

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

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

PARKER MAXEY'S EDITORIALS -- (1983)

Editorials from The Missionary Revivalist
Compiled by Duane V. Maxey

* * * * *

Digital Edition 09/04/2000
By Holiness Data Ministry

* * * * *

January, 1983 Editorial
THINGS TO BEHOLD
(A New Year Meditation)

As we enter and move on through another year, there are some things we should give close attention for our own good and for the glory of God.

Our life is influenced by what we behold. There are those who see the price of everything, and the value of nothing, and miss the very thing that life is all about. Such are those described by Jesus who hide their talent in the earth only to end up finally in outer darkness with weeping and gnashing of teeth.

Then there are those who never see the glory of the mountains because they never look up. These are the ones who concentrate all their energies in earthly pursuits with no look toward heaven. They are like the man who found a five-dollar bill in the street one day. From then on, he never lifted his eyes while walking. In the course of years, he had collected 29,516 buttons, 54,172 pins, 12 cents, a bent back and a miserly disposition. You may smile while you read this, but how many do you know who live that kind of life? They are missing things of eternal value now that they could have and enjoy, but more tragic than that, step out into eternity a pauper forever.

Many persons today are stumbling in their Christian walk because of lack of a mature faith that comes from a failure of beholding the meaning of divine grace. It comes as a result of not finding God big enough for their needs--big enough to account for life and to command their respect and worship. Many professed Christians are endeavoring to worship their "notion" of God. Unreal gods exist in the minds of people because of various reasons. Some of these are ideas that children have had placed in their minds by unwise parents; some have never made any effort to

understand who God is or what He is like by looking into His Word; others have a wrong conception of God as a result of the influence of friends who have never really known God.

What are some of the things we should "behold" that will bless us now and grant us a rich reward in the life to come?

In Revelation 3:20, we read, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." The song writer expressed it when he wrote:

He stood at my heart's door 'mid sunshine and rain,
And patiently waited an entrance to gain.
What shame that so long He entreated in vain.
For He is so precious to me.

Are you, reader, beholding Him standing on the outside of your heart's door while you go on your own self-chosen way of life? Behold him there, and grant Him entrance!

In 2 Corinthians 6:2, we read, "'Behold, now is the accepted time; behold, now is the day of salvation.'" Certainly if we do not take heed and behold the significance of the hour and opportunity that is ours NOW, it can get past us and the things of value that this present hour or year brings to us may pass without our taking advantage of them.

In Isaiah 12:2, 3, we read, "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. Therefore with joy shall ye draw water out of the wells of salvation."

What an exhortation! What an admonition! As we pass through the corridors of a new year, let us be constantly beholding this great salvation afforded us through the blood of Christ and because of this, let us be constantly drawing joy from this great well, "beholding as in a glass the glory of the Lord, [until we] are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

In 1 John 3:1, we read, "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." What God has made us in Christ (sons of God) should constantly be a source of wonderment and praise. "Love so amazing, so divine, demands my soul, my life, my all."

In Luke 24:49, we read, "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." N. B. Herrell penned the following words of inspiration, "O behold the man of sorrows, O behold Him in plain view, there He stands the mighty conqueror, since He rent the veil in two." It was this Christ, through his suffering and blood shedding on Calvary's cross who opened the way "through the veil, that is to say, his flesh," into the holy of holies of a sanctified life. What a glorious truth to behold!

In Genesis 28:15, we read, "Behold, I am with thee, and will keep thee in all places whither thou goest. The New Testament picks up this theme in Hebrews 13:5, 6 where we read, "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." What a comfort and source of strength this "beholding" can mean to us as we pass through another year of untrodden days that could hold terror if it, were not for this wonderful promise assuring us that we do not have to go alone.

In Job 28:28, we read, "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." Fear is a healthy thing if it is the right kind. It is both interesting and enlightening, the words of Acts 9:31, "Then (after the conversion of Saul of Tarsus) had the churches 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 fear of God is the chief part of religion like the alphabet is the chief part of all writing and like numericals are the chief part of all mathematics. The Bible substantiates this.

We read in Ps. 111:10; Prov. 1:7; 9:10 these words, "The fear of God is the beginning of wisdom." To be ignorant of the meaning of the fear of God is to be ignorant of a fundamental truth of Scripture. In every heart, whether a Christian or sinner, there should be the fear of God. A sinner should have the fear of dread and terror. It is right for every sinner to possess this kind of fear of God. It is wrong not to fear God when there are reasons to fear Him. For the Christian, there is the fear of veneration, the act of showing reverence. May we pass through this year beholding the fear of the Lord!"

In Zechariah 9:9, we read, "Behold, thy King cometh." Although this is a prophecy of Christ's first coming, the Word tells us He is coming again. At Jesus' ascension, two men stood by those who had witnessed His ascension and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Yes, He is coming back-He said it, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15). "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7).

Oh, the marvelous beholdings of the man who will walk with God down through the days of his life on earth. How dreadful the beholdings of that one who knows not God. In Lamentations 1:12, we read, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."

Purpose now, reader, that the coming year will end for you in spiritual triumph!

* * * * *

February, 1983 Editorial
"PREPARE YE THE WAY"

Are revivals of such an uncertainty as to be unpredictable? Are they a matter of divine sovereignty alone and can we really not do much to bring them to pass? What governs revivals?

Are they governed by the law of cause and effect and can they be brought about at almost any time, anywhere? In C. G. Finney's "Revival Lectures," he says, "a revival is a purely philosophical result of the right use of constituted means. It is not a miracle, nor dependent upon a miracle. There has been an idea prevalent that promoting religion has something very peculiar in it and is not to be considered as governed by the ordinary laws of cause and effect." He goes ahead to illustrate this point by supposing what would happen to farmers if they got the idea that God sovereignly gives crops when and where He pleases and that for them to plow and plant and water to expect a crop is very wrong and would be taking the work out of the hands of God. How absurd this would be and it would only lead to the starvation of the world. And so it is in the spiritual realm. When certain conditions are met, revivals are the result. As a matter of fact, it is possible for the church to be experiencing continuous revival. If a farmer goes at it in the proper way, he can expect a harvest and if a church will go at it in the proper way, that church can expect a spiritual harvest. The revival should begin with the people of God. What are the means to be employed? We will mention seven.

Hearing and heeding! We read in Habakkuk 3:2, "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years." It was the voice of God speaking in the heart of the prophet that caused him to cry out for revival. Habakkuk heard the voice of God and he had a vision of the wrath of God and of the multitudes perishing without hope. If there were no revivals, there would be no hope that the multitudes saved by these means would ever be saved. This truth has not really gripped us as it should. Why? We have not taken time to let God's Word sink into our minds. Most people that are saved are saved because of revivals. We need to look on the fields ripe unto harvest (John 4:35). It may be a city, a rural community, any place where there are souls. We need to get the vision of the great need. We know God's will. "He was not willing that any should perish." Oh, how easily we slip into a daily routine of selfish living until our love for lost souls vanishes. Our attention is taken up with "other" things than this great business of winning souls. We have really lost our vision of what an awful thing it is to be lost. Do we really realize and really believe that men all around us are going down to hell? Are we warning them to flee from the wrath to come? "Where there is no vision the people perish." Oh, God, stir us up to hear and heed thy voice!

Fearing and walking/ Looking again at the passage in Habakkuk 3:2, we note these words in particular, "O Lord, I have heard thy speech, and was afraid." Again in Acts 9:31, "the churches were edified . . . walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." The right kind of fear will cause us to walk carefully before the Lord, keeping our vision clear--a fear lest we grieve that One who loves us with an everlasting love, a fear lest we fall by the wayside; a fear lest we fail in our mission to the lost around us. It is proper to have and retain this kind of fear. While the early church walked in the fear of the Lord and in the comfort of the Holy Ghost, they experienced a continual revival and the church was being multiplied. Have we lost our fear of the Lord? Could this be the reason we are not seeing revivals? It could be!

