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"All things in subjection."—Heb. 2:8.

As the signs of the time of day are written in the sky—the fading twilight telling of the passing of the sun's glory, and the approach heralded by the glow of early dawn—so the signs of God's greater days are given to all who would read them.

Adam walked with God and, for a time after the fall, the trailing clouds of glory lingered; but decreasing longevity and increasing wickedness showed the coming of the long night.

But Christ came to destroy the work of the deceiver, that man might walk with God again, regain the lost position of dominion, and have all things in subjection. "But now we see not yet all things put under him," as the writer of Hebrews said.

Jesus did much more than just show God to man. He showed what man could do in fellowship with His Father. "The works that I do shall ye do also" was a clear and definite statement of this fact, highlighted by others such as — "All things are possible to him who can believe."

But the false humbleness, sin-consciousness and attitude of inferiority with which the adversary has deluded the majority of professing Christians has blinded their eyes to the fulness of the glorious victory of Calvary for most of the Church age, but we are now moving out of the shadows as the light of the coming Day penetrates the night that is far spent. Surely the night when no man could work because of unbelief is ending, and the good news of full salvation from EVERY captivity is about to go to all nations as never before.

Though thick darkness and evil work may increase to a degree necessitating awful judgment, nevertheless God will utter His voice before His army who are for signs and wonders amid a world blind to the delivering power of God.

The book of Hebrews makes it abundantly clear that man is to boldly take his place of dominion over created things, but not yet are all things in subjection to all men, but only to those who enter into God's throne-room through the blood of Jesus. This is the place where man rests from his own works and, by faith, subdues all kingdoms, stops the mouths of lions, out of weakness is made strong and overcomes the world.

The Old Testament is full of examples of men who made real their place of dominion, even commanding the sun to stand still, and yet God has provided some better thing for us—the New Creation in Christ.

Is it therefore not time that we throw off the shackles of traditional thought, and read the Bible without the veil of the law, our unbelief, and slowness of heart between? If we resolutely discard past opinions and come as a little child to be taught the truth as God has written it, then the contrast between man's earthbound natural abilities and his boundless abilities as a son of God, standing with Christ in his place of glory and honour, will be apparent to a degree that we shall no longer be prepared to remain bound by our acceptance of bondage, but shall step forth in the liberty given to a son of God and live the life Jesus spoke of when He said that "nothing shall be impossible unto you."

—The Revivalist.
Guest Editorial

TRADITION IS CRUMBLING

By JOHN H. OSTEEN
Editor, Faith Conquest
7903 Rockhill  Houston 17, Texas

This promise God gave in the Book of Joel is being fulfilled today! Every denomination is feeling the impact of the mighty move of the Spirit of God. Tradition is melting like a fog before the rising sun! The walls of denominationalism are not high enough nor strong enough to hold the desperate, hungry preachers and other Christians in this dark hour of human history! They are hearing the sound of a distant drummer calling them to march in tune with the Book of Acts and not to the modern music of denominationalism which denies the supernatural and is ashamed of pentecostal manifestations!

Samson did mighty exploits. He killed the lion; carried the gates of the city to the top of the hill; slew a thousand Philistines with the jaw bone of an ass, and brought honor to the name of Jehovah. But Samson laid his head in the lap of Deliah, and lost his power. In the emergency he arose to find himself void of supernatural power.

The church is like Samson. She has done mighty exploits in the Name of Jesus. The Book of Acts records these deeds. But the Church has laid in the lap of tradition, and lost her supernatural power. Without the miraculous and supernatural, she has become "as any other man."

If you read the Book of Acts with an open heart you will see the kind of church Jesus wanted. It was a church that spoke in other tongues, prophesied, prayed for the sick, cast out demons, performed miracles and marched forth in the power of the supernatural! BUT YOU WILL ALSO SEE THAT THIS CHURCH NEEDED SOMETHING AFTER SALVATION — THE BAP-

TISM OF THE HOLY GHOST AND FIRE! NONE OF THESE SUPERNATURAL THINGS HAPPENED IN THE CHURCH UNTIL THEY HEARD "A SOUND FROM HEAVEN" AND BEGAN TO SPEAK IN TONGUES. The Baptism of the Holy Ghost is the doorway into the supernatural.

The church world of today has by-passed this experience and therefore found it impossible to believe in or produce the miraculous. Instead they fly their banners of unbelief which read, "The day of miracles is past"; "Jesus is not the same"; "You get all there is when you are saved."

I am persuaded better things for you. A generation has arisen that dares to believe God! It wants the BIBLE and not the TRADITION of man! YOU are a part of that generation. You are willing to say with others, "Let God be true and every man a liar." "We ought to obey God and not man!"

Praise God the church is stirring! Christians of all denominations are weary of "a form of godliness which denies the (supernatural) power thereof." God's church, like a pure river, began to flow nineteen hundred years ago. Through the centuries, denominations along the bank have poured in their traditions. The waters are muddied and impure! Christians today are going "up river." They are determined to go back to the source before any traditions were added — BACK TO THE BOOK OF ACTS! The need of the hour is not for folks to join a certain denomination, but for all Christians to MARCH BACK INTO THE BOOK OF ACTS AND HAVE THE KIND OF CHURCH THEY HAD THEN! It was a church that spoke in tongues, prophesied, prayed for the sick, cast out demons, and believed in the Baptism of the Holy Ghost and fire! This church saw the lost saved by the thousands.

Put aside your tradition — Forget denominationalism? Come with an open heart and mind before God, and you, like Saul, will have the Spirit of God come upon you and be turned into another man. "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8).

Pray for these denominational preachers who have received the Baptism of the Holy Ghost and are burdened to reach the others in their denominations. Pray for us as we spearhead this work among those who are yearning for God's power.

—Faith Conquest

HELP ME TO FORGET

Help me to forget, Oh, Lord
The things that hurt me so.
The things dear ones have said or done
In the days of long ago.

I ask thee to heal the wounds, dear Lord,
But let the scars remain,
Lest I to others no tenderness show
And therefore have suffered in vain.

