



# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

September 16, 1953

## Petition and Desire

General Superintendent Young

**T**OO FREQUENTLY of late I have discovered that my prayers were made up largely of things I wanted God to do for me, along with my own advice on how He might get these things done right away. Of course, I am aware of the urgent, divine invitation to come boldly to the throne of grace with my petitions and needs, but I must also come into His presence with reverence and humility if I am to realize His will.

We are never more sure of the divine purpose than when we pray for the unsaved all about us. Certainly it is in divine order to thus pray for our own loved ones. But what to do when those on our prayer list harden their hearts and spurn His mercy, when their rebellion seems to increase as our prayers increase?

Some sixteen centuries ago in Northern Africa, a brokenhearted mother, Monica by name, prayed thus for her wayward boy. Early in life he was bright with promise and childlike in his faith. But sin entered and "the thorns of lustfulness grew over his garden." This only son soon became a debonair skeptic who did

not blush to scorn his mother's prayers and faith. She wearied the preachers of her day with requests for help for this only son until one of them consoled her with the assurance, "It is impossible that the son of these tears should perish."

Then the crisis came when the young man determined to flee the country and shake off the past and also his mother's tearful annoyance. Immediately increasing her prayer vigil, she begged God to intervene and not allow the boat to leave. But the boat departed on a favorable wind, and the prodigal was aboard. Meanwhile, Monica, almost frantic in her cries, was convinced that there was no hope for his salvation if he left the country. Her prayers continued, however, and it was not long before the son of those tears found a garden of repentance and faith on that foreign soil. Commenting on the boat scene years afterwards, Augustine, the bishop, wrote (for he was that wanderer): "God denied her petition, but granted her desire."

*May God edit my prayers today.*

**"Blessed are the pure in heart: for they shall see God" (Matt. 5:8)**

## TELEGRAMS

Nashville, Tennessee—After a report of outstanding progress, the forty-first Tennessee District Assembly today (Aug. 27) re-elected Rev. D. K. Wachtel superintendent for the sixth consecutive year with a nearly unanimous vote, the best given a district superintendent here for many years. His report revealed the following achievements for the year: nine new churches organized; increase in average Sunday-school attendance of 680, or 10 per cent; gain of 343 church members; respective increases in N.F.M.S. and N.Y.P.S. of 237, or 16 per cent, and 194, or 15 per cent; \$41,793.00 paid to General Budget and foreign missionary specials; \$10,033.00 to Trevecca College; \$489,443.00 raised for all purposes. In the last five years there have been 43 new church buildings, 111 new educational units, 14 new parsonages erected or purchased. Tennessee pledges to move forward with a challenging, aggressive program. All increased responsibilities accepted by unanimous vote.—CARL M. BROWN, Reporter.

Greenfield, Indiana—Indianaapolis District closes year of progress; \$34,833.00 General Budget, overpaid by \$11,979.00. Rev. and Mrs. J. W. Short retire in a great honor service. Rev. Luther Cantwell, pastor of First Church, New Castle, elected as new district superintendent.—CALVIN C. WHEELDON, Reporter.

## NEWS IN BRIEF

Rev. Hanford H. Williams has resigned as pastor of the Margaretville church to accept a call to pastor the church in Altona, New York.

Rev. Russell R. McCollom has resigned as pastor of the church in Ness City, Kansas, and he and his wife are entering the full-time field of evangelism.

After serving for nine years as youth director of the Northern California District, Rev. Dwayne Hildie has accepted a call to pastor First Church in Edmonton, Alberta, Canada.

Word received from Pastor Clindell Harbison of Sardis Church, Jasper, Alabama: "Just closed great revival with Evangelist W. N. Harrington. Largest crowds; many found help; God's blessings on each service."

## RICHES

By Ruth Williams Crooks

*Oh, the depth of the riches  
Of the wisdom of our God,  
Unsearchable wealth beyond fondest  
dream*

*For those who His pathways trod!*

*Oh, the height of the glories  
The eye of faith can see  
Above this valley of shadows dark,  
Reserved for you and me!*

*Oh, the breadth of compassion  
He feels for His little ones—  
He who notes the fall of the tiny bird,  
And tenderly binds its wounds!*

*Oh, the weight of the glory  
He pours on the anguished soul  
When stormclouds break in their fury  
And billows of trouble roll!*

*Oh, the hope of the Christian,  
Whose faith has stood the test,  
Who can fling in the teeth of the wildest  
gale,  
"He doeth what is best!"*

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God has called us all to service. He demands that we think more of Him than we do our loved ones, our own personal interests, and our own selves. He demands that we endure hardness as good soldiers of Jesus Christ. He demands that we all remain faithful unto death, so that we may receive the crown of life. Yes, we have all been called to service, and the demands are great; but they are not too great when we "consider how great things he hath done" for us.—ELBERT DODD.

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## HERALD OF HOLINESS

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## The Tremendous Power Of the Printed Page

By E. E. Wordsworth\*

WE SHOULD never underestimate the great power of the printed page. Every cult and "ism" recognizes this subtle power. It is constantly used to persuade and influence millions of gullible people. Were it not for this medium, the strange power of these apostate cults and isms would be greatly neutralized.

Hear the voice of the Communists. Leon Trotsky said: "The most powerful means of propagating Communism is the small packet pamphlet."

Listen to the rationalists. Voltaire, the French infidel, said, "Twenty-volume folios will never make a revolution. It is the little pocket pamphlets that are to be feared."

Let the Roman Catholics speak. Bishop Hedley said: "Priests and laity cannot do more for souls than to encourage cheap and good Catholic literature by every means in their power."

Catholic Information Society states: "The laity armed with pamphlets can be made the greatest sales force in the world of the Catholic faith and viewpoint."

Seventh Day Adventists and Jehovah's Witnesses are alert, active, and persistent in their work of sending forth their doctrines through the printed page.

Why shouldn't we of the holiness movement use this same powerful medium to spread this message of full salvation on a large scale? The gospel in print is an effective weapon. We should give out millions of tracts, booklets, and periodicals saturated with the real gospel message. Amen. Let every Nazarene take this to heart and do something about it.

\*Pastor, Goldendale, Wash.

MONEY WILL BUY—

A bed but not sleep.

Books but not brains.

Food but not appetite.

Finery but not beauty.

A house but not a home.

Medicine but not health.

Luxuries but not culture.

Amusements but not happiness.

A crucifix but not a Saviour.

A church pew but not heaven.

But what you cannot buy you can receive as a gift. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).—*Pilgrim Holiness Advocate.*

# The Great Head of the Church

(Concluding article on Heb. 3:1)

By A. M. Quick\*

**M**oses is the greatest character of Old Testament history. He was the human instrument in God's hand for bringing the Old Testament Church out of the bondage of Egypt. He was Israel's leader, lawgiver, intercessor, and, in a sense, mediator. History has but enhanced his greatness.

Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15). Jesus is that Divine One who "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house" (Heb. 3:3). Moses was faithful in all his house, but "Christ as a son over his own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6).

As the Head of the Church He is faithful. Moses sinned, died, and was buried. Somewhere earth still holds the dust of his body waiting the resurrection. But Christ triumphed over Satan in His life, tasted death for every man, and then rose victorious from the grave, and lives, the almighty Saviour and Shepherd, faithful in His care for the "little flock."

Moses led Israel out of Egypt, but Jesus leads men and women out from the bondage of sin, delivers them from the devil, baptizes them in the Red Sea of His precious blood, and builds them into His Church.

Moses led Israel to the border of the earthly promised land, but Jesus leads His people into the promised land of rest, their spiritual possession in this world and glorious inheritance in the world to come.

In this world He gives complete deliverance from inbred sin and entrance into the spiritual Canaan of milk and honey and new wine and luscious fruit, perfect faith and perfect victory, "the land of rest from inbred sin." Glorious the heart rest, but His rest includes more, having promise for this life and also for the life to come.

Christ Jesus is the King of Glory. All the resources of God's illimitable universe are at His command. Glorious things are prepared for His people whom He has redeemed from the hand of the enemy. We shall be eternally in His presence, dwelling in prepared mansions, exploring all the wonders of creation throughout the cycles of eternity—fullness of joy and pleasures forevermore for a heavenly-minded, holy, prepared people.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High

Priest of our profession, Christ Jesus" (Heb. 3:1).

Let us consider Him in all His wonder, glory, and beauty, and in humble consecration cast our souls upon Him in simple faith. And "let us therefore fear, lest, a promise being left us of entering into his rest, any of you [us] should seem to come short of it" (Heb. 4:1).

Why should we come short, when the Son of God left heaven for us, died for us, lives for us, and calls us into the experience of full salvation?

Consider Him today, gaze into His face, think of His suffering, meditate upon the glory He has prepared for His people, and cry:

*Yea, Lord, I yield, I yield;  
I can hold out no more.  
I sink by dying love compelled  
And own Thee Conqueror.*

## The Peril of the Past

By A. A. E. Berg\*

**O**NE OF the most subtle workings of Satan is in his ability to deceive God's people into believing that past grace and past victory, in themselves, avail for present acceptance with God.

There are those with certain theological emphases within the Christian Church who would allow us to rely on a past experience of God's justifying grace as conclusive evidence that the soul is eternally secure. There can be no greater fallacy than this.

This kind of satanic attack upon the hearts of men is not confined to those of such liberal theology. The evil one is no respecter of persons, for even those of the holiness faith are a mark for his efforts thus to undermine the soul.

To rely on the fact that I have in the past enjoyed the blazing light of Holy Ghost witness that accompanied my conversion, or that I have been acceptable to God and man in consecrated service, is poor ground upon which to build for eternity while the present moment finds me in a dubious heart relationship with the Lord.

It is wonderful to be able to look back to the day when I was saved and count it a blessed day; it is thrilling to remember that moment when the Holy Ghost came in His fiery, sin-purging baptism and sanctified me wholly; but more blessed, more wonderful, and vitally important too, is that the reality of those past crises is made good in crystal-clear, Holy Ghost experience *here and now*.

What matters most is that *this* day finds me saved and sanctified and walking with God. It is of paramount importance that the fervor which characterized my spirit in my quest for God's transforming grace in the past is characteristic of my life today. We can thank God for the

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\*District Superintendent of Australia

victory of the past when the reality of that victory is now undimmed.

Thank God for a Saviour who is not only the Author but the Finisher of our faith. Thank God for a Christ who keeps us saved and blessed while we walk the path of obedience and humbly maintain the conditions which we found necessary to our initial establishment in grace.

The triumphs of the past have peril for us if we rely on them alone for any sense of security. Christ is precious, heaven is assured, blessing fills the heart, when the Christ who once saved and sanctified the soul in crisis experience saves from sin and wholly sanctifies right now. Praise His name forever!

"But *now* being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

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## SOUL BEAUTY

By Ila R. Monday

*It wasn't how she looked, or moved about.*

*Her face and form were simple, and her walk  
Was ordinary and unbeautiful.*

*Her hands were large, her tongue unused to  
talk . . .*

*And yet each word she spoke was gently kind;  
Each thing she did was gracious—then I knew  
That God had touched her heart, for from her  
eyes*

*I saw His wondrous beauty shining through!*

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## REPENTANCE

By Don L. Newell\*

**T**RUE repentance is a theme which is sadly neglected today. It is not emphasized as forcefully in the ministry as it is in the Word of God.

I would like to present for your consideration the subject of repentance under three phases: "What is repentance?" "What does the Bible say about repentance?" and "What is involved in repentance?"

### I

*What is repentance?* The dictionary says, "Feel regret for what one has done or left undone; change from past evil; contrition for sin; showing sorrow for sin."

*Cruden's Concordance* says: "Repentance is taken for that saving grace wrought in the soul by the Spirit of God whereby a sinner is made to see and be sensible of his sin, is grieved and humbled before God on account of it, not so much for the punishment to which sin has made him liable, as that thereby God is dishonoured and offended, his laws violated, and his own soul polluted and defiled; and this grief arises from

\*Pastor, Winter Haven, Florida

love to God, and is accompanied with a hatred of sin, a love to holiness, and a fixed resolution to forsake sin, and an expectation of favour and forgiveness, through the merits of Christ."

John Wesley says: "By repentance I mean conviction of sin, producing real desires and sincere resolutions of amendment." Dr. Adam Clarke defines: "Repentance implies that a measure of divine wisdom is communicated to the sinner, and that he thereby becomes wise to salvation; that his mind, purposes, opinions, and inclinations, are changed; and that, in consequence, there is a total change in his conduct."