Fasting and praying! The prophet Joel's words inspired of the Holy Spirit are convicting--"Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning . . . who knoweth if he will., leave a blessing behind him?" {Joel 2:12-14) The whole Jewish nation was spared when Queen Esther made the call to fasting and prayer. Nineveh was converted in answer to three days of fasting. Not fasting alone but fasting with prevailing prayer.

Again in Joel 2:17-19, we read, "Let the priests, the ministers of the Lord, weep between the porch and the altar... Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer." It was the priests in the old dispensations that did the praying but now any one can pray through for revival, for all are kings and priests unto God. What a privilege but also what a responsibility! Much prayer, prevailing prayer, is necessary. We need to fast and pray. It will take all nights of prayer. We need to pray unitedly. "Evening, and morning, and at noon," said the Psalmist, "will I pray." "Pray without ceasing," is an admonition of the Apostle. How often have we neglected secret prayer, family prayer? How many times have we mocked God in prayer by not expecting an answer. God help us! Do we really desire revival? Where is this kind of fasting and praying going on today? The absence of a continuous revival in our midst is a dead give-away here.

Denying and pleading! By observation, it would look like today people are willing for anything that does not call for self-denial. It is at this very point of self-denial that the flesh backs down, the devil resists. When it comes to reproaches for Christ's sake, the denying of luxuries, the surrender of comforts, the being willing to suffer in order to save a soul from hell, we draw back.

We know the way, we have heard it, we are not ignorant, but when it comes to denying ourselves rest, pleasures, ease, money, time, in order to promote a heaven-blest, soul-saving revival, we are not in the business.

Self-denial is a great means of bringing a child of God to that place where the heart will so desire the salvation of souls until it will bring on strong pleadings with God for revival. God help us to enter into long hours of fasting and praying, until at any cost, whether it be financial, physical even to giving of life itself--until we would rather die than not see revival. When we get to that place, we will see revival.

Preaching with anointing! Nothing can take the place of a positive, powerful note in the preaching of God's Word. Preaching must be an uncompromising, relentless declaration of the fact and nature of sin. A lost man in a lost world, eternally doomed and without help or hope apart from the blood of the world's Redeemer should ring out strong and true from our pulpits. There must be a bold preaching against the trinity of evil--the world, the flesh, and the devil. It has been declared that "nine-tenths of the preaching of early Methodism was evangelistic and the other one-tenth had to do with the development of the spiritual life and the strengthening of the faith of the saints." I repeat it, definite preaching is the only thing that will result in definite praying through and definite experiences. Souls under rugged, Sinai preaching will do definite seeking and will be able to confess and forsake every sin and enter into a definite experience.

Putting it in another light, it is the preaching of the whole gospel under the anointing and power of the Holy Ghost, with authority and faith, that brings results in revival fires. "It pleased God by the foolishness of preaching to save them that believe."

It is a shame, but preachers today have allowed themselves to be diverted from the direct work of promoting the conversion of sinners and the sanctification of the church. The key of revival lies largely with the preachers of this day. Unless they enter into this business with their

whole heart, mind and strength to have revival or a death in the parsonage, we will not witness much of revival in our churches!

Obedying and believing! It is a well-known axiom that faith and obedience go hand in hand. James teaches us that faith without works is dead. How awful is unbelief! "He that believeth not God hath made him a liar; because he believeth not the record that God gave." We are exhorted in 1 Thess. 5:19, "Quench not the Spirit." We must honor the Spirit, live under the anointing and keep step with the Spirit. If we do this and keep out in the harvest field with the Lord, we will have a right to sing,

"Sweeping this way, yes, sweeping this way,
A mighty revival is sweeping this way;
TRUST IN HIS PROMISE, BELIEVE AND PRAY; (Words mine, I.P.M.)
For a mighty revival is sweeping this way."

Continuing with reaping/ God's purpose for His church is to experience a continuous revival. It was so in the early church. Read about it in Acts 2:41, "there were added unto them about three thousand souls." 2:47, "And the Lord added to the church daily such as should be saved." 4:4, "Howbeit many which heard the word believed; and the number of the men was about five thousand." 5:14, "and believers were the more added to the Lord, multitudes both of men and women." 6:7, "and a great company of the priests were obedient to the faith." 9:31, "Then had the churches rest . . . walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." 10:44, "While Peter yet spake these words, the Holy Ghost fell on them which heard the word." 11:21, "and great numbers believed and turned unto the Lord." 12:23, 24, "And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. But the word of God grew and multiplied." 17:4, "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." And so we could continue on through the book of Acts recording revivals, victories and the continual ongoing of the Church of Jesus Christ.

A sanctified church can and will experience a continuing revival. This is the norm. What brings this about? Pentecost was the beginning of a harvest. Harvest began when in the upper room they prayed until they had a Pentecost; when their hearts were made pure; when they went out in obedience! and the church kept on the move.

The law of cause and effect will still work today for "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with high."

Will we arise to the challenge and witness revival in this our day?

* * * * *

March, 1983 Editorial
THE CHURCH OF THE LIVING GOD

When we consider the Church of God, we view it scripturally in several distinctive characteristics. There is the Church general, particular, visible, invisible, militant, triumphant.

By the general Church we mean the entire body of Christian believers in every period of time, on earth and in heaven. This is spoken of in Ephesians 3:15, "Of whom the whole family in heaven and earth is named."

By a particular Church we mean an assembly of Christians of any particular denomination, united together for the worship of God, in accordance with their distinctive views. We have this spoken of in several places in the Scriptures: for example, we have in Acts 13:1, "the church at Antioch:" in I Cor. 12:27 we read, "Now ye are the body of Christ, and members in particular, ' referring to the Church at Corinth.

When we speak of the visible Church we are speaking of all those who have openly and freely professed to belong to Jesus Christ, and have entered into covenant with God and His people. This phase of the Church can be seen in and expressed in such passages as I Cor. 2; also in 16:1-19.

The invisible Church is composed of those who are known of Christ as belonging to Him, whether they have joined the visible Church or not. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." 2 Tim. 2:19

By the militant Church we refer to all the people of God on earth. Among this body are to be found those who are genuine Christians and those who are only nominal Christians and who will be excluded from the Church triumphant. Read Matthew 13:36-43, 47-50; 22:1-14.

We come finally to what is known as the Church triumphant--the Church in Heaven. "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Hebrews 12:22, 23.

We need to keep in mind, when we consider the Church of God, that the true Church, both on earth and in heaven, is composed only of true Christians, those who are fully conformed to Christ. These are described in Ephesians 5:25-27, "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."

Now we know that the foundation and head of the Church is Christ. The body is made up of all true Christians. God has a definite purpose for the Church on earth. His design for the Church is the promotion of the Christian religion in all the world, through the holy example of believers and preaching of the Gospel. We recognize right off that this is a tremendous task, a calling and a responsibility that God has laid upon His Church Militant. To fulfill this calling will take organization, cooperation, education, application, exertion, and all these to the extent ability will allow. Responsibility is always measured by ability.

This great task assigned us will allow no room for selfish, independent living and is an answer to why independent works will not fulfill God's assignment that He has given to His Church on earth to accomplish.

For illustration let us contrast the bachelor with the man who marries. A bachelor is an unmarried person who works and lives independently. The bachelor, when it comes to marrying, raising a family, etc., is a free lancer, with no responsibility, no obligation, no one to answer to, care-free, self-centered, "come and go as I please" type of life. He might have some great things going for himself and may make a mark in life, but if all patterned their life after this fashion, human life on earth would soon become extinct.

