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PARKER MAXEY'S EDITORIALS -- (1982)

Editorials from The Missionary Revivalist
Compiled by Duane V. Maxey

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January, 1982 Editorial
HE IS COMING SOON. ARE YOU KEEPING IN READINESS?

We are exhorted in Hebrews 10:35, "Cast not away therefore your confidence, which hath great recompense of reward." This word that is translated "confidence" in our King James Bible in its noun (parrhesia) is found at least four places in the book of Hebrews (3:6; 4:16; 10:19; 10:35), and could as well be translated "boldness" in all four places.

What Is This Boldness? Boldness, as defined in our text, means literally the absence of fear in speaking boldly; courage, fearlessness. The thought is that of an inner heart fearlessness based on confidence in a personal, vital, spiritual life with God -- a boldness to speak out without fear of contradiction from God or man. It is vitally important to our final salvation that we obtain and maintain this "boldness. "

In his book, The Holiest of All, Andrew Murray states, "The boldness and confidence toward God is one of the strongest roots of the Christian life. Without it, there is no strength to persevere, no power to draw nigh to the Throne of grace in prayer, no liberty to enter into the full fellowship of God in the Holiest." Adam Clarke defines this boldness as, "Your liberty of access to God; your title and right to approach his throne; your birthright as sons and daughters; and the clear evidence you have of his favour, which, if you be not steady and faithful, you must lose. Do not throw it away; neither men nor devils can take it from you, and God will never deprive you of it if you continue faithful . . . This is your shield, your faith in Christ, which gives you the knowledge of salvation; keep it and it will keep you." In Wuest's Word Studies, he defines this "boldness" as "freedom in speaking, unreservedness in speech, free and fearless confidence, cheerful courage, boldness, assurance." If the Jews of that day shrank away in fear and returned to the temple sacrifices, they would be committing apostasy and be doomed to everlasting banishment from the presence of God.

This "boldness" we are describing, to sum it up -- is a personal faith and an up-to-date obedience that gives one a dauntlessness in witnessing and in facing opposition, persecution, hardships and even death rather than compromise. This comes from an inner persuasion that one's heart is right with God and prepared to face judgment uncondemned. It is that ability to speak out positively in personal testimony of salvation and purity of heart in a present experience without any inner tormenting question marks. This "boldness" must be maintained or we forfeit vital Christian experience.

How Can This Boldness Be Cast Away? The Word of God exhorts us, cast not away your boldness! There is a warning here. We can lose our boldness and thus fall away into apostasy. You cannot dispense with your boldness for a single moment without suffering loss. To the end of your life, it is your only strength. Cast it not away. Without patience in the persevering exercise and daily renewal of faith you cannot inherit the promise. Between the faith that accepts, and the experience that fully inherits or receives it, there often lie years of discipline and training needed to fit and perfect for the eternal possession awaiting the children of God.

In the years of discipline that intervene faith's earliest stages and its final year of reward dangers loom up. When one has his hands filled and something more tempting is offered, he will either cast away what he has or try to take the new object into hands already full, and gradually lose hold of what he first held fast. Casting away one's boldness has its cause in something else that he allows to take its place in his heart. It may be sin arising in the heart or breaking out into act and unless immediately confessed and cleansed away, will rob that one of his confidence. It may be something lawful in itself but allowed too large a share in one's interest or affections; it may be something doubtful, so insignificant that it seems harmless, yet which robs of perfect liberty in looking into the face of God. It may be care or fear, it may be self-effort, or self-seeking, self-trust. Anything that is not in the perfect will of God will loosen our hold on the boldness we need to have before God.

Christians stand between two worlds and each offers him its goods as possessions. These two unceasingly compete for mastery. The one is of infinitely more value than the other, for it promises infinite satisfaction and is everlasting. The other can in no wise be compared with it -- it cannot satisfy and does not last. In the conflict, however, this later has two fearful advantages -- it is nearer and visible and has access to us through our senses. Thus its influence is natural, easy and unceasing. The second advantage it has is that one's heart can become prepossessed. If a person is not careful and constantly watchful, the possessions of this world will win the day. Who can measure the loss when this happens!

The Hebrews, after knowing this better possession, took joyfully the spoiling of their goods. Yet, even among them in that day, there were many who waxed weary, fainted and turned back!

How Can This Boldness Be Kept And Increased? In the context of our Scripture, we have the key for keeping this boldness, "Cast not away your boldness -- ye have need of patience." Andrew Murray states, "A rich man counts his money. He spends time and thought on preserving it safe, and making it more. Our power to resist the world, so that its possessions shall not tempt us,

nor its threats terrify us, lies in the full consciousness and enjoyment of our heavenly treasures. Take time to know your possessions, draw out an inventory of what you have and what you expect, and all the world offers will have no power."

There are two things that are the ground of our boldness: "We have a High Priest" Heb. 8:1; "Having boldness . . . through (His) blood" Heb. 10:19. The High Priest and the blood -- these are the everlasting and unchanging ground of our confidence. Again, we quote from The Holiest of All: "It is as we consider Christ Jesus, and follow Him; as we grow in the knowledge and the faith of His blood, and enter through it into God's presence, that we shall hold fast our boldness with an ever firmer grasp. As with a true heart we draw nigh, and in the consciousness of our integrity, that in holiness and sincerity of God we are walking in the world, place ourselves in the light of God, we shall receive even in this life something of the great recompense of reward the boldness of faith ever brings."

The writer of Hebrews gives us a key to this business of keeping our boldness (6:1), "be followers of them who through faith and patience inherit the promises." Without perseverance, endurance, steadfastness, faith is vain; the only proof that it is a living faith is that it holds fast its boldness firm unto the end. Doing the will is the way to receive the promise. Doing the will is to be the one thing that is to occupy us while we patiently wait. Between God's giving the promise to Abraham and his receiving its fulfillment there lay years of the obedience of faith. Doing the will was the proof of his faith. It was even so with our Lord. Between the promise given Him of the Father and His inheriting it in the resurrection and ascension there lay -- what? His life of obedience. And so it is with every Christian who puts his trust in the living Christ, and enters the Holiest of all to live there, doing the will of God must be the link that unites the end to the beginning.

I have a fear these days -- I fear in these last days that the spiritual temperature has in so many places been reduced to "room temperature" until people have been so little accustomed in their Christian life to give the doing of God's will its rightful place, until they regard it of little importance. I fear there is so much misconception about it, as if it is not actually expected of us, until it is very difficult to get the heart under the complete mastery of the thought -- I am every moment to be doing nothing but the will of God. Jesus lived so. He, our leader, will teach it to us if we desire this preeminently. He, our High Priest, will by His Spirit, in the new and living way, bring us in very deed nigh to God.

What Is The Reward Of Boldness? The reward of boldness is both present and future. This boldness "hath great recompense of reward" (Heb. 10:35). The word "recompense" comes from a word meaning "payment of wages." In the present life, "boldness" results in the vigor and joy of the Christian life, in bright and joyous fellowship with God, in courage for meeting the battle against the world and sin.

For the future, it means that we shall forever be like him. It means that we shall live forever "In The New Jerusalem." It means that one day we will pass through "The Eastern Gate" to the City of God "in a robe of spotless white." It means that when I have gone "The Last Mile of The Way," of this pilgrim journey, "I will rest at the close of the day." It means that I will have come to that "Unclouded Day" where "There'll be No Shadows," and "Where They Will Need No

Sun," and "Where there'll Be No Sorrows." It means that "When the Roll is Called Up Yonder I'll Be There."

It means that "We Shall See the King in All His Glory" and "Be Like Him" for we shall see Him as He is.

"Oh, That will be Glory!" for we shall have reached "The Home Over There" and shall be "Living Forever!"