Dr. Pope, the theologian, defines it thusly: "Repentance is a divinely wrought conviction of sin, the result of the Holy Spirit's application of the condemning law to the conscience or heart. It approves itself in contrition, which distinguishes it from mere knowledge of sin; in submission to the judicial sentence, which is the essence of true confession; and in sincere effort to amend, which desires to make reparation to the dishonoured law. Hence it must needs come from God and go back to Him: the Holy Spirit, using the law, being the Agent in producing this preliminary divine change."

We find the essence of repentance in the definitions of the two following gentlemen. Mason states, "Repentance begins in the humiliation of the heart and ends in the reformation of the life." Dr. Nevin states it precisely in these words, "Real repentance consists in the heart's being broken for sin and from sin."

### II

We are interested also in giving our attention to *What does the Bible say about repentance?*

First, let us give our attention to some scriptures indicating that we need to repent: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). Isaiah says, "All we like sheep have gone astray; we have turned every one to his own way" (53:6). Paul tells us, "For all have sinned, and come short of the glory of God" (Rom. 3:23). From these scriptures it is evident that all are sinners and must repent of our sins if we expect to be Christians and belong to the family of God. There are no exceptions. Because you belong to a family that has always been in the church and lived good Christian lives doesn't suffice for you. *You* must repent of *your* sins if you become a Christian.

Now, let us turn our attention directly to what the Bible says about repentance and the necessity of it.

Luke 13:3 reads, "Except ye repent, ye shall all likewise perish." In verse 5 of the same chapter we find these words, "Except ye repent, ye shall all likewise perish." In Acts 3:19 we find, "Repent ye therefore, and be converted, that your sins may be blotted out." In Matt. 18:3 we read, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." From these scriptures we readily ascertain that it is imperative

# Canadian Thanksgiving

(OCTOBER 12)

By T. E. Martin\*

that we repent of our sins and be converted. And the only way that our conversion is possible is by calling upon the name of Jesus. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

I would leave the divine imperative in regard to repentance for your consideration: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:3-6).

These scriptures plainly state that if we expect to become a part of the kingdom of God we are going to have to repent and be born again. The Bible requires repentance.

### III

*What is involved in repentance?* is a question to which we need to give our close attention. The answer is of great importance to our future success in living for God.

The Spirit of God comes to the heart of the sinner and convicts him of the sinful condition of his heart. The sinner becomes so wrought up over the fact that he is a sinner that he is willing to pay the price that the Lord requires of him for the experience of salvation. That price is humbling himself and calling upon the name of the Lord, confessing his sins, and asking God to forgive him.

Also involved in repentance is the fact that the sinner has become sick of sin and all that it has to offer. A sinner comes to realize that his sorrow, heartaches, woes, and troubled soul have been the direct result of sin. He comes to realize that if he is ever to have peace he is going to have to seek for it at the foot of the Cross. The sinner comes to realize that all of the allurements of the devil are nothing but traps to destroy his happiness, his peace of mind, and eventually to damn his immortal soul.

Having realized the dirty tricks that the devil has been playing on him, the sinner comes to have an intense hatred for sin and all that is a part of it. *This* is a vital part of true repentance. If one doesn't come to hate sin and be sick of it, he will never leave sin.

This leads us to the fact that in repentance one severs all relationships with sin. He completely forsakes sin in every shape and form. He doesn't just quit telling big black lies, and just tell little white lies; *he quits lying completely!* He doesn't just quit robbing banks and steal little things off the counter of the dime store; *he quits all forms of dishonesty!* When a man really repents and becomes a Christian he quits the sin business altogether, once and for all.

I am glad that the power of God is so able to regenerate the soul of man that he can observe the words of Paul to the Thessalonians, "Abstain from all appearance of evil" (I Thess. 5:22).

**T**HIS year has been a high year in many ways for the entire British Commonwealth of Nations. Throughout this family of nations there has been excitement and anticipation as the crowning of Queen Elizabeth II brings a new era. There are many who hope that the second Elizabethan era will even surpass the first. This fine, noble, Christian young woman who comes to lead this great family which extends around the world has raised the hopes of all her subjects and many in other nations as well. Certainly this should be a great year of thanksgiving and praise.

I am sure that all of my readers who had the opportunity to hear all or any part of the Coronation were deeply impressed with the religious foundation of it all. The humble reliance upon God and the sincere prayer on the part of our Queen that God should guide and that her reign should be known for its spiritual uplift have caused us to rejoice and also to feel that she has challenged us all to greater service for Christ, our King. In Canada we have cause to rejoice and also cause to sense the responsibility and opportunity that such an event brings us. We could do nothing better in Coronation year than to lay a generous and self-sacrificial offering on the altar of God for the cause of world evangelism.

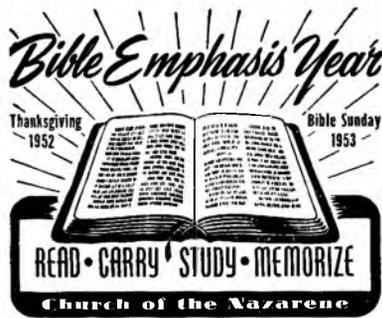
As a result of careful planning, high daring, and hard labor, part of a British expedition reached the top of Mount Everest, earth's highest mountain. The entire world was thrilled when the news of their achievement was released in time to be a Coronation gift to the Queen.

Many other great mountain peaks of darkness and sin need to be conquered. This year we have an added impetus to do it, not only in thanksgiving to God, but as a wholehearted response to the challenge given us by Her Majesty.

God has certainly blessed us. In many parts of the world it is being said that Canada's prosperity is more secure than that of any other part of the world. There are vast untapped resources—material, intellectual, and spiritual. A small portion of these we Nazarenes in Canada control. Let us at this Thanksgiving time give as we have never given before; let every individual and every church set a higher goal than on any previous Thanksgiving.

This is Coronation year; our offering should be commensurate with its challenge. This is a world of sin, and we could and should do something about conquering its grip upon men. Most of all, our Saviour, Lord, and King, has given freely to us. This Thanksgiving should see us give in like measure.

\*Superintendent, Canada Central District



## Down into Your Ears

By Mont Hurst\*

**I**T IS one of our human failings, as Christians, to fall into the neglect of a real study and assimilation of all of the things in God's Word because there are many chapters, verses, and passages in it which, at first, seem to be of comparatively little importance. We do not associate them with the vital facts of our faith and doctrines. But, as a matter of fact, we must never lose sight of the fact that there is not one unnecessary word, passage, or chapter in the entire Bible.

We are admonished to "search the scriptures" (John 5:39), and this means to search out new meanings of apparently unimportant writings. We are always surprised when we do this and find new spiritual sustenance. We may read our Bibles daily and study with fervent application, but we will constantly find new and wonderful things in them. And this is what makes this Book the Word of God. It will always be filled with new messages to us if we read it diligently.

We must heed the strong admonition found in Luke 9:44: "Let these sayings sink down into your ears." If these sayings sink down into our ears, they will seep down into our hearts. The fault with many of us is that we allow too many distracting things to sink down into our ears. The cacophony of the world beats a constant din into our ears. Too often, our ears are better in tune with these things than they are the sayings in God's Word.

We are told to "take heed . . . how ye hear." *How* we hear has a great deal to do with the help and inspiration we receive from God. We are also ordered, as followers of Christ, to "Take heed *what* ye hear." This is to say that there are still growing numbers of false prophets and religionists in the world. Today, with the world reeling and rocking about in search of a solution for its sorrows, wars, and vexations of spirit, the ground is very fertile for sowing the tares of the devil. Never has the ground been so fallow. Sin takes root quicker and easier and flourishes with a luxuriance it never knew before. "Take heed *what* ye hear."

\*Dallas, Texas

The most impregnable safeguard a sanctified Christian can throw up about his soul and heart is a constant, diligent searching of the Scriptures. In them are the answers to every problem, circumstance, and weakness. We must never deviate from the most intense reading and searching of God's Word. We will find added strength to familiar phrases, new inspiration from contact with God, and the over-all continuity and beauty of the Bible will become a fresh revelation day by day.

Dr. Luke was thinking of us when he penned these words: "Let these sayings sink down into your ears." He meant for us to read slowly, carefully, and with an expectancy that is going to be realized. He paused to say, in effect: "Now, I want you who profess second-blessing holiness to read carefully. Do not read in a hurried manner. The things you are reading are the most important ones your eyes and ears will ever see and hear because God is talking to you. Make sure His words sink down deep into your ears and from them into your heart. They will, in turn, give you life, because from the heart come the issues of life. Through this Word they become God-given, God-spoken, and God-powered."

Try reading the books and chapters in the Bible which may appear to have very little meaning. You may even wonder why they're in the Bible. Let their words sink down deep into your heart and you will be thrilled at the answer, and find the Bible has a brand-new meaning and inspiration to you.



## Tear Stains on the Altar

**Y**ES, the altar has been stained by the tears of a penitent soul, tears that were shed because of a sinful life, tears that spoke of a formerly rejected Christ. Those tears could have been shed elsewhere and not have brought such wonderful results, for that soul found Christ near and dear in forgiveness.

I attempted to wash those stains away. I rubbed and scrubbed, and it looked for a time as though I might be successful. Then I was forced to realize that I could not entirely erase those stains. I thought, Only Christ can erase sin from the soul of a human being.

Now as I look at that altar I find that no portion of that stain has been removed. The damp cloth was only causing me to be fooled by appearances, for the stain is plainer now than before.

Yes, the altar has been stained by tears because of sin. The cross of Christ was stained by the blood of our Saviour. But the sin stain has been removed from another soul. Thank God for His cleansing power.—PAUL E. FLOWERS, Pastor, Toledo, Oregon.

# The Purified Vision

By Mark F. Smith\*

THE SIXTH beatitude sets forth one of the most significant truths found in the Beatitudes—"Blessed are the pure in heart: for they shall see God" (Matt. 5:8). At first thought, one is made to wonder if a man can ever be pure in heart, or if any man can ever see God and live. But here it is stated clearly and simply in the basic catechism of Christ's Sermon on the Mount that those whose hearts are pure are among those He calls blessed and, also, that they are those who shall see God. What then does He mean by the pure in heart?

If Christ had merely said, "Blessed are the pure," all would have agreed with Him, but when He added the words "in heart" that brought offense. The Pharisees of Christ's day were masters at ceremony. The ritual included much washing of hands, cups, and basins. There were hundreds of laws covering the outward conduct. But Jesus called the Pharisees whited sepulchers. They were clean on the outside, but inwardly they were full of corruption and foulness. Jesus taught the blessedness of those who are pure on the inside.

I have heard people say, "Oh, I wish I were as pure as that little baby." But as beautiful and innocent and marvelous as a little baby is, yet it is not pure in heart. I have memories of going out in the field in the early spring, a field that had been plowed in the fall. That field looked so clean and free from weeds and pests that I felt sure we had a pure seedbed. But, to my amazement, as I raked away the topsoil, I found hundreds of tiny sprouted seeds just waiting for a little more warmth to make them spring forth. Such is the little baby's heart. The seeds of sin are there, though it looks pure and innocent. But one of these days the right atmosphere will develop and those seeds of inherited defilement will manifest themselves.

Mrs. H. W. Smith tells of a family who moved into a new home. In the recreation room was a lovely keg left by the builders. It was so beautiful and attractive that they decided to use it for a decorative seat. It looked so clean and nice that she decided to let it stay. Quite unaccountably, her house became infested with moths. She used every precaution to get rid of the pests. She painted the walls, took up the carpets, reupholstered the furniture, treated the closets with chemicals, but failed to find the cause. The moths increased so rapidly that it looked as if they would ruin everything. At last she thought of the keg in the recreation room. When she opened it, to her amazement, hundreds of moths poured out. The keg had been used for something that bred moths. This aptly illustrates indwelling corruption in many a believer's heart—

\*Pastor, First Church, Hutchinson, Kansas

a fruitful breeding place for all kinds of carnal troubles which bring on untold defeats.

The basal fact of Christ's teaching in this beatitude is cleansing. This cannot be too strongly impressed. The whole matter of salvation in its three great epochs has to do with man's sin problem: justification, with its guilt; purity, with its corruption; and glorification, with its consequences in eternity. Christ gave himself for us to purify us unto himself. "Every man that hath this hope in him purifieth himself, even as he is pure." Therefore, having "these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Likewise, the fundamental operation of the gift of the Holy Spirit is of the nature of fire, to burn out the dross of base desire. This is the imperative requirement preparatory for the Judgment Day.