On the other hand, the man who marries, has children, supports them until they come to age and can step out on their own, is the man that really "makes the world go around." The world under this plan can be ongoing from generation to generation. In this type of program there are both assets and liabilities. This kind of life can get burdensome and costly. It costs to provide a home-food, clothing, shelter, care in time of sickness, educating the children, seeing them through school and preparing them to face life. These are things a bachelor knows nothing about. He has no such load to carry. The assets, on the other hand, are rewarding beyond words to express. There is that close companionship, children begotten of his own flesh and blood, the reward of seeing them grow to maturity and take their place in life and last but not least, comfort in declining years from loved ones begotten in his own home. For the bachelor, he is void of these assets and in declining years knows nothing of the reward that comes from loved ones he has invested in.

Thus it is for one who is tied into the household of God, not working independently but with a Church family that is working together around the world to promote the gospel among the lost of earth. Getting into the family of God and filling our place in the body of Christ can get burdensome and costly. It costs to keep a church alive with The Spirit. It costs to keep church doors open. It costs to keep a district program on the move. It costs to have campmeetings. It costs to run a holiness Bible College to train our young people. It costs to run a foreign missions program. This burden can get almost to the point where we wonder if we can keep it going. But there is no place to let up and we will not let up. We will be faithful. Why? The best is always ahead and the final reward is the greatest!

Turning from the "liabilities" to the assets, we don't have to think very long or far to see that assets in this great program of God far outweigh the "liabilities." We read in Ps. 68:19 "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." In the very midst of heavy burdens, there are the inner and hidden blessings. His grace will never run out. But better yet, we read in Psalm 4:18, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." The prospects for those who are tied into the household of God and are walking in obedience to the spirit and program God has designed for His church in the world are beyond description.

Such cannot be said to that one or those ones who possess an independent spirit. In the first place the spirit of independency marks such as not belonging in heart to what God is doing through His church. In the end is where the great irreparable loss is realized. Like the prodigal sons' elder

brother, while the great banquet is going on they are on the outside, missing all the benefits that come at close of day. God help us to be true members of the household of God and be faithful to our responsibility while our day is upon us! We will rally to every need and give until it hurts and then give beyond that until it quits hurting in order to see God's purpose on earth advance!

* * * * *

April, 1983 Editorial
"IT IS FINISHED"

John 19:30

This is our Lord's sixth "word" as He hung on the Cross of Calvary, "It is finished." John does not toll us, but others said it--He made this cry with a loud voice. It was not the voice of defeat but the voice of the Victor. "It is finished" means much more than that something was over with. Whatever Christ went to the cross to do was accomplished. Rounded out to perfection is the thought conveyed here. There is a mystery here. It was a dying by which we are redeemed. We can never fathom altogether the depth of meaning in the Cross of Calvary, but let us look for a moment, at least in part, at what was involved in this cry, "It is finished."

When Jesus made this cry, He certainly had reference to those oft-repeated words "that the Scriptures might be fulfilled." That long line of prophecies from Moses to Malachi, prophecies of Messiah's coming into the world, His life and death, like fingers pointing to a future event, were now completely fulfilled. God's promises imbedded in the prophecies of the Old Testament could not have been, nor were, left unfulfilled. Read what the writer of Hebrews has to say: "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchizedek" (6:17-20).

In the cry of "It is finished," Jesus would have certainly referred to the work which the Father had given Him to do. In John 17:4, we read, "I have glorified thee on earth: I have finished the work which thou gavest me to do." Jesus was the perfect Servant. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God."

Again, that cry of our Lord's, "It is finished," was the shout of a Victor over the vanquishment of the powers of darkness. The Apostle Paul makes this clear when he wrote, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins" . . . "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" {Col. 1:13; Eph. 5:8}.

There is little doubt but that in the words "It is finished," Christ would have had in mind His indescribable sufferings. No man suffered as He, for no man had such capacity, insight or holy sensitiveness. The more pure and inviolate the character, the deeper the suffering! Follow Christ through His life on earth and meditate on the sufferings He endured in his body. Go with Him to Gethsemane where He sweat great drops of blood, to the palace of Caiaphas, before Pilate, before Herod, on the blood-sprinkled way to Calvary. Think upon the false trial, the spitting, smittings, the scourgings, the piercing thorn crown, the spikes driven through His quivering flesh, look upon Him as He hung on the cross. The Psalmist gives us a picture: "They gaped upon me with their mouths, as a ravening and roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of wicked have enclosed me; they have pierced my hands and feet. I may toll all my bones: they look and stare upon me (Psalm 22).

Add to all this the suffering of His soul. How awful the inward agony. The aggregate of all human suffering was heaped upon Him as He bore our sins on the Cross. But to climax it all, we hear Him cry, "My God, my God, why hast thou forsaken me?" Oh, that incomprehensible love that would suffer thus for our sakes!

Last, but certainly not least, for more comprehensive than all we have mentioned thus far, when our Lord cried out "It is finished," was His vicarious attainment of redemption. What an accomplishment for a fallen race of humanity! That awful loss brought upon mankind in the Garden of Eden, now, through redemption, restored. In Adam's departure from God, he forfeited for all his descendants the very life of God, the holy nature of God, the knowledge of God and his God-given Eden. But what man lost in Adam the Cross of Calvary recovered, and when our Lord cried out "It is finished," at that point, provision was made for the complete recovery of all man lost through Adam--eternal life, the very nature of God (holiness), gradually the restoration of the knowledge of God, and finally Heaven itself, man's eternal home--but all because of Calvary.

In the second and third chapters of Revelation, we read these words "to him that overcometh." What about him that overcometh? What is his reward? He will have access to "the tree of life in the midst of the paradise of God." Here we have the assurance of the restoration of life. Again, he "shall not be hurt of the second death." Damnation has been removed. But what else: He will have to eat, "hidden manna" (our immortalizing food), "a white stone, and in the stone a new name written" (Grotius explains this as an entrance ticket into the gates of heaven, with God's own signature upon it). But there is more yet: "to him will I give power over the nations." What does this mean but identification with the Son of God, who is heir of all the promises? But wait, this is not all. "And I will give him the morning star." The morning star is "the beautiful announcer that the night is past and the day is come. This blessed token shall be given to the overcomer as he passes through every crisis of the long contest., it will beam with its assurance that 'eternity dawns, and the kingdom is his.' And when he comes to the 'new heavens and the new earth,' he will find that the morning star, so given him was no other than Jesus himself." (Whedon's Commentary, Vol. 5, page 45). Two things yet remain to be mentioned, "white raiment," (Implied here is the whiteness of glory. he white raiment is the divine justification from faith, the robe of righteousness which approves itself as white before men, and before God as acceptable for eternal life), and finally a place to sit with God in His throne.

What more could be added? From whence cometh all this? It comes through the redemption of Calvary! Hallelujah to the Lamb that was slain!

IT IS FINISHED

There's a line that's been drawn through the ages,
On that line stands the old rugged cross;
On that cross a battle was raging
For the gain of that soul or its loss.

The earth shakes with the voice of the conflict,
And the sun refuses to shine;
For there hangs God's Son in the balance,
And then through the darkness He cries:

It is finished; the battle is over.
It is finished; there'll be no more war.
It is finished; the end of the conflict.
It is finished, and Jesus is Lord!

* * * * *

May, 1983 Editorial INSECURE BORDERS

Around the borders of Israel dwelt the Philistines, the Midianites, the Edomites, the Moabites, the Ammonites, the Zidonians and the Hittites. These different nations were a constant threat to the peace, prosperity, and safety of God's people, and their success in plundering the land of Israel, destroying their crops and taking them captive and selling them as slaves was in direct proportion to Israel's disobedience to God's commands. Marauding bands from these border tribes dealt misery, loss of property and death to Israel, who by their idolatry lost the divine protection and the national cohesion which would have protected their land and their people against such.