What Is The Result If This Boldness Is Lost? O sinner [and professed Christian], remember, though fair be life's day,

There is only one step to the tomb;
Thy Life like a vapor will soon pass away,
Then cometh eternity's gloom.
To be lost in the night, in "eternity's night,"
To sink in despair and in woe!
But such is thy doom, if thou turn from the light
God's mercy [and His will] refusing to know.

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February, 1982 Editorial
CONTINUALLY

The word "continually" is used throughout the Bible and has great significance in relationship to a successful, prosperous, happy Christian life. In Exodus 29:42, it speaks of "a continual burnt offering." This implies not only a momentary total abandonment or full consecration to the whole will and plan of God but a continual, day by day living out of this commitment. Again in Leviticus 24:2, the Levites were "to cause the lamps to burn continually." This suggests that we are to "continually" keep in the light of God -- not allow any shadows or shadowy things to creep into our lives. This word "continually" means "going on without interruption." We read in 1 Timothy 4:16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." In connection with this word "continually" at least seven things are required throughout the Bible extending from Genesis to Revelation.

We are to seek the Lord continually. "Seek the Lord and his strength, seek his face continually" (1 Chron. 16:11). The face of God indicates His favor, His blessing, His approval, His smile. His back would indicate His wrath, His displeasure, His judgment. I want His face. How about you?

We are to obey Him continually. We read in Psalm 119:44, 117 respectively, "So shall I keep thy law continually for ever and ever." "I shall have respect unto thy statutes continually."

We are to fear Him continually. "Happy is the man that feareth [continually] always" (Prov. 28:14). We read in Acts 9:31, "Then had the church rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." The kind of fear we are talking about is the fear of veneration -- the act of showing reverence and honor. We should stand in awe of God and sin not.

We are to wait on Him continually. This also carries with it the thought of hope. "Therefore turn thou to thy God: keep mercy and judgment and wait on thy God continually" (Hosea 12:6). "But I will hope continually, and will yet praise thee more and more" (Ps. 71:14). "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:7).

We are to continually worship. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen" (Luke 24:51-53).

We are to pray continually. "Therefore turn thou to thy God: keep mercy and judgment and wait on thy God continually" (Hosea 12:6). "Pray without ceasing" (1 Thess. 5:17).

We are to praise continually. "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified" (Ps. 40:16). "By him therefore let us offer the sacrifice to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

If we could discipline ourselves so that we would be continually occupied in seeking God, in obeying Him, in being possessed with that fear of veneration; in waiting on Him, in worshipping Him, in praying to Him and praising Him, what time would there be left to grumble, complain, fault-find or backslide from a walk with God? In the face of what we have been looking at, idleness is inexcusable -- idleness in respect, primarily, to the highest interests of life. How many are content to do nothing for God, nothing for their own souls, nothing for one's own generation according to the will of God, nothing for the future. Why? They are not continually occupied in those things a Christian should be taken up with. Idleness-the opposite of being continually occupied -- defeats the object of the Kingdom of Heaven on earth. It deteriorates character. Like Adam and Eve in the Garden of Eden. There was plenty to do -- to dress the garden. There was every tree pleasant to the eye for food. They had to turn aside in interests and heart loyalty. Master Greenham, a Puritan Divine, was waited on by a woman who was being very much tempted. He found she was very much idle in the keeping of the means of grace. Said he, "this is the secret of your being much tempted." These kind of Christians tempt the devil to tempt them.

Continually being rightly occupied does hold a key to spiritual victory!

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March, 1982 Editorial
MAKING AN IMPACT ON OUR AGE

The early church made a decided impact on their generation. They had a Pentecost!

Pentecost brought on a harvest of souls. "They received his word and were baptized," "...multitudes were added to the Lord, both of men and women." The mighty power of the Holy Ghost had been released, the church was on the move. It wasn't through or by the power of human personality or by humanistic reasonings or persuasions. Those upon whom the Pentecostal fire had fallen were appraised by the enemies of Christ as ignorant and unlearned. This harvest of souls was a direct result of what was happening just before, at the time of, and following the Pentecostal outpouring of the Holy Spirit.

Harvest began and continued, reactions set in when the one-hundred and twenty tarried to pray in the upper room (Acts 4:31), and following Pentecost when they persevered in Holy Ghost anointed prayer times (Acts 4:31). Harvest began when hearts were made pure. The gift of the Holy Spirit produces pure hearts (Acts 15:8, 9). Purity and power are inseparable. Harvest began and continued as people obeyed. When Christ was on earth He assembled His army that He intended to use in a great harvest. His first command to them was to tarry. They did not seek power, but it was the accompaniment of obedient hearts -- as a result of their obedience, the lame were healed, the dead were raised, jails were shaken to their foundations, conviction fell upon people, books were burned, churches sprang up. The church kept on the move under the leadership of the Holy Spirit.

God's laws do not change. The peculiarities of the first Pentecost with its phenomenal manifestations are not to be sought after or repeated, but if the basic laws that brought on a harvest are followed, we can experience a harvest in this our day. The basis of revival that results in a harvest of souls is a relationship which God establishes with His people. For the outside world, there will be no harvest until this relationship is a reality and the Church of God blazes with spiritual fervor. The greatest hindrances to deep, permanent, and spreading revival are carnality and worldliness. These can only be dissolved when the church humbles down under the mighty hand of God. God works only in respect to His holiness. Harvest really had its beginning within the walls of the upper room. May God help the church of this day to betake itself to prayer and stay there until scales fall from eyes, hardness melts from hearts, until God, heaven, hell and holiness become real, until a work of purity is wrought within the heart. There must first be a humbling down if there is to be a harvest. Our Saviour teaches us that humility involves an attitude of mind, a rectitude of heart and a servitude of will (Phil. 2:5-8). There must also be selflessness in prayer. As human beings, our supreme problem in prayer is selfish desires and designs. Only the Holy Spirit can put selfishness in prayer to death. Furthermore, there must be earnestness in prayer -- a seeking of God's face, and then, paramount to all, there must be holiness in prayer -- a turning from wicked ways, a "lifting up of holy hands, without wrath and doubting" (1 Tim. 2:8). To have defilement on our hands, to have dissension in our spirits and to have doubting in our hearts is to cancel all effectiveness in prayer. The accompaniments of that first Pentecost were incidental to that particular day, but the main accomplishment -- that of hearts made pure -- is vital and necessary if there is to be a harvest. Harvest comes when heart purity comes to the church (Acts 15:8, 9).

When the heart is pure, there are no divided allegiances, no double vision but an eye single to the glory of God (all self plans and ambitions are rubbed out), no short circuits, no internal

rebellion, no abnormal frictions, but there is a moving out in obedience to the blessed Holy Spirit -- His promptings and His leadings.

Revival with ensuing harvest is not man-made, it is heaven-sent in answer to Spirit-anointed praying. In 1857, the climax of the great awakening which swept the United States coincided with noonday prayer meetings that began in New York and spread to other cities. At the height of this revival in America, it is estimated that 50,000 people per week were born into the Kingdom.

Harvest came to the early church because they were going someplace. There was a sense of progress. They took no side trips but kept on course -- that course was strict obedience to the leadership of the Holy Spirit. "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4). "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak any thing" (1 Thess. 1:8).

The early church experienced harvest because the Spirit was made prominent in their lives and in His leadership. I want to conclude this editorial with a quotation from C. H. Spurgeon and may God help us to get hold of the basic laws that enabled the early church to make the impact they did on their generation.

"The Holy Spirit is able to make the Word as successful now as in the days of the Apostles. He can bring in by hundreds and thousands, as easily as by ones and twos. The reason why we are not more prosperous is that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; their words might have none of the polished periods of Hall, or glorious thunders of Chalmers; but if the might of the Spirit attended them the humblest evangelists would be more successful than the most learned of divines, or the most eloquent of preachers.