God himself did not attempt creation without the help of the Holy Spirit in the beginning; and Christ waited for the Holy Spirit before He began His earthly ministry. And, my friend, all members of the human race stand in need of the Holy Spirit, that they might have victory over sin. God would purify your heart so that sin shall not have dominion over you.

But notice! The pure in heart shall see God in all of life's affairs. They shall see Him in both His appointments and disappointments. Some are as the Pharisees who, having eyes, saw not. Christ had just fed the multitude, after which the Pharisees asked for a sign or demonstration of His sonship. Immediately, Christ took the disciples across the sea to get them away from this leaven of the Pharisees. Christ was concerned lest the disciples get their eyes on bread and earthly things more than on God's saving,

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## Late Summer

By Fannie B. Brown

*The wind is rustling through the trees,  
And fans my face with cooling breeze;  
The sun reveals the colors bright—  
While overhead the sky so blue  
Has donned a robe of glorious hue.*

*The summer insects tune their strings,  
And all around us Nature sings;  
The grape is turning on the vine,  
And fish are biting at the line;  
The goldenrod's prolific hoard  
With purple aster does accord.*

*No sauntering steps I take these days,  
But briskly walk while round me gaze;  
And note God's wonders here at hand  
He has bestowed on our fair land.  
His glory shines in every flower,  
In every minute of each hour!*

cleansing, and keeping power. This is our problem and always has been a problem in the Church—seeing God in life's program.

We have three kinds of sight. Let me illustrate. Suppose you go to see your eye doctor tomorrow for correction of vision. We call that physical vision. But then, suppose you go over to see the income tax lawyer about your income tax. After his explanation about your situation, you probably would say, "Oh, yes, I see it now." This is called mental vision. Then suppose that the family gathers about the table for dinner and one of the children comes in who has been in trouble at school. After a little while, Mother speaks up and says, "Child, out with it. What is the trouble?" Here are the eyes of the heart of that mother at work. *Eyes of the heart*—this is what Paul referred to when, in Ephesians, he said, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened." Therefore, Jesus taught in the sixth beatitude, "Blessed are the pure in heart: for they shall see God."

There is an insight into the life that only Spirit-filled Christians enjoy. But this word of caution—there is a vision of God that is coming to the impure heart in which there is no blessedness. Every eye shall see Him and they shall call for the rocks and mountains to fall upon them and hide them from the face of Him with whom they have to do. It's either get ready now, "Blessed are the pure in heart," or look forward to a fearful disappointment then. "Blessed are the pure in heart: for they shall see God."

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## TURN BACK

By Clive Bailey

*I walked along life's weary road,  
Encumbered with my care,  
Until I heard a still small voice,  
"Let Me your burden share."*

*'Twas Jesus walking by my side.  
"Turn back!" He pled, "this day.  
Turn now and let Me be your Guide.  
I'll wash your sins away."*

*I turned around and said, "O Lord,  
Be merciful to me.  
Just save my soul from sin and shame;  
Let me Thy servant be."*

*Then, praise the Lord, the glory fell.  
I knew my sins were gone.  
Now I am His and He is mine;  
He'll keep me from now on!*

## Roses—and Souls

By Genevieve Thompson\*

LAST night was hot and humid, and I was suffering more than usual with my hay fever. It seemed a good time to take it easy in a lawn chair. It seemed a very poor time to feed my roses; but as I looked at them, the memory of their breath-taking beauty just past, and the knowledge that if they repeated their performance in a short time they must have added nourishment, prodded me on to action.

Dragging a fairly heavy bag of fertilizer, applying it generously under the mulch, digging it in, and replacing the mulch around the bush is real work on a hot night—especially between sneezes! So I did not see the four-year-old from next door, hanging on the fence, until he asked, "What you doing?"

Automatically I answered, "Feeding my roses."  
"But what you *doing*?"

I put down the trowel, straightened my back, sneezed a couple of times, and said patiently, "Stevie, I'm feeding my roses; giving them their supper."

He stared at me in open unbelief, then asked, "What you feedin' them? Bacon?"

"No," I replied, "not bacon."

"Bread?" he asked.

"No, not bread."

"Cereal?"

"No, not cereal."

"Well, *what* then?"

What, indeed? How can you explain to a four-year-old the fine balance of organic matter and minerals necessary to produce a rose? I showed him the gray granules on the trowel point and said, "Bread and milk and cereal and bacon are what little boys need to grow big and strong. And this is what roses need to grow strong and beautiful."

I do not know if it satisfied him, but I went on thinking.

No, you cannot feed a rose on bacon or milk. You cannot feed a boy on phosphate and nitrate. And you cannot feed a soul on a bank account, a good farm, a nice car, a good job, a lovely home, a movie, a song, or a book—except one book: *the Book*.

Some men live like paupers and die of starvation, leaving a large bank account behind. We say that man was a fool or, to be a little kinder, unbalanced. How much more foolish, indeed, how tragic, that thousands, yes, millions are trying to feed their souls upon things of the flesh, and yet starving them to death!

Jesus said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). And it is true! Possessions and pleasures and people can never give real satisfaction to the soul

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of man. There is a longing, a craving, an emptiness, a hunger that only Jesus can satisfy. But He can and does satisfy completely, praise His name! And like the rose which is properly fed, we will grow and produce beauty and fragrance in a needy world if we feed our souls on Jesus and His Word.

## THE DEAN'S DIARY

By E. B. Shannon\*

*Friday:* Oh, what a day! The X District Motorcade has just left the campus. There are motorcades from eight more districts to come before this semester is over. Sure, I'm tired, but it is a tiredness of satisfaction. In this particular group there were ten pastors and their wives and about fifty high school juniors and seniors.

As we met with the group this morning to present the college and to try to answer their questions, I just wondered what the future would hold for them. There were a number of teen-age boys for whom life holds an uncertainty determined only by the total world situation. There were beautiful young girls whose lives can make a vital impact on their own generation. This group, in the next few years, will be making vital decisions which will affect their whole lives. They will decide whether to continue their formal schooling following high school graduation. They will decide whether to attend a secular college or the college of their own church. They will decide upon the persons with whom they are to share the inmost secrets of their lives, companions. They will make friendships that will last throughout their entire lives and they will be deciding upon a vocation.

As I looked at them I prayed: "O God, Thou knowest the way that these young people should take. Lead them in that way and give them strength to follow Thy leadings. For those who come to us in this Nazarene college, Lord, may we be able to give them those things which will help them to build beautiful Christian character as well as help them acquire academic preparation for living in the world. For these pastors that are here, and for all our other pastors over our church, dear God, we pray that they may continue to encourage the youth of our great church to attend a holiness college where they will receive help in making these momentous decisions in keeping with Your will for their lives."

Yes, it was a fine group of young people. There are no better anywhere in the whole wide world and God only knows the potentialities that are wrapped up in them. I am glad to be a part of the church which produces such splendid youth and for having a small part in contributing to their lives. *Yes, I'm glad I'm a Nazarene.*

\*Dean of Students, Bethany-Peniel College, Bethany, Okla.

## God Answers Prayer

By Kathryn Blackburn Peck

*God answers prayer!*

*Perhaps not in the day we make petition,  
For we are too impatient, and not always clear  
That what we ask is truly best and needful,  
But every earnest prayer our God will hear.  
Sometimes we grieve and say it comes so late  
Because we do not hear His answer: "Wait."*

*God answers prayer!*

*How often have we pounded on heav'n's portals  
With clenched fists, beseeching God to send  
Some gift that in our urgency seemed vital,  
Upon the answer hope seemed to depend.  
He heard our prayer and in His love said, "No,"  
And time has proven it was better so.*

*God answers prayer!*

*And bids us pray each day with faith un-  
swerving.  
His deepest purposes He will make known  
In His good time. His wisdom is eternal,  
Nor will He leave His trusting ones alone.  
Whate'er the answer, still trust on and pray,  
If "No" or "Wait" or "Yes, My child—today!"*

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## "YET NOT I . . ."

By Arthur H. Townsend\*

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Thus wrote the Apostle Paul.

I have always been very much inspired by nature. Nature has always been one outstanding source of inspiration and blessing to my soul, especially as I realize that God is back of nature. If we were to take God, the Creator, and place Him in the background, nature would have no attraction for me. Nature would be dead and void of life, though the birds sing, the trees bud, and the flowers bloom. Man has tried to erase God from the picture, but he cannot do it. Nature is wonderful, but God is the cause back of nature, and I have always realized that He reigns and rules in this capacity.

As a lover of nature, as one who has enjoyed the flowers and fauna of the fields and forests, I have been in close contact with the Creator from my earliest boyhood days. Deep within my breast there had always been a desire to serve Jesus and live for Him; though I had not taken a definite stand for Him, yet there was a yearning after Him. I could not find peace and satisfaction

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in nature as some of the poets have pictured it and indoctrinated their readers accordingly. Peace came to my soul because Jesus came into my heart. We have a glorious Saviour, and He is the only One who can bring peace and contentment to the troubled breast.

Nevertheless, I have learned many lessons from nature. Jesus Christ was the One who drew from this source—nature—His lessons for the people. When He desired to reveal the Father's care, He drew His lessons from the fowls of the air, the lilies of the field, the grass of the field, and the sparrow's fall. When He desired to picture the word of the Kingdom, He pictured a sower and seed. Christ's messages were drawn from nature; He was the greatest Nature Preacher who ever lived. Nature was the creation of His hands, and He knew the subject from beginning to end. Had He not worked with the eternal Father in the beginning when the earth was clothed with beauty as in the Garden of Eden?

In my possession I have a book, written by a monk from within a monastic community, and called *The Imitation of Christ*. Thomas a Kempis dwelt in seclusion from the age of twenty-six to the time of his death. He lived every day of his life as a strict disciplinarian; he gave his hours to the imitation of Christ and yet, we feel, he fell short of the mark. Thomas a Kempis, who died at the age of ninety-one, was not the first nor the last to discover that we cannot imitate Christ. Nature does not imitate the Creator; it cannot. Nature speaks forth the praise of His creation.

Scientists tell us that the eagle can climb to an altitude of 10,000 feet or more. The sparrow flutters from the ground to the eaves or house-top. Can a sparrow imitate an eagle? Can a dew-drop on a grass blade imitate a lake in a valley? Can a speck of dust imitate the Rocky Mountains? No! It is impossible. If a monk, in sixty-five years of seclusion, found it impossible to imitate Christ—though perhaps he would not openly admit it—can we imitate Him until we become like Him? Never!

However, *we can be filled with the Spirit*. We can permit the presence of Jesus so to flood and fill our lives that we become like Him. It is not imitating Him, but Christ living in us, the hope of glory. He can so live in and through us that we live, yet not we. This truth is the secret of the overcoming life. The more Christ has His way within our hearts and lives, the more we become like Him. "Nevertheless I live; yet not I, but Christ liveth in me." Wonderful truth!

Therefore, I have learned not to imitate Christ; nature does not imitate the Creator. Nature speaks forth His praise. He is back of nature. And God's Word does not tell us to imitate the Creator, the Saviour; the Word instructs us to live, yet not *you and me*; but *Christ living in us*.

God's Word does not instruct us in the impossible. The Bible reveals a possible way. God's Word does not say: "Climb to 10,000 feet in the

air," when we are sparrows, spiritually. But the Bible does say: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." The secret is Christ in us. "Nevertheless I live; yet not I, but Christ liveth in me . . ." Paul had learned the secret. And I no longer try to imitate Him. I have found a better way. Have you?



He is able even  
to subdue all things  
unto Himself

PHILIPPIANS 3:21

## "The Missing Link"

By Daniel Stafford\*

(Titus 2:14)

**WE** HOLINESS people feel that surely we have the doctrine that was taught and suffered for by Christ. Yet, if we will be honest, something is missing.

We do have a wonderful doctrine. We have a doctrine that will meet the full scope of man's spiritual need. For in the doctrine of heart holiness there is incorporated provision for the pardoning of all transgressions, and also the cleansing of the moral nature.

We have good news for all men. We can tell "whosoever will" to come and be made every whit whole. It makes no difference how low in sin one may have gone, we can tell him of a grace that will go a little deeper. It makes no difference how corrupt the moral nature may be, we can tell him of a God that will sanctify wholly, or completely. Yes, we have a wonderful doctrine and we have such good news for all men, but the place where we break down is in our getting the message to them.

