.

How awful hell's backward look with a memory of what could have been! Look for a moment at those crossroads where the issue of willfulness or submission to God's will are faced ere a hell-bound soul meets his final doom.

There is the crossroads of pride versus humility. The knowledge of need was there. The opportunity for repentance was at hand. But because of that one, and perhaps greatest sin of humanity, pride, he held back, would not humble himself. King Saul found himself at this crossroads one day. His plea to the prophet Samuel when he knowingly disobeyed God was, "honor me before the people." It all looks different now from his place in hell.

There is another crossroads of popularity versus Christ. Here Pilate stood one day. He identified himself with the crucifiers of Christ. He would rather have their approval than stand alone with Christ. At that point he could have turned his feet toward the city of God but by his choice in that hour he kept pressing hellward. The crowd we choose determines the path we take. He made a choice and the consequence of that choice he is bound with forever. His backward look will continue to torment him world without end. How many today are headed the wrong way, too proud to be identified with old time religion?

People face the crossroads of choosing between this world and the next. When Moses stood at this crossroads he made a wise choice. He turned away from the pleasures of sin {no doubt very attractive) which he could have had, but only for a season {"Love not the world, neither the things that are in the world the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." I John 2:15-17). How many cross this point in life with their feet still pressing hellward!

How many in hell this very moment who have come to the crossroads of personal, selfish, sinful desires and have hung on to those desires only to find their feet pressing the way of eternal doom. It is trite but true:

Desires determine decisions,
Decisions determine direction,
Direction determines destiny.

David expressed his secret, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Ps. 27:4 Paul had the secret of a happy life and of a glorious future when he wrote, "But what things were gain to me, those I counted loss for Christ. Yea doubtless and I count them but dung, that I may win Christ." Phil. 3:7, 8.

But now the backward look of that soul in hell who failed to let God crucify those selfish, sinful desires--what remorse!

Yet another crossroads that sinners pass on their way to eternal doom is that of cover-up versus exposure. Some have said they would rather go to hell than to uncover and face their past sins. False professors of salvation would come in this class --those who profess victory but do not possess it. Through pride they press their way hellward. How do you suppose a backward look from hell would be to those individuals?

Yes, there are many crossroads to traverse on a hellward journey, far more than we could mention in a brief article, but probably the most haunting of all will be those memories of the faithful dealings of the Blessed Holy Ghost--those times impressed on the memory of that doomed and now damned soul when the Spirit had humbled them and brought them under deep conviction and they were aware that victory was in reach, but the sin of procrastination carried them past those moments with their feet still pressing the downward way--almost persuaded, almost, but lost!

Stop and consider, friend, are you pressing your way to the city of God or are you on the broad road to destruction? How dreadful to be lost in hell forever and forever when you one time lived in reach of heaven!

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April, 1980 Editorial
THE DAY OF THE LORD

"But the day of the Lord will come as a thief in the night." II Peter 3:10

"The day of the Lord" begins when Jesus comes to set up His kingdom and closes with the establishment of the New Heavens and the New Earth. The Bible is clear in teaching us that the works of men are doomed, the present order of things is to pass away. The Lord Jesus Christ will come, this old sin-cursed earth will receive its baptism of fire as it did its baptism of water centuries ago, and then we will have a new heaven and a new earth. All traces of sin and the curse of sin will be burned out and eradicated from the earth and it will be restored to its pristine and Edenic glory and beauty.

Peter closes his epistle with an exhortation to us who know the truth, to beware lest we fall from our steadfastness; and gives us a preventative--"grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

The subject of the Second Coming of Christ is far reaching in its implications and without bounds in its involvements. In this short article we will consider four things of vital importance in relationship to this theme.

First we would notice the prominence of this theme in the Bible. One-twentieth of the New Testament deals with the subject of the Second Coming of Christ. Besides this, there are many prophecies in the Old Testament which did not have their fulfillment in the coming of Jesus as the Babe in Bethlehem, nor were they fulfilled during the stay of Jesus upon earth. Many of these prophecies have not even yet been fulfilled nor can they be fulfilled apart from the Second Coming of Christ.

The importance of this theme is further indicated by its close connection with all the vital themes of the Bible. It is connected with the doctrine of Christ's deity (read Mark 14:60-62). This theme is connected with the doctrine of repentance, Acts 3:19-21. It is connected with the doctrine and experience of holiness, I Thess. 5:23, And the very God of peace sanctify' you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. The doctrine of the Second Coming of Christ is connected with the doctrine of the resurrection from the dead. Read the great resurrection chapter of the Bible I Cor. 15. This theme is connected with the doctrine that Christ and right shall finally triumph. This is the burden of the Book of Revelation. The central theme of this book is the Second Coming of Christ and God's promise to make "all things new."

In the second place we will consider what we mean by the Second Coming of Christ. It does not mean death. It does not mean the coming of the Holy Spirit at Pentecost. Neither is Christ's coming to be identified with any calamity. It is not a calamity. It is described in Titus 2:13 as "that blessed hope. It is the blessed hope of the children of God; although the unprepared may think of it with dread. By the Second Coming of Christ we mean that He, Christ, will return visibly and bodily back to this earth. There are many passages that verify this. We would refer our readers especially to the passage found in Acts 1:9-11.

Let us notice in the third place the time of His Second Coming. The 'Scriptures tell us "of that day and hour knoweth no man. What could be the divine intention in withholding the exact time? Could it not be that: because we do not know the exact time, it might be any time, and therefore we are to be ready and watching at all times? The Scriptures assure us that the coming of Christ is certain and it also informs us that the time is imminent. Being imminent does not mean that it has always been fixedly near; it does imply always that it may be near. While we do not know the exact time of His coming and we do not "set dates," we are closer now than any generation that has lived before us. It has been this hope of Christ's coming that has been the anchor to the faith of good people in all ages and now in these times should hold us stronger than ever it held them. By the signs of the times we may know that His coming is near at hand, even as observers know by the budding of the fig tree that the summer is at hand.