"It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power may fill a chapel, but spiritual power fills the church; mental power may gather a congregation, spiritual power will save souls. We want spiritual power.

O! we know some before whom we shrink into nothing as to talent, but who have no spiritual power; and when they speak, they have not the Holy Spirit with them. But we know others -- simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God! we want Thee. Thou art the life, the soul, the source of Thy people's success. Without Thee, they can do nothing; with Thee they can do everything.

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April 1982 Editorial

THE "OPEN TOMB" OR "THE WAILING WALL," WHICH?

"On a day-by-day basis the Wailing Wall is still the most frequented place in the Holy City," says G. Frederick Owen in the book Jerusalem. This is not without signification.

Sad to say, but there is a "wailing wall" parallel to Christendom today. Far too many Christians have a type of "wailing wall" experience. They frequent the place of moroseness, pessimism and mourning. Their life is a picture of darkness, dreariness, depression, disillusionment and despair.

Located on the west side of the temple area in Jerusalem and known as the Western Wall is the one remnant left of the "containing wall of the outermost enclosure of Herod's Temple" that has survived the destruction of war and of the elements. Many are confident, along with the Orthodox Jews, that when God's Shekinah presence left the holy of holies of the temple, at its destruction, the Divine Presence went to this section of the Western Wall and hovers over it to this day. For centuries, the Jews have felt this spot to be the nearest they might approach to the holy of holies.

Here, again, there is a parallel among professed Christians of this day -- even holiness folk. How many "good" people attend church, pay tithes, dress modestly, shun worldliness and make a real effort toward being spiritual -- they approach the "holy of holies" experience of a sanctified life of liberty and blessing but do not get beyond a "wailing wall" experience. I am convinced that there are good people who secretly long for a life of liberty and fullness in the Spirit but in their innermost being are still frequenting the "wailing wall." They come to the outer court of a vital experience of grace but no further. They turn out to be peddlers of doom and of gloom. They see the gravity of the hour and the awful judgments that are soon to fall upon mankind in these last days but seem never to be able to rise above the atmosphere of a sin-doomed age into the glorious liberty of the sons of God.

The "wailing wall" speaks of a deferred hope; a joy that has not been attained; a Messiah who has not come; a people who are yet in bondage; that better day that has still not arrived.

In contrast to this, there is an "open tomb" life that is better by far than the "wailing wall" type of life. The Christian's home is toward the sunrise, not the sunset. There is no doubt but that this age of wickedness and apostasy is in its last throes. It is night time for the sinner but it is also the dawning of the day for God's saints. In Luke's gospel we read, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; 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: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And 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 Again we read in 1 Thess. 5:5, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

But I can hear someone say, are there not burdens to be borne, heartaches and crushing blows the Christian must face even in this holy walk? Oh, yes! But hear the note of a triumphant saint of God: "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having

nothing, and yet possessing all things; as dying, and, behold we live; as chastened, and not killed" (2 Cor. 6:9, 10). This is the attitude of an "open tomb" Spirit-filled life.

Jesus was a man of sorrows and acquainted with grief. He knew and suffered the afflictions that accompany a life in this sin-cursed world. But He kept His eyes on the joy that was set before Him. Jesus prayed that His disciples might have this kind of joy, His joy, fulfilled in them. Paul recognized the kind of world we live in when he wrote "We are troubled on every side" -- but he was quick to add, "yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down but not destroyed." The secret of it all is the open tomb, the risen, ascended Christ and the outpoured Holy Spirit -- ALIVE with a heavenly life. Praise God for LIFE. "Then we which are ALIVE and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:17, 18). Reader, are you ALIVE with that inbreathed life of the Spirit?

Jesus "breathed on them, and saith unto them, Receive ye the Holy Ghost." The Holy Spirit is the breath of Jesus.

Stand no more at life's "wailing wall." Move on into the holy of holies of a life with God! It is Easter time.

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May 1982 Editorial

GOD GIVE US CHRISTIAN MOTHERS

No other force in a child's life is as strong as his mother's influence. "The future destiny of the child," Napoleon said, "is always the work of the mother." When Madame Campan asked Napoleon what was the great want of the French nation, his reply was "Mothers."

"If we call him great, said A. E. Kittredge, "who planned the Cathedral of St. Peter, with all its massiveness and beauty; if they call the old masters great whose paintings hang on monastery and chapel walls, is not she (the mother) great who is building up characters for the service of God, who is painting on the soul canvas the beauty and strength of Jesus the Christ?"

A missionary in Ceylon once wrote as a "noticeable fact" that where Christian women are married to heathen husbands, generally the influence in the household is Christian; whereas, when a Christian man takes a heathen woman, he usually loses his Christian character, and the influences of the household are on the side of heathenism.

Christian mothers are praying mothers. The following comes from the writings of T. DeWitt Talmage. "Some one asked a mother whose children had turned out very well, what was the secret by which she prepared them for usefulness and for the Christian life, and she said, 'This was the secret. When in the morning I washed my children, I prayed that they might be washed in the fountain of a Saviour's mercy. When I put on their garments, I prayed that they might be arrayed in the robe of a Saviour's righteousness. When I gave them food, I prayed that they might be fed

with manna from heaven. When I started them on the road to school, I prayed that their faith might be as the shining light, brighter and brighter to the perfect day. When I put them to sleep, I prayed that they might be enfolded in the Saviour's arms.' " The mother of the Beechers prayed during life and at death, "that her children might be trained up for God. One of her journals contains this simple record -- "This morning I rose very early to pray for my children, and especially that my sons may be ministers and missionaries of Jesus Christ." What has been the result? That for all her children her prayers have been answered. Her five sons are all ministers and missionaries of Christ. (W. Landels, D.D.) Are we missing it, Christian friends, by not claiming our children in prayer for God and His ministries?

Many years ago in the South of England, there was an earnest minister of Christ, whose duties often called him from home. He had a large family, and he was paying them but little attention because of his many obligations. One day he was about to start on a journey, and he stood at the door half-way downstairs, and he heard a voice in prayer. It was the voice of his wife. He listened, and she was praying for the children by name, and when she came to one name, Charles, she said, "Lord, he has a daring spirit; whether for good or for evil, make it Thine own." And the minister as he wiped away a tear said, 'It is all right; I can go and serve the Lord; it is right with the children.' And that Charles for whom prayer was offered is the beloved brother with whom the world is so familiar-Charles Spurgeon. Who will say that the mother is not a Christian worker? She toiled in her own home, and labored for her own children; and to all the mothers I would say, "Go, and do likewise."

Christian mothers are mothers who instruct their children to pray. "It was at my mother's knees," says T. Guthrie, "that I first learned to pray; that I learned to form a reverence for the Bible as the inspired Word of God; that I learned the peculiarities of the Scottish religion; that I learned my regard to the principles of civil and religious liberty, which have made me hate oppression and -- whether it be a pope, or a prelate, or an ecclesiastical demagogue-resist the oppressor."

The heathen mother takes her babe to the idol temple, and teaches it to clasp its little hands before its forehead, in the attitude of prayer, long before it can utter a word. As soon as it can walk, it is taught to gather a few flowers or fruits, or put a little rice upon a banana leaf, and lay them upon the altar before the idol god. As soon as it can utter the names of its parents, so soon it is taught to offer up its petitions before the images. Who ever saw a heathen child that could speak and not pray? Christian mothers, why is it that so many children grow up in this enlightened land without learning to pray?