Although the years have come and gone,
It is still hard to see
That the very things that hurt me most
Were perhaps the best for me.

I may have hurt my dear ones
More than I'll ever know.
And I would have them forget, oh, Lord,
That it was I who hurt them so.

—Dorothy Easley
GOD'S WORK IS UNEXPLAINABLE!
Ghana, West Africa
Jan. 5, 1962

Dear Brother Dennis,
I have received the dated 12-29-61 and the parcel sent to me containing many kinds of books on healing, the Supernatural Gifts of the Spirit, and the life story of Evangelist Grant. Thanks in the Name of our Lord Jesus Christ.
I am very glad of learning from you in your letter that you have again sent another booklets to me for the Lord's work. Praise the Lord!
Just a few lines to assure you of the mighty hand of God. During the Christmas I went to a certain village called "APLAKU" in Ghana, and stayed there for 2 weeks. I preached at the village and the Lord has manifested. His great work over here is unexplainable. Over 200 people accepted Christ as their Lord and Saviour. 62 confessed of their healing after prayer was offered.
They attended the meeting in great numbers though it is in a big forest where people are living without Christ. They have built their huts under the big rocks. Over the hills you find some houses where most of time being spent in smoking long pipes, cigarettes, drinking strong drinks, worshipping rocks and big trees, but as the Lord is great and that our Lord is above all Gods, He has changed many of them.
Praise the Lord!
During these 2 weeks stayed at the village, I had to climb hills after hills, passing through big forests before I could find houses and then preach the Gospel to them. They found that the words which I speak to them are the words of Life, so they listened carefully to it, while others were challenging God with their human powers, but the Lord Himself showed them His mighty power and saved them from their destructions.
Out of these people saved, 125 were baptized in water in the Name of our Lord, Jesus Christ.
Oh! Praise the Lord, Brother, for His goodness, and for His wonderful works to the children of men.
Dear Brother and Sister Dennis, let us praise the Lord, for the Lord is good. Let us sing praises unto His Name, for it is pleasant. Whatsoever the Lord pleased, that did He in Heaven, and in earth, in the seas and all deep places.
Praise ye the Lord. Pray for me. Many things changed in Ghana, nothing like before, and we are finding many things very hard, but God is able to make ways for His people.
We are always praying for you. And thanks for all your help towards God's work in Ghana. Best greetings to you, Sister Dennis, and all the Brethren.
Yours,
E.Y.M.

SHE RECEIVED THE BAPTISM
Jan. 11, 1962

Dear Sir,
Please send me some copies of The Texas Herald. I feel I need to read some more of them. I have read two copies.
I received the Baptism the 26th of November, 1961. I am a member of The Church of the Nazarene. I spoke with tongues. I am enjoying the Blessing of God. He is very real to me now as I write.
If you still have a copy of the Nov. issue I would like to have it, as I have borrowed one and she wants it back. I find so much in it I would like to keep in my heart, that I want a copy of my own.
Please tell me the cost of the paper so I will know about when to send some more money.
Sincerely,
Mrs. W. D.
Texas

"MONEY CANNOT BUY THEM"
Ghana, West Africa
Jan. 13, 1962

Dear Brother Dennis,
I thank you in the Name of the Almighty God for having been faithful enough to dispatch to me the ten (10) books, Elijah and Elisha, together with your two Insurance Policy tracts, and finally your three useful and precious books which I did not even ask for. I have to thank you over and over again. May the Almighty God help you to extend and impart the Godly knowledge that you have cultivated, to we people, so that we also may have the valuable Word of God as well as His eternal Light. Amen.
In addition, I have prayerfully distributed them to those who are hungry by (for) God's words. And even as the Word tells us to put ourselves last, I did not get some. Therefore I need ten (10) more. And additional copies of "God's Insurance Policy."
I am in charge of about 100 people. That is why I want your help so that they also may see the light.
I need more useful and precious booklets like the ones that you sent to me. I have read the three booklets and what I have got from them even thousand pounds of money can not buy them.
I need your help to keep me right to the way of Heaven.
God will provide the Lamb for his offering. Amen.
Thanks,
J. A. M.

SAVED BY A BOOKLET
Ghana, West Africa
Jan. 17, 1962

Dear Sir,
I am here to inform you of how I am now saved through reading of your tract presented to me by Evangelist E.Y.M. by name, Seven Steps to Victory. At first I was a fornicator, drunkard, smoker, followed bad friends to cinema shows, concert parties, dances, and many other bad things. What I use to do to get money is I deceive people that I am a magician, and take their money from them.
I am a shoemaker, but about four days that I never get a pair of shoes to repair. I am a boy of 24 years of age and my mother and father are all died, last 3 years ago. I spent many days of reading the tract, and after four days, when I was praying, I saw that I am preaching the gospel of our Lord Jesus to many people in an open space. And after my prayers I feel happy that it is better for me to do the work of our Lord Jesus Christ than to do my other work. Praise the Lord!
I am baptized by Evangelist E. Y. M. and also he is the one who gave me many other tracts, i.e., Go—Buy—Oil, The Kingdom of Heaven, and money to use as my chop money. Now I am willing to work for the Lord as the Lord said in Mark 16: 15-18.
Please, I need your help immediately by sending me some of your tracts and booklets. Praise the Lord! Best greetings to you and all the people in our Lord Jesus Christ. Praise His Holy Name!
I am yours in Christ,
B. T. A.
HOW TO KEEP HEALED

By Frank Bateman Stanger
Executive Vice-President, Asbury
Theological Seminary
Wilmore, Kentucky

The question is often raised concerning how a person who has received a special healing experience is able to keep it. After all, true healing is a spiritual experience as well as a physiological or psychological experience. Hence, the importance of sustaining such an "experience" becomes significantly evident.

In our discussion today I shall let a churchman of a former generation, a leader in the field of divine healing, the Rev. Dr. A. B. Simpson, answer this important question. His answer will be two-fold: from his life and from his pen.