In the 24th chapter of Matthew as well as elsewhere in the New Testament many signs of Christ's near coming are listed: the collapse of human governments; godlessness in the world and apostasy in the church. James mentions that the end times shall be characterized by extreme poverty and colossal riches (billionaires were unheard of prior to this generation.). Paul marks out the breakdown of the family and home. Back to Matthew 24, we have listed wars and rumours of wars, famines, pestilences, earthquakes, iniquity abounding. All of these signs have always been in the world at one time or another but not all simultaneously and the startling thing about our day is that it is a day when all these signs are now presently evident. "So likewise ye, when ye shall see all these things, know that it (he) is near, even at the doors." Matt. 24:33

We look now, in the fourth place, to the purpose and manner of Christ's Second Coming. The manner of Christ's coming will be sudden, and by the great majority of men, unexpected {read Luke 7:34-36). The purpose of His coming is to gather out the holy living and resurrect the holy dead from earth and sea, reward all these with a part in the first resurrection, and bring them all to share with Him "the marriage supper of the Lamb," which is the initiation of the redeemed and glorified into the full joys of their heavenly estate. Beyond the rapture and glorification of His Church, there are the unfoldings of the divine plan that are interesting and appealing beyond measure, that we have not space here to describe.

What should be the influence of this blessed hope of the coming of the Lord on His true Church? First of all, it should stir us up to a passion and zeal to win the lost to the Lord both at home and abroad; to devote our money, earthly goods and time to the promotion of the gospel. For those who expect the Lord to come, the things of this world will soon be as though they were not. Poverty and riches matter little to one who expects soon to stand before his Lord. If He is to come soon, then little else matters than that we should spread the news of His salvation, and help gather out a people for His name. This should be the effect upon those who cherish this blessed hope.

Again, it has been this blessed hope that has always confirmed the saints in the midst of persecution and suffering and it will do the same for us today. They accounted themselves happy to suffer for Jesus; for they were taught that if they suffered with Him they should also reign with Him. "The Blessed Hope" is our consolation and joy and our encouragement to fight off the lukewarmness of this age and keep the fire of God's evangelistic fervor burning brightly.

The early Christians used the soon coming of the Lord as a basis for exhorting others to be always holy in heart and in life. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" II Peter 3:11 Should not we do the same?

John on Patmos and Paul in Nero's prison house took courage from the fact that the Lord would soon come and would change their mortal bodies into bodies like His own. John wrote: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." I John 3:1-2

The whole world of mankind may be included in two classes: those who are prepared for the Second Coming of Christ and are looking for His coming and those who are not. In which of these classes are you?

Are you prepared and watching for the coming of the Lord? If He should suddenly appear, would you be glad to hail Him? Are you delivered from the world? Are your treasures so fully in heaven and your hopes so fixed on Christ that you would not so much as look back, as did Lot's wife, if you should see the heavens suddenly light up with the glory of His presence? Have you on the wedding garment? When you hear His words, "Behold, I come quickly!" does your heart intuitively respond, "Amen, Even so, come, Lord Jesus"?

"And every man that hath this hope in him purifieth himself, even as he m pure." I John 3:3

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May, 1980 Editorial
THE SECRET SOURCE

Drought is caused by water shortage. Man, animals or vegetation can, not long survive apart from water.

In the spiritual life water is a type of the life giving and sustaining presence of the Holy Spirit. Many things may contribute to dry up life's joys and cut one off from the water supply. Spiritual drought can be deadly to the soul. We need not be without this supply. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Lucy J. Rider wrote:

I will pour water on him that is thirsty,
I will pour floods upon the dry ground;
Open your heart for the gift I am bringing,
While ye are seeking me, I will be found.

Many things tend to dry up the soul's water supply and leave it barren, dry and desolate and void of freshness and vigor. Let's look at some of these and pray God we will not let them rob us of that inner fountain that promises never to run dry.

The sameness of life--the day by day grind. Monotony wears on the soul. Most of life for the average individual is lived on this plane. The secret of freshness here is the means of grace--personal devotions, the faithful day by day reading of the Word and secret prayer, family altar, faithful attendance of the regular church services, witnessing to the lost, a purpose of heart through the means of grace to keep the freshness of God on one's soul. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." Not dried up because of the monotony of life, but kept fresh by that tap root that reaches to the secret source of an inexhaustible supply.

The Silence of God. How would you like to be treated like Jesus treated the Syrophenician woman? When she cried unto Jesus for help "he answered her not a word" Job experienced this silence of God. God hid Himself from Job. How did Job react? Listen-- "he knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held his steps, his way have I kept, and not declined . . . I have esteemed the words of his mouth more than my necessary food." In drought he kept the faith and his confidence in God and did not run out on God.

The slowness of God. King Saul was rejected of God after he had at one time been given a new heart. Why? He could not endure the slowness of God. God did not come to his aid when he thought he should. The slowness of God is one of the greatest sources of temptation and trial that can befall mankind. However, history proves that God is always on time. The secret of victory and freshness in these instances is total and continual submission and trust where we cannot see and understand. They that wait upon the Lord shall renew their strength.

The vicissitudes of life. By this we mean those perplexities and irregularities and change of circumstances that come in the life of every individual. So many fail here to make the proper adjustments to keep their souls alive and in touch with God. They lose the secret source of freshness. The secret of continual victory and freshness in these circumstances is to keep in touch with the one who is changeless, to make it a rule to seek God first regardless of upset plans and interference of changing conditions and circumstances.

The sin of man--carnal people. We can never get away from people. People will rob one of his God and his victory unless, like Paul, he experiences a "deliverance from the people." Paul talked about being "in perils among false brethren." Pressure from people will either cause us to compromise convictions or to become cynical and critical in attitudes and heart. We must not let people cut the tap root of our spiritual life line.

The suffering and sickness one faces. Life's suffering will either make us better or bitter. When these providences come they are often blessings of God in disguise. They are God's tools to perfect His saints and bring them to maturity. A soul cannot as a rule survive too long a time of smooth sailing. To be thankful for the times of suffering and to be willing they continue on as long as God sees best is the secret of victory and freshness in the soul.

The insufficiency of funds. In this age of materialism, easy credit and an accustomed standard of living, it is easy to fall victim to a temptation to overspend. The result is an insufficiency of funds to satisfy all the creditors and a desperation to balance the budget--Morn goes out to get a job, Dad starts moonlighting, while the freshness and vigor of the spiritual life fades and spirituality in the home is finally eclipsed. The secret is to keep humble, live within one's means and be willing to be poor if that is God's lot for you, but keep the freshness and anointing of God on your soul.