The Bible has a great deal to say about the Philistines and their continual warfare against Israel and her land. They carried on a constant guerrilla warfare on Israel's borders and many times penetrated deep into the heart of the country. They captured and sold Israelites for slaves and in many ways humbled God's people. Very familiar are the Bible stories of Samson and his dealings with the Philistines; of Eli and his sons who because of their sins lost the Ark of God to this enemy; of Samuel and the account at Ebenezer (I Sam. 7:10-12); of Saul and his son Jonathan and their encounter with the Philistines; of David and his successful battle with the Philistine giant, Goliath. You can follow the history of these Philistines on down through Israel's history--always a thorn in Israel's side, threatening, overcoming, being driven back and renewing the struggle for supremacy.

King David appears to be the only one who gained a victory over this border enemy and kept it. I Chronicles 18:1 indicates that David "took the arm-bridle out of the hand of the Philistines"--meaning that their ascendancy was utterly broken. During King David's reign all the minor engagements he had with the Philistines took place within the borders of Philistia, not on Israel's land. It is no wonder that God said of him, "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will... For David, after he had served his own generation by the will of God, fell on sleep." {Acts 13:22, 36} It is significant that the division of the Empire at Solomon's death was most favorable to the Philistines.

Israel's dealings with the Philistines have a twofold lesson to bring home to us.

First, we can learn the cause of Israel's defeat at the hand of this natural enemy when we look at her history. When Israel was on the march in full obedience to God, her enemies were unable to do her harm. It was when Israel became idolatrous, set up the "high places," worshipped Baal and Ashteroth that her defence departed from her and she became prey to her enemies. It was when her kings returned to God and His true worship by destroying Baal worship and all other forms of idolatry that they prospered and were able to conquer their enemies and secure their borders from invasion.

Divine favor is requisite for success. The insuring of God's favor is conformity to His will. Conformity to the will of God lies in two things --in the exertion of God's people in doing the will of God, and in their moral character, being what God purposed them to be. Israel in Samuel's time had a moral character but not according to the will of God. Moral character must be the reflex of the righteousness of God if it is to merit God's blessing and protection.

Secondly, we can learn what the implications of a Philistine invasion will bring upon the people of God. The national deity of the Philistines was Dagon--an image compounded of a man and a fish--a human body with head and hands, and a fish's tail. This deity was an emblem of the earth's fertility, but also, as the fish is the product of water, was the symbol of nature's reproductive energy. (see Gen. 1:20) It is easy to see that the worship of this false God would lead to all kinds of aversions, perversions and corruptions. When God's people fail His will--fail to keep prayed up, fail to keep a sanctified heart, fail to get their people into an experience of heart holiness; fail to reach out for the lost; become more conscious of church loyalty than loyalty to God, when they become careless with Bible standards of holy living and begin "little" compromises, when they crowd too close to the world, then here come the Philistines with their Dagon type of worship.

The Dagon of false religious systems sweep the country. When the church becomes disobedient to the great commission, false religious systems prey upon innocent people who are looking for something to satisfy a deep longing of heart. They offer hope--but it is a false hope. When the church fails of its calling the "Philistines invade with their false religious systems. Did you ever stop to think why all these false religions and cults of this day are increasing so rapidly? Did it ever dawn upon you that it is largely because the church has failed? Because of the lack of spirituality the battle has been lost to the enemy --the Ark of God has been carried off into the house of Dagon. We have sat around and warmed the church pews too long. The religion of humanism and materialism has penetrated deep into the generation in which we live. Our only

answer is a Holy Ghost revival that will move us off of comfortable church pews out where people are perishing in their sins!

The Dagon of immorality pokes its ugly head up within the borders of the church. We dare not let the fires of revival subside. How embarrassing and how damaging to the cause of God when sins of the flesh break out in the midst of God's professed people--Dagon and his worship triumphing over the worship of the true God.

The Dagon of doctrinal heresy predominate. A carnal heart blinds the mind and produces false doctrine. How easy it then becomes to drift into a "sinning religion" way of living. How many have labored at unnecessary work on Sunday, bought and sold on Sunday, traveled unnecessarily on the Lord's day, broken many of God's laws. It would be shocking to know how many have drifted from a sound doctrine of heart holiness into a less demanding form of religion.

There are the Dagon of formal religious life. Have we drifted back into those days in which it was said, "everyone did that which was right in his own eyes?" Have devotions become formal, religious work mechanical? Has Christian experience degenerated into feelings of emotion, fitful and uncertain, incited more by circumstances than by steady faith? When formal religious life is in evidence there has been a "Philistine" invasion.

There is the Dagon of political life. Self-hood too often has asserted itself in the guise of human sagacity until the cross currents of carnal differences have nullified the Spirit's ministry. Oh, how we need to learn to lay our crowns at Jesus' feet and rule in accordance with the principle of His life and live in harmony with the precepts of His Word. Then when we legislate it will be the expression of Divine sentiment.

Then there is the Dagon of conformity. We are not to be conformed to this world but transformed by the renewing of the mind. The world is comprehended in three things: fame, pleasure and money. Putting it in another way, it is people, pleasures and things that rob a soul of keeping God in first place--the gods of worldliness. Strange, or is it? how the pleasures of the world pull strong today. The latest and growing fad is the video parlors and the video games that can be found in most public places today--a game that takes its toll on the nervous and psychological systems of the physical and mental. Yet how many out of holiness ranks are found at these places? What's wrong with this? Among several it speaks of a mind and heart that must seek entertainment to satisfy an inner hunger that only God can satisfy.

The Spirit once came to a fair, stalwart youth,
With loving and tender plea:
"The harvest is ready, there's work to be done,
Arise, God is calling for thee."

"Oh, Spirit," he cried, "leave me, I pray,
The pleasures of earth hold me in their sway,
Some other day, some other day;
Then, Holy Spirit, I'll bid Thee stay."

Thank God, there has always been hope for that remnant that are set on keeping the ways of God. In the midst of the decadence of this age God still has His humble, Bible believing people who are holding those outward standards of holy living and maintaining a holy heart and an up-to-date walk with God in obedience to His voice. When the ark of God was taken to the heathen temple of Dagon, their god fell to the ground. Supposing the fall to be an accident, they replaced their god only to find the next day their god broken to pieces. It was no accident. The fact is established that heathenism, humanism, materialism, satanism and any other "ism" is doomed to perish--to fall in the presence of an infinite, holy God. I am glad I am serving the living God!

* * * * *

June, 1983 Editorial ON THE BORDERS OF CANAAN

The Philistines, the Midianites, the Moabites and Ammonites, the Zidonians, along with other nations, bordered the land of Canaan, the home of the Hebrew people. It is of more than passing interest to note how the Moabites and Ammonites came into existence.

As to the origin of these two nations we have the story related in Genesis 19:30-38. After experiencing a remarkable escape from death, Lot with two of his daughters retired into the mountains and set up a home in a remote cave. Here he became entangled with wine through the conniving of his daughters and they each through incest with their father, succeeded in giving birth to a son.

To judge this incident as compassionately as we can we must realize that the series of disasters these young ladies faced were in no way trivial. In all appearances no one in the valley had escaped destruction besides themselves, putting them in desperate straits. Where was there a man to marry them and where was there a son to preserve their father's name? This question loomed great in importance in their day. The solution they devised was a shocking one, but somehow they managed to rationalize it to their own satisfaction. By reducing their father to insensibility with wine, they could, by their own father, preserve seed alive. So the Moabites and Ammonites, closely related to the Hebrew people, came into existence. Their origin is a matter of record, but God's Word gives it no sense of moral approval.

We can learn from this some of the dangers of a purely rationalistic way of life and what it can lead to.