Shortly after Dr. Simpson's phenomenal experience of personal healing, he entered into the following healing covenant with God.

And so one Friday afternoon of the hour of three o'clock, I went out into the silent pine woods, and there I raised my right hand to Heaven and in view of the Judgment Day, I made to God, as if I had seen Him there before me face to face, these three great and eternal pledges:

(1) As I shall meet Thee in that day,
I solemnly accept this truth, (Jesus — the Healer), as part of Thy Word, and of the gospel of Christ, and, God helping me, I shall never question it until I meet Thee there.

(2) As I shall meet Thee in that day
I take the Lord Jesus as my physical life, for all the needs of my body until my life work is done; God helping me, I shall never doubt that Thou dost so become my life and strength from this moment, and will keep me under all circumstances until Thy blessed coming, and until all Thy will is perfectly fulfilled.

(3) As I shall meet Thee in that day
I solemnly agree to use this blessing for the glory of God, and the good of others, and to speak of it or minister in connection with it in any way in which God may call me or others may need me in the future.

This healing covenant made by Dr. Simpson reveals the importance of a healed person's continuing cooperation in order that his healing can be sustained.

There follows now the heart of Dr. Simpson's teachings concerning "Divine Healing and How to Keep It," quoted directly from Dr. Simpson's writings:

It is possible to lose this great blessing; many have lost it, and like Simon Peter, (who could not swim formerly after he had once begun to walk on the water), they find their former remedies and reliance fail them, and they are of all men most miserable.

The more valuable your blessing the more will your great enemy try to steal it from you, and the more diligently you must guard your sacred treasure.

**KEEP RIGHT WITH GOD**

I. Disobedience will rob you of it, a condemning conscience will blight your confidence, any tolerated sin will become a cloud between you and Christ and you will find yourself unable to trust Him as before. Indeed, you will find that after knowing Christ as your Healer, He will hold you to a closer walk and to a more sensitive responsibility to all His will; and when you fail to understand and obey Him, a cloud will come upon your spirit and communion will be interrupted. Therefore, if you would keep in touch with Him, keep right with God.

**KEEP RECKONING**

II. You begin your life of faith, not by feeling, but by reckoning; not by going according to your impressions and symptoms, but by counting upon God, your symptoms will change, and if you watch them, you will get into bondage. Keep out of yourself and just expect the Lord to take care of you and to be true to His Word, whether the skies are bright or the clouds return. Every sailor knows what "dead reckoning" is. It is to take an observation when the sun is shining and sail according to the bearing taken at that observation. The sun may not shine again for weeks, but that moment fixed their longitude and latitude and they go by dead reckoning. Look back to the moment when you trusted Christ and took Him in an everlasting covenant to be all to you, for which you claim H'm and reckon upon Him whether it rains or shines, whether your senses encourage or alarm you. He is the same, and faith sails on through clouds and storm, like Christ, the same yesterday, today, and forever.

**KEEP RECEIVING**

III. Your communion with Christ is the source of your life. Abide in Him and draw life from Him every moment as the root draws nourishment from the soil, as the branch takes its life from the vine, as the lungs drink in oxygen from the atmosphere. Faith is a sensitive organ that feeds upon God, even as our physical organs feed upon our appropriate nourishment. Speaking of the Holy Spirit, the apostle uses the figure of drinking. He says, "We have been made to drink into that one Spirit." It is not enough to receive the Baptism of the Spirit by an act of faith, but we must draw the life of the Spirit by a constant habit of receiving.

God will teach you this. It is an instinct of the new nature and cannot be taught by set rules. It is just learned by living. It is an instinctive reaching-out of the spiritual organs to God. It will find its exercises in prayer and silent communion, as to take more from Him. You may not get your healing all to come in a flash, but more frequently it comes by breath, as you keep taking the Lord Himself for new life.

The writer remembers a remarkable testimony given by Mr. Ethan Allin, that patriarch of faith, who recently died at an advanced age. He told how a terrible cancer fastened upon his face and his friends were all alarmed, but he calmly took it to the Lord and committed it to H'm. "But then," he said, "I had to keep taking life from God constantly." And many times a day he would lay his hands upon the suffering place and just claimed at that moment the very life of God was imparted to the diseased tissues, and withered the malignant poison that had fastened upon them. In such times he was conscious of a current of life actually flowing to him from heaven. After a few weeks of thus taking the Lord, he said the cancer had quite
withered away and left a faint trace in form of a harmless scar to show where it had been.

The writer himself has had many similar experiences, and at one time a threatening attack which had fastened upon his lungs was held up by God in this way for more than a year until it gradually melted away. Keep receiving.

KEEP OUT OF YOURSELF

IV. Don't watch your feelings. Don't superintend God. Don't note the ups and downs of your case; but like the farmer of whom God tells us who sowed seed in his field and then slept and arose night and day while the seed sprang up, he knew not how; just let God work out his own plan, and you just keep busy with Him and for others and pass on to the next thing in life's unselshless ministry; and you will find as you are occupied with God and for God. He will be occupied for you. Get saved from your anatomy. Get saved from all of your bad feeling. Keep out of yourself.

KEEP SWEET

V. A flash of ill temper, a cloud of despondency, an impure thought or desire will poison your blood, inflame your tissues, disturb your nerves, and interrupt the whole process of God's life in your body. On the other hand, the spirit of cheerfulness, freedom from anxious care and worry, a generous and loving heart, the stimulus of joy, the sedative of peace, the uplifting influence of hope and confidence—these are better than tonics, stimulants and sedatives, and in the very nature of things will exercise the most benignant influence over your physical functions and make it true in a literal as well as spiritual sense, "the joy of the Lord is your strength."