In our text there are three distinct things mentioned: "Redeem us from all iniquity," "purifying unto himself a peculiar people," and "zealous of good works." We all will accept the first two, but seemingly we have missed the last one. Let's notice three things.

*We see the means but not the end.* We all admit that Christ gave himself to redeem us from all iniquity and to purify unto himself a peculiar people. In fact, we wouldn't pay the freight on a preacher that would not preach these two truths. But seemingly we fail to see that the end or purpose of it all is to make us "zealous of good works." One has defined this word zealous as "nearly insane." However, if you take the word

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in its original meaning you receive this figure, "To boil."

It is absolutely impossible to be oblivious of boiling water. When one contacts boiling water, he is immediately moved. However, one can place his feet in lukewarm water and go to sleep. Is it any wonder that Christ should be so concerned about the church of the Laodiceans? They were in the lukewarm stage; so the world could continue to sleep as they went to hell.

*We can't keep the means without accomplishing the end.* This accounts for so much vacillation among us today. One can't become a vacuum and live. Even nature abhors a vacuum, and surely God does. When salvation turns us from doing some things, it must automatically make us start doing other things. When Jesus called men away from the fishing nets, He started them immediately fishing for men.

We can never expect consistency in the lives of people as long as we say only, "Don't." Of course, to be Christian at all, a person must not go to the places of the world, or look like the world, or act like the world. But, if one never gets beyond the don't, he will not be a real Christian, either. He will be only a modern Pharisee. One must reach the "holy do" stage until all of his ransomed powers are employed in the services of the Lord. It is little wonder that Jesus said, "Every branch in me that beareth not fruit he taketh away" (John 15:2). One may not lie, steal, drink, go to shows, dress worldly, or adorn himself with gold, but still he may be separated from the Vine. All he has to do is to fail to bear fruit.

*We can best judge our experience by our zeal.* The dominant characteristic of the Holy Ghost is His continual seeking after men. Therefore, if He abides within our hearts, there will be a constant concern there for souls.

We have degraded our conception of grace to the low level of negatives. We profess to be sanctified because we don't do certain things, and certainly there are things we can't do and be Christians; but still, this is poor evidence of the abiding Holy Spirit.

The Early Church was characterized by the drive that the Holy Ghost put within them. "And breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:45-46).

Friend of mine, just how much of a burning or boiling desire do you have to work for God? Just how much is that desire making you do? Surely we have a wonderful doctrine! Surely we have good news for all men! But our *missing link* is in the lack of *holy zealousness* to carry the good news to where men dwell in darkness.

Will you tarry before God until the Holy Ghost comes and fills your heart with flaming concern, so you can supply the missing link?

## Humanity and Holiness Harmonized:

### Holiness and the Human Element\*

By H. A. Baldwin

**E**XTREME ideas are not unusual, in religion as in every other field. And they are dangerous. Bias in any direction may cause you or your conveyance, or both, to topple. An extreme position skirts the edge. One may be closer to it than he thinks. The mid-road only is safe, serene, sound.

Any field of thought or action has two extremes: too harsh, too easygoing; too conservative, too radical; too ardent, too complacent; too enthusiastic, too nonchalant—and on and on we might go. In the many respects and angles of religion and Christian doctrine none is more susceptible to extremes than holiness. Holiness of heart, perfection in love, eradication of the carnal nature—these are not fancy phrases or pretty theories. They all denote scriptural standards, climactic experiences, death to self, the miracle of a new, a resurrected life in Christ.

And heart holiness and wholeness, love without alloy, a cleansed heart, all mean something that is different, a drastic change in attitude and in action. The implications of professing these things are frighteningly serious. Such profession imposes awesome responsibility.

On the other hand we are still exiles from Eden, sojourners in a strange land unfriendly to grace, beset with human frailties, faults, and frustrations.

Just how to reconcile, adjust, and adapt (not conform) this high and holy experience with and to the human has disturbed and perturbed countless thousands of sincere souls. Some years ago Rev. H. A. Baldwin, a Free Methodist minister, wrote a book which he titled *Holiness and the Human Element*. In it he discussed what holiness is and what it is not, what it does and what it does not do. The book has been out of print for many years until the Publishing House made arrangements with Brother Baldwin's widow and his son to reprint the book.

It is really a **MUST** for every sanctified person. It discusses causes of confusion, discouragement, ecstatic feelings, righteous indignation, feelings, nerves, fear, worry, infirmities, wandering thoughts, and other aspects of holiness as related to the wear and tear of everyday living. It is sound, sensible, and helpful. And it may be had for one dollar. Don't miss it.—P. H. LUNN.

\*This book may be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

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*And Jesus . . . said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven (Matt. 18:3).*

## "A Swift Cloud"

SOME years ago I spent the night in the home of one of our pastors in a distant city. After the Sunday evening service, a terrible storm came up—one of the worst I ever have witnessed. It hurried forward at unusual speed and broke upon us almost before we knew it. The cloud, like a giant firefly, kept the city all aglow with its rapid-fire operations—sheet lightning flashing from its bosom almost continuously. The whole display of lightning had for its background a never-ending roar; and to add to the fury of the passing moments, streaks of fire leaped from cloud to cloud, and from cloud to earth. More than once these fire bolts centered their attacks on our section of the city, with awe-inspiring fierceness. They were accompanied by peals of thunder which sounded like the firing of huge cannons just above our heads. And coupled with all this, while the storm was still at its height, the shrill whistle of the fire engine was heard as it hurried up the street to answer a call.

Soon, however, the storm passed on, and nothing remained to remind us of it except the flashing of the lightning in the distance and the roar of a nearby stream, whose banks had been all but overflowed.

Perhaps Isaiah was thinking of a night like that when he said, "Behold, the Lord rideth upon a swift cloud" (19:1). Thus he described the august majesty and power of the eternal God. The God of the universe rides not in chariots which are gaily decorated, as the leaders of this world do; He rides on the wings of the wind, or on the "swift cloud." In this reference from Isaiah, God is moving on a "swift cloud" in judgment against Egypt.

The fury of the storm as we witnessed it that night was tame compared to the judgments of God when they sweep down upon a people or a nation. "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it" (Isa. 19:1).

Is God judging the nations today? Is He riding once again on a "swift cloud" through the uncertainty, confusion, and war which all but envelop the world today? Or to change the figure, is He opening the second, third, fourth, and fifth seals in preparation for the opening of the sixth and last seal, which is described in these words: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the

# EDITORIALS

mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6: 12-17.)

## A BABY'S SMILE

OUR SECOND granddaughter, Jackie Mae White, seven months of age, was with us for more than a week, with her parents and two brothers. Of course, she is a wonderful grandchild! Mrs. White has had "Grandma-itis" for some years now, and I'm about to get "Grandpa-itis" since this fifth grandchild has come into our midst. She has black hair and big blue eyes, which, along with her fair, pinkish skin, make her something worth looking at. She awakened every morning with a smile and began her little song, "Da, Da, Da." She could pucker her little lips up in the most graceful manner, and wave her hands as delicately as hands were ever waved. Also, she was quite an acrobat. She could kick her little feet into the air and, when she cared to, even bite her big toe. She had no worries, no hates, no responsibilities. Blues and grouchiness couldn't live in her presence. This little bit of "sunshine" lighted up all the world about her.

I'm not surprised that Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). Let us thank God for babies and remember that with His help we, too, can live in and scatter sunshine in this old dark, sin-cursed world. God can drive away our hatreds and make our responsibilities light, and lift the burden of our worries. Therefore, "Take no [anxious] thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no [anxious] thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:31-34).

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*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; . . . For my yoke is easy, and my burden is light (Matt. 11:28-30).*

# Stephen S. White

## NATURAL

### Versus Supernatural Sinlessness

**T**HERE are two types of sinlessness spoken of in the New Testament. We must be careful not to confuse these two forms of sinlessness.

**Natural Sinlessness—No** One we may call natural sinlessness, and the other supernatural sinlessness. Natural sinlessness is something that man in his fallen state does not have. The Bible is against it, and human experience is against it. Naturally, man, as he comes into the world now, is not sinless. He not only has a sinful nature, but as soon as he comes to the years of accountability he sins and becomes a sinner. Let me say again, with emphasis, that the Bible is everlastingly against natural sinlessness. Man is not born pure and holy, and he does not escape sinning. In Rom. 3:23 we have these words, "All have sinned, and come short of the glory of God"; and again, in Rom. 5:12, Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Paul also emphasizes this truth in Eph. 2:1-3, where we read: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." In his First Epistle, John gives us the same teaching when he declares: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1:8). Here the Apostle is standing boldly against the idea that man is naturally sinless. All of us are born in sin and need to be cleansed from sin.

Also note the tenth verse of this first chapter of First John, "If we say that we have not sinned, we make him a liar, and his word is not in us." None of us are sinless in the sense that we never have sinned. The work of Christ in the whole plan of redemption assumes the fact that man is born in sin, and that when he comes to the years of accountability he will go out into actual sinning. There is no such thing as natural sinlessness. The holiness movement is today, and ever has been, against this type of sinlessness. We do not believe in sinlessness in this sense. Occasionally someone confuses us by saying that Paul and John are against sinlessness, without explaining the kind of sinlessness they are

against. Certainly, they are against natural sinlessness, but not against supernatural sinlessness. We must clearly discriminate between these two types of sinlessness if we would understand the teaching of the Bible. The New Testament is everlastingly against natural sinlessness, but it is also for supernatural sinlessness. Supernatural sinlessness is an ideal which can be attained, or standard which can be reached, according to the Bible. That is the kind of sinlessness which holiness people teach; not natural sinlessness, but supernatural sinlessness, or sinlessness that comes through grace, through the power of God, to the person who has been both saved and sanctified. Regeneration saves us from actual sinning, while entire sanctification saves us from the nature of sin within. This does not mean that we are saved from mistakes, or from the effects of sin, but it does mean that we are saved from deliberate acts of sin, and from the nature of sin, provided we have both the first and second blessing.

**W**HILE John does bring out the fact, in the first chapter of his First Epistle especially, that man is by nature sinful, and a sinner, the most of this **Supernatural Sinlessness—Yes** Epistle is taken up with teaching that man can become sinless through grace. The chief burden of the teaching of the First Epistle of John is that man can live without deliberate sinning, and that he can live this way much better after he has had the nature of sin within destroyed.

This does not mean, of course, that a person cannot backslide, and thus become a sinner again. But it does mean that he can get to the place where he does not have to sin, and he can stay there, if he will co-operate as he should with God. The grace of God is sufficient to keep him.

To better substantiate our position, let's study some passages in First John which teach supernatural sinlessness, or sinlessness that comes through the grace and power of God. In First John 2, the very first verse reads, "My little children, these things write I unto you, that ye sin not"—I exhort the followers of Jesus Christ not to sin, to get to the place where they don't have to sin. Then in verses three to six of this chapter we have these words: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." Those verses teach sinlessness through the grace and power of God.

Likewise, the same truth is implied in verses fifteen through seventeen: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not

in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Thus we can love God and not the world, and live that kind of life. Also, in the same chapter, verses 28 and 29, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." We can so live without sin that we will not have to be ashamed before Him at His coming. Again, we know that he that doeth righteousness is born of Him, that is, born of God.

There is still more definite teaching as to this supernatural sinlessness given in the third chapter, verses 4 through 10: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 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 know of no stronger language on any subject in the Bible than these verses. If they do not teach sinlessness through the grace of God, or supernatural sinlessness, I do not know what they teach. It seems that a wayfaring man, though a fool, ought to get this truth of supernatural sinlessness from these verses.

The outstanding purpose, then, of the whole First Epistle of John is to teach supernatural sinlessness, the possibility of getting to the place, through the grace of God, where we do not have to commit acts of sin deliberately, or have the sin nature within. We have the background for this emphasis in the first chapter, as we have already indicated. Here John settles it forever that we are all sinners by nature. He takes a definite stand in the first part of the Epistle against natural sinlessness, and then in the remainder of the book he takes an even more definite stand, if possible, for supernatural sinlessness, or sinlessness through the grace and power of the eternal God. God help us to keep our lines straight, and know for sure that there is a difference between these two types of sinlessness, and know which one we don't believe in and which one we do believe in, and know that these positions are taken on the authority of God's Word.

