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## **SELECTED ARTICLES BY SIX WRITERS**

**Compiled by Duane V. Maxey**

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## **INTRODUCTION**

This file contains articles by Carl A. Dillard, Oscar Hudson, Glenn Patterson, M. E. Perkins, Larry L. Roberts, and Tony W. Ross. The 17 articles by these 6 different writers in this publication have one thing in common: -- they were all taken from The Missionary Revivalist. Five of the six writers are Bible Missionary Church writers; the other, Oscar Hudson, was an old-fashioned Nazarene holiness preacher and writer. The articles have been arranged alphabetically by the writer's last name, and placed under each writer's name in the chronological sequence in which they were published.

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## **I. -- ARTICLES BY CARL DILLARD (3)**

### **1**

#### **LOVING OUR ENEMIES**

**By Carl A. Dillard**

From the February, 1959 Missionary Revivalist

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"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:43-45)

The most neglected theme and practice in the holiness ranks undoubtedly is that of loving our enemies, or those who oppose us. Many books have been written and sermons preached on other portions of the Great Sermon on the Mount, but I have never read a book or heard a sermon solely on this subject. WHY? I would say it is too high a plane and too close and searching a truth for most of us to give serious thought and prayerful study to without being deeply convicted. May I say, I am not writing this for the benefit of the reader alone but for the writer as well. I want more of the mind of Christ; I need more of the mind of Christ.

The thought that has been weighing on my mind of late is, how can we live up to this commandment of Jesus to love our enemies if we can't love the brethren in the church. Any sane person knows it just can't be done. Then there must undoubtedly be a sad lack between our profession and our possession or practice. Sad to say, but the majority of modern day holiness folks just leave their enemies of opposition alone and play shut mouth around them. Is this in harmony with "I say unto you love your enemies, bless them (by word of mouth) that curse you, DO GOOD to them that hate you, and pray for them which despitefully use you and persecute you?" Jesus never made room in His life or ministry for grudge holding, fighting back, talking back, or any form of the get even spirit. This kind of preaching is too radical for the legalists or the liberalists. Only the wholly sanctified can live up to this. Jesus said, "I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. 5:39) In effect He is saying that under no conditions are we to resist evil, that is, insult, mud slinging, persecution, etc. in the spirit of retaliation or revenge. Evil thrives in the soil of the revengeful spirit. Christians do not hold grudges; Christians do not fight back; Christians do not sling mud. According to the words of Jesus, Christians love, bless, do good, and pray for their enemies.

I. FIRST OF ALL, JESUS SAID, "LOVE YOUR ENEMIES." He did not set this as a goal to strive toward. He merely said do it. The heart that is filled with divine love can do nothing else. Paul said, "If it be possible, as much as lieth in you, live peaceable with all men." (Rom. 12:18) Paul is not saying that after we've tried to make peace with an enemy but to no avail, or after we've done our best he still persecutes us then we can turn loose on him. NO, NO. There is no loophole. What lieth in the sanctified heart? Perfect love: "If it be possible" simply means that there may be some people with whom you just cannot make peace. It is then "Dearly beloved, avenge not yourselves."

Now notice, love is an inner condition. Webster describes it thus, "A feeling of warm personal attachment or deep affection toward a person." "What? How many holiness professors have you known who held a feeling of warm personal attachment or deep affection toward their enemies or opposition? This inner condition can not be feigned with a cloak of legalism or with the mush of liberalism. But one of the best evidences by which we may judge one's piety is by his attitude toward those who oppose him, spread evil surmises about him and try to sling mud on his character. It is easy to find people in and out of the church who love the individuals who love them, but Jesus said, "What reward have ye? do not even the publicans the same?" (Matt. 5:46) "For if ye love them which love you, what thank have you? for sinners also do even the same." (Luke 6:32) The natural man apart from grace loves his neighbor and hates his enemy. But Jesus said, "Love your enemies." "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, NEITHER HE THAT LOVETH NOT HIS BROTHER" (I Jn. 3:10) "He that loveth not his brother abideth in death. Whosoever hateth his

brother is a murderer . . ." (5 Jn. 3:14,15) "Every tree is known by his own fruit." We know the Christian by the fruit of loving his enemies. "He that loveth not knoweth not God; for God is love:" (I Jn. 4:8) "He that dwelleth in love dwelleth in God, and God in him." (I Jn. 4:16) "He that loveth his brother abideth in the light, but he that hateth his brother is in darkness." (I Jn. 2:10,11) Paul said "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." (Rom. 13:10) "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." (Gal. 5:14) "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." (Ja. 2:8) Bro. Dodd says, "Our neighbor is anyone, (friend or foe) we have ability or opportunity to help."

Could it be that we have majored on a lot of things that are secondarily essential and have omitted the one primary essential, weightier matter? James called it the "royal law." Paul said, if we have not charity (divine love) we are nothing. The church of Ephesus had works, patience, and strict discipline; nevertheless, they had left their first love. The wholly sanctified are not worldly; they are not legal critics; they do not run up mill-trees; they do not have the rule-or-ruin attitude; they are not touchy or stubborn; they are not stingy with God. But, thank God, they do love the truth close and searching; they love the brethren and their enemies; they love the souls of men; they love the Lord with all their heart, soul, mind, and strength; they love the place of prayer and worship, **THEY ARE STICKERS AND NOT QUITTERS.** They are perfected in love toward God and man.

**II. BUT AGAIN, JESUS SAID, "BLESS THEM THAT CURSE YOU."** This inner condition of love finds its way out through the lips. From the evil heart "proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies." (Matt. 15:19) James tells us, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (Ja. 3:10) Did you ever meet one in the holiness ranks who could bless you to your face and curse you to your back? "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things." (Matt. 12: 34, 35) If love is in the heart, it will be manifest in our talk. If we love our enemies, Jesus said we'll bless them even though they curse us. That is we'll say good things and kind words about them while they are lying on us and throwing mud at us. For Jesus said the Father "is kind unto the unthankful and the evil. Be ye therefore merciful, as your Father also is merciful." (Luke 6:35,36)

Paul, writing to the church at Corinth said, "being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day." (I Cor. 4:12,13) These words were spoken as a warning, vs. 14. Job said, "If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: Neither have I suffered my mouth to sin by wishing a curse to his soul." (31:29, 30) Job seems to think he could sin by wishing evil to befall our enemies. Such as "well, he had it coming; it's good enough for him." "Rejoice not when thine enemy faileth and let not thine heart be glad when he stumbleth." (Prov. 24:17) Such an attitude can be harbored in the heart and maybe never spoken. Whether spoken or unspoken "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is (in the church or out), there is confusion and every evil work. **BUT the wisdom that is from above is first PURE, then PEACEABLE, GENTLE, AND EASY TO BE INTREATED (not stubborn nor obstinate) FULL OF MERCY AND GOOD FRUITS, WITHOUT PARTIALITY, AND WITHOUT HYPOCRISY.**" (James 3:15-17) Our

blessed Lord is our eternal example: "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed himself to him that judgeth righteously." (I Peter 2:23) How many holiness professors have you known who refused to stand up in self defense, or spoke good and kind words to their enemies for their abusive words? "Be not overcome of evil, but overcome evil with good." (Rom. 12:21) "If, therefore, there be any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves . . . Let this mind be in you, which was also in Christ Jesus." (Phil. 2:1-5) "Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8:9)

### III. JESUS FURTHER SAID, "DO GOOD TO THEM THAT HATE YOU."

This inner condition of love does not stop with lip-service; it actuates the hands and the feet. We must give our enemy every proof that we love him. John said, "My little children, let us not love in word, neither in tongue; but in DEED AND IN TRUTH." (I Jn. 3:18) See this love demanded in action under the law, "If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help him." (Ex. 23:5) "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." (Proverbs 25:21, 22) Paul said, "See that NONE render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to ALL MEN. (I Thess. 5:15) "Thou shalt not avenge, nor bear ANY GRUDGE against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." (Lev. 19:18) "Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee." (Prov. 20:22) "Say not, I will do so to him as he hath done to me (retaliation, get even spirit), I will render to the man according to his work." (Prov. 24:29) What did Jesus say about the matter of doing evil for evil? "But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the left also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain." (Matt. 5:39-41) "Recompense to NO MAN evil for evil." (Rom. 12:17)

What is the world's, the natural man's attitude or action toward their or his enemies? It is one of returning evil for evil, "Do evil to them that hate you." Is the attitude of the church, or the holiness professor any different? You answer this.

### IV. LAST OF ALL, JESUS SAID, "PRAY FOR THEM WHICH DESPITEFULLY USE YOU AND PERSECUTE YOU."

Notice the steps from love, to kind words, to good deeds, to beseeching God to have mercy upon our enemy's soul and save him. To go through the form of prayers for an enemy is not enough. We must feel love in our heart for him; we must have spoken kind words about him; we must have returned good deeds for his evil ones. Then it is that we can sincerely and earnestly pray for God to have mercy upon him, for we have already had mercy upon him. How much different our churches would be if we met hatred with love, cursings with kind words and blessings, and repeated injurious acts with continual fervent prayer in behalf of our enemies! Jesus demonstrated this on the cross when He prayed for His murderers, "Father forgive them for they know not what

they do." Stephen, a man of like passion as we are, while being stoned to death prayed for his murderers, "Lord, lay not this sin to their charge." (Acts 7:60)

Peter exhorts us, "Seeing ye have purified your souls (already have the blessing) in obeying the truth through the Spirit unto unfeigned love of the brethren, SEE THAT ye love one another with a pure heart fervently." (I Pet. 1:22) Paul tells us there is nothing beyond a heart made pure and filled with divine love in this life, "Now the end of the commandment (nothing more required) is charity out of a pure heart, and of a good conscience, and of faith unfeigned. From which some having swerved have turned aside unto vain jangling: Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. Many have turned aside in this day. They are unsafe to follow. Jesus said, "Let them alone: they be blind leaders of the blind." Some have turned aside to legalism, while others have turned aside to liberalism. Some are like the scribes and Pharisees who complained to Jesus about His disciples transgressing the "tradition of the elders" by not washing their hands when they ate bread, but Jesus said to them "Why do ye also transgress the commandment of God by your tradition? . . . Thus have ye made the commandment of God of none effect by your tradition .... This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." (Matt. 15: 3,6,8) It is important that we earnestly contend for the faith once delivered to the saints, but let us be careful lest we carnally contend. Let us be radical and firm in our stand against sin and worldliness, but let us also be equally as radical and firm in our stand for the royal law of love overshadowing all our undertakings. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." (I Cor. 13:4-8a) We, the Bible Missionary Church, believe that to major on anything other than more divine love is to turn aside. The ground of a thousand mistakes, is the not considering deeply that love is the highest gift of God--humble, gentle, patient love--that all visions, revelations, manifestations whatever are little things compared to love. It were well you should be thoroughly sensible of this.

The heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else. If you look for anything but more love you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, 'Have you received this or that blessing?' if you mean anything but more love, you mean Wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing but more of that love described in the thirteenth chapter of first Corinthians. You can go no higher than this till you are carried into Abraham's bosom." (John Wesley--Manual of the Bible Missionary Church, Part. 2 Art. 36, page 24)

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." (I Peter 3:8,9) "That ye may be the children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matthew 5:45)

Bro. Griffith says, "The Bible Missionary Church should not be known so much by its standards as by its compassion." Compassion is the arm of love reaching out.

"More about Jesus would I know,  
More of His grace to others show;  
More of His saving fullness see,  
More of His love who died for me."

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2

## THE PREACHER, HIS FAMILY, AND THEIR RELATIONSHIPS WITH PEOPLE IN AND OUT OF THE CHURCH

By Carl A. Dillard

Scripture: I Tim. 3:1-7

[Part 1]

From the March, 1970 Missionary Revivalist

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Church membership consists of two groups -- preachers and laymen. No church can long exist without both groups. The proper relationship between preacher and laymen is vitally important to the progress of the church, spiritually, numerically and financially, yea, to its very continued existence.

It always means that any church will soon cease to exist without a leader, pastor. A few congregations have tried this for perhaps various reasons, one of which is to economize by dismissing the pastor and thereby have the money that would otherwise go for pastoral support to apply on the church debt or other expenses. But history reveals that the tragic results were that, instead of being able to more quickly clear up its indebtedness or other financial obligations, both the attendance and the finances dropped off considerably, as well as the spiritual atmosphere taking a tragic nose-dive, and, in general, the whole organization very soon deteriorates and falls apart. No church can long exist without a pastor.

On the other hand, a few preachers have been known, not all outside of our ranks, who seem to think their churches can exist and prosper without laymen. This feeling is apparent in that this type preacher drives the people away instead of trying to hold them. Of course, he is very free to proclaim that he is too hot for them, they couldn't take the truth, etc. This could be true in some cases, but when there is a repetition of this from one pastorate to another, it is clear that the truth is to the contrary. It is not truth too hot, or truth rejected, but sad to say, it is lack of real truth flowing from a burning heart. This type preacher bears some recognizable marks. One is, when a layman does not agree with him, he marks him as an enemy, and sets his "big guns" in his direction and begins to draw a bead on him, single him out, embarrass and humiliate him and make him feel

unwelcome and uncomfortable. He will manipulate him out of all official positions and in some cases request him to leave the church, or through the official board have his name "officially" dropped from the roll. Generally, the result is a chain reaction, for there are relatives and/or friends who will become offended and in turn will be eliminated, and on and on it goes until soon the pastor has empty pews to preach to. No church or preacher can succeed or exist for long without laymen.

#### I. First, Let Us Consider Some Things That May Be Rightfully Expected Of The Preacher

The preacher is a public figure. In a sense he is in the lime-light, but this is not all that is expected of the preacher. If this were all, we would have more volunteers and fewer failures. All eyes are upon him of those who know his profession or vocation. Much is expected of him and much centers around him. A top official of one denomination said that "no division has ever occurred that did not center about the pastor." That is, division in a church. Certainly it is to be observed that in our own Zion, generally speaking, the pastor is either the cause or the occasion of all divisions in the church. That is not to say that he is always to blame; nevertheless, he is in a position which makes it all but impossible for him to escape blame to a certain degree. If there is division or trouble between two families in his church, he will eventually be called upon to mediate in the trouble. After listening to both sides of the issue, if he offers no advice, both parties are apt to blame him. If he advises, it is not likely that both parties will understand. He will more than likely be blamed for taking sides with the other party. The preacher should always keep in mind that he can always move on, providing he has a call, but the laymen are generally compelled to stick it out in their situation. So one of his primary concerns should be to keep the people united, when possible, even if it takes a move on his part to some other charge. That is, unless real principle would be at stake if he made such a move. Division or broken fellowship is seldom, if ever, completely healed, not saying anything about the sears and bruises and perhaps the wrecking of the faith of some.

1. One thing that every layman has a right to expect of his pastor is that he should be a divinely transformed man. He should have two works of grace and both of them working real good. He must possess and practice what he preaches. I had a pastor one time who would frequently say, "Don't do as I do, but do as I say." This kind of preaching or philosophy will not stand the test of the ministry. Laymen look to their pastor as a holy example of redeeming grace. This is expected of him not only while he is in the pulpit, but while in their homes, on their-jobs, when he is under pressure, criticized, and talked about, whether he is sick or well. He is to exemplify the life of Christ wheresoever, or under whatsoever circumstances, he may be found. Others may freely discuss personalities pro and con, but the preacher must use discretion at this point.

2. It is only reasonable to say that laymen have a right to expect their pastor to be able to preach the Word. He professes to be called of God to preach, does he :not? Is it not true that in any other vocation of life men are expected to produce, at least to a degree, in their particular vocation. If a man is an M.D., he is expected to demonstrate some knowledge and ability in the field of medicine. If a man is an automobile mechanic, he may not be expected to know too much about an airplane, but he should be able to produce a little in the field of automobile mechanics. The same is true with the plumber, the electrician, the carpenter, the brick mason, or what have

you, they are expected, yea, the public demands them, to produce. Should any less be expected of the preacher of the Gospel? It is not enough to storm, and froth, and writhe, and wave his hands, leap and scream. He is expected to say something, and that something must be Bible truth. "Preach the Word."

3. Again, is it too much to say that laymen have a right to expect their pastor to be sound, sane and spiritual? No! He should preach a well-rounded Gospel. That is, preach the whole Gospel, not just "the love of God," or "the wrath of God ;" not just "repentance and restitution" as needful as this is, not "heart holiness" all the time; don't harp on the one string of standards of dress, T.V., ball games, or worldliness in general. Give them some of all, but in a variety. I like eggs for breakfast, but if I had to eat them morning, noon and night I would soon get tired of them. So the laity soon get tired of your testimony or the same old broken record. It doesn't take much preparation to fill in the time, but it does take preparation to say something worthwhile when we speak.

4. The pastor is rightfully expected to be a man of prayer. Laymen like to feel that their pastor takes their problems to heart and earnestly prays over them. If he is always wise-cracking, jesting, joking, and in a light vein, his people soon detect his shallowness. The preacher must learn to pray out on top of his problems, burdens, etc., instead of running with a sob story to one of his laymen. If he is not a man of prayer, he will do as some Sunday School teachers I have known, begin to make excuses for his lack of preparation -- "Now you'll have to help with the class discussion this morning, for I haven't had time to prepare to teach." However, the preacher may make all the excuses he will, but the people still know that if you are a man of prayer and the Word, regardless of how busy you may have been, you would have something worthwhile to give them from God's Word.

5. Finally, the pastor is rightfully expected to be a financier. First, of his own affairs, then of the church's business. As Paul admonished, "not greedy of filthy lucre; . . . not covetous." He does not love money for the sake of possessing it for selfish purposes. For the "love of money is the root of all evil." However, he should know the value of the dollar when it comes to managing his own finances and in giving direction in the use of the church's money. One writer said, "The preacher is a business man; otherwise he cannot finance his church. Regardless of the ability of a church board or the efficiency of the board of stewards, the preacher has to create an atmosphere in the church, and among his people, that makes it easy for them to give their money for the support of the church. The money matter is one of the, if not the, most touchy problems in the church. To raise money is no easy task. This requires not only ability but courage. If people are sensitive, they will be so at this point. It is easy to offend people in pressing them to do their duty in matters financial, but the preacher is obliged to do his duty. When it is for the cause of God and souls, and not for selfish purposes, he should fearlessly press the matter of finances without the least trace of embarrassment. If he handles his own finances in a careless, systemless manner, naturally the laymen will not trust his judgment in the financial business of the church. But when you do not ask or expect your laymen to make any sacrifice you are not willing to make, yea, in fact, lead them in these matters, then you can hold your head up and clearly and definitely press the need upon their hearts. I have seen the occasion, personally, when those who took offense over the pressing of finances upon the people, would take it upon themselves to wait on the pastor to inform him that he shouldn't be so heartless, since he should know that no one in the church was able to do any more;

they had already gone the limit. But just analyze this kind of reasoning, and you will see that it is not "others" and their lack of finances that such individuals are interested in, but it is their own pocket-book they are trying to save. To prove this, just try to lift an offering or a food pounding for some needy family in your church, and then notice how that one who was making such a fuss over the pressing of finances and posed to be much concerned over the "poor, over-pressed" people responds. Then proceed to do your duty under God in matters financial.

(Editor's note : The above is the first half of a paper given at a Preacher's Convention on the Intermountain District. The last part will appear in next month's issue. We are printing this by the request of many of the brethren. We say AMEN to the truth herein. Brother Dillard is well known among Bible Missionary people, being the pastor of the Colorado Springs Church as well as being General Secretary of the Bible Missionary Churches.)

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3

### THE PREACHER, HIS FAMILY, AND THEIR RELATIONSHIPS WITH PEOPLE IN AND OUT OF THE CHURCH

By Carl A. Dillard

[Part 2]

From the April, 1970 Missionary Revivalist

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(This is a continued article from last month. In the first part of the article Brother Dillard dealt with some things that may be rightfully expected of the preacher. To sum it up: (1) One thing that every layman has a right to expect of his pastor is that he should be a divinely transformed man. (2) He should be able to preach the Word. (3) He should be sound, sane and spiritual. (4) He should be a man of prayer. (5) He should be a financier -- know the value of a dollar and how to manage money.) The article continues:

#### II. The Pastor's Wife And Family

1. The pastor's wife. She is the "queen of the parsonage," this is true. She is not the "head of the house;" neither is she the "pastor of the church," nor the "big stick" on the church board. And, unless in cases of necessity, she shouldn't be the "stooge on the piano bench." She can make or break the preacher. One prominent church leader of former days used to say, "It is not the pastor's wife who is always up front before the people who makes the best pastor's wife, but rather, the one who occupies a back seat" (not literally).

The pastor's wife is not called to settle all the church problems. She is not the "big stick" to keep some kind of a stir on, not a news carrier, not a busybody or a talebearer. Some seem to have graduated and hold a degree in these fields, They feel their husbands are too slow, too easy

going, or do not have the know-how to settle problems that must have immediate attention. May I suggest two additional "Beatitudes?"

(1) "Blessed is the pastor whose wife can keep her mouth shut." That will take prayer and grace on occasions. If she is neat and well kept in her appearance, she is criticized for being proud. If she is slovenly and sloppy, she is criticized for being unkept and having no pride or self respect. If she keeps an eye on her children, who are seated by her in church, she is criticized along with her husband for being too strict, driving their children away from the church. If she allows her children to associate too freely with the children of the church, her children catch the blame and she is criticized for being too loose with her children. It is amazing how much help the pastor's wife can get in raising her children, while her helpers let theirs run free. The pastor's children are demon-like, while some laymen feel theirs are angelic.