The writer remembers in his early ministry long before he knew divine healing, a man who was given up by physicians to die and was expected to die that night but who was converted to God in his illness and was filled with such an ecstatic joy that for several hours while he was supposed to be dying, he just poured out his heart in the rapturous expressions of divine love and devotion. To the surprise of everybody, next morning when we went back to condole the family on his death, which we had no doubt had come in the night, we found him almost well, and he lived for many years afterward as a happy Christian. The physician could only explain it as the result of an extraordinary stimulant that his new happiness brought into his system, which acted as no medicine could have done and lifted him above the ordinary laws of physiology.

Solomon said, "A merry heart does good like a medicine, and there is no joy like the joy of the Lord."

—The (Methodist) Herald

QUIT PRAYING

By Elmer A. Fischer

Quit praying! Does this suggestion startle you? It must have startled Moses when his Lord spoke these strange words, "Wherefore criest thou unto me?" (Exodus 14: 15).

Didn't he have a right to cry to God? He could almost feel the Egyptian army breathing down his neck. Before him lay an angry sea, behind him came the enraged Egyptians. What else could he do but cry to God? But God wanted more than praying! He wanted action. "Wherefore criest thou unto me? Speak . . . go forward . . . lift up thy rod . . . stretch out thine hand . . ." (Exodus 14: 15, 16).

The Lord often says to you in plain language, QUIT PRAYING!

Quit Praying; Speak

There is a time when praying should give way to speaking. The Lord said to Moses, "Wherefore criest thou unto me? . . . SPEAK . . ." Usually it is easy to enlist people to join you in praying, but have you ever tried enlisting Christians for a visitation program? Some will even gladly offer to do the PRAYING while you GO AND DO THE VISITING.

A pastor once related the story that at prayer meeting night he asked, "How many of you have just been praying?" and no one raised his hand. He then said, "Would you like to join me in praying?" and a goodly number of hands went up. "Next week I'll ask you the other way around," he said, "and see what happens.

You say you have been praying and praying for your unsaved loved ones and neighbors? How about it? Have you ever spoken to them about Jesus Christ and what He has done for you? If you have not, quit praying — start speaking.

Quit Praying; Act

There is a time when praying should give place to action. The Lord said to Moses, "Wherefore criest thou unto me? . . . GO FORWARD . . . lift up thy rod . . . stretch out thine hand . . ."

You have not properly prayed until you have been willing to act. Moses was requested by the Lord to QUIT PRAYING and ACT. The Lord has asked you to "pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." But don't you dare to pray that way until you are willing to go yourself. When Jesus told the disciples to pray for labourers, it seemed as though the Lord said, "You have prayed for labourers; YOU are the labourers." For the Scriptures tell us that following this great plea He laid His hands on the disciples and sent them out to the lost sheep of Israel (Matthew 10).

Are you praying that your church will be a lighthouse in your community? Let me ask, do you take an active part in its work?

There was a scholar who was remarkable for reciting her lessons. One day her school pal inquired as to her remarkable success. "Prayer," replied the scholar. Her friend prayed and prayed with no apparent improvement. Again, she sought out her scholar friend.

"I have been praying and praying about my lessons but still I am failing."

"Well," said her friend, "have you been studying more?"

"No," she replied, "I have just been praying."

"You can't only pray, you must let your praying give way to more study."

Are you praying? Then let praying give way to action. If you do not, the Lord will say to you, QUIT PRAYING, get going . . . stretch out your hand.

Quit Praying; Sanctify Yourself

There is a time when praying should give way to confession and cleansing. When prayer becomes a cloak for covering sin, it betrays you. There are occasions when our Lord must say to you, "Quit praying — SANCTIFY YOURSELVES. Go make your wrong right before you cry to me again." This is forcibly illustrated in Joshua 7: 6-13. Note that the Lord said to Joshua, "Get thee up, wherewith est thou thus on thy face? Israel hath sinned . . . Sanctify yourselves.

Have you an ill feeling against your brother, yet you piously pray at every prayer meeting? Quit praying, and give way first to confession. Are you living in secret sin, yet you pray publicly, thus giving the church the impression you are living a holy life? Quit praying and repent.


Praying that gives way to speaking, to acting, and to sanctifying of yourselves is praying that pleases the Lord. This kind of praying brings blessings.

The Standard

PAGE FIVE
Elisha's Pentecost

By HAROLD HORTON

"He took up also the mantle of Elisha and smote the waters and they parted hither and thither: and Elisha went over" (2 Kings 2:14)

Here in a figure is Elisha's Pentecost. Pentecost is a legacy from Heaven. It descends like a gracious Flower from Heaven and blossoms in earth's rough soil. When I was in America I sent some Californian wild-flower seeds to my sisters in Oxfordshire. They set them and produced lovely and varied blooms. They sent me a few examples of the flowers pressed. I showed them to Assemblies in America. American flowers grown in England and exhibited in the United States, Jesus came from Heaven with Heaven's Gospel Seeds. They bloomed mightily on earth. He ascended, taking the miracle product with Him, displaying it to angels. He shed forth the glory of His Anointing. Saved sinners took it up and are now displaying the fruit of it on earth. Elijah received Heaven's Mantle of Power. With it he wrought Heaven's mighty works. He ascended, leaving his Mantle on earth. Elisha took it up and produced his master's miracles, displaying them to earth and Heaven.

Elijah and Elisha stand by Jordan (7). Jordan is the river of death. But here it does not represent physical death, but death to the flesh, carnality, worldliness. "Dead to the world and all its toys. Its idle pom and fading joys, Jesus my glory be." Crossing this river of death is typical of entering the Promised Land flowing with milk and honey. Pentecost. Leaving the wilderness barrenness and coming into a glorious Land of Heart's desire. Being dead to the world is the necessary preliminary to Pentecost. There were 50 good fellows, sons of the prophets, who "stood to view afar off." Half dead to the world, so to speak. Living "afar off" from Jordan's separation means no Pentecost, or part Pentecost. Fully alive to God means fully dead to the world.