In a different vein, insufficiency of funds has always faced God's people when it comes to doing God's work. To allow this to discourage and rob one of his faith and spiritual vitality can be and is a danger to be faced.

In both these instances we have mentioned Matthew 6:33 is the secret of success, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The onslaught of Satan. Satan works in many ways to rob a soul of victory. He makes an appeal through reason; through our bodily appetites; through natural desire; he comes as an angel of light; he lays snares. These are a few ways among the countless number Satan will employ against the soul.

When we fail to receive the love of truth in our hearts or we get careless with truth, we lay ourselves open to the workings of Satan to get our eyes off Christ. If this ever happens we soon lose our connection with the life giving power of the Blessed Holy Spirit. The secret of victory here is to "take unto you the whole armor of God, above all the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.., praying always with all prayer.

The stupidity of our own acts. If we had only been a little more careful; if we hadn't acted in such haste; if we had prayed more and waited on God a little longer; if we had used our time more wisely, and on and on the ifs go. With the help of God we can use our stupidity as aids to more careful and fruitful life or we can let them defeat us to the point we begin to lose ground spiritually and lose that vital connection to the life giving power of an indwelt Holy Spirit. We can grieve the Spirit out of our lives by letting these things get the upper hand.

The consternations or fears of life. Gazing too long in the wrong direction can be the undoing of a soul. It was C. W. Ruth that said, "we can look ahead until we are dismayed; we can look around until we become discouraged; we can look at ourselves until we become disillusioned; we can look at others and become infidels; or we can look to Jesus and keep the victory." Job said, "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." Job 3:25. Isaiah, however, had the answer to life's consternations and fears when he wrote, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation." Isa. 12:2.

The satisfaction with the mediocre. Webster defines mediocre as "not very good or very bad." It is a doing less than our best. It is a sign of waning soul health, a soul weariness and fainting. Back of this is a failure in those means that keep a soul alive and in vigorous spiritual health.

The subtlety of this lukewarm age. One of the greatest dangers that we face is the lukewarmness of this day in which we live. We live in an age and an atmosphere that chloroforms its victim and it comes on a person almost undetected. There is not a soul but what is more or less affected by this age of lukewarmness. Except for God's grace and our cooperation, we will be among those that make God sick. It is this crowd that God will spew out into the tribulation and not claim them at the rapture of the saints. Even in this day there is a secret source of the life giving water that will keep a soul fresh and alive. Let's not let the worm of lukewarmness sever that tap root that reaches to this secret source that will keep us alive and fresh spiritually.

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June, 1980 Editorial
PENTECOST AND SURVIVAL

Pentecost is indeed a personal experience at which time the Christian is purged from inbred sin and filled with the Holy Ghost. It is also a state into which the Church must come in order that it might be able to withstand the chill of this present age and that it might effectively evangelize the lost. Pentecost is a pattern and example of the method of Christ for the evangelization of the world.

A number of years ago we lived in the state of Montana near the Canadian border. Temperatures in the winter time reached to forty degrees below zero. For several weeks at a time the temperature would not rise above zero and often at night during the cold snaps would reach a minus forty degrees. We lived in a large two story house. It was heated with a gas furnace that was of the capacity sufficient to keep out the cold and make the house livable and comfortable in the coldest of weather. The cold on the outside, on those coldest of winter days and nights, pressed hard to reach in and claim as its victims those who lived within, but the faithful furnace with its life sustaining warmth held it out. If the fire in the furnace ever went out it would not take long until the temperature on the inside would be the same as that on the outside.

One time, in the middle of the night, I was awakened by the unusual cold I sensed inside the house. Wrapping in a robe and going to the basement I found the program in full force, that is, the gas meter was clicking away, the valves on the gas line were wide open and the gas jets in the furnace were allowing raw gas to be injected into the firebox of the furnace full force. There was only one thing missing-- the fire had gone out for one reason or another. Because of this the extreme cold of forty below zero weather was pressing hard to claim the lives of my wife and children and unless something was done to get the fire going again our lives would soon be in danger. Fire was our one and only answer.

The first thing I did was to shut the "program down. I shut off all the valves on the gas line that was feeding the furnace. I then had to wait while the tall chimney drew out the remainder of the raw gas that had gone into the firebox. After waiting what I judged was sufficient time I opened the firebox door and threw in a match. There was a sudden flash of fire and all was over. I then went to work to get the pilot flame burning and soon I had the main valves turned on and the furnace was once more putting out life sustaining warmth. It was not until around noon that the cold was driven out and the house made comfortable again.

The application of this incident to spiritual life and vitality and even to survival is very evident. We are living in a spiritually lukewarm church age that is threatening to sap spiritual life out of every Christian and cool off every congregation where the fire of God burns. The moral atmosphere of the world is at an all time low and is pressing hard to engulf us all, and especially the young people. If the fire of a Pentecostal experience does not burn in the hearts of our church members or if the fire that might have at one time burned ever goes out, the chill of a godless age will creep in and eventually claim that spiritual life that might remain (Rev. 3:2). Fire, the fire of Pentecost is our one and only hope of survival and effective evangelism.

To increase the program of human activity, no matter how well organized or how efficient it might be, can never push the cold of a lukewarm atmosphere out and bring real life to the body. Programs and efficient organization have their part but if there is no fire, just as well shut the program down. In fact I will put it stronger--it would be far better to abandon a well organized program if the fire is missing. A church without Holy Ghost fire is a reproach in this world. Efficiently organized calling programs, talented song conventions, picnics, social gatherings, worked up human enthusiasm, "we've got to do this, we've got to do that frenzy are all of no avail if the fire has gone out. The chill of lukewarmness will press in and it will not be long until the atmosphere inside the heart and inside the church will be the same as that in the outside world. We need to be aware of the subtlety of a cooling down process. The loss of fire is not so evident at first but there are always telltale signs, some of which we have already mentioned.

It takes the presence of a supernatural being, God, to perform supernatural works. When the fire goes out how gullible and blind people become when they begin to substitute a souped-up human program, or a display of human talent in order to do the job that the church is called upon to do that only a supernatural visitation can accomplish. Backsliders and even carnal people who profess but who have never known what it is to be filled with the Holy Spirit can "learn" to shout the "amens" and "hallelujahs" of a Holy Ghost filled crowd, but it will take more than that "to fetch the Ark of the covenant out of Shiloh" to get the job done (I Sam. 4:3). To draw crowds into an insipid, lukewarm church can only add to the already present guilt of a lukewarmness --the guilt of making people twofold more the child of hell than they themselves are (Matt. 23:15).