Great men are the product of Christian mothers. "What women these Christians have!" exclaimed the heathen rhetorician Libanius, on hearing about Anthusa, the mother of John Chrysostom, the famous "golden-mouthed" preacher of the gospel at Constantinople in the fourth century. Anthusa, at the early age of twenty, lost her husband, and thenceforward devoted herself wholly to the education of her son, refusing all offers of further marriage. Her intelligence and piety molded the boy's character and shaped the destiny of the man, who, in his subsequent position of eminence, never forgot what he owed to maternal influence. Hence, it would be no overstrained assertion to say that we owe those rich homilies of Chrysostom, of which interpreters of Scripture still make great use, to the mind and heart of Anthusa.

"Sir Walter Scott's mother was a superior woman, and a great lover of poetry and painting. Byron's mother was proud, ill-tempered, and violent. The mother of Napoleon Bonaparte was noted for her beauty and energy. Lord Bacon's mother was a woman of superior mind and deep piety. The mother of Nero was a murderess. The mother of Washington was pious, pure, and true. The mother of Matthew Henry was marked by her superior conversational powers. The mother of John Wesley was remarkable for her intelligence, piety, and executive ability, so that she has been called the "Mother of Methodism." It will be observed that in each of these examples, the child inherited the prominent traits of the mother." (J. L. Nye)

Christian mothers are great home makers. C. H. Spurgeon states, "I have no faith in that woman who talks of grace and glory abroad, and uses no soap at home. Let the buttons be on the shirts, let the children's socks be mended, let the roast mutton be done to a turn, let the house be as neat as a new pin, and the home be as happy as home can be; even then, there will be room for those little deeds of love and faith which, in my Master's name, I seek of you who love His appearing. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill them up with holy service."

Wicked mothers produce bad men. Lord Byron's life was influenced by his mother. She had a temper that bordered on insanity. Though handsome and wonderfully gifted, Byron was hindered, not helped, by his parents. They were morally unrestrained, unfaithful in marriage, and apparently devoid of spiritual values. Byron indulged in his parents' sins. He left the world unforgettable poetry and an unforgettable example of what happens to the children of careless, sinful parents. The Jewish Talmud asks, "Who is the best taught?" and then answers, "He that is taught of his mother."

Bad mothers can become Christian mothers. "Down in a London slum, there lived a working man, his wife, and four children, all wretched and miserable through drink. The drunken wife one evening, wandering about in misery, saw a sparrow pick up a crumb and carry it to her young in her nest. The poor woman turned pale, trembled for a moment, and burst into tears. The day of repentance had come to her. "Oh!" she exclaimed, "that sparrow feeds her young birds, and I neglect my young children. And what for? Drink. Nothing but drink!" And she wrung her hands and wept. Then she arose and went home to pray. She cried to God in her distress and He sent His message of forgiveness to her soul. Then her face wore a new beauty, and her husband and family looked wonderingly upon her, She kissed them all, one by one, and told them how she had become changed. The husband, under his wife's teaching, became a Christian, and a happy home, with comfort, peace, and plenty, soon followed." (G. W. McCree) (Quotations in this article are from the Biblical Illustrator)

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June 1982 Editorial
DIVINE ESSENTIALS

There are three essentials that set the religion of Jesus Christ apart from false religions and make for a life of victorious, fruitful Christian living. This was so in the days of the apostles and it is so with us in this day.

At the crucifixion of Christ, Matthew reveals the cowardice of the disciples (26:56) when Jesus was arrested in the garden of Gethsemane and "all the disciples left Him and fled." Professor Albert Roper in his book, *Did Jesus Rise From the Dead?* states, "Fear, abject fear for his own personal safety brought Peter to reject the Man he truly loved. Fear, craven fear, made him recreant to the One who had called him from his nets to become a fisher of men." In fact, the whole demeanor of the disciples was one of abject fright and self-preservation.

However, there was suddenly a most remarkable change in the disposition and conduct of the disciples. From being the most timid of men, they suddenly became courageous and undaunted. They came out of their hiding in which they had secreted themselves at Christ's crucifixion and began to boldly preach that very Jesus whom, but a short time before, they had deserted in the greatest distress. Although His crucifixion was fresh before their eyes, and they had reason to expect a similar fate, they still proclaimed a resurrected Christ right in the synagogues of Jerusalem.

What was it that made the difference?

They possessed the excitement of a living Christ. They knew that their Lord was dead, this one they had left all to follow. He was in the tomb. But, suddenly, He was not dead, He was alive! The two who lived in Emmaus were excited enough about this "living Christ" to return to Jerusalem and announce to the eleven, "The Lord is risen indeed!" (Luke 24:33, 34) They had personally met the living Christ.

Peter was excited. Listen to what he says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead," (1 Peter 1:3).

The Apostles never got over the excitement of the "living Christ." When they were commanded with threatenings not to speak at all nor teach in the name of Jesus, "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus" (John 4:18, 19, 33).

When John Wesley had his "heart warming" experience at Aldersgate, he took to the open fields to proclaim the wonders of a living Christ within. Is not this one of the basic secrets of winning the lost? What has happened to our testimony today? Do we know a Christ who lives? Do we have a burning consciousness of this living Christ until we have to tell about Him? Is He that real to us? Why are so many professed Christians silent today about this "living Christ"? Fear accompanies those who know no living Redeemer.

We read in Mark 16:19, 20, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

They received an enlightenment of the living Word. "Then opened he their understandings, that they might understand the scriptures" (Luke 24:25). We read in this 24th chapter of Luke that this living Christ, when he walked with the two on the road to Emmaus, first opened their eyes (vs. 31), and then he opened to them the scriptures (vs. 32), and then he opened their understanding (vs. 45). The Word of God becomes a new book altogether when one meets the living Christ. The Word becomes an instrument to those who become alive spiritually in leading hungry hearts to God. In the eighth chapter of Acts, the account is given of Philip being sent by the Spirit of the Lord to Gaza, a desert. There he met a man of Ethiopia, a eunuch who was reading in the book of Isaiah but did not understand what he was reading. It was then that Philip opened his mouth and "began at the same scripture (Isaiah 53) and preached unto him Jesus." It was through the Word that Philip was able to lead the eunuch to the Lord and to baptized him.

We read in Acts 12:24, "But the word of God grew and multiplied." This verse follows the account of the death of Herod the persecutor, but the cause of God went right on. So has it been in all ages. God's cause marches on. The agent of this forward march is the Holy Spirit, the instrument is the Word of God, the channel is an enlightened soul.

Reader, do you know the Word well enough to use it as the means of bringing others to Christ? "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

Today there is far too great a earth in the knowledge of God's Word among God's people. Why is this? The saints of past days went out into their world to win men to God. They were confronted with questions and situations they were unable to cope with. This drove them to prayer and to the Word for help and instruction. They searched the Word to find answers that would help them win the lost. Thus the Word became a mighty instrument in their hands. Today there is a earth of knowledge concerning God's Word as an instrument in leading people to God because too many are not at the job. Thus, they receive no enlightenment of the living Word as an instrument to win the lost.

But not only does the enlightened Word become an instrument to win others, but to the one who will keep himself in the love of God it becomes a source of delight, a means of soul food, a comfort in times of stress and battle, the answer to the enigmas of life, the builder up of our faith, the regulator of life, the road map to guide us to that celestial city. How we should delight in the Word as it becomes "a lamp unto [our] feet, and a light unto [our] path." The saints of all ages have found a pattern of life, a way of holy living. They have found it in the Word. This enlightened Word, as they have been faithful to search it, has become the builder up of their life and their salvation.

They experienced the enduement of the living Spirit. Jesus gave command to that assembled crowd who witnessed his ascension, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Out of the five-hundred who heard this command only one-hundred and twenty obeyed. Three hundred eighty never tarried for the enduement of the living Spirit. It is the enduement of the living Spirit that makes Christ real within and that enlightens the Word to our heart and that

delivers from self and that nature of inborn sin. We read in John 16:13, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth."

How can there be any real victory in this present life, or fruitfulness for the Master, or triumph in the end apart from the living Christ, the living Word, and the living Spirit? Are you, reader, trying to make it through this life apart from these divine essentials?