The pastor's wife should be a neat house keeper, neat and clean in her person, friendly toward all in and out of the church. She cannot force some to be friendly toward her perhaps, but she can rise above this and keep quiet about it.

(2) "Blessed is the pastor whose children are in subjection to him." Paul said, "A bishop (overseer) then must be... one that ruleth well his own house, having his children in subjection with all gravity. (If a man know not how to rule his own house, how shall he take care of the church of God?)" The term "subjection" means -- "A state of being subject, or under the power, control, and government of another; a state of obedience or submissiveness." "With all gravity" means seriousness which demands respect or honor. Adam Clarke says, "He who has a disorderly family has no government of that family." He further says, "Look at a man's domestic arrangements; if they be not good, he should not be trusted with any branch of government, whether ecclesiastical or civil." If the pastor's children are not in subjection, but are allowed to run and romp in the church, tear up or write in church hymnals, make faces at others, write notes, ride the altar before and after church, and flip lights on and off, according to Paul's words, he disqualifies himself for taking care of the church of God. In other words, he disqualifies himself for being a pastor.

### III. The Pastor And His Family's Relationship With The People In And Out Of The Church.

The late Dr. R. T. Williams wrote, "Possibly nothing is more important in the preacher than the ability to keep the right relationship between himself and the people whom he serves." "A good shepherd giveth his life for the sheep." Then the true pastor, if he is to succeed in his leadership with the people whom he serves, must not endure them, but love them. One pastor was heard to say he would rather associate with animals than with people, in his natural state before the grace of God changed his disposition. Surely no man would assume the charge of any people with this graceless disposition.

The people sit before their pastor and do three things; they (1) see him (form, face, color of hair, gestures and entire appearance), (2) hear him, and (3) they feel him. Without doubt, they feel more than they see or hear. The burning heart of love flowing from the pastor in word, action and attitude toward his members and those of his congregation is the first and primary essential for success. He must not only love his people, but he must be willing and ready to sacrifice for them. That is, if it is ever possible to sacrifice in the presence of love. Trouble can be expected sooner

or later in any local church where the pastor is not willing to sacrifice himself in the interest of his people.

If the pastor maintains this attitude he will not be -- (1) expecting favors and handouts from his people. Someone has said, "One rule should govern his entire life, the rule of duty." He should do his duty at all times and at any cost and accept the consequences. He must do his duty whether any one else follows, understands, or appreciates it. We are not politicians, but preachers of the Gospel of Jesus Christ; hence we are not primarily concerned about pleasing or displeasing people. It is duty that calls and love that does not count the cost. The pastor who is always seeking sympathy, coming around with a sob-story, crying hard times, feeling sorry for himself, seeking handouts or an invite out for dinner, is not worthy of his hire. It is more honorable to work than to beg. If he is too lazy to work, don't let him brag about living by faith, or about God answering prayer, when he is going around seeking handouts, something without labor, for which someone else labored to provide. Faith tells God of its needs and does not cry on the shoulder of some sympathetic friend.

(2) He should not expect his people to be loyal and faithful to come and sit under his ministry if he doesn't have something worthwhile to give them. One top official of another denomination said that one of the common complaints made against the preachers of his denomination who were not succeeding was their failure to feed the people. Their complaints ran in this vein, "We are starving to death." It is true that sometimes some people may need a blistering rather than a blessing, but we need to make sure that the blisterings we give are given in the spirit of love, then they may afterwards yield the peaceable fruits of righteousness. When we preach the Word, there is food (not necessarily the kind they always like) in the Lord to the soul. Let us pray, study, digest before we preach. If we expect the people to be loyal enough to come and sit under our ministry, they have a right to expect us to be loyal to the Word and faithful to their souls. What can we do without people ? They feed and clothe our families, educate our children, furnish our homes and cars, give us an opportunity to carry out our calling and furnish us the finest atmosphere and fellowship in the world for ourselves and our families.

(3) He should not form close relationship with any single family in his church; he should never discuss the faults, failures or shortcomings of one member with another. His position is one that should demand respect and dignity. This will be lost in an atmosphere of familiarity. Be the pastor of all, not just a few of the more pleasing personalities.

Finally, a few words regarding the pastor's relationship with the people outside his church. Paul said, "Moreover he must have a good report of them which are without." It does matter what the outside thinks of us. It is the outside we are trying to influence and win to Christ. Friends outside the church are many times a great help to us. Maybe they could never be members, but they have some influence over someone else who could qualify. I prefer a man's friendship, any man's, over his ill will.

I have had laymen who would spend hours with people who were not members, but friends of my church, perhaps visit with them until near midnight. Then later this friend would say to me, "I know all about every one in your church, preacher." Then he would go ahead to say he had been

told about all of them. What poor wisdom and little grace is shown by discussing personalities in the church with those outside.

Then again, what poor wisdom it is to seek, expect, or, as some have been known to do, even ask for discounts from the business world. What a reflection on our "poor Lord!" This is a serious reflection not only on the God we profess to serve, but on the local church and entire denomination, ourselves, and the cause of God in general.

Then too, we must be prompt in fulfilling our obligations and keeping our word with the outside. This is a day of easy credit, buy now and pay later. We can easily overload. A preacher who will not keep his word or pay his debts is no more honest than a layman of like character. We need to learn to live within our means. Stay out of debt as much as possible. You are not in debt so long as you are promptly meeting all your obligations as agreed. There are many things worse than not being able to eat as "high on the hog" as someone else; one thing is to live in the slime and mud of dishonesty by failing to meet our financial obligations.

Brethren, we cannot be too careful. There is an accounting day for the preacher as well as the layman. To be a Christian is a full time job. To be a preacher of the Gospel demands not only our full time, but a full heart as well. We are being watched. What type of revelation do we give them as they watch? Do they see Jesus in us? We are being watched from above as well, "Thou God seest me." What does He see?

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## II. -- ARTICLES BY OSCAR HUDSON (3)

1

### FOUNDATION

By Oscar Hudson

From the November, 1966

\* \* \*

Egotism blossoms in the vanity that we are smart; but we are in reality dumb. In spiritual matters we are very dull, for "The natural man receiveth not the things of the Spirit of God: neither can he know them for they are spiritually discerned" (1 Cor. 3:14).

We jump at the shadow and miss the substance. We wallow in the shallows when we should be launched in the deep. We are taken up with the shell when we should be feasting on the kernel.

In His desire to break through this fog of dullness, the Lord uses metaphors and allegories, contrasts and comparisons. He takes the most common things, turns them into metaphors and tells us that salvation is like that. One of the most striking metaphors is buildings, in the use of which much attention is given to the foundation. The importance of foundation is set before us in the

closing verses of the sermon on the mount. A wise man uses time and expense to clear away all trash, soil, and sand and digs to the solid rock on which to build. He is a foolish man who builds without clearing all of this away. More time and expense is required, but we are building for eternity. Squalls with devastating floods and wind will be encountered along the way and buildings with shoddy foundations will not be able to stand.

A company in Chicago desired to erect a large, tall building on the lake front. The architect made clear the plan to build on a solid stone foundation. The contracting builder provided a large steel cylinder which he placed on the site. As he pumped out the water, soil, and sand the cylinder settled until the workers reported that they had reached the rock. They were asked to send up a piece for analysis, which revealed it was pack sand and attention was directed to the contract, which called for solid rock. After drilling and chiseling extensively they reported that they had struck the rock. Sending out a piece for analysis, they were advised that this was sand stone and again the contract was cited, calling for solid rock. They drilled and blasted until a terrible uproar burst forth, reporting that the rock had been reached. When a request was made for a sample for analysis they said, "It cannot be done! Every time we strike the rock the fire flies!" That was sufficient, they were told.

Time and other expense may be required to reach a condition where the fire flies, but this is scriptural.

"If the wicked restore the pledge, give again that he hath robbed, walk in my statutes of life without committing iniquity; he shall surely live, he shall not die" (Ezek. 33:15).

Jesus said to the disciples : "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49). That word "until" could hardly be emphasized too much. We might put too much emphasis on "going to the altar." Going to the altar is a purpose, not an end. We should go to the altar to tarry until . . .

Peter tarried ten days until he was changed from a coward that trembled before a little maid into a lion-hearted gospel preacher that put his finger in the face of the leaders and said, "You are the ones that crucified the Lord of glory." The Apostle Paul tarried two years in the Arabian desert until he was changed from a church destroyer into a church builder.

I know a man quite well who, in modern times, tarried a week until he was so changed that he actually got down off a cow pony, so ignorant that he did not know there was a text on homiletics or theology, walked into the pulpit and poured out his heart and six adults knelt and prayed until the fire fell and they were sanctified wholly. May the Lord impress our seekers with the importance of tarrying for that enduement without which our ministry is lifeless and useless!

Walls may be accurate; decorations artistic, but what about the foundation ? Return and give this a thorough going-over. If there is sand or other movable material beneath the foundation of your Christian profession, dig some more; go deeper. Prepare well for the coming storm.

Unpaid bills, hatred, envy, and all forms of unconfessed, covered sin must be brought out into the light and dealt with sincerely if we stand with the victorious in the day that all must face.

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2

## BACKSLIDING

By Oscar Hudson

From the October, 1967 Missionary Revivalist

\* \* \*

Backsliding is a process. No one goes from a clear, mountain-top experience to the cesspool of iniquity at a bound. It doesn't work that way. Phillip's translation of James 1:14 reads: "A man's temptation is due to the pull of his own inward desire which can be enormously attractive. His own desire takes hold of him and that produces sin (carnality -- Ed.) and sin in the long run produces death."

"When the unclean spirit goes out of a man he walketh through dry places seeking rest and finding none. Then he sayeth I will return to the house from whence I came out and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself and they enter in and dwell there, and the last state of that man is worse than the first." (Matt. 12:43-45.)

The house was clean and garnished; but it was empty. If the abiding presence of the Holy Spirit had been known, there would have been no faltering, but victorious marching. But an empty house was a challenge and, assisted by seven other wicked spirits, he gained the victory.

"Who shall separate us (who are filled with the Spirit) from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness or peril or sword ? As it is written we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor powers, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature; shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8:35-39)

This is the final perseverance of the saints. It is not a cold theory but the blessed fullness of reality. It is the safety against backsliding. While the Holy Spirit reigns within nothing can overcome the holy pilgrim. Satan's tactics begin with languor which is pressed until the Holy Spirit is grieved and withdrawn, then Satan comes in for the kill.

"Whatsoever a man soweth that shall he also reap." (Gal. 6:7.) Every act is a seed dropped in the soil of life. It is sure to germinate and must be harvested. Inevitably the one that sows must be the reaper.

Without the Holy Spirit Peter trembled when confronted by a little maid, but filled with the Holy Spirit boldly faced the council that had thrown them into prison with strong guards about for

safe keeping. The council met early to try the case, and were astonished when they sent for the prisoners to find that there were none in the prison and more astonished when they learned that they were preaching in the temple. They brought them out gently, slipped them into the council and asked, "Did not we order you to preach no more in this Name?" Peter boldly answered, "We ought to obey God rather than man." (Acts 5:29.)