A purely rationalistic approach to life rules out all morality and leads to a deceitful way of living. We can imagine these two daughters of Lot in their dire circumstance saying something like this, "We owe it to ourselves and to our father to preserve his seed alive on earth." Isn't it strange what people think they owe to themselves and what extremes and even dastardly and immoral acts evolve from such a philosophy? To give them the benefit of the doubt we perhaps could say that they made their own willingness to participate in such an act seem altruistic and noble on their part. But the truth is that no man owes anything to himself but to do the will of God, nothing more, nothing less. "I owe it to myself" philosophy puts self in the saddle and selfishness is always

immoral. We have the picture here of a deep seated carnal desire that is willing to be immoral and reaching out in a rationalistic way to justify the act.

Furthermore, rationalistic living is often a deceitful way of life. Jeremiah under the inspiration of the Spirit tells us, "The heart is deceitful above all things, and desperately wicked: who can know it?" (17:9) These two young ladies knew better than to discuss their plan with their father. Why? What is it that makes one unwilling to be above board with his plans? They knew that if this "noble deed" (?) of theirs was to be carried out it would have to be done through subtlety. Acts that cannot stand up to the white light of God are sinful. Deceitfulness reveals insubordination. It is the subtle working of the carnal mind to circumvent right and decency and obtain what self desires.

A rationalistic way of life is a self-centered versus a God-centered way of living. Eve finally reasoned her way into eating the forbidden fruit --she saw that it was "good for food." It was "pleasant to the eyes." It was a tree to be "desired to make one wise." Sin and evil always have a reason. There is no out-arguing the devil once he gets a person into a debate. It is always the course down! Reason apart from revelation works havoc to the soul.

A purely rationalistic approach to life must first set God's Word aside. The Word of God was clear to Adam and Eve, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Eve went ahead anyway, but to do so she had to set aside the plain Word of God. Her act led to death. Paul states it thus: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3 Any time we set God's Word aside to do our own will it brings on spiritual death. The Psalmist declares {119:130}, "The entrance of thy words giveth light."

The "what's wrong, with whatever" crowd rationalize their way into worldly living and thus justify themselves, even at times, in gross sin. They can dress like the world, act like the world, talk like the world, go to places the world goes and testify like a saint, but to do so they first have to ignore God's Word. I John 2:15 says, "If any man love the world, the love of the Father is not in him," This includes love of its fashions, places and entertainment. The "no harm" crowd first has to disregard the plain teaching of God's Word. They must leave the land of Canaan {holiness} and dwell with the Moabites and Ammonites {the way of carnal reasoning}.

A purely rationalistic approach to life must rule out faith. Elimelech and Naomi with their two sons, Mahlon and Chilion, left for Moab when a famine got on where they lived. While in Moab--out there where she had forsaken the way of faith and trust in God--Naomi lost her husband and two sons and finally returned to Bethlehem in bitterness. If one is willing to humble himself and return (Oh, the marvelous grace of God!), God has a way of bringing victory out of defeat. How many a soul because of extenuating circumstances have taken themselves out of the will of God only to find the way bitter in the end. Their faith failed them in the test. The writer of Hebrews (3:12) warns us, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." How blessed it is to keep our faith in God and although we may not be able to understand all the ways that God designs to lead us to that blessed promised land, but holding steady under the leadership of God, to find out in the end that God's

way is always best. We have the promise, "Trust in the Lord with all thine heart, and lean not unto thine own understanding, In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:5, 6. Isaiah gives these encouraging words, "And I will make all my mountains a way, and my highway shall be exalted." (49:11)

A purely rationalistic approach to life must, in the final analysis, rule God Himself out. When this is done self becomes its own God. We read in Acts 17:28, "For in him we live, and move, and have our being." Again in verse 25, "He giveth to all life, and breath and all things." We read in Isaiah 49:16, "Behold, I have graven thee upon the palms of my hands: thy walls are continually before me." How suicidal to take ourselves out of the center of the will of God who created and then sustains us by every breath we breathe.

God is a sovereign being. He is omniscient and He is faithful. One who takes the bit in his own teeth, proclaims himself his own god and tells the world by his actions, "I am big enough to take care of myself," is a first cousin to that spirit that brought the Moabites and Ammonites into existence. People who forget God or set Him aside and try to work out the problems of life by their own ingenuity follow that same spirit. In Isaiah 50:10 we read, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no fight? let him trust in the name of the Lord, and stay upon his God."

To act from the standpoint of wisdom is to keep dead centered in the will of God. To rationalize our way through is to run our life like we choose. It's a way of carnal mindedness. On the very borders of a sanctified life lay that temptation to doubt God and turn to human reasonings in place of trusting a faithful Creator. There are many warnings in the Word against departing from God by taking life in one's own hands--the way of rationalistic living. Jude exhorts us to "keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." If Israel had kept true to God she never would have suffered the evil influences and destruction that came from these border nations. But because of their unfaithfulness to God and because in their heart they had departed from the ways of God we read in 2 Kings 24:2, "the Lord sent against (them) bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets." Paul sums it up in these words, "because they received not the love of the truth, that they might be saved . . . for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:10-12.

Remember, we owe ourselves nothing but the will of God!

* * * * *

July, 1983 Editorial
I THE LORD SEARCH THE HEART

It is utterly impossible for a seeker after holiness to search his own heart to know what is in it. The expression is used over and over again by well-meaning seekers, "I have searched and searched my heart and I can find nothing in it." How many have done this, or said this and then

have claimed the "cleansing from all sin" experience, only to be disappointed to find out that they did not obtain what they professed that God had done in their heart. Many a sincere person has fallen into this trap. It is the trap of a deceitful heart. The carnal heart is incapable of knowing its real condition by self-effort alone. The "faith" that claims an experience on this ground is not an unfeigned faith but a pretended or false faith.

We could put this same thought in a different light or approach it in a different way. How many in their seeking God have never gotten below their head? Their seeking has never reached their heart. It has been intellectual, human in its approach and efforts--not spiritual and divine.

Wherein does the trouble lie? What is the key to spiritual success in seeking? What does a person do wrongly when he makes every effort to search his own heart--even when he is sincere in it?

We read in Jeremiah 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?" What is God trying to tell us here? He is trying to tell us that it is the nature of a deceitful heart, because of inborn carnal pride, to hide itself from itself in a way its owner is not aware of. A corrupt, carnal heart is the worst enemy one can have. It goes about to conceal its real self, and to do this, it will put the heart off with seeming grace. It will deceive a person into professing something he does not possess. He can "feign" a faith that is not real. And this is the most dangerous form of deceit--when a person has never really been entirely sanctified but is induced, by his own heart, to believe that he is.

A deceitful heart renders one unable to know his own heart. The deceitful heart is a horrible picture to behold and would make one wonder if there is any hope at all. Thank God we are not left without hope. The same Scripture that tells us that "the heart is deceitful above all things, and desperately wicked: who can know it?" also tells us that "I the Lord search the heart." Right here is where hope springs up. We do not know our own heart, but God does. He is the only one who does and if we will let Him, if we will get quiet before Him and let Him do the searching and revealing, He will certainly be faithful to show us. The Psalmist {Ps. 43} saw himself headed for judgment and cried out, "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and thy tabernacle." If we will pray that prayer, we can find full deliverance.