## HELP ME TO PRAY—

### Then to Preach

By Clyde W. Rather\*

**O** God, help me to pray until the place where I am shall be shaken; pray until Pentecost blazes in my own soul; pray until my heart and soul is melted in its consuming flames. Help me to pray until my faith trudges the lonely mountainsides of Calvary and embraces a warm, bleeding Saviour; help me to linger there until my soul is stirred by the sobs of divine love over sinners going to the bad.

Lord, help me to pray until I can fully realize the value of a lost soul slipping over the crumbling edges of hell. Help me to pray until I am moved with such love and concern for the lost that I will forget the price of rescue and go into all the world and preach the gospel. Help me to pray until that dynamic breath of unction of the Holy One of Israel settles down like a veil over my being.

*Then let me preach:* preach the Word on the street corners to every passer-by. Preach it on the highways or by the roadside, in the mission hall, in the small churches, in the large churches, to small crowds, to large crowds. Preach with such unction that souls will get under conviction and will quit the sin business. Preach with such power that they will cry out, "What must I do to be saved?" Preach until old-fashioned revivals break out in every city and countryside.

Lord, let me preach until every Christian is stirred from his bed of ease and indifference and joins the mighty hosts of sanctified Nazarenes in this great Crusade for Souls Now. Let me preach until my own church realizes the tremendous responsibility of "giving the gospel to every creature in the same measure as we have received it." If I can preach like this, I will be happy.

\*Pastor, El Centro, Calif.

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## "All the World"

By Pearl Burnside McKinney

*Ere the Saviour went to glory,  
He this ringing challenge hurled:  
"If you love Me, preach My gospel:  
'Go ye into all the world.'"*

*Do you read with deep compassion  
Of the Saviour's great command?  
Do you pray, and give your money  
For the lost in foreign land?*

*That is well, but make your service  
By your labor more complete,  
For your "all the world" to witness  
May be just across the street!*

## NEW STAFF MEMBERS

### Department of Church Schools



Miss Joy Latham of Cincinnati, Ohio, has joined the staff of the Department of Church Schools on a part-time basis as the director of Cradle Roll and Nursery work.

A native of Louisiana, Miss Latham graduated from Asbury College with specialization in the fields of music and religious education. She has done graduate work at the Cincinnati Conservatory of Music and at the University of Cincinnati, where she did research work in the field of preschool education.

Miss Latham's practical experience includes Sunday-school teaching and vacation Bible school work since her teens. She taught for a time in the public schools and then traveled for fifteen years in an evangelistic team. During these years she gave special attention to the music and children's work of the campaigns. For a number of years she has been active in the work of Christian Service Training, specializing in classes for Sunday-school teachers and vacation Bible school workers.

During the past five years Miss Latham has served as the writer of the Beginner and Nursery courses in our Nazarene vacation Bible school curriculum. She also carried major responsibility for planning *Children's Praises*, the new denominational song-book for the children of the church.

Miss Latham has immediate responsibility for developing a set of materials for Cradle Roll workers. She is also working on plans for our own denominational materials for the three-year-old Nursery class in the Sunday school.

In addition to her office work Miss Latham will be available for a limited number of engagements for conventions and training classes.



On July 1 Mr. Robert D. Troutman became a full-time editor on the staff of the department. He carries editorial responsibility for *Youth's Quarterly*, and *Youth's Comrade*, and also is assistant editor of the *Church School*

*Builder*. Mr. Troutman replaces Miss Helen Temple, who has moved to the Department of Foreign Missions, where she is office editor of the *Other Sheep* and is responsible for the missionary education program, especially as it relates to children and young people.

Mr. Troutman is a native of Oklahoma, a graduate of Bethany-Peniel College and Nazarene Theological Seminary, where he majored in Biblical literature and religious education. Before coming to the Seminary he taught in the public schools and since graduation has been active as a full-time director of Christian education first at Roswell, New Mexico, and later at Grace Church of the Nazarene in Kansas City.

Mr. Troutman has been a contributor to our periodicals for several years. Since 1950 he has been responsible for preparing the material in *Our Bible Study*, the adult lesson leaflet.

Mr. and Mrs. Troutman live in Kansas City and are members of Grace Church of the Nazarene, where they are both active in the leadership of the Sunday school and youth work.

ALBERT F. HARPER, *Editor in Chief*  
Church School Periodicals

*Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven (Matt. 19:14).*

## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

**Topic for September 27: A Slave Becomes a Brother**  
**Scripture: Philemon (Printed, Philemon 8-21)**

**GOLDEN TEXT:** *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus (Gal. 3:28).*

#### PAUL, THE DIPLOMAT

When we use the word diplomacy, too often it is thought to mean something slippery and unethical—the attempt to sneak something over by use of pressure or falsehood. However, that is not the meaning of diplomacy at all. It is a perfectly good word and fit for the best of company. Diplomacy is the art or skill of dealing with people without causing friction or enmity. Now look at Paul, the diplomat.

Paul really had a tough problem on his hands. (1) Slavery was a national policy; perhaps one-half of the population of the Roman Empire were slaves. (2) Slaves were handled ruth-

lessly and given severe punishment for any disobedience. The rule of iron was followed diligently, for with such a large slave population any leniency might encourage revolution and put an end to the slave situation. (3) Here was Onesimus on Paul's hands. Onesimus was a runaway slave from Philemon in Colosse. Having fled to Rome, he came under Paul's influence and was converted. Paul was a firm believer in making a clean break and so insisted that Onesimus make restitution, which meant going back to his owner and clearing the records and taking the consequences.

Now note how Paul handles his problem diplomatically. (1) Paul stated the entire case with no suggestion of trying to cover anything up. Onesimus, he says, "was to thee unprofitable." But also the slave had been converted and was now "profitable to thee and to me." (2) Onesimus was willing to face the music whatever the cost. But Paul suggests that Philemon moderate the music with mercy, even as God had shown mercy to him. (3) Relative to restitution Paul displayed his genius for diplomacy. Paul offered to pay for the time that Onesimus had been "off the job," but he offered to pay it with an IOU to be charged against the IOU which Philemon owed Paul. With clear candor Paul puts the burden of the case right back on Philemon without unjustly clearing Onesimus of his debt and necessary restitution. There is diplomacy of the highest order.

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

*Whosoever . . . shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven (Matt. 10:32-33).*

# FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

## New Missionary

Rev. and Mrs. Alexander Wachtel, missionaries to Israel, became the proud parents of a seven pound, seven ounce son, Norman Edward Wachtel, on August 21.

## Prayer Request

Rev. Spurgeon Hendrix, Argentina, has been suffering from serious liver trouble for several months and now faces the possibility of an operation. Mrs. Hendricks is very tired and run down. Please pray earnestly for these hard-working servants of God.

## A Martyr for Christ

On July 23 Brother Hilario Mancilla, a member of our Morelia, Michoacan, Church of the Nazarene, was buried, a martyr for Christ. He was a victim of religious fanaticism.

The life of the pastor, Ruben Valdes, has also been threatened. He is wise and resourceful and I trust he will be able with God's help to come out victorious, but still I do not know if I will see him alive again or not.

In recent days Esperanza Salazar, graduate of our Bible Institute in San Antonio, was sent to hold services at La Barca, Jalisco. Some Catholic ladies appeared before the judge, demanding that she leave at once. They declared that if she stayed, and in an uprising of opposition to the "heretical cult," their husbands' hands should be stained with blood, they would not be responsible.

We are located in the very center of religious fanaticism. But though it means tears, sweat, and blood, Mexican Nazarenes are ready to establish the banner of holiness in every city, town, and village. They are true to their trust and we must not fail them. Pray for them.—ENRIQUE ROSALES, Superintendent, Central Mexico District.

## Challenging Work

We continue to enjoy working here at the Blaauwberg and are constantly challenged with the wonderful opportunities awaiting us on every hand. The Lord has truly set before us an open and effectual door and there are many adversaries.

On Saturday nights we have prayer either in our home or in Miss Dixon's cottage, when we especially remember those who are standing behind us, so ably supporting us by prayer and means. We do thank the Lord for such a glorious host.—R. H. EMSLIE, Africa.

## From Peru

Miss Roth is at the present time at Talavera, a small town in the High Andes, much south of our field. There are there a doctor and two nurses in medical, evangelistic work. Miss Roth is getting some most valuable

experience and training with these good English missionaries. We believe that she will be able to go to Chota right after assembly. Because of our having to be away from Chota so long, there is an enormous lot of work to be done yet to get set up for her work there. She is digging in in language work and learning what others do and how they carry on medical work. I believe she will have a real ministry in Chota.—IRA TAYLOR, Peru.

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## The Young People's Society

L. J. Du Bois, Secretary

### The Discipline of the Will

THE WILL is the control center of all phases of man's conduct. The will is the final court of appeals before a thought or an idea becomes expressed in action. Hence, the will is central in the life and is one of the strongest and most evident of the unique faculties of human personality.

Because this is true it is necessary that the will function in full harmony with the will of God and the highest principles of Christian conduct if a Christian life is to result. Furthermore, the will must operate independent of pressures from the desires on one hand and from outside influences on the other. For Christian character to be built and Christian conduct to consistently result, every decision that is made must be true and unwavering.

To accomplish this consistent action of the will there must be a purpose and determination to do the will of God born at the altar of complete consecration, and there must be a cleansing of that will by the Holy Spirit, freeing it from the domination of sin. However, in addition, the Christian must also train his will to operate exactly in line with the spiritual desires of the inner mind and heart. It is only as inner motive is fully expressed in outer action that Christian maturity is reached. This is the task of a disciplined will.

It is a good idea to practice exercising the will just to be sure that one can depend on it. It has been said that a person ought to perform at least one menial duty every day that he doesn't want to do or doesn't like to do. This develops the will power so that when real duty calls it is in the habit of responding. Also, it is a good idea to practice making choices which are independent of the "gang" when moral principles are not involved, just to develop strength so

that one can do right when moral or spiritual principles are involved. It is important always to hold rigidly to the principles of Christian duty, such as in daily devotions, attendance at church and prayer meeting, paying the tithe, and the like. This develops strength of the will power. If such a standard is not held the will is weakened and desires and notions dictate Christian conduct rather than principle and right.

Let us covenant with ourselves and with God that we shall be young people of disciplined wills.

### News of Youth

The following have recently been elected or re-elected as district N.Y.P.S. presidents: Rev. Don Freese, Akron District; Dwayne Hildie, Canada West District; Rev. Joseph F. Nielson, Central Ohio District; Rev. Walter Lanman, Idaho-Oregon District; Rev. R. T. Albertson, Maritime District; Rev. L. C. Schwanz, Nebraska District; Rev. James R. Snow, Northeastern Indiana District; James Hester, Northwest Oklahoma District; Rev. Robert M. Ingham, Pittsburgh District; Rev. Howard S. Sylvia, Western Ohio District.

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## FAITH IN GOD

By Nona Keen Duffy

*I know that God will care for me  
Through all the night and day;  
That He will lead in paths of good  
And teach me how to pray.*

*For I have faith in God, the Good,  
And His unfailling power;  
I feel secure and well beloved  
Through every shining hour.*

*All things are possible with Him,  
And so I shall not fear;  
For there is peace within me when  
The gracious Lord is near!*

# Home Missions and Evangelism

Roy F. Smee, Secretary

## NEW CHURCHES

**D**ISTRICT Superintendent Mark R. Moore organized the Gray's Siding Church near Oakwood, Illinois, on July 12 with fourteen charter members. A Sunday school has been operated for a number of years at Gray's Siding. A few years ago, the Oakwood church was organized as a result of this Sunday school, and now this is the second church to come from that Sunday school. A tent meeting was held with Evangelist Dominick Prosperi. The new congregation is now worshipping in a temporary building and planning to erect their own church building in the near future. This is the third church this quadrennium for the Chicago Central District.

District Superintendent D. S. Somerville has organized three more churches on the Eastern Kentucky District, for a total of six this quadrennium. They are at Berea, Erlanger, and Flemingsburg.

On July 31 District Superintendent Mack Anderson organized a church near Chester, Georgia, with fourteen charter members. This church is the result of the labors of Rev. Virgil Thompson, who has been holding prayer meetings and services for a number of months. He has been appointed pastor. This rural congregation is planning to secure a lot and erect a church building. This is the seventh new church this quadrennium for the Georgia District.

District Superintendent I. W. Younger has organized a new church on the Idaho-Oregon District at Blackfoot, Idaho.