There has always been and always will be a price to pay to obtain and to keep the life sustaining and life imparting fire of God. It is a death to self way. There is no substitute. God help us to pay the price to keep the fire burning and thus escape the lukewarm atmosphere of this age.

Fire has always been a symbol of the Holy Ghost and His work in the human heart.

'Tis fire we need, for fire we plead,
Send the Fire!
The fire will meet our ev'ry need,
Send the Fire!
To burn up every trace of sin,
To Bring the light and glory in,
To live a dying world to win;
Send the fire.

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July, 1980 Editorial
DWELLERS ON THE HOLY HILL

What are the earmarks of a righteous life? Micah sums them up in three things: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8 Jesus summed them up in two requirements: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And

the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22:37-39 The Apostle Paul sums them up in one all-inclusive statement: "The just shall live by faith." Rom. 1:17. We could put it this way, "He who through faith is righteous shall live." But how can we tell if we have this righteousness that is by faith? What are the evidences? Who are the "dwellers on the holy hill"?

We find this question asked and answered in Psalm 15. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? We find in this passage eleven marks of a righteous life. Let us sum them up in seven.

Righteousness involves conduct. To be righteous means that one's conduct will be above reproach "he that walketh uprightly, and worketh righteousness." Conduct must be Godlike at home, at church, on the job, with one's neighbors, in business transactions, with one's self. In short, in every phase of life. Conduct involves the outward expression of the inner man. This involves a righteousness that is by faith. It does not come automatically, but must be inwrought by the regenerating and sanctifying power of the Holy Spirit. Genuine saving and sanctifying faith is not a passive thing, but produces fruit in the conduct of life--the fruit of right living.

Righteousness involves character. The Word of God teaches us that "the heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. Character is what God knows us to be. But we read, "Behold, thou (God) desirest truth in the inward parts." Psalm 51:6. Now, a righteous man is one that "speaketh the truth in his heart." He is one who has been delivered from deceit and deceitfulness and his prayer is, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psalm 19:14. We read in John 14:15-17, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth: who the world cannot receive." God will not come to abide in a heart until He has first cleansed it from that inner deceit and made it a temple fit for His dwelling. We must become in character like God. When the Blessed Holy Spirit of God can find a dwelling place within our heart, then we are candidates to be dwellers on the Holy Hill.

Righteousness involves our conversation. "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." A prevalent form of destruction is that of slander. Slander is speaking evil on hearsay rather than proof, or on half-knowledge. According to the Bible, slander includes whispering, backbiting, evil-surmising, talebearing, babbling, tattling, evilspeaking, defaming, bearing false witness, judging uncharitably, raising false reports, repeating matters. Such surely is opposed to righteousness and not regulated by the golden rule. It took a Pentecostal experience to deliver the tongues of the followers of Christ from this "root of evil" and to set it free to bless instead of curse mankind. It will take the same today to qualify a soul to live a righteous life and finally to be a dweller on God's Holy Hill.

Righteousness involves right companionship-associations that are Scriptural. "In whose eyes a vile person (one who is rejected by the Lord) is contemned. But he honoreth them that fear the Lord." When the Thessalonians were soundly converted, one of the evidences was that they changed from their worldly companions and "became followers of us (Paul), and of the Lord, having received the word in much affliction, with joy in the Holy Ghost." I Thess. 1:6. In I John

1:3 we read, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." If we are to become dwellers on God's Holy Hill we will have to be made fit companions with those who are dwellers there.

Righteousness involves convictions. "He that sweareth to his own hurt and changeth not." A person who is settled, rooted and grounded in convictions that are Bible-based will be equipped to hold steady under pressure by the power of the Spirit that dwelleth within. People who are not settled in the Lord will live more by convenience rather than conviction. The Apostle Paul put it this way, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward man." Acts 24:16. Again Paul states, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Romans 9:1. His convictions were Bible-based and he held to them, let the price be what it may. Imperishable convictions are not built on nothing. The very thing that made Daniel a lovable, useful person and gave him such an excellent spirit was fierce loyalty to sacred convictions. He purposed some things in his heart. When the pressure came on, his character came shining through--he had convictions. God help us to build on Bible Convictions and move off the shifting sands of convenience.

Righteousness involves our commitments. "He that putteth not out his money to usury, nor taketh reward against the innocent." There is a principle laid down here that involves more than the handling of one's finances. If holiness will do anything, it will make a person liberal and cooperative in every part of the work of the Lord. His life will not be characterized by a quest for personal gain, but a desire to be a channel of usefulness for the Master. God intends that life should flow through us to others. The very principle of life is to give and to withhold is to die. We as Christians must let the Christ life flow out in every way possible if we want to retain spiritual life and increase in godliness. We are all familiar with the saying of John Wesley--"Make all you can, save all you can, give all you can"--but I am afraid we interpret him wrongly, especially where he said to "save all you can." By this he meant to save all you can by frugal living so that you would have more to give. "For God so loved the world that he gave"--He gave to redeem lost humanity. His commitment to humanity in the great plan of redemption is beyond comprehension. Righteousness, to say the least, will involve one in selfless living and a commitment that, in essence, is like unto God's.

Righteousness involves constancy, "He that doeth these things shall never be moved" he whose experience is founded upon a firm foundation. Jesus said, "whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." It was this man whose house withstood the storm. This rock is Christ and unless we build on Him we will not be dwellers on God's Holy Hill, but if we do,

"We will stand the storm.
We will anchor by and by."

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August, 1980 Editorial
SUFFERING SERVANTS OF A FAITHFUL CREATOR

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." I Peter 4:19

Volumes could be written on the subject of human suffering. Men suffer as murderers, thieves, evildoers, as busybodies in other men's matters, from their own stupidity. Men also "suffer according to the will of God." The Bible pronounces a blessing upon those who suffer in this manner. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:10-12

Much also could be written about man as a servant. Being a dependent, created being naturally constitutes man a servant. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" The Apostle had the right concept of life when he testified to being a servant (love slave) of Jesus Christ.