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning." (2 Peter, 2:20.)

Becoming "entangled" precedes being "overcome."

A spider cannot jump into the air and catch the fly. It spins an all but invisible gauze, then crisscrosses it with others. When the trap is well built it retires to its hiding. The unsuspecting fly buzzes about until the tip of a wing or toe contacts the web, then he is entangled, As he struggles to free himself he becomes more entangled: When he is fully entangled the spider goes out on the thread and sends a dart through the fly's vitals.

There are many about us who are becoming entangled. They are not free and enthusiastic as formally. They may not be backslidden but are on a toboggan-slide headed for it. The door of escape is repentance, restitution, fasting and prayer. Many are doomed because they will not use this door. John the Revelator commended the church at Ephesus for "works," "labor," "patience," etc. Then he said, "I have somewhat against thee because thou hast left thy first love." (Rev. 2:1-4.) Then he warns, "Remember therefore from whence thou art fallen and repent and do thy first works or else I will come unto thee quickly, and will remove thy candlestick out of his place." (Rev. 2:5.)

His only guilt was cooling off, leaving first love. Unless this was corrected soon, his candlestick would be removed. The Laodicean church was neither cold nor hot and would be spewed out of His mouth. (Rev. 3:16.) The only security is remaining hot by the fullness of the Holy Spirit.

Time, a parenthesis in eternity, protrudes itself into our serenity and leaves casually. It can be sent on its way loaded with acts of kindness or flavored by streams of selfishness and bitterness.

We cannot leave the world as we found it. The backslider will have an eternal view of a life that promised rewards for days brightened by glory and sunshine, but the stream was turned to undesirable mixtures of neglected duties and outright wickedness.

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From the December, 1982 Missionary Revivalist

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Jesus was radical. He faced the Pharisees and Sadducees with a withering denunciation of their hypocrisies, that sank like jagged spears into the corrupt hearts. When holiness is reduced to a theory, as is often the case, God is not in it, and Satan may be. The devil revels in religious theories and struts proudly in dry ceremonies.

There are those living who, with us, recall the radical type of holiness that characterized the early days of the present revival in the South. All hell was stirred and her battering rams were moved against us. Holiness, antagonistic to all forms of worldliness, in the church and out of it, drew the fire of Satan's wrath and invoked the fiercest opposition from his agents everywhere. Nothing, however diabolical and devilish, was spared to check the onward sweep of the revival. The crowd who were carrying it forward, under the inspiration and power of the Holy Ghost, were looked upon as small, unlearned and insignificant, but the devil was stirred and held no scruples in letting them know it. Judging from the racket he made, the little, illiterate, unorganized, though radical crowd, gave his kingdom more effective shot and shell than anything else in the country. False reports, misrepresentations, rocks, stale eggs and even imprisonment were all used in an effort to discourage those who obtained the blessing and went forth to proclaim it.

It has always been so. Savonarola's stormy career and martyrdom, Madam Guyon's sufferings, Martin Luther's conflicts, with many others, are mute witnesses to this fact. Radical holiness is holiness implanted. It is not cultivated or educated into the would-be professor; but it a nature put into the very warp or character through the power of the Holy Ghost. It is not head holiness, only; but heart holiness. It is original, in the sense that no one has to type after another or to attempt to partake of another's supply. No one can "corner" on it or prescribe bounds for another's manner of worship. Almost everyone who becomes possessed by it is looked upon by the worldly-minded as a disturber and a menace. The pattern prescribed by the managers of the machinery of human religion is found to be too limited and is surpassed in an effort to keep step with the Captain of our salvation.

Radical holiness incurs the contempt of the world when it refuses to consider her ideas as to the proper course of procedure. Stranded holiness professors were switched onto the siding when they undertook the task of trying to make this thing palatable to the crowd who have their hearts set on this world. It always has and always will be nauseating to those who are of a proud heart. It is impossible for true holiness to be made tasteless and toothless to the world. It is not expected to soothe but to kill. It is not a plaster but a knife. Hear the word of inspiration: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners" (S. of S. 6:10).

True holiness will continue to wake things up while we remain in a world of sin. There will be friction with a hell-bound world unless we are moving in the same direction. If the devil is not shooting at us, and that continually, it may be because we are so near his crowd and so much

like them that he cannot train his guns on us. He is nor nearer conversion and in no better humor than when he nailed Jesus to the cross. -- Herald of Holiness, March 11, 1931

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### III. -- ARTICLE BY GLENN PATTERSON (2)

1

#### IMPERISHABLE DREAMS

By Glen Patterson

From the June, 1968 Missionary Revivalist

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Dreams greatly affect our lives, yet strangely, are seldom magnified as the motive for success or failure of many men. Where there are no dreams you find a shiftless, irresponsible individual. Dreams come from different sources and are of different types. When we mention them we think of actions and feelings that transpire in our subconscious minds while we are sleeping. These dreams have various origins. Many times they :express hidden desires and may often signify a fear complex. Very often we dream at night because we have eaten the wrong kind of food at too late an hour.

One kind of dream that we are all familiar with is the Day Dream. This is what we call living in the land of imagination. It is like life with Alice in Wonderland; everything seems to turn out right and always has a good ending. Many flee to the land of Make Believe to escape the realities of life and to hide from their failures. This type of dreaming never affords success, nor adds strength to character.

There is still another type of dreaming which can be classified as having a set of ideals, high and lofty, for which one will work and strive to attain. It is a pattern by Which we shape our lives and by which we live. It is the way that Jesus called straight and narrow. As a rule it consists of goals we set up in youth and strive hard Go reach as we mature in life, goals that will challenge us. It is honorable ambitions and holy aspirations that will motivate, activate and dedicate us to a life of useful service to God :and humanity. This type and only this can be Imperishable Dreams. This dreaming is scriptural, for Joel says, "The old men shall dream: dreams, and young men shall see visions."

Joseph was a dreaming man, and is known as the man whose dreams came true. We have no greater character in the Bible, with the exception of Christ Himself, than that of Joseph. He was noble, clean and valiant. To observe his patience while waiting for God to unfold the future and reveal the hidden plan for his life is a thrill to all who will take the time to read and re-read it. The thing that held him true in all of his struggles was the fact that he had faith in his dreams and believed that God would some way see him through, and that his dreams would come true. If God helped one man to have some Imperishable Dreams, and if He is no respecter of persons, then

surely He can help the youth of our day. He wants you to dream some dreams, then trust Him for grace and courage to see them materialize.

With Joseph as our example, let us follow his scriptural pattern for Imperishable Dreams. First of all, his dreams were Divinely Inspired. To dream of greatness is no sin. To be great for God's glory is the highest ambition man can have. Few men, if any, have ever become outstanding by accident. Plan hard for success, and in your planning you will find a hidden source that will push you on when the goal seems so far away. A great man once said, "If you can dream it, you can build it." Make sure as you dream and plan that you seek Divine Counsel. If you fail at this point, you will never be sure. Uncertainty as to your objectives in life is like sailing on a ship whose captain is confused as to his orders and who consequently often changes course. But if you have carefully sought the Lord and He has inspired your dreams, the winds of adversity will not blow you off your course. The poet once said, "One ship sails east, and one sails west, by the selfsame wind that blows; 'tis not the gale, but the set of the sail that determines the way the ship goes." So make sure your ambitions are reasonable and sound, always bearing the stamp of approval of the One who knows the future, for your happiness and the success of your dreams must be divinely inspired.

God gave Joseph in his dream the outline for his future. If God has given you some divinely inspired dreams, then labor to carry out those dreams to His satisfaction. If He calls you to special work, He sees in you the ability to accomplish the task He has called you to. The Bible tells us that each individual has talents. These talents must be discovered and, regardless of how painful 'the task, must be brought to the surface, harnessed to your personality and used to help fulfill your dreams.

Second, Joseph's dreams were Beneficial in Scope. When Joseph revealed himself to his brethren they were afraid, but listen to what he tells them; "Be ye not grieved nor angry with yourselves that ye sold me hither: for God did send me before you to preserve life." As you chart your course and dream your dreams, be sure they center around the needs of humanity. The happiest man in all the world is the one who serves his fellowman. There was once a rich man and his wife who both came from wealthy backgrounds. Selfishness was so ingrained in them that they had no concern for their fellow men. Although they had all money could buy, they were still unhappy. In process of time the man died, leaving the woman sad and lonely, until she despaired of life. One day while searching for something to lift her spirits she crossed the path of a sickly little girl who was begging for food. A spark of pity was struck within her, and in meeting the physical needs of this child she discovered relief from her depressed condition.

She had found the key to real happiness. In time she spent all that she possessed in making the unfortunate happy. She died penniless and the hands of charity put her away, but before they could place her beneath the sod they had to wait until an almost endless line of poor, forgotten people passed by to pay their last respects to the rich lady who for their sakes had become poor. The great men who have left their footprints in the sands of time have been men who have rendered lasting service to their fellow men. Edison realized that if man were to succeed he would need more than wax candles to light his way. Alexander Graham Bell worked long and late to give us the telephone. George Washington Carver gave his life to the betterment of the black race. In so doing, he unlocked more doors, in the field of chemistry than, any man of his day. If you enjoy

peanut butter, you can thank that Negro, who was born a slave and was known most of his life only as Carver's George.

Third, let us notice how his dreams were Tested before Fulfillment. The first was a test as to their genuineness. Ideals that really count will prove to be genuine. Next we find the test of discouragement. Joseph met with discouragement at every turn of the road. His brothers despised him for his dreams. Sometimes the greatest discouragements come from our own household; many times your plans may appear to be only youthful fancies. But if they are to be realized you must accept discouragement as a tool rather than a torment, and keep your eyes on the goal. I am sure Joseph felt waves of gloom settle around him when he found himself in an old abandoned well. Perhaps rats, snakes and sinking mire preached to him of his foolish ambitions, but never a word of complaint do we hear. When he was degraded to the position of a common slave he must have felt the pangs of discouragement, for the life of a slave was one that offered no hope for the future. Loss of freedom, servitude and abuse, plus all the horror of mental torture, made up the life of a slave. The greatest test in the accomplishing of our dreams will be the test of integrity. We seldom read of a woman of highest rank desiring the affections of a slave, but so it was in Joseph's case, and we see him confronted with the supreme test of his life. Should he yield to the charms of a wicked woman? Here is a chance for him to get ahead, at least with his master's wife, and after all, she owns him. He is to do her bidding, as well as his master's. But there was something we call character in Joseph that would not yield. Integrity cost him something for the present, but it paid off in the long run. As you tramp your way down the crooked trails of life, as you chart your course, as you dream your dreams, make sure the main ingredient in your recipe for success is integrity. Be honest, be clean, and above all, be strong in Christian character. Time would fail to tell of the patience of Joseph; the pit, the slavery, and finally prison doors clicking behind his heels. Apparently a wasted life and a forgotten man. But no, it was only God's elementary school, from which he was soon to graduate to the university of success.