On July 26 a new church was organized at Morrisonville, Illinois, by District Superintendent W. S. Purinton, with thirteen charter members. Rev. T. E. Snider is the pastor and a basement is now being built to house the new work. This is the third new church this quadrennium for the Illinois District.

District Superintendent W. Shelburne Brown organized the Panorama City church around the altar of the North Hollywood Church on August 23. Rev. Glenn Chaffee has been appointed pastor. They have a fine congregation of five families and a good Sunday school already under way. A lot has been purchased by the district

and the first unit of a church building will be erected soon. The North Hollywood Church co-operated splendidly in the beginnings of this church. It is the second for the quadrennium for the Los Angeles District.

A few months ago we received a return reply card from a lady in Winnsboro, Louisiana. She had received a tract from someone at the bus station in Monroe, forty miles away. (Since that time we have received several more cards from people interested in salvation from tract distribution in that bus station.) At that time our nearest church was at Monroe, and all we could do was to refer the card to the district superintendent, Rev. Elbert Dodd. We have just received word that Brother Dodd has organized a church in Winnsboro, a splendid parish seat town. The church is getting a good start and has a full-time pastor. This is the fourth new church for the Louisiana District this quadrennium.

District Superintendent J. D. Saxon recently organized a church at New Albany, Mississippi.

A General Home Missions allocation was used to purchase a church building and move it into the oil field area at Ray, North Dakota. District Superintendent Harry Taplin organ-

ized a new church at Ray on August 2.

On August 23 District Superintendent W. L. French organized a new church at Levy, North Little Rock, a community of about 10,000 population. Rev. Bill Jetton has been appointed pastor of this promising new work, and it is planned to erect a building in the near future. This is the fourth new church on the South Arkansas District since July, 1952.

District Superintendent D. W. Thaxton organized a new church at Anderson, South Carolina, on June 28 with ten charter members. Rev. W. E. Haley laid the groundwork and has been appointed pastor. Pastors O'Kelly and Sargent helped in the home-mission campaign. This is the sixth new church on the South Carolina District since the General Assembly.

District Superintendent E. E. Grosse organized a new church at Dover, Delaware, on August 19 with thirteen charter members. A corner lot has been purchased in a new residential district where there is no other church, and prospects are splendid for the future. This is the fourth new church for the Washington-Philadelphia District this quadrennium.

District Superintendent Edward C. Oney has organized a new church at Tesla, near Sutton, West Virginia. This is the sixth new church on the West Virginia District since the General Assembly.

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## THE QUESTION BOX

Conducted By Stephen S. White

*Q. How can a man receive infallible truth and it not be affected by his mind, which has been impaired by original sin?*

A. Man's mind has been affected by original sin. The more aware we are of this, the more we realize that he cannot find out God by reason alone. Therefore, there is a necessity for special revelation, the type of revelation which is found in the Bible. God must make himself known to man because man cannot arrive at a knowledge of God through his own powers. But you may ask, "How can even God make himself known to man through man's broken-down mind?" This has not been easy for God to achieve. Nevertheless, through the special revelation given in the Bible which culminates in the visible, incarnate Christ He has been able to

get enough truth across to man so that he can find his way to God and salvation here and hereafter. Thus we can be infallibly guided to God, freedom from sin, and heaven. This does not mean that there is no place for reason, even in its marred condition. Revelation of every type is to some extent bound up with man's thinking powers.

*Q. Does a local preacher as pastor have a legal right to perform marriage ceremonies? Would a couple married by a local preacher of a Church of the Nazarene be legally married?*

A. Our *Manual*, on page 135, under paragraph 259, gives the minister who has been licensed by the district assembly a right to officiate at marriages if he is serving as a pastor,

provided the state law does not prohibit his marrying people. On pages 68 and 69, the *Manual* discusses the work and status of the local preacher; and under paragraph 100, it clearly implies that a local preacher may be a supply pastor under certain circumstances, but it does not say that he can administer the ordinances—officially at the sacrament of the Lord's Supper or marry anyone. Thus the law of the church does not permit a local preacher (that is, a person who has been licensed only by the local church, and not by the district assembly) to perform marriage ceremonies at all, even though he may be acting as a supply pastor. On the other hand, our church, as I have already said, does give the minister licensed by the district assembly that right if he is acting as a supply pastor, when the state law does not forbid it. In spite of all these facts, I would not advise you to be too quick to conclude that a couple who was married by one of our local preachers is not legally married. The phrase "local preacher" does not have the same meaning in every denomination, and if the persons have been married and the state authorities have accepted it and recorded the marriage in harmony with the information on the certificate, then I think that there would be no question about it, in spite of the fact that a serious mistake had been made from the standpoint of the law of our church.

*Q. What proof have we in the Bible that those who have committed the unpardonable sin will not seek God or be interested in spiritual things? I ask this question because quite a while ago you discussed the sin against the Holy Ghost and insisted that those who had committed it would not seek the Lord or be concerned about spiritual things.*

A. I do not remember the details of my discussion of this question in the Question Box, but I suspect that you have given my thought correctly. I hold the position which you have stated. Now to your present question. It sets forth the problem involved in a clear manner. Nearly forty years ago someone sent almost exactly the same question to Dr. Daniel Steele, one of the greatest minds the holiness movement ever has produced. The question which was sent to him was stated thus: "What Scriptural authority have we for the statement that he who has committed the irremissible sin has no longer any desire for restoration to God's favor?" Here is his answer: "Ps. 145:16, 'Thou satisfiest the desire of every living thing.' Matt. 5:6, 'Blessed are they which do hunger and thirst after righteousness; for they shall be filled,'

and Isa. 55:1. Our God is too good to refuse to gratify a desire which he has inspired. He does not tantalize his spiritual intelligence in this manner."

I agree with Dr. Steele's answer. In addition, there are two other matters which I call to your attention, however. I can't believe that God who loved sinful man enough to pay the price He did for his salvation would turn down a sinful man who really wanted to be saved. Further, you and I must remember that not every person who gives evidences of seeking

to be saved really desires to be saved. I have known of sinners pleading with God for a long time for salvation only to confess later that they didn't get anywhere in their seeking because they weren't willing to pay the price, or meet the conditions. When I talk about desiring to be saved, I mean those who do sincerely seek forgiveness for their sins and are willing to do anything God requires of them to get this forgiveness. I can't conceive of the God of the Bible turning down a person who comes to Him in this manner.

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## NEWS OF THE CHURCHES

Truth or Consequences, New Mexico—Our church recently closed a very successful vacation Bible school with sixty-five children enrolled, and a daily attendance of fifty-six. We had five classes and eight adult helpers. It was a ten-day school. There were seven children who bowed at the altar accepting Jesus as their Saviour. The Lord truly blessed in our closing program on the last Friday night, with forty-five children and about ninety adults present. Fifty certificates were awarded, and eight different denominations besides our own were represented. Also we had some nonchurch children, which have been reached for our Sunday school. After serving our church at Las Vegas for four years we came to this church in June; the Lord is blessing and giving us good audiences in all services. If you have friends or relatives coming to this city, please let us know and we will be glad to call on them.—Mrs. Leona Stearley, Pastor.

Rev. and Mrs. Earl L. Gardner write that they have resigned their pastorate in Mercer, Wisconsin, to enter the field of evangelism. They both preach and sing; also Mrs. Gardner uses "Scene-O-Felt" pictures with her singing, and does children's work. They will go anywhere for revivals, youth meetings, etc., for freewill offerings. They are now making up their slate. Write them at 302 West Adams, Muncie, Indiana.

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Lord, help me today that I may bear—

Criticism—without resentment;  
Praise—without vanity;  
Disappointment—without bitterness;  
Success—without conceit;  
Grief—without self-pity;  
Happiness—without frivolity;  
Pain—without complaint;  
Comfort—without selfishness.

These things I ask that I may more capably bear some small portion of Thy cross. Amen.—MARY SANDERS.

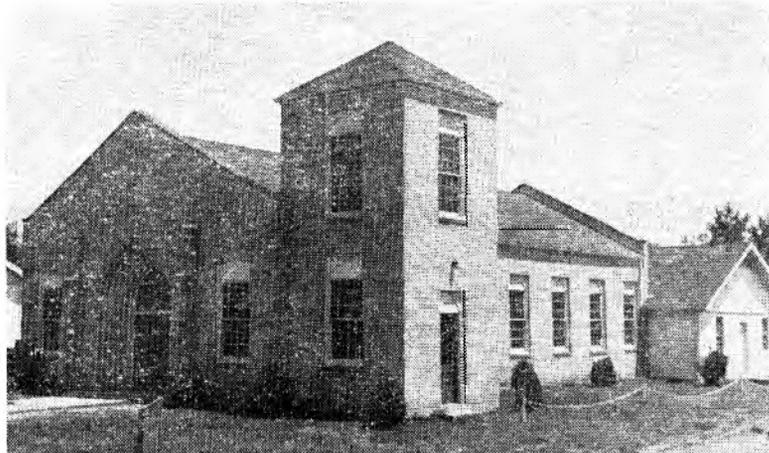
Pastor D. H. Replogle writes: "After resigning the pastorate of the Van Wert, Ohio, church in December of 1951, we moved our family to Southern California, where in June of '52 we assumed the leadership of the Baldwin Park church. Rev. J. V. Langford was our predecessor in this young church, and he had wrought well. During these months the church has been able to move forward along several lines. We have purchased a lovely, three-bedroom parsonage, completely decorated the interior of the church, and after raising \$1,078.00 in eleven Sundays we installed new Philippine mahogany pews and pulpit. The pulpit was constructed and donated by a friend of the church, and represented a saving of \$400.00 to the church. On Sunday, June 14, Dr. D. I. Vanderpool officiated at an afternoon dedicatory service where he brought the main address. Others participating in the service were Dr. A. E. Sanner, retired district superintendent, under whose leadership the church had been organized in 1947; Rev. W. Shelburne Brown, present district superintendent; and Mr. James Wooten, member of the home-mission board at the time of organization. Music was under the able direction of Mr. Clarke Houser, our minister of music. Dr. Vanderpool also brought the morning message, and Brother Brown preached in the evening service. During these months we have enjoyed the ministry of Dr. H. B. Wallin in a youth meeting, several of our missionaries, and also that of District Superintendent Brown. Our vacation Bible school, in charge of Mrs. Replogle, was the largest the church has had. This area is rapidly expanding, and the work moves forward with Christ."

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Evangelist R. F. Lindley writes: "I am now making up my slate for 1954, and have some open dates. Any church interested in securing my services for a revival meeting, please contact me, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

## Werner Park Church, Shreveport, Louisiana

The Werner Park Church in Shreveport was organized July 26, 1948, with 69 charter members. Worship services were conducted in a rented hall, under the leadership of our present pastor, Rev. C. K. McKay. In September of '48, a plot of ground was purchased—these corner lots, 80 x 150 feet, are located in a fine residential area. In September, ground was broken for the educational building, 30 x 50 feet, and under the supervision of our good pastor was completed for the opening service on November 14. Immediately plans were made for the sanctuary, and again our pastor and members of the church labored many hours to complete the beautiful sanctuary, which is 36 x 72 feet. On May 27, 1951, a dedication service was held by District Superintendent Elbert Dodd, assisted by Rev. G. M. Akin. The church is of brick construction, seating approximately 250, with ten Sunday-school rooms. The interior is completed with plastered walls, indirect lighting, windows of amber



glass, baptistry with background hand painted of the Sea of Galilee, and 1,600 square miles of the Holy Land; also factory-built pews and pulpit furniture, pastor's study, and nurs-

ery. Valued at \$40,000.00, the total debt is at present about \$9,000.00. Truly, we give God all the praise for what He has done for this church.—Mrs. Evelyn Carr, Secretary.

Pastor W. E. Boggs writes from Dallas, Texas: "Leaving the evangelistic field in September of 1952, we came to Trinity Church as pastor. God has abundantly blessed during the past year. He helped us to secure a commodious new brick parsonage valued at \$16,000.00, organize a four-unit Caravan, pay all budgets in full with some overpaid, receive 42 members, of which 33 came by profession of faith, and to have a Sunday-school average of 38 to date in August above the same period last year. This church has been unusually good to the pastor. They gave us a very generous Christmas gift, an increase in salary, vacation, and a set of beautiful sterling silverware on our twenty-fifth wedding anniversary in June. We have had two good revivals, with the Mackey Party and Rev. O. A. Singleton. If you have friends or relatives in Dallas whom you wish us to contact, write us at 2818 Belknap Avenue, Dallas 16, Texas."