Our Scripture views God as a "faithful Creator." It does not say we are to commit the keeping of our souls to chance, or fate, or law. We are not the offspring of a blind, unintelligent, unknown force. God is a God of design and purpose. "The heavens declare the glory of God; and the firmament sheweth his handiwork." All through the Scriptures there is the evidence that purpose and planning are behind it all. There are three things we should consider when we think along these lines:

There is foresight in God's plans. Consider three incidents in the Bible that testify to this. The first can be summed up in these words: "a ram caught in a thicket by his horns." This incident is found in Genesis 22:13. When God commanded Abraham to offer his son Isaac as a burnt offering upon Mount Moriah and Abraham had obeyed up to the very act of slaying this son of promise through whom all the world was to be blest, somehow {I don't know how and neither do you) God persuaded a ram to the top of that same mount at that particular time and got him caught in that thicket. In this providence God had provided a substitute. There are no blind alleys nor dead end streets with God.

The second incident is found in Genesis 42:2 and can be summed up in these words, "there was corn in Egypt." Seven years of plenteousness had ended with seven years of dearth and famine. This famine had spread to all the countries so that the famine was sore in all lands. But again God had worked ahead of time and in the midst of what would have been starvation and death, "there was corn in Egypt," and plenty to feed all the famine stricken countries besides.

The third incident has to do with drouth. The story is told in I Kings 17. We read these words in James 5:17, "and it rained not on the earth by the space of three years and six months." One man had laid hold of the Word of God by faith and had locked up the heavens that it rained not. God's design back of this incident was to bring to a showdown who was the true God.

There is love in God's plans. Men have always been prone to judge God by segregated "moments" in life--moments that produce suffering and agony. In so doing they never come to know the God of love. Life is tragic--sin makes it so--and men endeavor in their shortsightedness to shun suffering and take the way of least resistance. There is only one way to real life and that is through death. It seemed cruel for God to command Abraham to slay this son of promise, but He did and Abraham obeyed without hesitation. He committed himself to a faithful Creator. This took an act of heroic faith on Abraham's part and in the end he was richly rewarded. In so doing he got a revelation of the love of God in providing a substitute. We note three things here; there was a Divine plan mixed with heroic faith, followed by a great reward. In the end the love of God came shining through.

For Joseph's brothers to threaten his life and then to sell him into slavery and finally to make out to their father that Joseph had been slain by a wild beast was cruel and for God to allow it through His permissive will--how could that be reckoned with the love of God? Men, in these "moments" of life, bring unjust accusations against God. But once again, when time has run its course, we can see behind this historic incident a Divine plan. When God's plans are interwoven with heroic faith there always follows a great reward and in the end Divine love comes shining through.

In the days of Elijah God brought drouth on the land for three and a half years. For this to have been done purposefully--how cruel! To view history and judge it by an unattached segment is to miss the Divine workings. Here, once again behind this three and a half years of drouth, can be seen a Divine plan, heroic faith and a great reward. To look at this segment of Israel's history and to understand that by this drouth was finally brought to light the true God, reveals the outshining of God's great love for His creature, man. What a faithful Creator.

There is triumph in God's plan. Was there not triumph ultimately on Mount Moriah? Was there not triumph ultimately over the cruelty Joseph endured at the hands of his brothers and Potiphar's wife? Was there not triumph on Mount Carmel at the end of three and a half years of drouth when the fire from heaven fell and consumed Elijah's sacrifice?

We may suffer now and in this life. In fact, suffering is inescapable, but God is a faithful Creator and is worthy our trust even in the face of seeming cruelty. Behind the seeming contradictions and inexplicable events of life there is a Divine plan. God help us to furnish the heroic faith by committing the keeping of our souls to God in well doing. He is a faithful Creator and there will be a great reward to those who commit their ways to God.

Man is not alone in this business of suffering. There is no suffering to be compared to the suffering of God in the sacrifice of His Son, nor the suffering of Christ that was involved in His incarnation and death. In this we get a full-orbed view of a Divine plan and of an heroic faith and of a final triumph. When we view life as it really is the cross becomes central. The final answer to all life's suffering, heartaches and sorrows is found in Calvary.

In the cross of Christ I glory,
Tow'ring o'er the wrecks of time.
All the light of sacred story

Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the Cross forsake me.
Lo! it glows with peace and joy.

Bane and blessing, pain and pleasure,
By the Cross are sanctified;
Peace is there that knows no measure,
Joys that thro' all time abide.

-- John Bowring

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September, 1980 Editorial

CAN THIS GENERATION BE REACHED WITH THE GOSPEL?

Galatians 4:18

Our generation is the largest generation in the history of the world. Earth's population is approaching the five billion mark. It is increasing at the rate of one million a week. By the law of compounded increase, however, every individual on earth could be evangelized in one generation. If one individual Christian would win one individual to Christ in one year and then the two would each win one the second year, then four the following year, and this be kept up from year to year, by the thirty-fifth year over seventeen billion would be reached. The sad fact is, however, that individual Christians are not going out into "their" individual world and winning individuals to Christ.

If all births and deaths could be stopped and we would go to work on those who are alive today and win them at the rate we are winning them now, it has been estimated that it would take four thousand years to complete the task. The breakdown is not in the lack of faithfulness on the part of the Holy Spirit nor in the ineffectiveness of the gospel "for it is the power of God unto salvation to every one that believeth."

There are three major breakdowns or barriers in the Christian world that accounts for such glaring fruitlessness--irreverence, spiritual illiteracy, and sentimentalism. We will consider these briefly in reverse order.

Sentimentalism--By this we mean living without responsibility. This is a day in which people do not want to get involved. Jesus' parable of the Good Samaritan is very searching at this point. The priest and Levite in this parable, after they had performed their religious duty up in Jerusalem, when they came to the man by the wayside who had been stripped of his raiment, wounded and left half dead--this man who needed compassion and care--both "passed him by on the other side of the road. Our lives are pretty well governed by sentimentalism. We get pretty

sentimental about our church, our Christian experience, our loved ones, returning favors bestowed on us by our friends, even paying our tithes and giving our offerings. We want to be sure to testify to being saved and sanctified. We get anxious about the liberty and freedom in our services--nothing wrong with these if contained in their right place and in the right balance. But somehow, in all this "sentimentalism"--this church life that is really void of responsibility in going after the lost--we do not get involved as individuals in a one to one basis in winning them to Christ. After we have run our gamut of religious duties, like the priest and Levite, we pass the world by on "the other side of the road." We do not like to get involved. Oh yes, we have "calling" programs, but as a rule these are a far cry from a one to one involvement that it takes to get souls into a born-again experience. We want to keep our "liberty" to run with "our" crowd and serve God in our own way. In our churches, too often, everything is centered around ourselves. We talk about our tests, our trials, the battles we are having with our Christian experience. We worry about whether our church is run right, and on and on but we are not getting out into the world of lost men with a passion and purpose to win the lost. We excuse ourselves with a gushy sentimentalism about our church and what we stand for.