The presence of carnality in the heart is known by its manifestations and in His mercy, God sends conviction upon a soul at that point. If a carnal, unsanctified person will get quiet before God, lay aside reasonings and efforts to prop up a faith that is not real, and all futile efforts to explain away carnal manifestations, the deep, pungent convictions of God will bring to the unsanctified a revelation of the awful pride and deceitfulness of his carnal heart and through the aid of the faithful Holy Spirit, he will be able to see and confess his actual heart condition. He will be able if he will--not an easy thing. A carnal heart will search and search and not obtain. His deceitfulness will cause him to circumscribe his real condition. But thanks be unto God a thousand times over, the searching Spirit will reveal what the carnal heart will cover. At that point, there must be total honesty lest that revelation turn to darkness. We have a tragic example of this in the case of Ananias and Sapphira in the fifth chapter of Acts. While a Holy Ghost revival will bring purity and power to fully obedient souls, as it did at Pentecost, it will ultimately bring damnation to others as it did to this man and his wife. Ananias with Sapphira, his wife, professed to have

paid the full price, yet the Holy Spirit who knows the hearts of all, knew they had paid only a part. The hand of God that brought death fell on them for their deceit.

The glorious truth is, however, that there is a blessed hope of a full deliverance from a deceitful heart and a mighty baptism of the Holy Spirit, bringing purity and power to that soul who will pay the price in humble and honest openness and then by a simple faith, lay hold of the promise of God that He has given us in His Word for this very thing!

But, again, right at this point of openness, honesty and full surrender where faith should bring the witness is another vulnerable spot in a seeker's effort to obtain the fulness of the blessing and where timely caution and instruction can mean the difference between a clear cut victory or an experience that leaves one in uncertainty. Faith that brings a clear cut witness of the Spirit to heart purity must rest in the provision God has ordained for this purpose and in nothing else. To forsake knowingly and willingly an evil heart of unbelief and place one's faith solely in the precious blood of Jesus Christ that was shed not only for the forgiveness of sins but also for the cleansing of the heart is the final step to victory-not faith in the fact that one has gone the death route, nor sought at a public altar, nor made all restitutions, nor faith in one's faith or even in the witness of the Spirit. A misplaced faith will not bring the witness of the Spirit. As important as all these may be in getting a person to the point of victory, in the finality, it is faith in the blood of Christ that brings the witness. It is the blood of Jesus and that alone that has power: for the perfect cleansing of the heart from all sin. Thus, it is that faith in the blood of Christ must always precede the witness. The Holy Spirit is the agent by which the blood is applied and as we continue to rest in this marvelous provision, there is not only a momentary cleansing but a continuous cleansing from all sin. Hallelujah!

To sum it up, it is the work of the Holy Spirit to bring a soul to that place where he can rest his faith in the blood to cleanse and to that faith that rests in the cleansing blood that Spirit bears witness--a constant victory through a constant trust in the blood that brings a soul to a constant rest in a continuing experience of cleansing and a continuing witness of the Spirit. This glorious truth is summed up in 1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

* * * * *

August, 1983 Editorial
"MODERN AMMONITES"

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:17).

The prophet Ezekiel, in chapters twenty-five through thirty-two, turns his attention to seven heathen nations by which his countrymen were encompassed. His mission to them was to rebuke their sins and to denounce against them the anger of an omniscient and righteous God. History reveals that between Ammon and Israel, there had existed an ancient feud, but in this passage (Ezek. 25:1-7), Ezekiel announces that Ammon's judgment was now at hand. Their chief sin and the reason for judgment the prophet sums up in verse six, "For thus saith the Lord God; Because thou

hast clapped thine hands, and stamped with the feet, and rejoiced in the heart with all thy despite against the land of Israel;" In other words, Ammon was guilty of the sins of malevolence and malignity.

1. The nature of this sin. Malice implies a deep-seated animosity that delights in causing others to suffer or in seeing them suffer. The Ammonites wished harm to their neighbors' calamities as is pointed out in verse six. All these actions of clapping their hands and stamping their feet are manifestations of a vile disposition and habit of mind leading to satisfaction in the ills and adversity befalling others. This awful sin of malignity has its roots in a carnal heart and has ever been present and expressive among the professed people of God void of His saving and sanctifying grace.

2. The vileness of malignity. At heart, this sin is that of "unsocial passions," (as one has called it) and is above all, the most blamable and inexcusable. They are those habitual emotions that exist in an unsaved or backslidden heart known as malice, envy, jealousy and malignity. For a person to seek only his own pleasure is bad enough, but how grosser a sin is it to delight in the suffering and the ruin of our fellow man! Inasmuch as God hath made of one blood all nations of men and thus, we are in that respect of one body, and partakers of one nature, we are peculiarly bound to sympathy, benevolence, and mutual helpfulness. But this is not the case among fallen, sinful men today, As Christians, we are bound by an inner law of love to "Rejoice with them that do rejoice, weep with them that weep," but the malignity displayed by the children of Ammon is very much alive today and finds expression even among Christian communities. It is a sin which every conscience must condemn and for which no defense can be uttered. It is a sin, though decency may compel those that are guilty to conceal, it is impossible to do so only with a thin disguise. It is disruptive by nature and wherever present, it brings tensions, schisms and divisions within the body of Christ.

3. The explanation of malignity. The essence of SIN is selfishness. When Adam turned away from the rulership of God in the Garden of Eden, he chose to be his own god and in doing so, he sowed the seed of independency in the heart of humanity. That spirit of "no one is going to tell me what I can do or not do" entered the heart of man. This inborn disposition of mind resulted in a state of society in which every man's hand (at least, in the inner heart condition) was against his neighbor, and in which, consequently, suspicion and distrust were prevalent. In such a state, the strength of one individual over another becomes a source of danger and fear to those people who are carnally conscious of their own weakness, and thus, any calamity which diminished a supposed or real power in another individual to surpass them would awaken satisfaction and even rejoicing. This "spirit of malignity" breaks out in the midst of professing Christians in the form of position-seeking, self-exaltation, whispering campaigns, stories of ill repute--supposed or real--against a brother or sister. There can be no excuse for the cherishing of malevolence and malignity. It is an unjustifiable expression of the worst tendencies of sinful human nature.

4. The fearful end of malignity. The sentence issued against Ammon is one of awful severity. Read about it in verse seven, "Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the

Lord." The sin of malignity that issued in such a fearful punishment is inexcusable and even horrible. Because of this sin, the Ammonites were to be conquered and spoiled; strangers were to possess their land and enjoy its produce; and as a people, they were to be blotted out from amongst the nations, and to be no more. The Eternal displeasure is here powerfully exhibited. This is a picture of what God intends to bring upon those guilty of the awful sin of malevolence and malignity. There is every reason to believe that this sin is ever regarded with the same disapproval and will meet with a similar retribution today.

Malignity reached its deepest depths when the holy Jesus was hated by scribes, Pharisees, and religious leaders, who found in His goodness the reproach of their sin. Israel rejected the Son of God Himself. In rejecting Christ, the ancient people of God brought upon themselves the condemnation which drove them from their land and scattered them among the nations. This sin that expresses itself in malice, envy and jealousy toward a brother or sister is a sin against Jesus Christ Himself and can only end in eternal retribution.

Sad to say, individuals and churches are victims of this awful sin even in our day--the sin of envy, jealousy, malice and malignity. Saint of God, if you are the victim of unjust attacks issuing from this most terrible of "social sins," turn your case over to the Judge of all flesh. Vengeance belongs to God. God's grace will be yours and His judgments are as certain as the existence of an omniscient God.

The good news is that the heart of man can be purged of this awful sin and be made holy as God Himself is Holy. Praise God, praise God for His grace and peace that can be ours through Jesus Christ our Saviour. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. "

Are you guilty of this awful plague of malignity? Look to the Lamb of God!

* * * * *

September, 1983 Editorial
NEVER FORSAKEN

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).

Here is a wonderful promise, but with this promise, God did not say that He would never afflict His people. Sorrow comes to all in this life whether they be dwellers in a royal palace or a lowly hut. But sorrow has its place in this life, for sorrow is useful. Ceaseless sunshine would be unbearable; we need intercepting clouds for our own good.