200 people on Sunday morning; with around 125 in the Sunday evening service, and more than 75 in the mid-week prayer service. We averaged 167 in Sunday school last year. Truly, God is helping us."

Augusta, Kentucky—On Sunday night, August 16, we closed what we believe to be our best revival in a number of years. Rev. and Mrs. D. D. Mackey and children were the special workers. They are among the very best of preachers, singers, and

musicians. We humbly thank God for those who found Christ as their Saviour and the Holy Spirit as their Sanctifier in this revival meeting. It will soon be four years since we moved into our new church building. Since that time, the Sunday school has increased, and many new friends have been won to the church. Recently, beautiful new pews, altar, communion table, and carpet were made possible through the kindness and generosity of one of our members. Rev. and Mrs. R. L. Granger and family came to us in March of this year. We appreciate their fine

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AND MANY OTHER CHORUSES AND SONGS

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Pastor E. K. Bryant reports from Longview, Washington: "God is blessing the work here and we praise Him. We now have 115 members, have raised over \$30,000.00; paid \$1,129.00 for General Budget last year—our first full year. Two weeks ago we raised \$5,000.00 and have let the contract for the concrete walls and tower for the educational unit. This will cost us \$16,200.00; then we will have the job of closing in and getting in by next spring. Rev. Woody Smith, pastor at Kelso, held the ground-breaking service, and we had a wonderful time with about 200 present. We now have five lovely lots worth \$15,000.00 and a choice corner. We are preaching to about

leadership. They are sincere, spiritual people with a burden for the church and for souls. We believe our pastor is among the best; his ministry is faithful to the Word of God and to the standards of the Church of the Nazarene. We praise God for His many blessings to the Augusta church.—Joanne Griffith, Reporter.

Rev. Russell McCollom writes: "Last January God called my wife and me to enter the evangelistic field. In April I resigned as pastor of our church in Ness City, Kansas, and was commissioned as an evangelist at our recent assembly (August). We are now filling our slate and will be glad to go anywhere the Lord leads. We can carry the whole program. Address us, 624 S. Knight, Wichita, Kansas."

Evangelist Harold Willis reports: "We started the year of '53 in California, then coming on to the Midwest, where we have held a number of meetings. Recently Mrs. Willis conducted her third vacation Bible school with our Morgandale Church in Warren, Ohio, where Rev. J. L. McClung is the good pastor. This is our home church. They had a fine enrollment of 115 in the school, with an average attendance of 98, and some of the children were definitely saved and sanctified. We then went to Colorado, where Mrs. Willis assisted in a five-day vacation Bible school at Golden. At our First

Church in Colorado Springs, with Pastor C. W. Henderson and wife, Mrs. Willis had charge of the vacation Bible school and I conducted revival services at night. We had good attendance both at the school and in the evening services, with seekers responding to every invitation, and thirty-one at the altar on the last Sunday night. Quite a number of children prayed through during the vacation Bible school. God has especially blessed and helped us this year and given some gracious meetings, for which we praise Him. After a short vacation in August, we are now beginning our fall revival schedule, beginning at Boone, Iowa, on September 9."

Rev. Carl Prentice writes: "In August of 1925, at Albany, Oklahoma, God for Christ's sake forgave me of all of my sins; later He sanctified me and called me to preach the gospel. For four years a friend and I held revival meetings in churches and schoolhouses, and under tents and brush arbors. God blessed our efforts and gave us many souls. We were known as 'the Boy Preachers.' For the past twenty-one years, Mrs. Prentice and I have served as pastors at Broken Bow, Oklahoma; First Church, Ft. Smith; Bentonville, West Helena, and El Dorado, Arkansas. We first came to El Dorado in 1937. We served as pastors of First Church for four years and were called back in April, 1946. Last year, the church

gave us a three-year call. We have a wonderful people who love God and are faithful in His service. They pay their tithes and have never failed to pay their budgets and take good care of their pastors. It has been a pleasure to work with them for these eleven and one-half years. However, after much prayer, we felt definitely led of God to go back into the evangelistic field. We know that our good people will stand by the new pastor, Rev. J. W. McClung, and that he will be a blessing to the church and also to the city. Knowing the problems and burdens of the pastors, we want to get under the load with them. We pray that God will give us souls and make us a blessing. Mrs. Prentice served as missionary president of the district of Arkansas for three years. She will give missionary addresses, when desired, and work with the children and young people. We are making up our slate now and will enter the field for full-time service at the close of our district assembly, September 11. We will go anywhere that the Lord opens the door. Our address is, General Delivery, Bentonville, Arkansas."

### Kansas District Assembly

The forty-fourth annual assembly of the Kansas District was held at Breeze Park, Hutchinson, August 5 to 7. Dr. Hugh C. Benner, who presided with skill and efficiency, challenged all Kansas Nazarenes to greater service with his highly appreciated messages. He displayed a beautiful spirit, high quality of leadership, and a deep devotion to God which pervaded the assembly.

The report of District Superintendent Ray Hance was very encouraging to all. Even though a year of many duties, and also a heavy siege of illness, there was revealed progress in all phases of the district work, with gains in church membership and Sunday school, and the General Budget overpaid by \$15,000.00. Four new churches were organized—Wichita Eastridge, Geneseo, Speed, and Waukeeny. God has been good to Kansas by giving the district good leaders in Rev. and Mrs. Ray Hance. Brother Hance was re-elected with a very wonderful vote and the assembly gave them a love offering of \$1,600.00 to be used for the purchasing of a new car. The money and pledges were given quickly and cheerfully.

The N.E.M.S. convention was held immediately preceding the assembly. Mrs. Hance presided with a beautiful and unselfish spirit. Her re-election by a very good vote revealed the appreciation of her work. Rev. Lelan Rogers, missionary, brought a stirring message to the convention.

The Sunday-school convention was held Tuesday afternoon, August 4. Rev. J. T. Gassett, superintendent of the Northwest Oklahoma District, presented a stirring address to all Sunday-school workers, giving them a new determination to battle harder for souls.



The N.Y.P.S. convention was held on Saturday, August 8. It was well attended, and closed with a rally in the evening. Rev. Milton Huxman was re-elected as the district president with a good vote.

The district camp meeting held during the week, with services in the evenings, added an extra spiritual touch to all the programs of the week. Rev. Harold Daniels and Rev. Murray Morford were the excellent workers.

The high light of the week was the beautiful ordination service conducted by Dr. Benner on Friday morning. Seven men received elder's orders: Dallas McKellips, Robert Leffel, Francis Runyon, Paul Harper, Glen Adams, Ray Hawkins, and John Ferguson. One ordained minister was recognized as an elder in our church, Rev. Phillip Johnson, coming from the Congregational-Christian church.

Dr. R. H. Cantrell and Mr. Harry Craddock of Bethany-Peniel represented the college in a very fine school service.

Rev. W. H. Johnson, superintendent of the Southwest Oklahoma District, Rev. Arthur Morgan, superintendent of the Minnesota District, and Dr. S. T. Ludwig, general church secretary, were among the many visitors. Rev. Alpin Bowes was the able publishing house representative.

The Kansas District is in the Crusade for Souls Now, and has its aims set high for a greater year than ever.

CLIFTON NORELL, *District Secretary*

### Arizona District Summer Camps

This year marked the tenth year of summer camp activities at the Nazarene District Center in Prescott, where the Arizona Nazarenes have a beautifully developed twenty-acre tract all paid for, and I am sure that God placed His seal of approval upon each of the camps as never before.

There were more boys and girls in their three respective camps and most of them found a genuine heart experience of salvation under the faithful direction of Rev. Glenn Roberson and Mrs. Letha MacLearn and their many helpers.

The N.Y.P.S. institute, held just prior to the camp meeting each year, was able to enjoy a new cinder-block and redwood recreation building, which was built principally with funds raised by the youth of the district and which they have named "The Wagon Wheel." Kenneth Dunn, our fine district president, has worked endlessly to make a better youth program and his efforts are being rewarded with many fine young people who are loyal to Nazarene ideals and interested in carrying out the great objectives of the church.

The summer activities climaxed with a wonderful camp meeting under the inspired singing of Dwight and Norma Jean Meredith and the anointed preaching of Rev. Harold Volk, one of God's finest evangelists. The

crowds filled the tabernacle, many found gracious victory at the altar of prayer, and there was a great season of refreshing from the presence of the Lord each day. We enjoyed having the Lyle Prescotts for a few missionary services, and groups from Pasadena College, who always make a rich contribution to district gatherings. Thank God for old-time camp meetings!

M. L. MANN,  
*District Superintendent*

### East Tennessee District Church Schools Convention

The sixth church schools convention of the East Tennessee District convened on August 3 at the district campgrounds near Louisville, Tennessee. Mr. W. L. Elkins, district chairman, was in charge and graciously presided.

The devotional message by Rev. Roy A. Bettcher was a stirring exhortation to soul winning. He gave a number of facts which should stir us to activity along this line.

In spite of a year filled with providential hindering, the Sunday-school attendance showed an average increase for the year of 200. With great honesty and sincerity, each worker present revealed a determination to make the coming year one of great increase. There were seven branch Sunday schools organized during the year, which made twelve in all. There were several reports of work among the colored people.

The convention closed with a great message by Dr. G. B. Williamson. His emphasis on evangelism was timely and emphatic.

RAY DUNNING, *Reporter*

### Dallas District Assembly and Camp Meeting

The forty-fifth annual assembly of the Dallas District was held at the historic Scottsville, Texas, campground, August 19 to 21. Dr. Hugh C. Benner presided with efficiency and grace, and demonstrated gifted leadership of the highest order. His challenging, climactic messages were unctonized with the anointing of God.

The report of District Superintendent Paul H. Garrett indicated gains in every department. One new church, Atlanta Bethel, was reported. Brother Garrett was elected for the fourth time with an overwhelming vote, and given a liberal love offering. Other district officers elected were: district secretary, Harold Blankenship; district treasurer, E. W. Quakenbush; district N.Y.P.S. president, Corbie Grimes; district N.F.M.S. president, Mrs. Paul Garrett; district church school board chairman, H. F. Crews.

The Nazarene Publishing House was represented by Dr. S. T. Ludwig; Bethany-Peniel College, by Dr. Roy H. Cantrell and Curtis Smith; and our work among the colored people, by Rev. Leon Chambers. In a most impressive service, General Superin-

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tendent Benner ordained Jack Shoulters and Chad Grant as elders in the church.

The evangelist for the sixty-seventh annual Scottsville camp meeting, which was held at the time of assembly, was Rev. Earl Starnes, who preached under the anointing of God. The music and singing was under the talented direction of Gilbert and Vera Rushford. The services each evening were blessed with the salvation of many souls. This year the district superintendent announced that the Scottsville camp slogan, "Debt free in '53," had become a reality, and a spontaneous offering of nearly \$2,000.00 was pledged for camp improvements. Dallas District looks to the future!

FLETCHER SPRUCE, Reporter

### Peruvian District Convention

The fourteenth annual district convention of the Peruvian young people's society began on Monday, August 3, at 8:00 p.m. in Chiclayo, Peru, with a stirring message by Professor David Spaulding of Pasadena, California. The Holy Spirit carried the message to the hearts of the needy and, in response to the tender call, fourteen bowed at the altar of prayer.

Tuesday's activities began with the 6:00 a.m. prayer meeting, which set the mark for the harmony that prevailed throughout the remainder of the convention. Devotional service was at eight-thirty and the business session began at nine o'clock. Society presidents came from the coast, the mountains, and the selva, nearly all with reports of victory; and the com-

mittee reports as well as those of the district and zone officers sounded notes of vision.

The morning message given by Rev. Raul Villareal, of Bolivia, was crowned with hungry hearts seeking God for sanctification.

The afternoon activities were highlighted by the re-election of Rev. Harry Zurcher as district president. The wonderful job that he did and the enthusiasm that he sparked urged the Peruvian young people to choose him again as their leader.

The final message was delivered in the evening by the beloved Rev. Esperdion Julca, who recently returned to his homeland after his graduation at Nampa, Idaho.

CLYDE GOLLIHER, Reporter

### East Tennessee District N.Y.P.S. Convention

Everyone present at the East Tennessee N.Y.P.S. convention this year agreed that this was the best convention ever enjoyed on the district. There was manifest evidence of God's blessings throughout the day with the younger young people many times leading the way.