Dr. J. F. Conant states that "the life of Christ in the church is being increasingly suppressed by the failure of his people to go out into their individual worlds in individual work for individuals. Disobedience to the Great Commission is what is working death in the body of Christ." Bishop Fairbairn states that "personal experience cannot long be maintained without adequate expression in earnest endeavor to win others. Philip must find his Nathaniel, Andrew his Simon Peter. This is the normal urge. Multitudes who have been definitely saved or reclaimed have grown lean and backslidden in heart because they have not understood that individual soul winning is a condition of remaining saved." J. A. Wood in his book, Perfect Love, in the chapter on how to keep sanctified states: "It is the nature of perfect love to long to go with God for the salvation of souls and if you do not go with God for the salvation of men, you will lose the evidence of entire sanctification all together." God deliver us from spiritual sentimentalism!

Spiritual illiteracy--Spiritual illiteracy follows irresponsibility. One thing that will drive us to our knees and to the Word of God is an all out effort to win the lost to God. The lost cannot be won apart from soul travailing prayer and the Word of God. Because we are not in an all out effort to bring people to Jesus we are strangers to prevailing prayer and the Word as an instrument to instruct people in the way of salvation. We may be stumped time and again in our efforts to deal with hungry, lost humanity and their inquiries as to the ways of salvation. If we have a passion to win them we will be driven to the Word for Biblical and adequate answers. We will be on the search to know the ways of God. Good holiness literature will supplement our spiritual diet. But sad to say, we are not adept in the Word of God and in our knowledge of Holy Ghost leadership in going after lost men and women. Because we have developed a sentimental way of Christian living we have allowed ourselves to become incapacitated in the art of soul-winning. We are spiritual illiterates. The only cure for spiritual illiteracy is a humble confession of our condition and an obedience to the great commission.

Irreverence--Reverence involves our attitude and conduct toward God. Reverence is opposed to formality. How we need to develop a true reverence toward God and the things of God. The key to the level of reverence in any church is the pastor, the shepherd of the flock--his attitude toward sacred things, the atmosphere he conveys to his people, his interest and emphasis

on soul-winning. Every part of the service should be a part of worship. The spirit of irreverence issues from a shallow attitude and conduct toward the things that involve the kingdom of heaven on earth. Our attitude and conduct while the offering plates are being passed, while the church is engaged in prayer {many times this is the time the pastor or musicians are running to each other for last minute instructions}, while the message is being delivered, speak forth the value we place on the presence of God. Do we pray with a passion to get our prayers through to God? What importance does our attitude and conduct reflect on the salvation of the lost? What is really important? Do our attitudes and conduct reflect the important? A soul on fire with the presence of God and a passion for the lost will tend to produce the same in others. Pastors, where are you at this point? The spirit of irreverence develops out of sentimentalism and spiritual illiteracy.

We can thank God for the nucleus in our churches that are on fire for God and lost humanity. May that number increase a hundred-fold. Yes, this generation can be reached with the gospel!

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October, 1980 Editorial
HARVEST TIME

The fall season has its own identity. The crisp fall air tells us that summer has passed and snow will soon fly again. In many respects the fall time of the year is harvest time for not only nature but also for Satan and the Church. Life Insurance Companies have made an investigation and have learned that the majority of suicides occur in the fall of the year. When summer is past, vacation season has ended and the grind of daily responsibilities pressing them, with the bleakness of winter ahead and debts hanging heavy --depression and despair takes over and then a despondency that drives people to extremes. Rather than face life and a seemingly hopeless situation many, being without the grace of God, seek the suicide route out of their trouble and so Satan reaps a harvest. How different it would all be if people would only turn all their frustrations over to God and seek His way through!

The fall season is harvest time. This is so in the realm of nature. What a wonderful sight it is to watch farmers as they are busily engaged in bringing in the harvest--the harvest that nature and hard work have produced--harvesting the great grain crops, the hay, the sugar beets, the soy beans, the cotton crop and what have you.

The fall of the year is also harvest time for our churches when many, if not all of them, will be in revival meetings. Oh that God would give us a harvest of souls! Those churches that have faithfully prepared and worked for a harvest can expect one.

How foolish it would be for a farmer to send combines and other harvest equipment into his fields where the ground had not been prepared, where the seed had not been sown, nor crops properly cultivated. What folly, you say! But what about the harvest in our churches?

It might be embarrassing to know how many of our pastors with their churches have hopes of a revival, call evangelists into the fields where no preparations have been made, no seed sown,

nor prospective crops cultivated. We read in Psalm 126:5, 6, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

To have a harvest there will needs be some sowing. We sow by preaching the Word: we sow by witnessing through visitation and by opportunities that providentially come to us; we sow by our consistent living; we sow by conscious effort to get the gospel to every soul we come into contact with.

To have a harvest there will needs be some going forth. This certainly suggests a planned effort to evangelize in a special effort those that the Spirit has given a particular burden for--a going forth under the direction of the Spirit to win a soul to Christ.

To have a harvest there will needs be some weeping. Souls are not won apart from a deep concern and heart burden and a weeping before God in travail over their lost and undone condition. Have you done any weeping over the lost--wept until you have touched God for their salvation?

To have a harvest there must be a lot of believing. We must expect a harvest. Those who bear "precious seed" and go with it in the Name of the Lord and weep can expect a harvest--such a one will come rejoicing "bringing his sheaves with him."