Finally, let us mention the Lasting Reward. The book of Genesis tells us that Joseph was a fruitful bough, whose branches run over the wall. Although forgotten by the butler and by all mankind, he was not forgotten by God. He went from Pit to Palace, from Rags to Riches. In a moment's time he was promoted from the depths of, the prison to the prime ministry of Egypt, next to Pharaoh in power. We know the story, but the real truth and the real blessings are found beneath the surface. Joseph's dreams really did come true; he achieved great success; he reached all of his goals and more. He climaxed his life at the top of the ladder. But if we stop here we miss the heart of it all. Joseph gave sustenance to the entire known world. He saved the lives of his own family, which would have been reward enough. But to the faithful, God always gives more than enough. He gave him wealth and a place of honor. He gave him the satisfaction of proving that he was not just an idle dreamer. And so, to youth today we say, dream some dreams, see some visions, set some goals, and give of all you possess and all that God can give you. Our faith is that if your dreams are in divine order, in time to come you will realize that they were not mere youthful fancies, but were surely and undoubtedly, Imperishable Dreams.

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Rev. Glen Patterson

From the December, 1971 Missionary Revivalist

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At this season of the year our minds are turned to the Judean hills and a band of sleeping Shepherds. The incident that broke the routine of that memorable night was the sound of angel voices. Those voices gave to the world its first Christmas Carol, "Glory to God in the highest, on earth peace, and good will toward men." The song captured their attention and a strange message fell from their lips. "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." When the heavens grew silent again the humble men said, "Let us go to Bethlehem and see this thing which is come to pass, which the Lord has made known to us." And they came with haste and found Mary and Joseph, and the babe lying in a manger. Little did they realize at that time the full impact of what that manger revealed.

Let us notice afresh, at this Christmas season, "Revelation from the Manger." The manger speaks to man, telling him of God's boundless love. Man forfeited his right to divine love and favor in the garden of Eden. Sin marred the relationship between God and His creation, but in spite of man's failure, God still loved him, and pictured His plan for restoration by spilling blood to cover their sins. That same love followed man, as he followed the path of rebellion. From the garden, to the Ark, to Babel's tower, to Sodom's wicked gate, to the burning sands of Egyptian bondage, and still today man is conscious of God's love.

The manger witnesses to all that God keeps His promises. The Messianic prophecies are like an unbroken chain spanning the centuries, binding the promises, and shackling together the hopes of mankind. From Genesis 3 to Malachi 3, we see God unfolding redemption's plan. Many grew weary in that interim, many gave up and died in the dark, but the Manger reveals that God still keeps His promises. The gift did come, the sacrifice was provided that would atone for the sins of the whole world.

The manger says only wise men find the Christ. God's first appeal was to the simple and the unlearned. There must have been a reason for it. Those who are wise in their own sight can't be attracted by supernatural phenomena. True wisdom is not gauged by degrees from universities, nor the ability to own and do. The Bible says, "The fear of the Lord is the beginning of wisdom." The wisest men of the day are men who seek and find the Christ of Calvary.

The manger reveals the reaction that Christ has on all who will take the time to seek and find Him. When one finds Christ he realizes how worthless are earthly possessions. Those who followed the star realized this, and when they saw the Christ child they gave the costly gifts. Our introduction to Jesus, makes us feel that we want to give our all. A few moments at the manger made men break their alliance with wicked kings. The Shepherds leaving the manger glorifying and praising God, bespeaks elation of soul. The greatest reaction was, they rushed out to tell others of their great find. So, as we enter this great season of the year, let us prove to the world by our lives and zeal for His kingdom that we have indeed found the Christ, and the revelation of the manger has transformed our lives.

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#### IV. -- ARTICLES BY M. E. PERKINS (4)

1

##### CHRISTIANITY vs. COMMUNISM

By M. E. Perkins

From the May, 1966 Missionary Revivalist

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Patriotism and traitorism, good and evil, faith in God and atheism, freedom and slavery, honesty and dishonesty are opposing principles. Christianity is honest, truthful, out in the open, while Communism is just the opposite. What Christianity says and claims, it is and will do. Communism promises everything which is desirable and attractive, but produces slavery, prisons, starvation, persecution and death instead.

The wide difference in Christianity and communism, with their promises and objectives, originated with their founders. Jesus, the Founder of Christianity, had one great concern, which was, and is, to deliver the people of this earth from evil, selfishness, low morals, dishonesty, and equip them with good hearts out of which would come good acts of kindness and good will toward each other.

Jesus was a perfect example of that which He desired to accomplish. He took nothing from others to make His earthly life more comfortable or easy. He had no place to lay His head, or table from which to eat, or bank account from which to pay His taxes. He was not envious of those who were so fortunate as to have these comforts of life, but was willing for Caesar to have the things that were his. His life was so influential for good as to cause Matthew to leave his employment of dishonesty, Zacchaeus to pay back that which he had received by false pretense, sharing half of what he had to help the poor, and to encourage the adulterous woman to "go and sin no more." So the teaching and example of Jesus was to help humanity climb to a high plane of righteousness, to live there, and to have an interest in the welfare of others.

The founder of communism was willing to be a poor example, and the weight of his influence tipped the scales on the side of destruction.

A few years before the Civil War in America, what we know as communism had its beginning with the thinking and writing of Karl Marx. This man is described by those who knew him as being "egotistical, crabby, stubborn, and showing no interest in productive labor to support his family." In practical life he was "highly disorderly and cynical." A statement attributed to his mother as a result of neglecting his family while he spent his time denouncing capitalism was, "Instead of writing about capital, it would be better if Karl had made some." When disease struck the family and his wife and baby were seriously sick, the doctor could not be called or medicine

bought because there was no money. The baby died and the neighbors bought the coffin in which it was buried.

The founder of communism emphasized using force against the capitalists, since they would not voluntarily turn over their factories, banks, and money to them. Marx said, "If the capitalists submit peacefully, good; if they resist, slaughter them." Marx remained a fighter to the very end. It is said that "invective, anger and abuse were his weapons. He attacked the dominion of the capitalists and showed his own dominating nature again and again. In theory he was for the common man and in practice his fanatical intolerance and overbearing ego made him a tyrant, an autocrat, a dictator .... His character helped shape the whole philosophy of communism and forged a hideous instrument of power for those who were to follow him. This instrument threatens the happiness of the community, the safety of every individual, and the continuance of every home and fireside. It would destroy the peace of the nation and thrust it into a condition of anarchy and lawlessness and immorality that passes imagination." Quoted from Masters of Deceit.

Christianity follows the example of its Founder, and seeks to help those who are in need. It lives with a great interest in and concern for immortal souls, and seeks to help them prepare for eternity.

Communism follows the example of its founder and seeks to increase the needs of the needy. With hatred, envy, and no concern for the welfare and happiness of the people of earth, it seeks to destroy peace and good will and brings destitution and poverty to those who have been industrious laborers and good business man-"agers. The all-important matter of living good, clean, moral lives is of no interest to communism, and the, God of love that sacrificed His only-begotten Son that immortal man might live in eternity has no place in its program.

Christianity encourages peace, joy, happiness and cooperation in all that is good and right. Communism encourages war, riots, sorrow, grief and opposition to all that is good and right.

Thank God for Christianity and the GOLDEN RULE which it provides, with the wonderful results of peace, prosperity, joy and happiness. Thank God for the promises Christianity makes of the future to genuine Christians. The "meek" are "blessed" and Jesus said "they shall inherit the earth." Christianity promises a day when wars, strife, riots, and bloodshed will cease, "They shall beat their swords into plowshares, and their spears into pruninghooks neither shall they learn war any more." This means communism will have to give way to Christianity. Glorious day! May the Ruler of the universe hasten the day when this old world of sin, sorrow, hatred, war, and death shall enjoy the full blessings of CHRISTIANITY.

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2

PRAYER

By M. E. Perkins

From the July, 1967 Missionary Revivalist

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Psalms 141:2 "Let my prayers be set before thee as incense; and the lifting of my hands as the evening sacrifice."

We understand that incense was composed of different costly spices, and this fact should remind us that prayer is costly. To oppose the powers of Satan, and stand against the powers of this evil world will cost those who will dare to do it, a great deal. These costly spices were ground or beaten very small, then burned in a glowing censer. It seems strange that one would take that which is so valuable and grind it, beat it to pieces, and then burn it, but these costly spices could not make the sweet perfume which ascended upward to the Lord until they had been ground, beaten and burned.

One of the fundamental elements of prayer is DESIRE. You may not understand the trials, tests, reverses, illness, and accidents which are permitted to come to you. They seem to grind, beat, and burn you, but God is trying to create a strong desire in your heart to truly pray. For without a strong burning desire, no prayer can ascend to God. There must be a deep sense of need until it bursts forth in the form of fervor and earnestness before the promise, "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them," can be fulfilled. Jacob had never had the strong burning desire for the blessing of God before, that he had that early morning of the day he was to meet his brother Esau, who had vowed he would kill him. It was then that he laid hold of God's power and would not let go until the angel blessed him. Whatever will give us an intense desire to pour our hearts out to God in earnestness for the supply of our need, is good for us.

Another element of prayer is love. Love rules out all selfishness and qualifies one to truly pray. Rather than ask amiss that one might consume the answer to his prayer upon his own lusts or satisfy his own selfish desires therewith, LOVE will create a desire in the Christian's heart to glorify God, and that others will be benefited and blessed. To comply with the command of Jesus when He said, "When ye pray, forgive," will be an easy matter when those who pray have the element of love in their prayers. To pray with an unkind feeling toward anyone is almost the unpardonable sin.

Love is the very nature of God, and if anyone would have the assurance that the gates of heaven will open and that the very heart of God will be touched, let him pray in the spirit of love, which is one of the highest forms of holy desires. For His children to pray humbly in the spirit of love is like the sweet incense ascending upward to heaven. Someone has said "God cannot deny Himself." So when He inspires our hearts to pray, it will be in love, and the prayer cannot be denied.

Another very vital element, which is essential to prayer, is FAITH. In Mark 11:22 Jesus said, "Have faith in God." The marginal reading is "Have the faith of God." This is not our little human faith straining and struggling to believe, but it is God, Himself, believing His own Word, through us. Faith then, connects the praying soul with the forces and powers of God. Real, vital, inspired faith brings the believer into the supernatural realm, and makes possible the possession of things which God has promised in His revealed Word! To you, and to me, the Lord has said,

"According to your faith, so be it unto you." The key that opens the door to the great supply house of the mighty God is your faith. Therefore, let us offer the sweet incense of prayer to God, with desire, love and faith.

Let us never forget the important element of thanksgiving in our prayers. Prayer is much more than spoken words, or the effort of calling upon God. Many people pray when they are hurt or are in distress, but real praying is offering to God our incense of prayer mingled with thanksgiving. Some of this incense was beaten very small. It is possible that you think some of the matters which are of interest to you are too small to bother with, but there is not a burden, a care or heart ache too small to interest and to be of concern to our heavenly Father.