The morning devotional by Rev. Ray Dunning emphasized the theme "By My Spirit—Speak"—we must first speak to God about men and then we must speak to men about God.

Rev. John Lawwill was re-elected president by a fine vote, and the youth of the district are ready to follow enthusiastically his leadership for the coming year.

Rev. O. C. Weigle preached in the morning service, throwing out a challenge of prayer and sacrifice. The evening service was the beginning of the camp meeting, at which time Rev. John Logan from London, England, preached.

REPORTER

*Where two or three are gathered together in my name, there am I in the midst of them (Matt. 18:20).*

### DEATHS

CLARENCE C. DUBBERLY was born August 18, 1881, in Van Zant County, Texas, and died March 3, 1953. In 1901 he was united in marriage to Lula Mae Callahan; to this union were born four children. He was a local preacher in the Church of the Nazarene, which he loved, and of which he was a member for thirty-three years. He was a kind, devoted husband, a loving father, and a devout Christian. He died at a hospital in Delta, Colorado, where he had made his home for about sixteen years. He is survived by his wife, two sons, and one daughter (one son died in 1946); also three brothers and three sisters.

MRS. DORIS ASPEN was born June 21, 1916, at Jamestown, North Dakota, and died July 4, 1953, following surgery at a hospital in Portage, Wisconsin. She was converted when just a girl, later sanctified and joined the Church of the Nazarene. On June 18, 1941, she was united in marriage to Lawrence Aspen, and had been his faithful helpmate in pastoral work since. She was a devout Christian and a living witness of what God could do for a soul completely yielded to Him. She is survived by her husband, Rev. Lawrence Aspen, Portage, Wisconsin; her mother, Mrs. Mabel Bradley; one brother; her twin sister; and three other sisters. She was preceded in death by her

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13 And the name of the second river is Gi'hōn: the same is it that compasseth the whole land of E-thi-ō'p-i-ā.  
14 And the name of the third river is Hid'dē-kēl: that is it which goeth toward the east of As-sūr-i-ā. And the fourth river is Eū-phrā-tēs.  
15 And the LORD God took the man, and the put him into the garden of E'dēn to dress it



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father and a brother. Funeral service was conducted at the Portage Church of the Nazarene by Dr. Charles A. Gibson, district superintendent; with burial in the Oak Park cemetery, Portage.

MRS. BESSIE BELL ALLISON was born July 27, 1879, in Monticello, Iowa, and died at her home in Nampa, Idaho, on June 26, 1953. She was a charter member of the Church of the Nazarene in Mohall, North Dakota. She married Allen Allison and they moved to Mohall; in 1937 to Venatche; ten years later to Vancouver, Washington; and last year to Nampa. She is survived by her husband, one son, and two daughters; also one sister.

MRS. L. W. CANADAY was born (Iva Bell Sheets) September 13, 1900, at Moundville, Missouri, and died July 11, 1953, in a hospital at Neodesha, Kansas, after an illness of about seven months. She was united in marriage to L. W. Canaday in 1922, and they moved to Washington; later to Kansas, then to Oklahoma, and in 1950 to the vicinity of Neodesha, Kansas. At the time of her death she was a member of the Neodesha Church of the Nazarene, where she served as president of the missionary organizations and taught a Sunday-school class. She will be greatly missed by the church; she carried a real burden and passion for the lost. She is survived by her husband, one son, two daughters, and three sisters; a daughter, parents, three sisters and two brothers all preceded her in death.

MRS. ELVA ETTA LEATHERS (nee Tellis) was born March 26, 1872, in Somerville, Ohio, and died June 23, 1953, in Decatur, Illinois. In 1895 she was united in marriage to James T. Leathers; from that time until her death she was a resident in the area of Decatur, Illinois. To this union were born seven children; two died in their youth. Mr. Leathers died in 1948. Mrs. Leathers was converted at the age of eighteen, and at the time of her death she was a member of West Side Church of the Nazarene in Decatur. She is survived by four daughters, and one son, Rev. Donald L. Leathers, Nazarene pastor in Mt. Carmel, Illinois. Funeral service was in charge of Rev. G. H. Harmon, former pastor, in the absence of the present pastor. Burial was in Graceland Cemetery, Decatur.

MRS. ROSA ANN ENGLISH DEES was born September 12, 1872, near Benton, Kentucky, and died July 22, 1953, near the place of her birth. She was united in marriage to Edward C. Dees in 1893. She was converted at the age of seventeen, and later gloriously sanctified. In the many years which she and her husband traveled across the country preaching the gospel, she was a great inspiration to her husband and also to all whom she contacted in her devotion to God and her humble spirit. She was especially interested in missions, and up to the time of her death she was active in the work of the church. She was a member of the Church of the Nazarene in Mayfield, Kentucky, at the time of her death. She is survived by two daughters, Mrs. Buford Hall and Mary Ruth Dees, also three brothers and one sister. Funeral service was conducted in the Elkton Church of the Nazarene, where her husband held his last pastorate, with Rev. T. E. Jones, pastor at Mayfield, in charge, assisted by the Rev. Mr. Soulders. Interment was in the Elkton cemetery.

## ANNOUNCEMENTS

**RECOMMENDATION**—Professor Troy and Margaret Cook are members of our district, and are very beautiful singers. They both attended Trevecca Nazarene College; also Mrs. Cook taught music there. They sing together, and Brother Cook is an excellent soloist. They are available to go anywhere to assist in evangelistic work, either in church revivals or camp meetings. I can highly recommend them to any of our pastors, church boards, or camp-meeting boards. Address them, 1316 Douglas, Ames, Iowa.—Gene E. Phillips, Superintendent of Iowa District.

### WEDDING BELLS

Miss Clara Jean Boyles and Donald R. Padgett, student minister and senior in the Department of Theology at Olivet Nazarene College, were united in marriage on August 1, at First Church of the Nazarene in Vincennes, Indiana.

Lucile Lillian Palmquist and Robert B. Fitch, both of Kelso, Washington, were united in marriage on August 7, in the Kelso Church of the Nazarene, with Rev. H. S. Palmquist, uncle of the bride, officiating, assisted by the Rev. Mr. Smith, pastor.

Betty Jean Cunningham and William K. Thomas of North Carolina were united in marriage on July 18, at First Church of the Nazarene, Kansas City, Missouri, with Dr. Roy E. Swin officiating.

Miss Shirley Ann Benedick and Mr. Carl Gray Marler, both of Plainville, Kansas, were united in marriage on July 18 at First Church of the Nazarene, Plainville, with the pastor, Rev. Ralph E. Shafer, officiating.

Miss Ruth Shanney Likins of Portland, Oregon, and Mr. Gene A. Patrick of Rudyard, Montana, were united in marriage on June 27, at First Church of the Nazarene in Portland, with Dr. Fletcher Galloway, pastor, officiating.

Miss Patricia Ann Van Tine and Mr. Donald E. Williamson were united in marriage on June 12, in the Church of the Nazarene in Ellisville, Illinois, with Rev. W. E. Hollis officiating.

Miss Bette Harding and Mr. Ray Hammer, Jr., both of Chicago, Illinois, were united in marriage on June 6, at First Church of the Nazarene, Chicago, with the bride's brother, Rev. Robert E. Harding, officiating, assisted by another brother, Rev. Whitcomb B. Harding.

Miss Nancy Morgan of Drumright and Mr. Steve Moore of Shamrock, Oklahoma, were united in marriage on June 5, in the Drumright Church of the Nazarene, with Rev. J. G. Rushing, pastor, officiating.

**SPECIAL PRAYER IS REQUESTED** by a lady in Indiana that "God will heal me"; by a Christian lady in North Dakota for her backslidden husband—"he needs God very much, as he's getting to be an old man, and is very deeply steeped in sin"—that he may get his eyes opened to his real condition before God; by a Christian brother in Iowa that God may touch and completely heal him of several serious ailments.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

Hardy C. Powers:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

G. B. Williamson:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

#### Assembly Schedule

Georgia ..... Sept. 30—Oct. 1

Samuel Young:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

#### Assembly Schedule

Southeast Oklahoma ..... September 23-24

D. I. Vanderpool:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Hugh C. Benner:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

#### Assembly Schedule

North Carolina ..... September 23-24  
South Carolina ..... Sept. 30—Oct. 1

## District Assembly Information

**NORTH CAROLINA**—Assembly, September 23 and 24 at First Church of the Nazarene, 1217 E. Green Street, High Point, North Carolina. Entertaining pastor, Rev. C. C. Brown, 1217 E. Green Street, High Point. Dr. Hugh C. Benner presiding.

**SOUTHEAST OKLAHOMA**—Assembly, September 23 and 24, at Church of the Nazarene, 718 W. Trudgeon, Henryetta, Oklahoma. Entertaining pastor, Rev. W. H. Deitz, 805 W. Gentry, Henryetta. Dr. Samuel Young presiding.

**GEORGIA**—Assembly, September 30 to October 1, at First Church of the Nazarene, 123 Moreland Avenue, S.E., Atlanta, Georgia. Entertaining pastor, Rev. Wendell Wellman, 125 Moreland Ave., S.E., Atlanta. Dr. G. B. Williamson presiding.

**SOUTH CAROLINA**—Assembly, September 30 to October 1, at Calvary Church of the Nazarene, Langley, South Carolina. Entertaining pastor, Rev. Harold M. Liner, P.O. Box 21, Langley. Dr. Hugh C. Benner presiding.



## SERVICEMEN'S CORNER

**CHAPLAIN John Lowell George** writes from George A.F.B., Victorville, California: "We conducted the annual Preaching Mission for a week with an excellent preacher as evangelist. Each service was unique. The messages were vital and God-anointed. A number of airmen found Christ as Saviour either in the service or in consultation in the office. The military is in no sense an evangelistic agency, but they do make provisions through the chaplains for religious assistance to the personnel. The chaplain who will take advantage of it has wonderful opportunities through preaching and counseling to assist many young men to get 'on the beam' for Christ. The Preaching Mission is one of them.

"The Treble Choir from Pasadena College gave us a concert one Sunday evening recently. Their program was spiritual and very well received."

"I am very thankful that you have sent me the *HERALD OF HOLINESS, Conquest*, and *Come Ye Apart* through the last year. I have received many blessings. After I read them I give them to another serviceman so that he can get some good blessings too.

"I am thankful that in the navy I have a little spare time to read after work. I manage to read my Bible and pray every day and also to read the literature I get. I now have a Christian Nazarene buddy on this ship with me and I praise God for him.

"Thanks again for the literature."

PHILIP R. RICHARDSON

"I wish to thank you for sending the *HERALD OF HOLINESS, Conquest*, and *Come Ye Apart* to me. I have enjoyed reading them very much. About five months ago I dedicated my life to the ministry. Although I am in the service, God has opened the doors for me. I have had the pleasant opportunity of preaching on the average of three times a month, and am acting as pastor of a home-mission project at Maplesville, Alabama. God is very dear to me, and I intend to go all the way with Him. I pray that I will always humble myself and be of service to others."

J. LOWELL BELL

**NAZARENE SERVICE MEN'S COMMISSION**  
*John Boies* DIRECTOR

## A Meeting in Prayer

By Bertha Foth

Some call it prayer meeting, or maybe just prayer,  
But, oh, say 'tis heaven when Jesus is there.  
    Though the body be weary with toil of the day,  
    And the spirit is downcast, and clouded the way,  
The soul that on Jesus will lean for repose  
Will find in Him solace for all of his woes.

The soul is encouraged and bolstered to fight;  
Every power of evil is then put to flight.  
    Filled with His Spirit, determined to win  
    The greatest of battles 'gainst Satan and sin,  
The Christian is strengthened his load to bear  
When he has been blest of Jesus in prayer.

All fears and misgivings are aptly discharged,  
Faith is increased, the vision enlarged;  
    And flooding the soul from heaven above  
    Come the light rays of God's holy love—  
And nothing on earth can truly compare  
With the blest meeting of Jesus in prayer!

Deep from the soul glad praises will start  
When Jesus refreshes and gladdens the heart.  
    In Him we find comfort and healing for ills—  
    By Jesus' soft whisper the spirit He stills.  
Oh, glorious communion in God's presence so fair  
Is the time spent with Jesus—a meeting in prayer!



I Will Commune  
With Thee From Above  
The Mercy Seat