Here is Elijah's Miracle Mantle. "And Elijah took his mantle, and wrapped it together, and smote the waters, and they parted hither and thither, so that they two went over on dry ground" (8). Elijah took his mantle. He was not going in his own power. There was a river to cross. A miracle to work. An obstacle to overcome which only a miracle could achieve. He must go under the heavenly anointing—clothed upon with Heaven. Jesus told His disciples—good men, trained in the Word, who had heard and seen His ministry for years—He told them not to minister or even testify until they were "endued with power from on high." "Endued" means to be clothed upon, to be mantled with (Luke 24:49).

Elijah took his mantle, the representative of his supernatural endowment. He "wrapped it together." He wrung it, as I have seen my mother wring clothes on washing day. He was pressing into service all the virtue and power of Pentecostal Promises, all the unction of the Spirit with which the texture of the garment was loaded. Not exhibiting the folds, not displaying the pattern, not neglecting the garment. With the Heaven-plied mantle he challenged the obstacle, he smote the waters; they parted, and they two went over on dry ground. Miracles by divine investment.

Now comes Elisha's Opportunity of Endowment and the offer of Elijah. "Ask what I shall do for thee" (9). Take the present opportunity. "Before I be taken away from thee." He was to ask while he was in the conscious presence of the master. So we. We must ask big things while we are in the conscious Presence of Jesus our Master. On those glorious occasions when the place of prayer is pregnant with His felt Presence; when our senses are so quickened by divine glory that we could almost see and hear the Master Himself — at such times we should ask; when Jesus has with out-stretched hands; when the air is heavy with myrrh and cassia shaken from His divine robes; when the very walls of the room seem radiant with His reflected Presence, "Ask what shall I do for thee." He has with us when we actually see His beauty and hear His voice. Ask without hesitation or fear — or delay. Ask largely.

"Thou art coming to a King; Large petitions with thee bring; For His grace and power are such, None can ever ask too much." "Ask what you will," said Jesus, "and it shall be done unto you." What a blank check! Elisha sees his chance and plumps for a big figure! What the Master has is not half enough for him. "Let a double portion of thy spirit be upon me." Elijah's reaction is not what we are generally taught. He is not pulling himself up with a start, saying—"Steady! That's going too far! I didn't expect such extravagance! Moderation!" No — Those were not Elijah's thoughts (nor God's either). Indeed our translation is not good here. The translators felt the same and made another attempt in the margin—"Thou hast asked a hard thing" — but "Thou hast done hard in asking." You have asked as hard as you could. You have really taken me at my word. I commend you. You have asked mightily, as hard as you could. Surely that is the way the Lord wishes us all to ask, considering the mighty Promises He has made us and the generous invitations He has given us. "A double portion." What the servant wants is, everybody knows, the Firstborn's Portion (Deut. 12:17). But how few know that the Firstborn is Jesus, "the firstborn of every creature;" "the firstborn from the dead." Elisha really wanted Jesus' portion, though he knew Him not by that great Name. "The works that I do . . . and greater works shall ye do," said Jesus. More than the Master can the servant have if he asks in humility and real Faith.

The Conditions of Miraculous Endowment. There must be spiritual perception, Vision: "If thou see me" (10). And Communion: "They two" (8). We must get together with Jesus. And Progress: "They fell on the ground" (11). We must not only get together but keep together. And Communication: "And talked" (11). Talking with Jesus is a spiritual transportation.

Then comes Revelation: "Behold there appeared a chariot of fire" (11). And Translation: "And Elijah was taken up by a whirlwind into heaven." All supernatural. All fire! A chariot to hold him. Horses to move him. Fire to thrill him. Whirlwind to lift him. All heavenly. All Jesus. No earthly conveyance or agent or fire or breath. All is from Heaven that takes us to Heaven. The best of earth is no degree of heaven; it cannot lift us one inch above itself — earth. Art, literature, music, nature, philosophy, poetry, sport; all innocent perhaps, but powerless to help us to Heaven. Here in glorious type is the Rapture of the saints when Jesus comes. All supernatural, Elisha cries, "The chariot of Israel" — not the chariot of Elijah. Not a single mention makes Elisha dissatisfied with his earthly one. Oh for more of Heaven! Oh (we cry) for more of Pentecost! Elisha makes a practical preparation for the garment of Power. He divests himself of earth's equipment to make room for Heaven. He makes a sacrificial prep-
eration for power. He rends his own precious clothing in days when it would be hard to find others. Sacrificing the natural for the Supernatural. Sacrificing confidence in natural gifts to receive Spiritual Gifts. "Not by might, nor by power, but by My Spirit, saith the Lord." Any measure of confidence in earth robs us to that extent of Heaven. If we are not first rate "Pentecost" we are second rate everything. We are ploughboys like Elisha, not clerics. Not ecclesiastical figurehead tradesmen and fishermen and artisans anointed! Elijah is useless without his Mantle. The Church is helpless without miracles. Pentecost is non-existent without the Supernatural. No good beating the waters with our mantle. Natural gifts neither stop rain nor rivers—nor start them! We can go to Heaven without Spiritual Gifts, but we cannot work miracles without them. Let us wear, not homespun, but Heaven-spun—Glory-spun!

The Descended Mantle (13). "The mantle of Elijah that fell from him." It fell from him. There is Elisha's Double Portion. See it descend as the Prophet ascends. Grace and power from Above. Pentecost is the descended Power of the Risen Master. The vehicle (in type) of all Elijah's Miracles was the Mantle. The Vehicle of all Jesus' Miracles was the Holy Ghost and the Gifts of the Spirit. And so exactly with us.