The fragrance produced by burning incense represents the outbreathing of a fervent and loving heart which communes with the Lord, with real desire, with great love, with unwavering faith, and genuine praise and thanksgiving, and also represents the pleasure which the Lord has in communing with His deeply spiritual children.

That the incense was set on fire cannot be overlooked. Our prayers must have the fire element of hot hearts in them, for cold, formal praying does not move or please God. Prayer that comes from the heart in which the blessed Holy Ghost resides, is immortal. It does not originate in this world, neither will it die when soul and body are separated, but true prayer lives on long after the heart and lips that offered it have been stilled in death.

The angel that came and stood before the altar held a golden censer which contained the prayers of all saints. This means the prayers of all saints of all ages, and includes the prayers of the prophets, the apostles, John Knox, Whitefield, John Fletcher, the Wesleys, the lonely missionaries, and the saints of all ages, whose cries and tears have ascended to God. Great significance is attached to this Scriptural truth, and it should be of great encouragement to those who pray daily. We are told that snow continues to fall in the high Alps, year after year, until finally it becomes so heavy that when the warm spring comes and the ground begins to thaw, the earth becomes loose and begins to slide until it reaches great momentum, sweeping everything before it; just so with the prayers of the people of God that have gone up to Him for years, the weight of them and the warmth of them will produce a spiritual landslide.

Prayer is a powerful thing, and when engaged in under the anointing of the blessed Holy Ghost, Satan, sin, the powers of evil and of the world are pushed back, and precious souls that would not otherwise have had a chance to find God are moved upon with mighty conviction, the desire and determination to be saved possesses them, and as a result of meeting conditions, God is pleased to blot out all the past, transform their lives by His wonderful grace and make them new creatures in Christ Jesus.

Let us not give up, but continue praying each day with the desire that our "prayers be set before the Lord as incense and the lifting up of our hands, as the evening sacrifice," The angel will appear before the throne with the golden censer, in it will be the prayers of all the saints. Let us with desire, love, faith, and thanksgiving send up our prayers that we may have a little part in the offering upon the golden altar which is before the throne.

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3

## THIS IS NO MYTH

By M. E. Perkins

From the December, 1967 Missionary Revivalist

\* \* \*

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved." (Matthew 24:21, 23)

With this statement the Bible predicts that the end of the world, as we now know it, is coming soon. Much of what we are seeing today points to the fact that the end is upon us. We understand that man is now in possession of such monstrous and frightful military might as makes him capable of utter destruction, and there is no doubt but that the power hungry leaders of nations will use their military might to the fullest as soon as they feel certain it will be to their advantage.

That which gives us added concern is the fact that unprincipled criminals occupy high positions and dictate a way of life to multiplied millions of Americans, and that they have infiltrated every high stratum of American society; government, the professions, industry, commerce, and even the church. It is shocking to learn that a conscienceless, multi-married jurist sits on the Supreme Court of the land, and that recently another jurist has been appointed, by our President, and approved by the Congress, who is quoted as saying: "We've negotiated too quietly and too reasonably for too long. We've made up our minds to harass the legal (blank) out of the school boards. From here on out, we're going to be unreasonable, undecent, and uneverything else. This man is described as being a dedicated Marxist with a red record which includes membership in an organization which is "the Comintern's most powerful arm in prompting racial agitation and violence in the United, States." One can readily see that these two jurists will be casting their vote in the pro-Communist five to four decisions that determine the destiny of our nation.

Another concern of patriotic Americans is that of national conventions which are being held in our nation, with a view or purpose of agitating our citizens, and stirring up class and race hatred. Such a convention was reported by John Roberts in The Evening Journal of Wilmington, Delaware. This conference was held at Lincoln University, in the State of Pennsylvania, and the speaker said : "There is no more time to wait for Civil Rights Laws to be debated in Washington and enacted, no more time to wait to be integrated into a society that doesn't want us as human beings . . . we must unite our minds and our bodies to combat neo-colonialism imperialism., etc. We must find ways and means of annihilating the white supremacy system." The views and influence of unprincipled people in high places, and speakers such as this have so affected the atmosphere of Washington, D. C., the Capital of our beloved America, until "wolf packs" are free to roam the streets, stone, manhandle, and jeer at people who visit the Nation's Capital city. Occasionally news leaks out that girls and women have been attacked, beaten and robbed. One news item stated that "two teenage girls hailed a cab, held up the driver, and shot him in the back

as he tried to flee. A bus driver was beaten brutally and robbed, and 85% of cab drivers fear to work at night. Men as well as women are afraid to leave their homes after sundown."

In further support of this spirit of revolution, books pour off the presses by the tens of thousands to give instruction, encouragement and support to present and future violence. They are designed to foment the revolution, and malign and defame every patriotic Christian American who would lift his voice in opposition to the planned massacre of American Christians. These books, which have had the blessings of certain church leaders and ministers, are all designed to castigate patriotic Americans, who love God and the freedom and liberty which He has been pleased for His children to have.

Permit me to give you word for word the description of the plans of these unprincipled rulers, and the national organizations who are seeking ways and means by which they hope to dispose of God, the church, and patriotism. I will quote Mr. Kenneth Goff who was once an active worker in "The Party" in Milwaukee, Wisconsin. In this quotation from Mr. Goff, you will see that some of the happenings of this summer in Detroit and other cities are right in line with the plan: "At that hour" the time when a city is to be seized and revolution breaks forth, "large race riots are supposed to take place in every city of any size. Leaders of these mobs are to be carefully chosen and trained in advance (to work on both sides). The disturbances are to be of some extent so as to require sending LARGE FORCES OF POLICE to those areas. While the authorities are trying to quell these riots, picked bands of Reds are to seize the radio and the TV stations and telephone exchanges. With the aid of their comrades, who are employed inside, all communication systems are to be instantly crippled, or taken over.

"Flying squads of Communists are to seize control of the water Supply and shut it off; also the electrical power and gas systems. There would be no elevators or streetcars, subways or electrical buses running. Other buses would be seized. Homes would be without water, fuel, light or telephone. .... Goon squads of professional murderers are to round up the people in the business districts. Men are to be held hostages in some of the larger buildings. Women are to be turned over to the sex-crazed mobs unless the men surrender."

Mr. Goff states "these are the methods which have been used in other nations which have fallen, and they expect to do the same in the United States. Murderous bands of Reds will roam the streets, plundering shops and stores, and starting fires in old buildings. Preparation for the big day of riot and revolution is now being made. The riots taking place in America these days are fully planned, and new persons are constantly being trained in how to direct a riot. Each of the present riots is simply a classroom in practical experience for zero day."

The headlines of our newspapers during the past summer verified the statements of these men who have been on the inside and have first hand information. These facts should impress upon our minds and hearts that this is no myth, and that efforts are now being made to make these experiences a stark reality in our communities. All who are not Christians or only nominally so, should accept the warning of Jesus that the end of the age appears to be very near. You remember the reason God destroyed the earth by water in the great flood was because the earth, in that day, was corrupt and violence was the order of the day. Jesus, speaking of His return back to this earth

to rule and reign in a kingdom of peace, stated. "But as the days of Noah were, so shall also the coming of the Son of man be." (Matt. 24:37)

The blessed heavenly Father invites His children to approach the throne of grace boldly, that each one may receive grace to help in these days of need, and He invites all who are not Christians to seek the Lord Jesus Christ who came to seek and to save you. may the words of Jesus in describing the days of "great tribulation" and the similarity of "the days of Noah" and the conditions of the world when He comes again, urge you to say yes to Him today, that He may save you from all your sins, so you can be prepared for future experiences, which will be brought on by wicked men and women, and also be ready when He comes or calls for you.

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4

## IT IS LATER THAN YOU THINK

By M. E. Perkins

From the January, 1968 Missionary Revivalist

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Readers of this article are urged to read Romans 1:19, 32 first, and for your encouragement keep the following statement from verse 17 in mind: "The just shall live by faith." This is the statement which the Holy Spirit brought to the attention of Martin Luther on his first visit to the city of Rome, as a reverent and penitential pilgrim, while in the act of climbing Pilate's Staircase. This statement so impressed Luther until he descended the steps and went back to Germany. Later the exhibition of ecclesiastical corruption which he saw while visiting the "Holy City" contributed a great deal to his final decision to withdraw from his church connection.

The practices which Luther beheld had been in progress for centuries. A statement from Hurst's Church History, on page 129, establishes this fact: "Cardinal Newman makes the following admissions: 'When Hilderbrand was appointed to the monastery of St. Paul in Rome he found offices of devotion neglected, sheep and cattle defiling the house of prayer, and monks attended by women.'"

That the church of Rome is taking a leading part in the world church movement of the present day, which is a definite sign that these are the last days, and that religion is being so reformed as to include the "new morality" which is defined as "unrestrained gratification of the physical senses with the actual worship of God," or that the churches, missions and individual religionists, who will not go along with this anti-Christ movement, "will be identified with the lunatic fringe in the political area -- the far right, the extremists, etc., and will be portrayed as sick, paranoid, escapist, and a menace to mental health of both the local community and the nation," should not be too alarming.

These are quotes from Mr. Henry McFarland's comments on "Operation 76 and the Universal Church" which was adopted by the Communist Party at the 18th National Convention in

New York City last June. Operation 76 is "the Party's new and final 10-year plan for taking the United States into the Soviet-oriented World Government dated for consummation on July 4th, 1976." This type of pressure and persecution which is and will continue to be put on the true church, is characteristic of the spirit of the last day world religious movement, and the fulfillment of the prophecies of the Bible, one of which reads, "Evil men and seducers shall wax worse and worse, deceiving and being deceived,"

It may seem strange to some that the practice of immorality will be, and no doubt already is, included in the worship of God, in some instances, but this has always been characteristic of worldly, sinful religionists. The people spoken of by St. Paul in our lesson, "knew God, but they glorified him not as God... but became vain in their imaginations, and their foolish heart was darkened .... Wherefore God gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves." To do this, they had to "change the truth of God into a lie." Therefore they would neither know nor do anything but just what pleased themselves. The "New Moralists" of our day have likewise changed the truth of God into a lie as a result of not desiring "to retain God in their knowledge."

We think of such attitudes toward God, religion, and immorality as being in the remote past, but these same attitudes are wide spread among the rulers of ours and other nations of the world today. The United Nations will or has formed a "Specialized Agency for the purpose of setting forth STANDARDS FOR HEALTHY MENTAL ATTITUDES ON RELIGION AND MORAL CONDUCT. It is projected that these standards will parallel the creed of the National Council of Churches with respect to such matters, and that such concepts as Divinity, Salvation, literalism in Bible interpretation, chastity before marriage, abstinence from immoral acts and relations, etc., will be spelled out as latent signs of actual or potential mental illness." The National Council's creed defines God as a secular God, the Gospel as a social gospel, and puts full approval on the teaching of "the new morality," which is "unrestrained gratification of the physical senses with the actual worship of God."