To have a harvest there must be a complete reliance on God. Following the exhortation in Psalm 126 to sow and go and weep and believe, we read in the very next verse in Psalm 127:1, "Except the Lord build the house, they labour in vain that build it." This truth is amplified in John 15:5 where we read, "I am the vine, ye are the branches: He that abideth in me, and I in Him, the same bringeth forth much fruit: for without me (severed from me) ye can do nothing." It is not our human works alone but the Spirit in and through us that sows and goes and weeps and believes.

Furthermore, it is the blessed Holy Spirit through the merits of Christ's shed blood that awakens men to their lost condition and convicts them of sin; it is the Spirit that leads men to genuine repentance and that regenerates them; it is the Spirit that convicts men of their need of holiness, that leads them to the end of self and then releases to them that ability to trust Him to sanctify them wholly. But dependent we are on the Spirit and how helpless and fruitless we would be without Him. Apart from Him all our efforts would not produce a harvest. Neither would there be a harvest without a human channel for the Spirit to work through.

The Apostle Paul, through the inspiration of the Spirit, brought this whole business into true perspective (this business of God's part in the great redemptive plan in relationship to man's part) when he wrote to the Corinthian Church about this matter of exalting one personality above another, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God." (I Cor. 3:5-9a)

May God help us to keep our perspectives clear and true and go all out for a great harvest of souls in these days that are now on us.

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November, 1980 Editorial
THE SIN OF JEROBOAM

When the Kingdom Of Israel divided and ten tribes broke off and chose Jeroboam as their king he "took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt, And he set one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan." (I Kings 12:28-30)

Israel never recovered from this sin--the sin of idolatry. Every king from then on in Israel "walked in the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin."

Over and over again, down through the rest of the history of the ten tribes, sounded out these words like the tolling of the bell of doom, "they walked in the way of Jeroboam the son of Nebat, who made Israel to sin." One sin kept Israel from revival--the sin they never departed from. It looked for a while as if there was going to be a genuine revival under the reign of Jehu, who was chosen of God to destroy the dynasty of the wicked King Ahab. Jehu had a real house cleaning. He completely cleaned out the Baal worshippers and destroyed their images and broke down the house of Baal and slew all the Baal worshippers, "howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from them, to wit, the golden calves that were in Bethel, and that were in Dan."

When we turn to I Kings 12: 26-27 we find the real reason back of this one sin that was so damning. "And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the Lord at Jerusalem {the only place where God chose for the people to worship}, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah." Jeroboam was more concerned about himself and his kingdom than the good of the people and the will of God. The real reason behind this idolatry with which he made Israel to sin was his own selfish heart of Carnal Unbelief.

In this enlightened age the problem is still the same. God wants to give revival and He wants His people to be victorious, Self and unbelief are the "idols" that keep revival from the heart. Revivals come to churches to the extent the pastor and the people have revival in their own hearts. God will bless and help individuals to the extent they rid themselves of their idols. Like Jehu, there are those who make an all out effort to clear the slate for God to come, but hold to ONE pet sin or idol. They may be clear on everything but one, that one idol they will not turn loose of. What are these idols people hang up on? Let us look at some of the most prevalent.

Self versus sacrifice. Self is the big idol in the hearts of fallen men. Self stands in the road of sacrificial service to God and to man. Self has barred many a person from personal, victorious

living. We reign by serving. Jesus said, "whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10:43-45.

Jeroboam was chosen of God to rule Israel. If he had only submitted in faith and obedience to God! If he had sacrificed self, if he had died to being somebody, if he had let God work His will through him, the story would have been different. But now, throughout the endless ages of eternity these words will ring in his ears: "the sins of Jeroboam the son of Nebat, Who made Israel to sin." How Sad! Self destroyed him.....

By becoming slaves people find true freedom. We read in Romans 6:17-18, But God be thanked, that ye WERE the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." The sacrifice of carnal self spells Victory... Standing before men versus state before God. Men become great in God's sight by becoming little. "Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven." Matt. 18:4 Men are exalted by being humble. "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matt. 23:12 Men become wise in the eyes of God when they seem foolish in the eyes of man. "Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:20-21)

We could put it this way: we can get more concerned about our position than our possession. Do we want to be known primarily as one who takes a strong stand against TV, against wearing jewelry, against worldly sports, or do we want to be known primarily as holy people of God? Are we more concerned about our position, or our possession of a holy, Spirit-filled life? You can take a radical, biblical stand and be proclaimed as a radical holiness person before men and have no real heart possession--the victim of a sin that will bar the soul from genuine revival. Oh, the idols people make of good things, but miss the real! God help us to be marked as holy people of God who will make the world hungry to be like we are!

The visible versus the invisible. God's people see things that are invisible. "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:18) "Moses endured as seeing him who is invisible." {Heb. 11:27} Of all men, Moses had the opportunity to reign as king of a great dynasty or to suffer in this life to gain an eternal crown. He saw the temporality of that visible throne. He did not let it become an idol in his mind and heart. He chose the invisible.

Living versus dying. God's people conquer by yielding and give best by dying. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." (John 12:24-25) People want to live their own lives their own way. Carnal self doesn't want to die. Self becomes an idol. Self will go to great extremes. It will spend its life on a foreign mission field; it will suffer hardships, if only it doesn't have to die. But as long as self reigns in one's life there is no real revival in the soul.

Things material versus things eternal. God's holy people, while having nothing, possess all things. "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Cor. 6:10) "Things" material are necessary while we live in a physical body and a material world. The difference is whether we handle things for the glory of God and the promotion of His will on earth or whether "things" have us--whether we have allowed them to be an idol in our lives. Idolatry is setting something ahead of God, whether it be a material object or a desire for such.

Physical suffering versus poverty of spirit. Are you one who is more concerned about your physical well being than spiritual? The Apostle Paul had a battle at this point until he learned to triumph over the physical. "And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, a messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me: And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (2 Cor. 12:7-9)

George Mueller, pressed hard by responsibilities, felt the pressure on his physical body and began to back off a little from the only time he had for his personal devotions to God in order to conserve his physical strength. This was costing him poverty of spirit. He saw that there would need to be some physical sacrifice if he was to avoid spiritual poverty. Is your physical man the idol that is keeping you from the richness of His presence?

The letter of the law versus the spirit of the law. Rules and rule keeping become such idols to some that they will sacrifice fellowship, personal relationship and the unity of the spirit, just so the rules are kept. They are sticklers for the law, like the Pharisees, who were so vicious toward Jesus and what they claimed was His "Sabbath breaking." Paul exhorts us in Ephesians 4:1-3, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace." The word "endeavoring" means "to make haste, to be jealous--diligent" about this matter of keeping unity. If we are not careful we will make idols out of our stand and thus bring schism in the body of Christ rather than preserving unity.