The Available Mantle. It "fell from him" (13). Elijah released it that Elisha might receive it. "He hath shed forth this," said Peter, concerning the marvellous supernatural manifestations in Jerusalem. Jesus has gone. The Holy Ghost has Come. The endowment is available to all the redeemed. The Appropriated Mantle. There is always need for personal appropriation. He took it up." Heavenly investiture! The mantle did not fall on the shoulders of Elisha, as most readers suppose. It fell among the grasses at Elisha's feet, and there so far as he was concerned it could have rotted if he had not taken it up! "He took it up." The destructive and fundamental and almost universal error concerning Pentecost is that all the "church" received the Holy Ghost at Pentecost. Schofield is typical. He says, commenting on Acts 2:4: "on the day of Pentecost the Spirit came upon the whoe body of believers." Of course the Spirit did not. Schofield knows better than that. The Spirit originally fell precisely on the 120 believers who were waiting for the Spirit in obedience to the Lord Jesus. But there were many more Christians than these in the country. There were 500 believers who saw Jesus after His Resurrection (1 Cor. 15:6). These did not receive the Spirit, because they were not where Jesus commanded seekers to be — that is, Tarrying at Jerusalem. And so with hundreds of other believers. There were more Christians who did not receive the Holy Spirit on the Day of Pentecost than those who did. And so today. The Holy Ghost is certainly here ever since Pentecost, as Elijah's mantle was at the feet of his servant Elisha. But every believer must appropriate the Spirit by a personal act of obedience and Faith. As Elisha did. There were 3,000 baptized in water on the Day of Pentecost. You would not say that because of that great baptismal service, all believers since have automatically received their Water Baptism at conversion! Neither can you say that because 120 received the Baptism in the Spirit on the Day of Pentecost, all believers since have automatically received the Baptism in the Spirit. There must be personal appropriation. "He took up the mantle of Elijah that fell from him." Have you taken up your Baptism in the Spirit that Jesus shed forth? And have you supernatural evidence of its reality and power in your hands and on your tongue?

Here now is Elisha's Miracle. The old power in new hands (14). The identical

(Turn to page 11)
Paul also urged his followers to seek and find or open their lives to the Holy Ghost “Be not drunk with wine, wherein is excess; but be filled with the Spirit.” (Eph. 5:18) After Pentecost all understanding. He will supernormal God-men, because they had God inside them. He was their courage, their wisdom, their love, their power. Their contemporaries fell away from them in awe.

“And great fear came upon all the church, and upon as many as heard these things, and by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon’s porch. And of the rest durst no man join himself to them; but the people magnified them.” (Acts 5: 11-13)

Fear came upon Jerusalem and men either were drawn to their company or stirred to mad persecution, even as it had been with Jesus.

God is moving men and women today to claim their inheritance, to step up and live in the Holy Ghost dispensation as God intended them to do; to seek until they find the Holy Ghost within and let Him rule their lives.

This hunger for the Holy Ghost with His love and peace and power is not confined to the so-called Pentecostal folks, but Baptists, Methodists, Episcopalians, Disciples of Christ and others are seeking and finding the Holy Ghost. I have seen them on their knees or on their faces crying out to God to baptize them with the Holy Ghost as His Word promises He will do. And I have seen them filled and rejoicing. The world laughs and the Church scorns, even as it did in the days of Jesus and of Peter and Paul, but it is but the Word of God come true.

“Have ye received the Holy Ghost since ye believed?” (Acts 19: 2)

This is the most important question facing the church today.

What is your answer? Have you received? If not, why not? Is it lack of belief, or lack of desire to have God actually dwell inside you? Don’t let the actions of some who claim to be filled with the Holy Ghost frighten you away from obtaining one of God’s greatest gifts to man — Himself, in the Person of His Holy Spirit.

He will set you free from the devil’s power. He will give you the joy that Jesus knew. He will bring you the peace that passeth all understanding. He will enable you to witness effectively for Him and speed the coming of His Kingdom.

“Receive ye the Holy Ghost.” (John 20: 22)

5. RECEIVE YE THE HOLY GHOST

To all honest souls who argue against the necessity of Christians receiving the Holy Ghost today, may I humbly ask you one question?

If you were shown, by God’s Word, that Jesus Himself considered it necessary for Him to receive the Holy Ghost in his own heart before He began his earthly ministry, and that He commanded his disciples to receive the Holy Ghost before starting out to preach, would you agree that if He needed the Holy Ghost in His life and believed the disciples needed it in theirs, that you need what Jesus and the disciples needed?

Jesus never preached a sermon, never saved a soul, never healed a sick body nor raised the dead; never walked on the water nor calmed a storm, until AFTER He had been FILLED WITH THE HOLY GHOST.
The second thing that Jesus did upon beginning his public ministry, was to RECEIVE the Holy Ghost. Immediately after his baptism in water, the “Holy Ghost descended in a bodily shape like a dove upon him.” (Luke 3:22)

Therefore, unless his disciples and ministers today teach their Christian converts that they should also RECEIVE THE HOLY GHOST, they have not obeyed Christ's command to “teach them to observe ALL THINGS” that He did and commanded that we do.

On the very day that Jesus rose from the tomb, that very evening. He appeared to the disciples in the closed room, and commanded them, “Receive ye the Holy Ghost.” (John 20:22)

He also commanded them to wait at Jerusalem, and not to begin preaching or any other ministry, until they had received the Holy Ghost.

“And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me.”

“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.” (Acts 1:5)

Jesus had promised them this gift of power before his crucifixion.

“If ye love me, keep my commandments, And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; “Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” (John 14:15-17)

After Jesus ascended to the Father, the disciples obeyed his parting instructions and tarried in the upper room at Jerusalem until they received the Holy Ghost.

“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” (Acts 2:4)

When the Holy Ghost came upon them, came into them, the disciples were new men, different men. No longer were they covering behind closed doors “for fear of the Jews” (John 20:19). Now they marched boldly out into the streets of Jerusalem, stood up and began to “preach the gospel,” to be witnesses for their Lord.

And when arrested and threatened with beating and death, they boldly declared, “We ought to obey God rather than men.” (Acts 5:29), and they kept right on obeying Christ's commands, giving out the good news of his resurrection.

You may be willing to admit that the fearful disciples needed the Holy Ghost to set them on fire and start them out on their ministry; but you may say, “They were only men, Jesus was the Son of God. He didn't need any help from the Holy Ghost.”

Again let me remind you: Jesus never preached a sermon (as far as the Holy Word bears record), never performed a miracle, never healed a sick person, never raised the dead, never walked on the sea nor stilled a storm, never saved a sinner, never called a disciple until AFTER He was filled with the Holy Ghost.