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July 1982 Editorial

COULD THIS BE YOUR SIN?

"There is a sin so deadly that the wrath of God comes upon men because of it; a sin so common that most everyone has at some time been guilty of it; a sin so gross in the sight of God as to be classed with whoremongery, idolatry, murder, and such like; a sin so subtle that men most guilty of it seem to be most unconscious of it; a sin that has led to the ruin of homes, the doom of cities, the downfall of kings, the overthrow of empires, the collapse of civilization, the damnation of an apostle, of ministers of the gospel, and millions of less conspicuous men. Men in the highest positions of trust, enjoying the unlimited confidence of their fellowmen, have under the spell of this sin wrecked their good names, brought shame to their families, and misfortune, want, and woe to their fellows.

When amid the thundering and lightnings of Mount Sinai, God gave the ten commandments to Moses, one of the ten was against this sin. When Lot lost all he had in the doom of Sodom and Gomorrah, it was primarily because of this sin. When Nadab and Abihu were suddenly consumed by the fierce fires of God's wrath, at the bottom of their transgression was this sin. When Achan and his household were stoned, it was because of this sin. When Eli and his sons lost the priesthood and died miserably, it was at root, this sin. When Saul lost his kingdom it was because this sin had subtly undermined his loyalty to God. When Ahab died and the dogs licked his blood, he was meeting his doom at this SIN. When David fell from the heights of God's tender favor and brought shame upon himself and incurred God's hot displeasure and lifelong trouble, it was because of this sin.

When Judas betrayed the Master with a kiss, thus making his name a synonym of everlasting obloquy, and bringing upon himself the death of a dog and a fool, it was because of this sin. When Ananias and Sapphira dropped dead at Peter's feet, they suffered the dread penalty of this sin.

What is this sin that apostles, priests, shepherds and servants committed, and upon which swift lightnings of God's wrath have fallen?

When the herdsmen of Lot and Abraham fell into strife, Abraham, the uncle whom God had promised all the land, said to the young man, Lot, his nephew, "Let there be no strife, I pray thee, between me and thee, we be brethren." Lot looked on the fat plains of Jordan without a thought of his dear old uncle, to whom he owed all. He drove his herd into the lush pasture of the rich plain, near the market of opulent Sodom and Gomorrah while the rough and stony hill country was left to

Abraham. But, God became, more fully than ever, the companion and portion of Abraham, while Lot, through his covetousness, was soon so entangled in the life of Sodom that in the doom of the city, he lost all he had, barely escaping with his life, accompanied only by two weak and willful daughters.

At the bottom of Nadab and Abihu's sacrilegious offering of strange fire before the Lord was their coveting of the priestly power and authority of Aaron, and it led to God's swift vindication of Aaron in their awful destruction. When the children of Israel entered the land of Promise and the walls of Jericho fell before them, Achan saw gold and garments which he coveted and took to himself, regardless of God's commandment, thereby bringing defeat to Israel, death to fellowsoldiers, and terrible doom to himself.

Eli's sons, unsatisfied with the rich provision made for the priesthood, coveted that which God had reserved for sacrifice, and against protest took what was forbidden for themselves. Besides, despite God's command, they coveted the wives and maidens that came up to worship at God's altar. When softhearted old Eli heard about their sin, he only feebly reproved them. Consequently, God's wrath swiftly followed with its doom of death and loss of priesthood.

It was Saul's coveting the good will of the people rather than favor of God that led to the loss of the Kingdom.

Among all Ahab's reeking iniquities, it was his covetousness, leading him to destroy Naboth and steal his vineyard, that pulled him down till he died in battle and dogs licked up his blood.

David coveted Bathsheba, the wife of another man; and, to this day, blasphemers sneer and God is reproached, while David only escaped the doom which falls upon those who are guilty of this sin by deep repentance and brokenness of heart. But he could not escape endless shame, sorrow, and trouble. Take heed!

Gehazi cast longing eyes upon gold, silver and rare changes of garments (take heed) which Naaman pressed upon Elisha, the prophet, out of gratitude for his cleansing in Jordan and which Elisha refused. But, blinded by the glitter of gold and steeped in covetousness, Gehazi had no heart and no understanding for the austere self-denial of the fine old prophet, and he said to himself, "As the Lord liveth I will run after him, and take somewhat of him." And, he did -- and somewhat he received! Then to hide his sin, he lied to Elisha. But the old seer's eyes were like seraph's eyes -- they saw, and he said to the covetous, lying Gehazi, "Went not my heart with thee when the man turned again from his chariot to meet thee? Is it a time to receive money, garments, olive yards, sheep, oxen, men-servants and maid servants? The leprosy therefore, of Naaman shall cleave unto thee and thy seed forever!" And he went out from his presence a leper white as snow.

Covetousness possessed the selfish heart of Ananias and Sapphira. They wanted praise and honor of utmost sacrifice and generosity while secretly holding on to their gold. What about your possessions? God smote them dead!

Study the Bible examples of this sin -- there is a deep meaning and truth in Paul's words to Timothy. They that will be rich fall into temptation and snares and into many hurtful lusts which drown men into destruction and perdition -- for the love of money (large amounts or small) is the root of all evil -- even just to love to have it.

Once its working begins in a human heart, there is no end to the ruin and woe it may bring about in the soul and in the lives of others. There is no height of honor and holiness from which it may not pull men down. There is no depth of pitiless selfishness, lying evasion, brazen effrontery, and self-deception into which it may not plunge men and women. In the ten commandments, God reserved the last to hurl at this sin, not because it was the least, but because it was a mother to them all, an instigator and ally of all evil.

The fear of want in old age and natural desire to provide for children and loved ones may silently lead you into the deadly embrace of this sin. The desire for a companion could secretly drag you to covet what belongs to another. Remember, in that day the secrets of a man's (or woman's) heart shall be revealed and their works made manifest by fire.

How can you avoid this sin? There is but one way -- that is by having a wholly sanctified experience and following Jesus daily, by self-denial, prayer, watchfulness, renewing day by day, walking in the light -- by openness of heart -- by humility of mind, utter surrender to the Holy Ghost -- by counting all things loss for Christ -- by learning that godliness with contentment is great gain -- when you're content, even if you have not a companion, home, or friends, Christ will be all in all.

Said Jesus, "Take heed and beware of covetousness." The end is near, take heed as you read."

Editor's note: The author of the above article is unknown. It appeared in "Truth and Righteousness," April 1975, a paper edited by Marshall Jessup of Cochran, Pa. We have chosen to give it the editorial space for this month.

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August 1982 Editorial DWELLING IN SAFETY

"Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord." Jeremiah 49:30

This text of Scripture (found also in verse eight of the same chapter) is an allusion to the custom of the Arabs, who, when about to be attacked by a powerful foe, would quickly strike their tents, pack up all their earthly belongings and flee deep into the great desert -- its rocks, cliffs, deep gorges and all the inaccessible caves -- where few enemies would or could pursue.

The word "deep" as found in the New Testament is expressive of a spiritual truth that we need to get hold of in this day. Such words as "launch out into the deep," or "dugged deep," or "the

Spirit searcheth all things, yea, the deep things of God," are meaningful. The word "deep" conveys to one's mind the very opposite of shallowness and superficiality. It suggests being firmly rooted in God, anchored in a whole-hearted devotion to Him. This is a day marked by shallowness in Christian experience, irreverent trifling with eternal truth, careless compromise with holy standards. Our text suggests three things, if we are to overcome the lightness of conviction, stave off the compromise of standards and avert the frivolity of following popular holiness -- we must flee the wrath of God, get far off from the world and dwell deep in the grace of God.