Again, this promise does not infer that God will never bereave His people. A vacant chair is in every home and by every fireside. It is a severe lesson but necessary--if death never cast its dark shadow upon our fireside, we would be inclined to worship that fireside. We would be tempted to make this earthly tabernacle our home.

Look again at this promise. It is not said here that men, or even Christians, will never die. This is not so. We may puzzle; if Christ has destroyed death as a fact, then why should Christians still die? But Christ has done far better. He has left the fact, for out of the bosom of those cold facts, He has called forth blessings that more than compensate for all its bitterness. God, not having promised these things to us, has however said to us what is far better--He will never forsake His own people.

God will always be with His people whatever the providential vicissitudes one has to face. He has promised to be their peace and support, whatever. His omniscience watches over His own with a sentinel eye that never closes, for He slumbers not nor sleeps. His omnipresence will always be in reach to help you--even to the ends of the earth. "The Lord will not forsake His people. No palace walls, however thick; no guards, however brave; no breadth of sea, no number of miles, no impassable desert, shall intercept the visits or arrest the interposition of God. There is not a sting in the human heart, there is not a shadow, however blighting, on the human soul, which God sees not. When all God's billows and afflictions, and troubles pass over you, a light brighter than the brightest star, even the morning star, will rise upon you, and a voice louder than the noise of the sea waves and more musical by far, will bring comfort to your heart: "It is I; be not afraid."

Let's look for a moment--what are some of the circumstances in which God will not forsake His people? God will not forsake you in affliction, trials and difficulties, when all you loved is lost, when all you counted on has taken wings and fled. We live in a life where our possessions today may all be gone tomorrow. It is best this way lest we become entangled in the passing things of time.

God will not forsake His own in the time of the pain of bereavement. If this be so, then the inference--there is no such thing as accidental death.

God will not forsake His people when entrusted with great responsibilities. When called upon to fill great responsibilities, we should be quick to claim this promise. All that God is will be with us--an inexhaustible capital on which every Christian can draw--His omnipresence, His omniscience, His omnipotence. And all this for the reason that He has been pleased to make us His people, but added to this, He is the Lord God, merciful and gracious, long-suffering, abundant in goodness, so that it cannot be exhausted.

The soul that on Jesus hath leaned for repose,
I will not, I will not desert to His foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake.

(We are indebted in part, and the direct quotation in this article, are from The Biblical Illustrator, J. Cumming, D.D.)

* * * * *

October, 1983 Editorial
COMPELLING LOVE

High above the platform in Centennial Hall on the campus of Augustana College in Rock Island, Illinois where the ninth Quadrennial General Conference of The Bible Missionary Church was held this past August, was a sign that read,

Compelling Love--at home and abroad. Go out into the highways and hedges, and compel them to come in. Luke 14:23

B M I CHILDRENS' HOME

Whom shall I send, and who will go for us? Isa. 6:8

It was Isaiah who wrote, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah had become possessed with "compelling love!" How did this happen? The key is found within the context of this sixth chapter of Isaiah. To sum it all up as briefly as possible we could say, first, that God wanted a man, yea He needed a man full of compelling love whom He could entrust to carry His message and He found such a man; second, that man He found offered himself freely and willingly; and third, that man obeyed fully and completely the ministry entrusted to him.

How easy it is to read right over the top of a key word in the Bible.

The first word in verse eight of this sixth chapter is easy to overlook, but is a key word. Note that little word "also." It says "Also" Isaiah "heard the voice of the Lord," but what had happened to cause him to hear God's voice? God wants to say something to each one of us personally. Can you fathom that?--God the infinite, all wise, omnipotent, holy being has something to say to you personally and individually! He wants to convey to you what His will for your life is. He wants to fill you with compelling love. How sad that most never hear what God wants to say to them. We hear Him say, "Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." In Revelation chapter two and three seven times repeated we read, "He that hath an ear, let him hear." In Mark 4:24 we read, "take heed what ye hear," and in Luke 8:18, "Take heed how ye hear."

The word "also" suggests that Isaiah was prepared to hear the voice of the Lord. What was it that prepared Isaiah to hear that voice? It began at a time of crisis in his life--a time of tragedy. A king was smitten with leprosy--a leprosy that came as a divine judgment upon him for profaning the holiness of the temple. This was followed by an earthquake that terrified Jerusalem, and right on the heels of that event the king died.

All this had shattered Isaiah's earthly dream and brought on an overshadowing sense of impending judgment. In the midst of the shattering of earthly dreams Isaiah got a vision of Heavenly Glory--he saw the Lord, the true King Eternal, who alone hath immortality. He saw Him on a throne, high and lifted up, and His train filled the temple. Around this royal Person hovered the Seraphim ("burning ones"). Unworthy to look upon Deity, they veiled their faces and their feet before His majestic holiness. It was then that Isaiah got a vision of the heavenly pattern of service. In addition to their reverently veiled faces and feet, the wings and voices of the

seraphim were in perfect readiness to run their Lord's errands and chant their threefold ascription of holiness unto the Lord of hosts. Their pattern of service was one of reverence, readiness, and rejoicing. The temple threshold vibrated as the song of holiness rang out and the smoke of the heavenly Shekinah filled the temple.

Oh, that God would send something that would wake us up! But isn't He already doing that?

It was all this that brought to Isaiah the vision of human failure and his own uncleanness that caused him to loathe his vileness. Any man who experiences the presence of the Eternal is deeply conscious of his own nothingness and uncleanness. The unclean lips of Isaiah were the sure evidence of an uncleaned heart.

Eyes that have seen the King, the Lord of hosts, will cause the heart to cry for cleansing. The coal of cleansing from the altar of atonement brought to Isaiah the removal and the purging of sin.

Now we come to that word "also." When the purging of sin came to Isaiah, then he was in a condition to hear the voice of the Lord calling. He could then hear what God wanted to communicate to him of His plan for his life. For the Lord to redeem mankind, or even to warn him, He needs an instrument. Only a man among men will suffice. ("And he saw that there was no man, and wondered that there was no intercessor." Isa. 59:16; "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it" but I found none." Ezek. 22:30) Isaiah was permitted, yea, he was so tuned in to listen to the cry from heaven as the Lord called for a workman and a messenger, "Whom shall I send, and who will go for us?" Isaiah, who was now freed from the consciousness of his own sinfulness, heard the voice of the Lord and without hesitation exclaimed, "Behold, here am I; send me." The true servant of God goes because his heart prompts him in holy love to the task. In such a case the call to service takes on the nature of divine permission. The GO of divine commission is not a command but the joyful acceptance of a volunteer. Yea, with a burning heart of love it would be more of a burden not to go than to go.

In the light of all this, is it not amazing so few are driven with this compelling love? Are we so naive that we cannot see what is happening before our very eyes? Where is compelling love for Christ and His cause to be found today? There is a cry heard from every quarter for workers in God's vineyard.

There are many voices being heard today. Satan is ever calling out to waylay everyone he can. He did Eve in the Garden of Eden. He tried his tactics on Christ in the wilderness, The voice of "desire" screams loud in the ears of many--human desires, carnal desires, fleshly desires--are drowning out the voice of the Lord. The voices of the people are heard above the voice of the Lord--what will people think? what will my parents say? what will my peers think of me? There is the voice of the flesh, the appetites of the body, the lure of the forbidden accentuated with a loose, promiscuous age. Not very many are hearing the voice of the Lord. "But I, as a deaf man, heard not," said the psalmist, and again, "They have ears, but they hear not." Where can God find compelling love today? What is the answer to it all? This is an age in which the "heart of the people is fat ... their ears heavy, and their eyes shut."

Jesus gave the answer when He exhorted us to "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Matt. 9:37, 38. We need to get back to the closet of prayer and pray until earthquaking events are sent to awaken a lukewarm, half-concerned people!