While Jesus walked the earth, He was God; but He was also a man, housed in a body of clay, “in all points tempted like as we are, yet without sin.” (Heb. 4:15)

Later, He was our Saviour and Redeemer, after He had shed his blood on the Cross, was dead and buried and rose again.

But, first, He was our Great Example. And He Himself...
said: "I do nothing of myself." (John 8: 28) "The Father that dwelleth in me, He doth the works." (John 14: 10)

How did the Father dwell in Jesus? The same way that He dwells in us, by the Holy Ghost.

"At that day (when the Comforter has come into you) ye shall know that I am in my Father, and ye in me, and I in you." (John 14: 20)

Jesus, while on earth, never spoke his own words, never said what He might wish to say. He said what God, the Father, wanted Him to say.

"For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

"And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12: 49-50)

How did Jesus know what his Father wanted Him to say? In the same way that Jesus promised his disciples they would know what to say, after He had left them, and the Comforter had come — they would be told by the Holy Spirit what to say.

"For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10: 20)

God is One, but consisting of Father, Son and Holy Ghost. Jesus was the Word. He was with God from the beginning. He made all things with God the Father. (John 1: 1-4). But the Holy Ghost was also there with the Father, and the Word, in the beginning. And the Holy Ghost was then, and is still, the silent, working power by which God does his work.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

"And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." (I John 5: 7-8)

The Holy Ghost is the working agency of God, the power of God.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Tim. 1: 7)

When Jesus walked the earth, after his baptism, God dwelt within him by the power of the Holy Ghost, the same power that God had used to create the earth, the stars, the moon and the sun.

This Holy Ghost Power, the Power of God, Jesus used to heal the sick, to raise the dead, to still the seas, to multiply the loaves and fishes.

This Power, the Power of the Holy Ghost, God used to burst the tomb asunder and to raise Jesus from the dead.

"But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8: 11)

The disciples had little power until after Pentecost. The Church and Christians today have little power without Pentecost, without the power of the Holy Ghost.

By precept and example Jesus Christ commands us to "Receive ye the Holy Ghost." (John 20: 22)

Jesus knows that without the Holy Ghost dwelling inside us, we are merely men, helpless before the onslaughts of the devil.

Jesus was obedient enough to continue carpentering until God's time came to fill Him with the Holy Ghost, before He started his own ministry on earth.

He was wise enough to command his beloved disciples to wait until they had received the power of God in their lives, before daring to go out and preach his Gospel.

And He is wise and loving enough to know that we today will do little effective work or witnessing for Him until we, too, are endowed with power from on high; until we, too, receive the Holy Ghost and his power into our very beings; until we yield our stubborn wills to this Guide and Teacher and Comforter whom Jesus and the Father, together, sent back to earth to take Jesus' place, when He ascended to Heaven.

"But," you may say, "Why should we have to speak in other tongues?"

Who am I, or who are you, to question God? Are you wiser than the Father or Jesus?

Are you better than Peter and James and John and Mary, Jesus' mother, or the rest of the 120 who were praying in the upper room?

Don't forget "they ALL began to speak in other tongues (languages), as the Spirit gave them utterance." (Acts 2:4)

Are you better than Paul, that you must take offense at being commanded to "Receive the Holy Ghost?" Paul said, "I thank my God, I speak with tongues more ye all." (I Cor. 14: 18)

Speaking in other tongues is merely the evidence of the Holy Spirit's presence within. The big question, the important issue, is not that we can speak in other tongues, or languages, by the Spirit; but DOES God's Holy Spirit, God's Power, dwell in us?

If not, why not?

Have not Jesus and Paul commanded it?

Has not God planned it that way, that we might be empowered to do his work?

Would you send a woodsman into your forest to cut down trees, and refuse to give him an axe? Would you hire a wooden chopper who would spurn your tools and stubbornly insist on pulling down the trees by hand?

Would you send an army cut to battle without giving the men rifles and other needed equipment? Would you accept a soldier who insisted in doing his fighting with his bare hands?

God has his long-planned equipment for his children's use, if they would work for Him.

"As my Father hath sent me (equipped with the power of the Holy Ghost), even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." (John 20: 21-22)

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." (Luke 10: 19)

Do you have power over all the power of the enemy, so that NOTHING can hurt you?

If not, why not?

The Holy Ghost is Power.

"But ye shall receive power AFTER that the Holy Ghost is come upon you, and ye shall be witnesses unto me." (Acts 1:8)

"But tarry ye in the city of Jerusalem, until ye be endowed with power from on high." (Luke 24: 49)

Have you obeyed these Holy Commandments?

If not, why not?

Are you going to let the errors or excesses of some so-called "Holy Ghost" people, keep you from obeying God's Word?

"What is that to thee? Follow thou me." (John 21: 22)

Are you going to let your doubts or prejudice cheat you out of God's great blessing, and cause you to stiffen your neck and rebel at Jesus' command?

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because
 miracle by the identical equipment. He goes back to Jordan, mantled with power. The power is not in the prophet, neither Master nor servant. It is in the heavenly Mantle. He takes his mantle and cries, “Where is the God of Elijah?” For the power is not even in the mantle but in God Himself. We know too that the power is not just in the Baptism but in the Lord Himself. The Baptism is the essential means of communication. We know also where “the God of Elijah” is — the God of Peter and John and Paul, the God and Father of our Lord Jesus Christ — the God of Pentecost! Elisha smites the waters as his master did. A heavenly shock thrills and arrests the waves. The River opens and Elisha goes triumphantly into the Land of Promise. Hallelujah!