Today there is a relentless foe threatening the spiritual life of the church and the spiritual life of every true Christian. For every saint of God, there are provided strong habitations unto which he must continually resort, sure refuges to which he must flee and in which he may safely hide, Divine retreats in the deep recesses of which he may securely dwell. We are admonished to "exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin," to flee to these strongholds.

We must learn to dwell deep in the love of God. A firm faith in the love that God hath toward us will prove a shelter and a strength and a solace that cannot be found on the highway the multitudes tread. St. John says, "We know and have believed the love that God hath towards us." There are times when God's providence, God's grace and God's Word strongly and consciously assure us of the love of God until our hearts are filled and flooded with it. But it is not always this way. There are many times in life when adverse circumstances strike us, when our path is rough and beset with thorns, when those we have trusted prove treacherous, times when friends turn against us, our home becomes desolate, dark clouds hang thick over our head. These are the times when we must learn to dwell deep in the love of God. When we are blest, we have a tendency to think we are better than we are and God is more pleased with us; and when we are not blest we have a tendency to think we are worse than we are and God does not love us as much. God's love to us is founded in His nature and not in outward circumstances. Jesus left us an example here. When beset with temptation- "If thou be the Son of God" -when all forsook Him and fled, when He bore the cross alone with its shame; He endured the one and despised the other in the strength of the love in which He ever abode. Regardless of the darkness that may come over you, reader, learn to dwell in that love in which Jesus ever abode. Not a few have done this -- Abraham, David, Daniel, Paul and myriad more, and you, too, if you will dare to believe.

We must learn to dwell deep in the knowledge of Holy Scripture. There is no surer aid to help us to dwell in the love of God than to dwell deep in His Word. Who knows what the Word of God will do for him but he who dares to dwell in its depth? Dark problems cease to dismay; mysteries cease to shake one's faith; tokens of God's love appear on every hand. Integrity and uprightness preserve us as we run the way of God's commandments. The prayerful, habitual study of God's Word is fruitful to him who will therein dwell deep. The Word of God is the greatest faith builder available to man -- "So then faith cometh by hearing, and hearing by the word of God."

We must learn to dwell deep in the fellowship of Christ. Persistent indeed are the endeavors which Satan makes to destroy this communion. He works through secondary means and thus camouflages his diabolic purposes. When you kneel in prayer, thoughts wander; desires earth-bound spring into consciousness; faith becomes feeble; love tends to grow cold. How many neglect prayer or become formal in it because of the battle that is met at the threshold. Be aware,

reader, there can be no real, continued communion with Christ without these battles. Therefore, we must rouse ourselves to earnestness lest we neglect or lay this means of grace aside. We must pray that we may pray. Let us resolve that we will not be conquered -- the very difficulties we meet are evidences of the truth of true prayer. Such difficulties can be overcome, for they have been.

But not only by prayer must we learn to dwell deep in the fellowship of Christ, but by a daily walk with Him in obedience and love.

To dwell in safety is to dwell in the impregnable fortress of God's love, spelled out in His eternal Word and made real through the fellowship of His Son.

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September 1982 Editorial WE LIVE EVEN WHEN WE DIE

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25, 26)

No one wants to die. We sing, "I Have a Mansion Over the Hilltop" or "Some Golden Daybreak," "O, I Want To See Him, Look Upon His Face," and we get blessed as we think about going to heaven, but when the heavenly chariot swings low, we back off, call for the elders to pray and desperately hang on to life. We draw back from death because of our ignorance of what heaven is really like. For a Christian, death is not what it seems to be. Jesus declared that it was not the end but the continuation of life. When Paul was stoned to death at Lystra (2 Cor. 12), he relates how he was caught up to the third heaven. He was then commanded to return to earth. It is no wonder after that he wrote in Philippians 1:21, "For me, to live is Christ, and to die is gain," or as it has been put, "For me, to live is Christ, and to die is more of Christ." Heaven is not far away. It is the passing into another dimension. God granted us a live demonstration of this when He permitted Moses and Elijah to briefly step from their heavenly dimension back into earthly dimension on the Mount of Transfiguration.

Certainly, there is life after death, and the Bible reassures us of this by not only stating it but by showing it, as this sudden reappearance of Moses and Elijah demonstrates. Sidlow Baxter in his book, *Awake My Heart** brings out some very interesting and reassuring things about life after death as demonstrated by these two Old Testament worthies who suddenly appeared to the gaze of Peter, James, and John at the time of the transfiguration of Jesus.

They were alive as individuals. They had not become extinct when they left the scenes of earth, nor were they absorbed into an infinite, impersonal being as the Pantheists would have us believe. The Buddhist would have us believe that we will some far-off day finally be emancipated into an oblivion. Moses and Elijah are alive today as separate individuals and so are our loved ones who have died in the Lord. And so will they ever be!

Moses and Elijah appeared not only as individuals, but as continuing personalities. There was an immediate recognizable identity of these in such a way that Peter, James and John knew immediately who they were and which one was which. What an assurance that in heaven, we shall know even as we are known. Heaven will be infinitely enriched by the myriad of personalities, identifiable, separate from others and each contributing a richness that none other can.

We notice again that Moses and Elijah were alive as human beings. God created mankind a separate and distinct type of being -- human beings, and we will always be such. When Jesus Christ humbled himself to become a human being, it was a permanent condescension, as he evidenced after His resurrection-and in Heaven we shall be like Him. Death and resurrection do not change humanity of man. God created man a human being in the image of God -- a spiritual being, a knowledgeable being, an immortal being. It is the glory of man to live in a body and therein to be finitely what God is infinitely. All glory to our wonderful Creator.

Moses and Elijah were alive consciously. They did not appear to have come from a far-off place beyond the Milky Way. It seems that they just opened a door from another dimension and there they were on top of the mountain with Jesus. There is no such a thing as soul-sleep, as the Seven Day Adventists (and others, also) would have us believe. The soul-sleep theory cannot live in the light of the transfiguration. The Scriptures are not contradictory here. Jesus introduced a new definition of death. He called it sleep. Revelations 14:13 calls death "resting from labor." When Stephen was being stoned to death, do you recall what the Scriptures say? "But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, 'Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.' And falling on his knees, he cried out with a loud voice, 'Lord, do not hold this sin against them!' And having said this, he fell asleep" (Acts 7:55, 56, 601).

Sleep refers, not to an unconscious state of the soul, but the falling asleep of the body -- the pain of stoning gave way to a sensation of falling into a beautiful sleep, while the spirit made entrance into life where the joys and fulfillments for which we are made are to be found.

We notice again that these Old Testament worthies appeared in glorified bodies. They possessed bodies which could suddenly appear or disappear. They were bodies similar to, yet different from the bodies they possessed on earth-similar in structure yet different in texture. They were bodies such as we will have when the first resurrection takes place.

One of the most blessed evidences revealed in the transfiguration was the enjoyment of fellowship these two were experiencing beyond this life with Jesus. It is certainly an indication of a similar fellowship Christian loved ones are engaged in on yonder shore.

Once again, this scene reminds us that Moses and Elijah were intelligently in touch with earth. They talked with Jesus about "His decease which He should accomplish at Jerusalem." Heaven as well as earth awaited the cross and cannot we assume that all the departed in Christ are alive to concerns on earth? How extensive this is we do not know, but the writer hints at it in the twelfth chapter of Hebrews: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let

us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith."

We cannot drop the subject here, however. There is another side to dying and to life beyond this life on earth. The song writer put it bluntly when he wrote, "Everybody talk about a heav'n not a going there." Heaven is a holy place and only the redeemed whose hearts have been made pure, only those who are in fellowship with Jesus Christ will be there. One of the saddest, if not the saddest verses in all Holy Writ is found in Matthew 25:41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And this place of eternal torment is just as real as heaven is real and the human beings who will go there are just as real as the human beings who will inhabit the Holy City. Our lives are not on hold. If anger is allowed to possess a man, or lust, or envy or any one of all of the multitude of evil traits, that individual will through life continue to mature in that awful state and part of hell's horrors is a hideous adulthood of wickedness that will be unending. But for him who develops in the graces of Christ, it will be Christ in us "the hope of glory" and at His Second Coming "we shall be like Him; for we shall see Him as He is" (John 3:21).