Most of us were shocked a few years ago when the highest court in the land heard the complaint of an atheistic woman who had a fourteen year old son who did not want to hear the Bible read or prayers said in his school, and as a result of the complaint of this one woman, took such drastic action as to outlaw the practice of reading the Holy Bible and offering prayers of thanksgiving to Almighty God, and imploring His blessing and protection upon the children and teachers throughout the day in school. This action, no doubt, was a forerunner of further moves in the direction of state and world control of religion, and church activities and doctrine. Mr. MacFarland, in speaking of guidelines which will be set by the National Council of Churches and approved by the Federal Government, states : "These guidelines will precisely duplicate the official stand of the N.C.C. with respect to permitted teachings of its member groups. .. It is proposed that such 'guidelines' shall extend to privately endowed charitable, educational and social service organizations and institutions whose purpose or practices embrace religious, ethical, moral or social pronouncements or activities at variance with the developing state religion." The date chosen by the powers behind this great world church movement for the adoption of these guidelines is 1973, and the design, as all can see, is to control the behavior, demeanor or public utterances of individual church workers, which includes preachers. "This would render it totally impossible for any individual religionist to continue a public ministry

outside the secularized creed of the N.C.C .... in the name or on the behalf of any religious body, sect, teaching or personal revelation, or in the pursuit of any organized or individual political objective or religious body, belief or conviction, when such shall result from appeals to the superstitious, the supernatural or invalidated interpretations of religious experience otherwise unsupported by accepted religious or political usage as established by the N.C.C. or the Federal Government." --H. MacFarland.

The climax of this ecumenical world church effort will be antiChrist or devil worship. It will become unlawful for any group to assemble and worship the true and living God, the Creator of the heavens and the earth and all that in them is. To accomplish this, another change in the Bible, both the Douay Version and that of the accepted versions of all Protestant churches, is to be made and that in the very near future. More about this next month, and the fact that after 1973, we will not be permitted, by law, to preach the message of the Crucifixion of Jesus C h r i s t. The Anti-Defamation League is agitating legislation, which is already in draft form to ban crucifixion passages of the above mentioned Bibles.

These are serious days for the people of God. We need to keep up with all that is taking place in the political and religious world, and it is with this thought in mind that we write these articles. With the thought which is needed now and will be needed more and more as this age comes to a close we complete or finish this message. In the midst of all the wickedness, outlawing of the true worship of the true God, let us remember Romans 1:17, "The just shall live by faith?" and Jesus promised never to leave us or forsake us, but that He will go with us even to the end of the world.

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## V. -- ARTICLES BY LARRY L. ROBERTS (2)

1

### WHY SHOULD WE HAVE CHRISTIAN DAY SCHOOLS?

By Larry Roberts

From the September, 1967 Missionary Revivalist

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The Word of God commands us to "train up a child in the way he should go", Prov. 22:6 and to "bring them up in the nurture and admonition of the Lord" Eph. 6:4.

It is the purpose of education to instruct an individual in areas of learning which will prepare him for his position or vocation in life. This vocation is usually chosen by the individual himself as he is progressing toward adulthood. It is quite important to note that this choice is naturally influenced by three strong factors in his life.

The first one is the type of education or instruction the child has received. What vocation will he choose if this education has been without a moral and spiritual foundation or emphasis?

What will his choice be if it has been predominately godless, socialistic, communistic, and corrupt?

Can you say that the public school system of today is not a worldly institution geared to preparing a Christless individual for life in a wicked, self-gratifying world? Wilt you not admit that the instruction received there is 'saturated with atheism, evolution, communism, and other wicked theories and ideals?

It is certain that the public school will not emphasize the spiritual or moral aspect of living. If perchance it did, it would doubtless be perverted far from the standard of old-fashioned holiness people. Realizing that the majority of a child's learning hours will be void of any spiritual instruction, can you be justified before God when you fail to provide your child with a place where he can receive wholesome moral and spiritual instruction?

It truly must be admitted that a Christian day school where the philosophy of Christian fact is daily taught and applied, will produce a much stronger, more substantial foundation on which your child can make that important choice regarding his life-long vocation. If we fail to give our children that much-needed foundation, we will certainly be held accountable before our eternal Judge.

The second factor is that of his environment. We all realize that the environment of a godly home is a pearl of great price. Likewise, a deeply spiritual church goes a long way toward producing deeply spiritual individuals. Does not the environment of a spiritual educational institution have an important role to play in producing a deeply spiritual life?

What is the environment of the child in the public school system of today? His whole social environment is one which readily tends to be a schoolmaster of evil habits and practices and provides no challenge or encouragement to Christian living.

Often the argument is produced that a child must learn to live in this worldly generation and, therefore, the public school is a good place for him to "take his stand" and witness to others. The truth of the matter is, that it seldom works that way. Rather, the influence of the worldly students and teachers cause him to be conformed to their worldly standard instead of his leading them to the pathway of Christian living. Furthermore, what unsound philosophy is it to think that a soldier will be effective in battle if he is sent immediately to the front without training or preparation?

What would the environment of Christian fellowship in a Christian school do for a child? It only stands to reason that it would multiply many times the probability that he will make a much wiser choice for the eternal destiny of his soul than if he were constantly subjected to the influences of evil through the avenue of a godless educational environment.

Is it our God-given duty to provide our children with the best possible spiritual and moral environment during these formative years when they receive their education? Are we responsible to see that they receive the proper training and preparation so they can effectively combat the terrible forces of evil in this their day? If so, then it is our inescapable, irrevocable responsibility

to create Christian day schools so they can have the necessary factor of a Christian environment in each phase of their life to help them which will bear fruit for eternity:

The third factor is that of example. One of the most powerful influences in the world by which to challenge a person to a high and lofty goal is that of a good example. We recognize the value of a godly parent to create the best influence on a child's life. We also recognize the value of saints of the cross to lead a child to a higher" plane of godliness. Can we not also realize the tremendous value of a godly teacher in the schoolroom?

The problem arises that few godly teachers are available and a Christian day school creates too many problems and costs too much. Does that mean we should strive less to have one? Just because there are trouble, problems, and expense in the church, do we close the door or say it is not necessary to have one? The command of the Saviour is that we do our best and then we can stand guiltless before Him.

Is there a price too great to keep the souls of our children from eternal destruction? Suppose a child (particularly yours) was unknowingly approaching the brink of a high precipice and for you to sit by and not endeavor to turn him from the path of destruction would bring him severe injury and probable death. If you did not make every possible effort to save him, would you not be guilty of his death in God's sight? Likewise, we are responsible to prevent spiritual injury and death to the youth of our day. Then let us make any and every sacrifice and effort possible to help our children make the choices which will give them the greatest earthly satisfaction and that all-important assurance of eternal life. A truly successful way by which we can accomplish this high and lofty goal is to provide them with a Christian day school.

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## LAWBREAKERS?

By Larry L. Roberts

From the July, 1975 Missionary Revivalist

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That the Old Testament as well as the entire New Testament are to be considered Scripture will be realized, from studying Luke 24: 44-45 and 2 Peter 3:15-16. These Scriptures are the inspired word of God, for holy men of God spake as they were moved by the Holy Ghost (2 Peter 1:21; 2 Timothy 3: 16).

The law given to Moses definitely was to be followed by the children of Israel, but does God expect His people today to adhere to all these precepts and commands ?

The sacrifices of animals were offered to reconcile sinful man to God by substituting the life of an innocent victim in place of the person who had transgressed God's law and was thereby under the death penalty. Hebrews 9:8-12, 22-28 reveals that Jesus Christ became the sacrifice

forever sufficient to obtain eternal redemption for all men and thus, through faith in Him and His sacrifice, we now acquire forgiveness and are delivered from the penalty of death. Hereby is that part of the law concerning sacrifices no longer obligatory in the life of a Christian. By the law is the knowledge of sin (Romans 3:20) and thus the law was our schoolmaster to bring us to Christ that we might be justified by faith (Galatians 3:24). To believe that we are justified by the law is to make the sacrifice of Christ of none effect and leaves a person in an unsaved condition (Galatians 5:4).

What about meats (that is, particular types of foods to be eaten) unclean persons, feast days and other ceremonial laws of the Old Testament? Colossians 2:17-23 declares that they are a shadow of things to come and have only a symbolic value. The Christian who is dead with Christ is not required to be subject to them, for they are the commandments and doctrines of men and to be subject to these laws will not bring honor or benefit to the flesh (and thus no honor to Christ); but tends to the neglecting of the body and is profitable only for self discipline or humility. We are further warned that in the latter times false teachers will command to abstain from meats when God has created every creature for good, to be received with thanksgiving (I Timothy 4:1-4). Romans 14:14 assures us that there is nothing unclean of itself and Romans 14:17 further confirms that the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Romans 14: 18 concludes that if we are righteous and have peace and joy in the Holy Ghost we are acceptable to God. However, if a brother thinks he should eat only herbs, don't condemn or judge him. Neither let those who eat herbs only condemn or judge those who eat meat. Peter's experience as recorded in Acts 10:9-16 doubtless was to instruct him to associate with the Gentiles, but it also indicated that a new dispensation was initiated which was not bound by Old Testament law.

The laws governing uncleanness and purification were superseded by the purifying of the heart which was made possible by the sacrifice of Jesus Christ and the gift of the Holy Ghost. The feast days, etc. were instituted as Jewish holidays to commemorate outstanding national deliverances or they were pointing forward to the character of the coming kingdom of Christ which was to be established in the hearts of men.

The obvious fact is that these ceremonial laws were all fulfilled in Christ and were replaced by the indwelling grace of God in the heart which always produces purity in conduct and faithfulness in worship.

Since the Scriptures clearly instruct us not to keep the sacrificial and ceremonial laws, do they as clearly teach that there is any part of the Old Testament law that we are required to keep? Jesus asserted that there is none other commandment greater than that a man "love the Lord thy God with all thy heart..., and thy neighbor as thyself." In John 15:12, Jesus states "this is my commandment, that ye love one another" and tells us in John 15:10 that we will abide in His love IF we keep His commandment. Now Romans 13:10 proclaims that love is the fulfilling of the law and love worketh no ill to his neighbor. Romans 13:9 clarifies the fact that to fulfill the law of love, one must keep the ten commandments, for they deal with nothing except our relationship and conduct toward our neighbor or God.