But now He goes alone (14). Mantled with power and filled with the Holy Ghost — but alone. For years he had been with his master, seeing his matchless ministry of the miraculous and leaning on his faith. Now he must go with no visible presence of Elijah. Like the disciples of Jesus who for a year or two followed Him and saw and heard His mighty ministry in the true Messianic ministry; now go and continue it yourselves without My visible Presence. Go and use your own faith. You go and preach the Gospel. You go and cast out devils. You go and heal the sick. You go and raise the dead. And off they went and came with triumph to report that the Commission worked and miracles continued to confirm the Word. From which they reasoned for their comfort that since miracles were now taking place while they were in one town and Jesus in another — Then mysteriously the Lord must be present with them even when He seemed to be absent! So with us today. The miracles we enjoy while Jesus is still in Heaven prove that He is with us in Living Reality continuously. Elisha’s divine ordination is acknowledged by others because of his Miracles! “When they saw him” (15). Not when they saw his vesture, but his ministry. Not how he was clad but empowered. When the sons of the prophets saw his miracle — identical with his Master’s — they said, “The spirit of Elijah doth rest on Elisha.” And they bowed in reverent submission to the new Prophet of Power. May our Pentecost be such today that the honored religious people whom we respect may be compelled to say, “The Spirit of God doth rest on these servants of the Master.”

Let us, brethren all, seek the Baptism, the Gifts, and a mightier Anointing than ever. Let us take up the Mantle and without discouragement or fear employ it, finding it to be the identical instrument of Power that our Lord Himself used and deputed to all His obedient followers. Let Fire ever flame on the Altar. Let Latter Rain fall in torrents on the thirsty land. Let every obstructive water part its waves to give entrance to a more fruitful Life and Ministry in Heaven’s Supernatural Promised Land.

If Jesus appeared to you today, wouldn’t you like to kneel down at his feet and ask Him to place his nail-scarred hands on your head and “bless you” or give you a “gift”? If you did so, what do you suppose his “blessing” or his “gift” would be?

Would you want his best? The blessing He gave his disciples, the best He had when He was to leave them, was the Holy Ghost. And, remember, Jesus Himself is the One who baptizes us with the Holy Ghost.

John the Baptist said, “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bare: he shall baptize you with the Holy Ghost and with fire.” (Matt. 3:11)

And this same Jesus who baptizes with the Holy Ghost, said:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe ALL things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.” (Matt. 28:19-20)

And one of his last commands was,

“Receive ye the Holy Ghost.”

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“We can do something only when we become nothing.”

We do not really believe the Bible or we would be different. While we have given mental assent to a system of truth, we have not let the living Word create in our lives the revolution it will by its very nature make, if it is allowed to work unhindered. Life in a seed will force its way out — if given the proper conditions — and, dropped in a tiny crevice, will push aside or shatter huge obstacles as it expands and develops. Like wise, spiritual life will be equally powerful in our lives, equally effective in changing us into the image of the Source of our life and in enabling us to fit into His purposes.

Jesus emphatically declared — as He pointed up the true relationship existing between Him and His followers — “I am the vine, ye are the branches ... without me (separated, at a space from me) ye can do nothing.” But we do not believe it. For we continue to struggle and strive to do His work. When one method fails to achieve desired results we form another committee, put on a visitation drive, call in a “big name” for an evangelistic effort, increase publicity, or use some other promotional tool, rather than calling a halt to examine our connection with the Vine — to see what has stopped the surging, energizing sweep of the life-giving Spirit that cannot but produce fruitfulness.

We believe that unless our plans are His plans, unless He is at the heart of our doing, unless His life flows freely through our personalities, that, however much dust we may raise in our furious flurry of activity, it amounts to exactly nothing. “Without me” — unless I am doing the energizing, unless it is done in full dependence upon Me — “ye can do nothing.” All that investment of time, effort, money — nothing? Jesus said it was so.

But He also showed us how we can make our expenditures of self and means count. We can do something only if we are willing to become nothing. Our discipleship — our vital union with the Vine so that His life quickens and gives effectiveness to our efforts — hinges on our accepting the position of nothingness. “Whosoever ... forsaketh not all that he hath, he cannot be my disciple.” I must say goodbye to myself, my interests, my abilities, my possessions, my loved ones. I must utterly renounce them all, put them away — take leave of them, to all practical purposes. Then His life can pour through my opened, connected channel. And it will be His life producing the longed-for fruitage — not my feverish activity or carefully-laid programs.

Many mistake busyness for fruitfulness. It is not long hours nor energy expended that counts in doing God’s work. We can wear ourselves to exhaustion preaching, calling on shut-ins and church and Sunday-school delinquents, witnessing, distributing literature, helping the needy, preparing medical aids for our mission hospitals — and still it amounts to absolutely nothing in God’s estimation. The Spirit alone is the fruit producer and He is at work — when the connection with the Vine is good — even in the shut-away spots of sickness and sorrow, in the lonely valleys of criticism and misunderstanding, and on the rough mountains of heart-break and disappointment. Often these are the means the Gardener uses to purge us for more and better fruitage.

Note, it is not, “without My help you can do nothing.” Most of us do go through the motions of asking His blessing on our plans and actions. But it is, “without me” — without My life being lived in your life — whatever you do is nothing. The fruit bearing He purposes can only be achieved as we yield ourselves to Him to think His thoughts through our minds, speak His words through our voices, minister His kindness and compassion through our hands, run His errands of thoughtfulness or mercy through our feet, and use His means (whatever He allows us to be stewards of) to enable others to take the Gospel where we cannot go in person.

All the branch needs is the vine. No other resource or help is necessary. It need not — cannot — go beyond the vine for anything to make it better or more fruitful. By simply abiding it accomplishes all the gardener desires of it.

There are but two alternatives. Either we carry on in our own strength and amount to nothing or we become nothing by self-renunciation and permit Him to make of us instruments to be used as He sees fit — some to honor, some to dishonor or less honor, but all to His glory. These are the opposite poles of nothingness. No amount of rationalizing will make any change in this. If we are to do His work, to build His kingdom, to rescue our own and others from eternal burning, we must be nothing — in His hands. We cannot bear fruit except as He produces it through us. “Without me ye can do nothing.” NOTHING.

Are you nothing? Or are you simply doing nothing? —The Wesleyan Missionary