*Taken from Awake My Heart! by J. Sidlow Baxter -- Copyright by J. Sidlow Baxter. -- First published in U.S.A. 1960. Used by permission of Zondervan Publishing House.

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October 1982 Editorial
LIKEMINDEDNESS

"But I trust..., to send Timotheus ... unto you... For I have no man likeminded, who will naturally care for your state" (Phil. 2:19, 20).

The history of the founding of the church in the city of Philippi, the birthplace of European Christianity, is narrated in Acts, chapter twenty-six. Eleven years had passed from the time of the founding of this church until the Philippian Epistle was written. Paul had visited his Philippian brethren twice and they had sent supplies three times to their suffering apostle. The book of Philippians was a response to their loving gift, with the simple purpose of showing his thanks and deep interest in them. Paul had been wonderfully refreshed and encouraged by the visit of Epaphroditus (the messenger from Philippi) and he is now preparing to send back a messenger of his own to encourage and strengthen their faith. Timothy, see the text above, was the only one he had who was "likeminded and who will generously look out for your affairs. For everybody is looking out for his own affairs and not for the affairs of Christ."

The question immediately arises, why should a "likeminded" man be hard to find? What does it mean to be "likeminded" and how important is it?

There are various words in the original Greek which are given this meaning in the English translation. Each one throws a slightly different shade of meaning on the entire concept of "likemindedness." Briefly, here in verse 19, the meaning is "equal-souled"; in chapter 2:2, the meaning is "to be concerned about the same thing"; in 4:2, the meaning is "to have the same

attitude." In the book of Acts, reference is made to the apostles being of "one mind," "of one accord."

"Likemindedness" implies a similarity to some other mind. Somewhere there must be a model or a standard for our likemindedness.

The natural man, i.e., the unregenerate man, is very much interested in this matter of likemindedness. His whole business, consciously or unconsciously, is trying to bring others to his way of looking at things so they will do what he thinks they ought. The whole program is centered in the big "I," and various methods and pressures are used to bring others to a likemindedness in harmony with this big "I." The characteristic of man, from babyhood on up, is to have everyone else see it his way. Man will go to any length to accomplish this. Thus, it is very obvious that "likemindedness" could never be obtained by this route.

When we turn to chapter two and verses five through eight, we learn that likemindedness for the Christian has reference to the Lord Jesus Christ and the attitude which He showed. "Let this mind be in you, which was also in Christ Jesus." His was not an attitude of getting and gaining but an attitude of yielding and giving, a willingness to go to the cross for others. Christ came as a servant. He came not to do His will but the will of His Father. He came to give Himself a ransom in order to make provision for the salvation of lost humanity. His was a wholly selfless mind, not a self-seeking mind. He demonstrated this when He washed the disciples' feet just prior to His trial and crucifixion. None of the disciples would lower themselves to this menial task -- it was customary that someone should do this. Provisions were at hand for this "foot-washing" and no one but Jesus and His disciples were in that room.

Let me ask you, reader, how would you have felt if you had been there in that room with Jesus that night as one of the twelve, and because you were not willing to lose status among your associates, you had turned away from this "foot-washing" task and then later had seen Jesus lay aside his garments, gird Himself with a towel and then stoop in front of you to wash your feet? How humiliating this would have been to the disciples had they been exemplary in their attitude and actions prior to that moment, but how convicting this was, after they had quarreled and vied with each other as to who was the greatest!

When Jesus had finished washing His disciples' feet, He asked them, "Know ye what I have done to you?" Then he added these words, "Ye call me Master and Lord: and ye say well; for so I Am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (John 13:12-17). There is little reason to suppose that our Lord was here instituting a perpetual sacrament of "foot washing." In this act, Jesus performed the humblest of menial services as a lesson that they, renouncing strife for superiority, should condescend to the lowest offices for the good of others.

"Likemindedness!" Where can it be found? Timothy was likeminded, equal-souled, with Christ. Paul said he could not find another of this stature. Why? "For all seek their own, not the things which are Jesus Christ's -- not this lowly, humiliating servant attitude."

"Likemindedness" was not found among Christ's followers prior to Pentecost. "This mind" means above all else, love -- perfect love. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Jesus possessed this perfect love. His purpose was to give up His life. The disciples prior to Pentecost could not understand Jesus. They were in the business to save their own lives, for when the pressure got on "they forsook him and fled." The mind of Christ was a mind of compassion. He took upon Himself the burden of others, The disciples wanted the Syrophenician woman sent away; they told blind Bartimaeus to "hold his peace." They wanted the crowds dismissed, lest they should be responsible for feeding them. Who among us wants to be bothered today?

The mind of Christ was a mind of humility. He girded himself with a towel and took the position of a menial house slave, washing the feet of the guests.

Pentecost made the difference with the disciples. There they learned to continue "with one accord in prayer and supplication." On down through the book of Acts, we find them continuing "with one accord." They had become "likeminded" with their master.

The one most needed thing in our midst today is this "likemindedness" with Jesus Christ. There is nothing that so disqualifies a person for Christian service as much as "self-mindedness." Paul went through a crucifying experience. He records this in Galatians 2:20. The carnal "T" was put to death -- self-mindedness exchanged for Christ-mindedness. With the carnal mind crucified, Paul became a love-slave of Jesus Christ. It was Christ that lived in and through him.

If we are ever to be effective for souls in this world, then we must move into that realm of "likemindedness" with Christ.

What joy, what privilege, what satisfaction to move into that realm of holy living.
"Jesus, plant and root in me All the mind that was in Thee; Settled peace I then shall find; Jesus' is a quiet mind. Anger I no more shall feel, Always even, always still, Meekly on my God reclined; Jesus' is a gentle mind. -- C. Wesley

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November 1982 Editorial
"THOU HAST A NAME"

No substitute will take the place of real life. It was said of the church in Sardis, "... thou hast a name that thou livest, and art dead." It will take more than just a name. No individual can long exist effectively for the cause of righteousness on a past experience or reputation. When Israel was sore pressed by the Philistines, they said, "Lot us fetch the ark of the covenant . . . that, when it cometh among us, it may save us out of the hand of our enemies." But the mere presence of the ark did not save them. It will take more than a form -- a raising of our hand, a running of the aisles, a vocal shout and praises to God (all so refreshing when anointed of the Lord). Sad when this is done in the human, apart from the blessing of God. It will take more than our human wisdom. It will take His presence. It will take more than human ability. It will take human availability. The

angel of the Lord said to Gideon, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites" What was Gideon's might? It was found in the fact that "the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man."

It is one thing to have been "born again," "born alive" into the kingdom of God. It is another thing to keep that life of Christ alive within. When Christ became incarnate-born a babe in Bethlehem, the "angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child . . . and flee into Egypt." Every soul that will follow God and make it through finally to the City of God must learn the secret of keeping Christ alive, keeping peace with God. What is the secret? Read in Matthew's gospel, chapter two, verses eleven through fifteen. Five directives are given that hold the secret of keeping vital Christianity alive in one's soul.

Sensitive to the voice of God. Joseph was warned to "take the young child., and flee into Egypt . . . for Herod (Satan) will seek the young Child to destroy him." Joseph was sensitive to the voice of God and fled, thus saving the life of Jesus from the hand of destruction. There are so many voices today, voices that will rob a soul of the Christ life. Paul prayed (Eph. 3:14-21) that the inner man, the real, rational "I," that part of us that makes the decisions between the will of God and the suggestions of the devil -- be given insight and power to act, to time with God. Multitudes are torn today in the inner man -- so many voices, do this -- do that.