Because we are not under the yoke of the Old Testament law, many have used the liberty of Christ's grace to excuse sin and claim it is unnecessary to keep the commandments of this moral

law. That this is not the case may be easily seen by reading Romans chapter six. Notice particularly verses 12-18. "Let not sin therefore reign in your mortal body... for sin shall not have dominion over you..., shall we sin because we are not under the law, but under grace ? Gad forbid . . . Being thou made free from sin ye became the servants of righteousness." John also declares in his first epistle chapter three, verse ten that "in this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

It is evident from the scriptures referred to above and many others that the person who does not keep the ceremonial and sacrificial laws is not a lawbreaker in this New Testament dispensation of grace. Those who live in obedience to the sacrificial and ceremonial laws lightly esteem the work and deity of Christ both in His substitutionary death on the cross and in His present mediatorial capacity at the right hand of the Father. It is also evident that the commandments of the moral law were not destroyed or fulfilled in Christ (Matthew 5:17). Instead of being simply a goal to strive toward, they are a requirement for Christian living (Matthew 5:19). He who breaks one of these commandments is a lawbreaker and will in no case be allowed entrance into the kingdom of heaven (Matthew 5:20) but rather will be condemned at the final judgment and will be cast into the eternal abode of the wicked (Revelation 22:8).

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## VI. -- ARTICLES BY TONY ROSS (3)

1

### SCATTERED POWER

By Tony W. Ross

From the November, 1966 Missionary Revivalist

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In Daniel, chapter twelve, verse seven, we find this text, "And when he shall have accomplished to scatter the power of the holy people..." The devil has a plan for every one and every class. His plan for the sinner is to keep him in sin and thereby send him to hell. His plan for the saved is to hinder him from getting sanctified and tell him he can make it without being sanctified and thus bar him from a holy heaven. His plan for the professor who does not possess is to keep him professing on until he dies and wakes up in hell. He also has a plan for the holy people those who have been washed in the blood of the Lamb and made pure and holy in the fountain opened in the house of David for sin and uncleanness. These are the best people on earth, yet the devil has a plan he is always trying to work on them. Thus our text, "to scatter the power of the holy people." You will notice that this takes place right at the time of the end, the end of this Holy Ghost dispensation!

Let us consider the reasons why the devil wants to scatter the power. First, it will demoralize the Christians and the church. It weakens them. and secondly, it will bring disillusionment. It causes suspicion where it ought not to be. Third, the devil wants to scatter the

power because it will bring defeat to God's cause. The devil hates God and His kingdom, hence he fights God's people to hinder God's cause on earth.

Now let us notice the resources the devil uses to scatter the power. First, he uses dissension, strife and carnality. He gets the carnal heart to stir up confusion and contention. He not only uses carnality, but will use humanity, magnifying faults, shortcomings, failures of others until a mole hill turns into a mountain. He will employ personality opposites by emphasizing personal likes and dislikes of strong personalities until a disagreement arises and coolness begins. Then, instead of both personalities being used where no other could be, he gets them to defend their own likes and detest their dislikes. Only one thing can result: disunity, friction and contention. Little can be strong if united. Largeness can be ever so weak if not united.

The unusual could still be seen today if God could get one hundred and twenty souls, as at Pentecost, all sanctified, in one place, one purpose, one accord. The last resource of the devil we mention is discouragement. There is grave danger when one 'loses heart,' loses faith in the cause. Then it is easy to be prone to quit, give up. We must guard against discouragements when not many are carrying the load, praying, visiting, giving, being faithful to God, to our vows, to Bible standards and convictions. We must encourage ourselves, if needs be, When we work hard and do not see any apparent results, remembering that God has not called us to make a big name, or even a success, but to be faithful. We must watch the trick of the devil in telling us that "no one wants old time religion. If you would just lower the standards a little, just a few minor things, then you could win more."

Lastly, consider the results of scattered power. First, the damnation of sinners for whom Jesus died. The tragedy will be that many could have been saved if the holy people had maintained enough holy fire to keep from being scattered. Next, the irreparable devastation: the fact that the cause of Christ suffers. God's cause and kingdom will go forth in spite of us or because of us. Let's make sure it is going forth better because of us. Last, the final declaration of our destination given by God, depending on whether we kept our power or had it scattered. We must give account for what we did and for what we could have done if we had kept more united, with perfect love and holy power.

The hour is late. Let us refuse to fall a victim to the devil's last great scheme against the kingdom of Christ on earth.

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2

HOLINESS

Heb. 12:14

By Tony Ross

From the July, 1968 Missionary Revivalist

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The definition of holiness may imply several things, but it must bring heart purity, which is a definite second work of grace, to really be holiness. There is a distinction in holiness. The Bible mentions "true holiness," so there must be a holiness, so called, that is false. If holiness does not meet the need of the heart entirely and thereby enable one to live a daily victorious life, then that holiness is false. The delight of holiness is that it does meet the need of the human soul and makes one happy and fully satisfied in serving God.

Let us notice first, The Essentials of Holiness. Holiness is essential or necessary because it is the 'Essence of God.' God is sinless and we can please Him only when we have a sinless heart and life. It is necessary because God commands it. "Be ye holy, for I am holy." Then, holiness is necessary because in our natural humanity we are at "Enmity against God." Carnality in the human heart will not behave itself, so it is a "must" to have it destroyed. Again, holiness is essential because it is the "Entrance requirement to Heaven." Nothing or no one will ever enter heaven that is not holy.

Consider now, the Experience of holiness is a crisis experience. First, it is "Eradication." This involves man's part of full surrender and the consecration of all for time and eternity, but must involve more; there must be a death to self. The "old man" must die and be destroyed. (Rom. 6:6). After the "old man" has died and the sin principle has been purged out, God infills the soul with the fullness of the Holy Ghost. Thank God, He not only empties the heart of self and carnality, but fills it with the Holy Ghost and purity.

Next, the experience of holiness will bring Establishment. (I Thess. 3:13) It destroys the warfare in the soul. The war is now all on the outside of the heart and the scripture tells us "greater is he that is in you than he that is in the world."

Again, this wonderful experience gives us "Endurance." We can endure the circumstances of life, the problems and burdens. We can endure the reverses of life, the physical, the material, and the financial. We can endure the persecutions of life, the criticisms, the accusations, and the misunderstandings.

Last, notice the Evidences of Holiness. The first evidence we will consider is the "Emblematic Witness." This is manifested in the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

Another evidence is the "Experiential Witness." The witness of the Spirit, the inner witness. We can know that we know, even if others may not think we have it. It is the most knowable thing in all the world, when you know it is so.

Last, this experience of holiness will evidence itself by an "Evangelical Witness." This is the endowment of the Spirit. "Ye shall be witnesses unto me." We will want to tell it, and we will tell it if it is real and works in our hearts and lives.

Holiness is essential, a must. It can be experienced, the work completed in the heart. It will be in full evidence in our daily life. Praise God for holiness.

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3

## CALLS FROM CALVARY

By Tony W. Ross

From the April, 1971 Missionary Revivalist

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"And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." Matthew 27:35

These words bring us to the scene of Calvary. The garden supplications are passed, the betrayal kiss has been given, the mockery of an unfair trial is over, the cat of nine tails has been used, the disciples all have forsaken and fled and now we are gathered at the foot of the cross.

Some of the greatest scenes and truths are given in just a few words. These words "And they crucified him," mean to put to death on a cruel cross, to suffer torture, torment and shame. We need a renewed picture of Calvary. If we can look on Calvary and not be moved to the depth of our being, we are in sad shape indeed. They stripped Him of His seamless robe, exposing Him to shame and dishonor. They parted His garments and cast lots for His robe. They bound Him to a rough cross and drove jagged nails into the palms of his hands and into the instep of his feet; and lifting it high, dropped it into a hole. Many came to look upon that sight. Some made light and mocked, others looked, smote their breasts and returned, and still others "sitting down watched him there." No doubt, Barabbas, wanting to see the one who was to die in his stead, came by and looked at Jesus on the cross. While on the cross Jesus uttered few words, but they were words of tremendous importance. Let us consider them.

First, was a Call of Compassion, "Forgive them." It was a prayer, not for Himself or His friends. It was not a prayer for punishment for His murderers. It was a prayer of forgiveness. As the hammers drove the nails into His hands and feet He prayed, "Father, forgive them; for they know not what they do." Luke 23:34

Next, there was a Call of Comfort, "Woman, behold thy son." It was a call of love, affection and tenderness. "Now there stood by the cross of Jesus, his mother and his mother's sister, Mary." John 19:25 Though His body and soul was being rent asunder, He still had thoughtfulness, patience, feeling, self control, considering the grief and needs of His mother, and because of His interest we read, "And from that hour that disciple took her into his own home." John 19:27

Again another call comes from the cross, a Call of Consolation, "Today shalt thou be with me in paradise." Lk. 23:43 This is a call of help and hope. The thief realized that this was not an ordinary man. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." While Jesus was dying, Himself in terrible pain, He heard the prayer of this penitent heart and

opened the gates of promise and blessing to this soul. "Verily, I say unto thee, today shalt thou be with me in paradise." Lk. 33:39

As minutes become hours there comes a Call of a Cry. from the cross. "My God, my God." It is a cry of desertion. Here the beloved Son is deserted by the Father. "My God, my God, why hast thou forsaken me?" Matt. 27:46. Forsaken, the most sad word in the human language. Sad indeed to be forsaken by father, mother, husband, wife, friends, but most sad by God. No doubt Jesus knew and felt what the sinner feels when forsaken by God. God, who knew no sin and could not look upon sin, turned His back upon the bleeding lamb and Jesus drank the unseen cup of bitterness for the sins of the whole world and died alone.

Jesus' lips move again, the words come forth as a Call of Consumption, "I thirst." This is a consuming desire, not a simple physical thirst, but a burning zeal and longing for the fulfillment of all for which He came into the world to do; this was His highest thirst. It was a thirst for thirsting, hungry souls. "Jesus, therefore, knowing that all things were now accomplished, that the scripture might be fulfilled, saith I thirst."

Next we hear what the world had hoped and waited four thousand years for, the Call of Completion, "It is finished." What? The glorious plan of redemption. The sacrifice made once and for all. The fury of the law exhausted. The scriptures fulfilled. A direct access to the holy presence of a holy God. "And, behold the veil of the temple was rent in twain from the top to the bottom." The greatest victory was won in the hour of seeming defeat.

The seventh and last time we hear words from the cross, and they are a Call of Commitment, "Into thy hand." It was a commitment to God. The first words on the cross were addressed to the Father, so are the last words unto the Father. "Father, into thy hands I commend my spirit." So, too, our last moments can all be committed to God because of Calvary.

Let us notice in conclusion the effects of Calvary. First, on the universe, darkness of three hours, shaking of the earth and rocks. The rent veil. Next, the effects on the gospel. The theme is now "Christ and him crucified." Paul said, "Now I glory in the cross of the Lord Jesus Christ." "I know nothing among you, save Jesus Christ and him crucified." It opened a fountain that washes away sin and uncleanness. "There is a fountain filled with blood, drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains."

The poet said:

In the cross Of Christ I glory,  
Towering o'er the wrecks of time,  
All the light of sacred story  
Gathers round its head sublime.

When the woes of life overtake me,  
Hope deceives, and fears annoy,  
Never shall the Cross forsake me.  
Lo! it glows with peace and joy.

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THE END