* * * * *

November, 1983 Editorial
ANCIENT LANDMARKS

There is always the tendency to move imperceptibly away from those things that were so tenaciously held to as imperative to deep spirituality, to maintaining the presence and approval of the Holy Spirit, and to getting hungry souls into a vital experience of heart holiness. Where are we now in relationship to those ancient landmarks which our fathers have set? (Prov. 22:29). This is a good question for any holiness group to ask themselves.

When we look at the past history of holiness movements, observation shows us that most, if not all, originals have removed somewhat from the salvation that delivers from all sin and worldliness. In our day, fervor at the place of prayer, zeal for the house of God, shouting, anointed preaching, and various other indicators are becoming increasingly absent even among the conservative holiness ranks and chief among them is the loss of zeal in soul winning. There is also an alarming loss of the former conscience among our beloved people and this always issues in a decline from practical holiness. Ancient landmarks begin to erode away, at first so subtly, so minimal, so insignificant and hidden to observation and imperceptible to the majority that to sound an alarm is to be branded as a troublemaker in the church.

What can be done in the face of this downward trend we are exposed to? For one thing, there is that ever present weakness of being entirely too shallow in altar work. Our preaching and teaching as a whole cannot be faulted, but, sad to say, too often we spoil it at the altar. Seekers are rushed through to a profession and after the emotional tide subsides there is left a dissatisfied soul. To illustrate this point we quote here from H. E. Will's experience: "I well remember my own experience when but a boy preacher. I awoke to the fact that though I had a measure of success in soul winning, I had doubts at certain times whether all unholy tempers were gone. When I told it to my brethren they tried to calm my fears by saying. it was "temptation", or "human infirmities". They said I had the standard too high. During those six years I professed to have received the "blessing" a number of times. But I see now, my advisers sidetracked me. They meant well, but instead of teaching me that holiness of heart was an experience, an inward crucifixion, they held, as many do today, that it was a great blessing. I was instructed to make a "complete consecration", lay all on the altar and believe the altar sanctified the gift. Of course I received a great blessing as an honest soul would. But this was not my trouble--lack of consecration and abandonment to God. No! I was fully given up to God and delighted to do His will. I was not after a blessing. I wanted purity. My good brethren diverted me from my trouble within, to a blessing and more activity without.

"Finally, I heard a mighty man of God tell his experience--how he had preached and professed holiness for twenty-five years without it. But when the Holy Ghost revealed to him his depravity--'the depths of pride, self will and hell' (as J. Wesley taught), he cried out, 'Let me die! Let me die!' He said he was three days confessing and deploring carnality, when suddenly the refining fire of God purified him through and through. When I heard this, immediately I said, 'this is the Bible route' "Knowing this that our old man is crucified, (not happyfied, or consecrated), that the body of sin might be destroyed.' The Holy Ghost took me through step by step until I came to the end of myself, when the death stroke was given and the clear witness received that the precious blood did now cleanse from all sin, O praise His name!"

In the light of this then how much of the move away from the "old paths" can be laid at shallow altar work that is done today. When souls fail to get a pure heart, no matter how sincere they are, there is bound to be a decline from practical holiness, a loss of holy zeal. In leadership and membership all forms of worldliness and wrong attitudes reflect the failure of obtaining vital heart purity. Carnal people, people who profess to have received holiness of heart, are put into responsible positions in the church. Ancient landmarks are 'imperceptibly begun to be moved.

God grant that in our day we will hew to the old paths of thoroughness in our altar work!

* * * * *

December, 1983 Editorial
INEXCUSABLE BLASPHEMY

To avow that Christianity is to be put on a par with the many religions extant today is nothing less than inexcusable blasphemy. Yet this has been and is today one of the chief offenses of humanity. When Ezekiel, speaking as the prophet of the Lord, was upbraiding and threatening the several border nations whose hostility Israel suffered, he named this heinous offense of blasphemy against the house of Judah as Moab's peculiar and chief offense. Read it in Ezekiel 25:8, "Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen:" Here we have it--Moab convicted of saying, "The house of Judah is like unto all the nations."

The prophet knew, and we know today, that the descendants of Jacob were a separated, chosen and peculiar people, designed of God Himself to bring to pass His eternal plan of redemption for a lost race. And to assert the contrary, as Moab did, was to cast a slur upon the revelation of God, upon the peculiar place to which His chosen people were called, and upon the purpose which Divine wisdom had in conferring upon them special privileges.

The blackness of Moab's guilt can only be seen when one stops to consider (1) the classing of the holy and ever-blessed designs of God in and through His people Israel alongside the idolatrous worship of the heathen nations of that day, which were the expression of human injustice, cruelty, caprice and lust; (2) comparing or confusing the righteous laws of Moses with those observances which obtained in heathen communities which were in a large degree superstitious and impure; (3) confusing the Divine ordinances of sacrifice, priesthood, religious service and sacred festivals with the debasing rites practiced among the unenlightened, idolatrous

worshippers of that day; (4) classing the chosen people of God together with those who had abandoned themselves to systems of selfishness, worldliness and superstition. This can all be summed up in calling darkness light, and light darkness. It all reminds us of what Jesus said while on earth regarding blasphemy against the Holy Ghost. We cannot look upon this offense of the Moabites as a singularly isolated incident, but as a heinous sin that has persisted even down to the present hour.

The offense of calling evil good and good evil is an offense which exists in various ways today, against which all need still to be warned. There are many faults and blemishes to be found in the Church of Jesus Christ as it exists today upon the earth, but it is still of divine origin and it must not, therefore, be confounded or confused or classed or thought of along with institutions of human origin. To do so is to sin after the manner of the sin of Moab in the days of the captivity of Israel.

Christianity is not just one of the religions to be classed along with Confucianism, Mohammedanism, Buddhism, and the more modernistic religions of today that we face in humanism and Satanism, along with all the other cults and "isms." The spirit of the age is to live and let live, "You do your thing, but leave me alone to do my thing."

By classing Christianity as just one of the many religions of today, multitudes are being deceived into a false belief that their religion (whatever that may be) is all right for them. Thus Satan is rushing this generation on to damnation by offering them a false security. Paul mentions this in his letter to Ephesians: "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2:1-3). Even a watered-down Christianity which is not a Christianity is prevalent today. It is not the Christianity that originated in the heart of a faithful Creator. Paul warned against this when he wrote, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8). Paul was writing about a gospel of works versus a gospel of faith in the power of God alone to purge from inbred sin.

The gospel that Paul preached was a gospel that delivered men from sinning and from sin. There is no other gospel apart from a gospel that will bring to men spiritual life and a cleansing from inherited depravity in two definite works of divine grace--a gospel that is able to prepare a soul to dwell eternally with a holy God. To teach or preach contrary to this is unforgivable blasphemy. If this is not so, then we are wasting our time and effort in proclaiming a gospel that will deliver men from a sinning religion and make their hearts pure in the blood of the Lamb. A watered down Christianity is one of the greatest curses of this day.

A holy character cannot be built upon the foundation of a carnal heart. "For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches." In the A.C.E. material which many of our churches are using to instruct our children, character building is stressed, and

good material is presented for this needed instruction, but nothing is said about the necessity of purging out inbred sin and the laying of a foundation of a pure heart upon which to build character. We need to take heed to foundations if we plan to build for eternity. God help us today to lay foundations that will stand the fiery judgments of a holy God.

We note in conclusion the punishment of the offense. In the case of Moab, this was terrible indeed! Their territory was laid open to the incursions of the Eastern foe, their cities were taken by a foreign force, judgments were executed upon them and they were overtaken by speedy and irremediable ruin. This is certainly a warning from God and should make a person tremble and induce one to repent of all words and actions and thoughts that come short of the great designs of God to rescue His people from the plague of sin and seek God's own way of holiness of heart and life.

* * * * *

THE END