There is a voice of God, but also a voice of the devil. Satan comes as an angel of light. There is God's still, small voice saying, "this is the way, walk ye in it." No one knows but you and God what you are to do. If you listen to everyone, you will miss the will of God. Voices, voices, voices -- voices of Satan, people, the flesh, human desires, the carnal man. The great weakness is to interpret intense human desire for the will of God. Balaam is a great example here. "Every man is tempted when he is drawn away of his own lust (desire), and enticed." Time alone with God -- taking time to hear His voice, to detect His voice, to follow His ways -- this alone will preserve that vital Christ life within. Satan is ever seeking that Christlife within, to destroy it. So many never learn to keep in step with God -- they have a form of godliness but no power.

Unencumbered to do God's will. The angel said to Joseph "arise... flee." It is apparent that Joseph allowed nothing to hinder him from leaving immediately from where he was, to flee into Egypt at the voice of God -- certainly a secret of keeping Jesus alive and safe from the hand that would destroy Him. Bondage to people, peer pressure, human ties, financial obligations, selfish desires -- nullify it until Divine life has been set aside and there is no Divine life left, only a testimony of a past experience. How many, do you suppose, are guilty in their heart of breaking the first commandment -- "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind"? Can you say with the Apostle Paul, "that in all things he might have the preeminence"?

How true -- the encumbrances of life reveal the spiritual temperature of the soul. This lukewarm age is the spiritual graveyard of multitudes who once possessed the living Christ!

Alert to know the whole will of God. "The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child . . . flee into Egypt, and be thou there until I bring thee word." The impression is made, and purpose so, that the one concern of Joseph was the life of

this child Jesus. He is responsible for one thing -- to protect, nurture, watch over this life that had come to him. All of his life must now center around this one life. Thus it will be in the life of all with whom He has come to dwell -- that is, unless other interests are allowed to crowd out His life within us. Mrs. C. H. Morrison expressed this thought when she wrote:

My stubborn will at last hath yielded;
I would be Thine, and Thine alone;
And this the prayer my lips are bringing,
"Lord, let in me Thy will be done. "

Oh, how this poor lost world needs to envision a living Christ in the heart and life of His professed followers.

Quick to obey the known will of God. "He arose." Hesitancy to obey when God's will is known reflects a defective heart condition. God's harvest among men moves through the channels of obedient followers-followers who are alert and alive to move at His bidding. Obedience, undisputed obedience, solves personal problems, dispels the sin of worry, is the key to kingdom work, brings untold blessings down on God's people, reveals a living Christ within, and reaches out to a lost world.

"Feeling" is not the main indicator of the life of Christ within. "He took the young child . . . by night, and departed into Egypt." The sun had set, night had fallen all around, yet Joseph moved out at the command of God. Martin Luther wrote words that have blessed the followers of Christ down through the corridors of time since his day:

Feelings come and feelings go,
And feelings are deceiving.
My warrant is the Word of God;
Naught else is worth believing.

Though all my heart should feel condemned
For want of some sweet token,
There is one greater than my heart
Whose word cannot be broken.

I'll trust in God's unchanging Word,
'Til soul and body sever;
For though all things shall pass away,
His Word shall stand forever.

Those who allow themselves to be tossed about by the emotional surges of life and depend on such for motivation to action are unstable and for the most part unsure of themselves or the will of God. On the other hand, all who have met the conditions through humble, thorough confession and reliance on God's Word are rewarded with the incoming of Divine life whatever outward circumstances may be. Faith is the victory and rests on the sure foundation of God's unchanging Word. When there is life within faith will move at His command.

If you have Him, if He is alive within your being, He will be manifest, for the law of life is to manifest itself. This is the key to winning the lost!

Is yours a mere profession or is He alive within your heart?

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December 1982 Editorial
GIVING IS LIVING

This month of December brings to mind many wonderful thoughts. It is the month of Christmas! With the thought of Christmas comes memories of happy home gatherings, lusciously-spread tables with inviting foods of all kinds, bowls of various candies and nuts and all things nice that appeal to the appetite, start the saliva glands flowing and add to one's girth. Thoughts of Christmas time also bring the memory of friends; the many greeting cards, the gathering in of relatives, houses brightly decorated, the Christmas tree, mistletoe, sounds of Christmas music, nights of caroling, the sound of jingle bells, sleigh rides (for those raised in the North where snow flies). Every nation and clime has its own customs and ways of celebrating this wonderful season of the year. Perhaps the ONE thing that stands out in the minds of the children (and all of us, in fact) is the Christmas tree and under it the variously shaped and sized, attractively wrapped packages -- presents to be opened and enjoyed, presents that we have put under the tree to give to one another.

But the Christmas season would never be complete without the story of the birth of the Christ Child, the appearing of the Angels to the Shepherds on the hillsides of Judea as they watched over their flocks at night, the visit of the same shepherds to the manger where they found the Christ Child wrapped in swaddling clothes and lying in a manger, the visit of the Magi bringing their gifts of gold, frankincense and myrrh.

Outstanding in the whole account of Christmas is the one thought -- GIVING. We GIVE because He GAVE. Far more precious, even than the Wise Men's gifts, was the gift of God, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name" (John 1:12)

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

GOD has taught us that "giving is living." By giving us the most precious gift among gifts, His own Son, He gave us life for death. "Even when we were dead in sins, hath [He, God] quickened us together with Christ, [by grace ye are saved;] And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:5, 6). God's "giving" brought us "living" -- life out of death.

JESUS taught us that "giving is living." "I am come that they might have life, and that they might have it more abundantly" (John 10:10) Jesus gave himself in death that we might have eternal life -- "Who died for us, that . . . we should live together with him" (1 Thess. 5:10). Paul tells us that He "was delivered for our offenses [gave Himself up to death], and was raised again for our justification" (Rom. 4:25). In Ephesians 5:25-57, we learn that Christ gave Himself for us that we might have life abundantly. "Christ loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Not only did Jesus give that we might live, but that we might have abundance of living.

THE WORD of God teaches us that "giving is living." "For whosoever will save his life shall lose it: and whosoever will lose his life [give it completely up to Jesus and His will] for my sake shall find it" (Matt. 16:25). Again we read in Luke 12:15, ". . . a man's life consisteth not in the abundance of the things which he possesseth."

GETTING, not giving, is the ambition and goal of people dead in trespasses and sin. The philosophy of the world is to get -- get things, get a good name (reputation) Among men; get pleasure -- get, get, get] Reach out for all you can get hold of for yourself and your own selfish pleasure, "What's wrong with this?" some would ask. John answers this: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof [it all ends in death and desolation]: but he that doeth the will of God [comes alive in God] abideth forever" (John 2:15-17).

We need to learn to give. I say that we need to learn to give. We need to teach our children what real giving is; we need to teach giving to our people; we need to teach this business of giving on the mission fields to poverty-stricken people. Why? Because "giving is living."

We need to practice giving every way possible. We need to give our love. Real love is expressive and active -- it is if it is real love! How can we give our love? We can manifest love and give it by being friendly, especially to the friendless and to the undeserving and to our enemies. We can give our love by giving out encouragements to the discouraged; by daily exhorting others and inspiring and urging them on to more godliness by our godliness; we can reach down deep in our pockets and give of our means; we can give our attention to the needs of others and help them by every means that is within our ability. We can search out ways to give of our love and ourselves to others. As we give out to others, life begins to flow back to us in ways beyond our imagination.

To withhold ourselves and to live only for self is to die -- a death that is desolation -- a soul left alone forever and ever. What could be any worse?

Just remember this -- "giving is living!"

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