God help us to tear down our idols and seek God for His outpoured blessing!

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December, 1980 Editorial
THERE WAS NO ROOM

Luke 2:7

These words, "there was no room," sum up the attitude and condition of the heart of man in relationship to Jesus Christ and the holiness of God.

It was a mystery to Mary how she could become the mother of "the Son of the Highest," and when in her humble submission she asked, "How shall this be . . .? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:32-35. It is the Holy Son of God who is seeking a dwelling place in every heart. He wants to fill us with His own Holy Being.

The Naturalism of today can find "no room" in their philosophy for the Biblical interpretation of the Person of Jesus Christ. They must account for Jesus some other way. But when they deny the supernatural origin of Jesus they make Him merely natural, and when this is done not only is the entire record of His teaching invalidated, but also His Being and His power in human history. In their humanistic philosophy they find no room for the supernaturalism of an infinite, miracle-working God. As a consequence God finds "no room in their heart. How sad!

We do not want to concern ourselves, however, in this short article, with the humanists of this day but with those who believe in the account of Jesus Christ as set forth in sacred writ, i.e., those who accept the Biblical account that God can and does act in a way that men can only describe as supernatural. These are they who allow that Jesus Christ came into this world by virgin birth, that He is the Son of God, the Second Person of the triune Godhead Incarnate, that He came to save men from their sins. All this and more do "evangelicals" believe Him to be, but in spite of this He finds "no room" within their hearts to dwell, Why? Because of His holiness, for a holy God cannot dwell where sin reigns or is allowed to remain. Jesus Christ cannot be separated from holiness. He is ever the holy Son of God. He died to purify our hearts. He dwells within to make us holy,

Multitudes have mentally accepted Christ and Christianity--it is their particular form of religion --but in their hearts there is "no room" for this sinless, holy Christ.

Holiness is not popular because the idols of self and the world are there. This Christ and His holiness must take to the stable. It must be holiness of heart, holiness of mind, holiness of body, holiness first and foremost, always and in all things or none of Christ. An inferior place in the estimation of many is given to holiness. Thus Christ is crowded out. The heart has "no room" for Him. It is not optional whether or not we allow Christ to make us holy. When He comes to us in saving power He implants His own holy life within us. When He sanctifies us wholly He eradicates the carnal mind that opposes His indwelling and makes possible the expression of His holiness in and through us.

Some will have "no room" for holiness because the great and mighty of the world do not embrace it. They shun the reproach of being one of those "second blessing" holiness fanatics.

Some will not embrace holiness because of ecclesiasticism. The popular radio messages of today deny holiness of heart. Holiness will never be treated any better than Jesus was treated. The "old man" is opposed to holy religion of any degree. Jesus had to take the manger, the cross, and the grave when He came to live among men. Multitudes today who profess Christ have "no room" for this humble, outcast way of reproach in the eyes of a selfish, self-centered, materialistic

type of Christianity. It was the religious people of that day who were looking for a long awaited Messiah, but they didn't want this lowly, humble, "born-in-a-manger" type of Christ.

Others who would accept the message of holiness of heart and life still find "no room" for this abiding sanctifier--they are too full of self, their own plans; filled from early morning until late at night with cares, burdens, toils, pleases, and what-have-you of this earthly existence:

No room in the inn while the world rushes on,
All absorbed in its business and care;
Too busy to list to the voice of its God,
And too busy for Him to prepare.

Some can find no room for Him in their heart because they have allowed themselves to be kept too busy working for His cause in the world. They have not reserved room in their heart for His sweet presence, fellowship or direction. He longs for our love even more than our labors, but our religious activities have crowded Him out.

Hearts are full these days--full of self, full of unbelief, full of licentiousness and inordinate affections, full of the cares of this life, full of the spirit of this age, full of lukewarmness--they are too full to have room for Him!

Far too often the professed holiness people of today are not the holy people of God. Divine love is the identifying mark. Paul said if I "have not charity (LOVE), I am nothing." Love is the expression of holiness and far too often among the professed holiness crowd there is a fulness of criticisms, faultfinding, backbiting, talebearing. A spirit seems to exist among the holiness crowd of a readiness and even anxiousness to "hear and to tell some new thing" regardless of its benefit or detriment. This type of "fulness" would make void scriptures that identify Bible holiness, such as: "love worketh no ill to his neighbor charity (love) suffereth long, and is kind above all things have fervent charity among yourselves: for charity (love) shall cover a multitude of sins: forbearing one another in love."

If we are not careful we can live in a state of negativism that spawns faultfinding and hurtful criticisms. There certainly would be no room for such in a Christ-filled life. Could the following be truthfully spoken of you: "I was with him on numerous occasions. Still, in all our time together, I never once heard him utter an unkind word about another brother in Christ." Or this, "Though I spent hours in his presence, I never heard criticism emanate from his lips. Once I saw him get up and walk away from a table where several others were slandering another brother."

God calls men unto holiness. It is often called "the fullness of the blessing"--full of love of the truth, full of love of the brethren, full of love of enemies, full of love for a lost world, full of love of the Word of God.

When the angel assured Mary that she was to be the virgin mother of that "holy thing which... shall be called the son of God," she was willing to be identified as the mother of this holy child and made a complete consecration to God--"Behold the handmaid of the Lord; be it unto me according to thy word." She consecrated her reputation, willing to be called a bad woman in

estimation of the people. She consecrated her affianced husband and would have been forsaken of him but for a divine revelation. She faced willingly the reproach of it all. People have no room for Him who have not one thousandth as much risk to run in losing their reputation as Mary had. God grant that we be as willing to risk our reputation in order to be identified with the holiness of God.

This Divine guest, this Holy One of God, has come to make us holy. He will not force Himself on a soul lest He violate the sacredness of individual sovereignty. Yes, He stands at the door of the City of Man Soul. If any man open the door! Eternal destiny, eternal peace, eternal blessedness depend upon man's desposition of that if.

Does this Christ dwell within your heart? Have you been made holy by His indwelling or are you one that has "no room" for Him?

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THE END