

Herald of Holiness

Blessed are the pure in heart

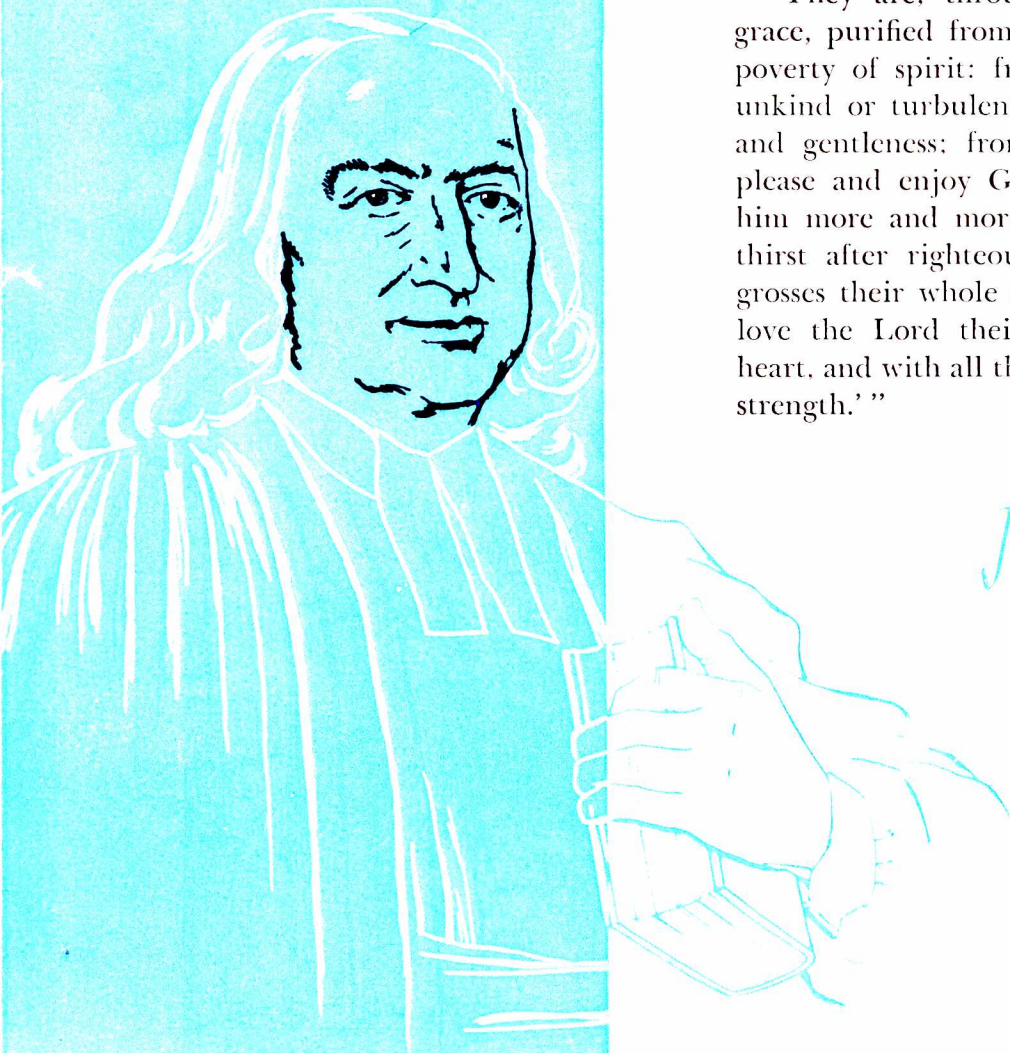


the *P*ure in heart

“‘THE PURE IN HEART,’ are they whose hearts God hath ‘purified even as he is pure’; who are purified through faith in the blood of Jesus, from every unholy affection; who, being ‘cleansed from all filthiness of flesh and spirit, perfect holiness in the (loving) fear of God.’

“They are, through the power of his grace, purified from pride, by the deepest poverty of spirit: from anger, from every unkind or turbulent passion, by meekness and gentleness: from every desire but to please and enjoy God, to know and love him more and more, by that hunger and thirst after righteousness, which now engrosses their whole soul: so that now they love the Lord their God ‘with all their heart, and with all their soul, and mind and strength.’ ”

John Wesley



Blessed are the pure in heart: for they shall see God." In a very real sense, here is the most fundamental of all the Beatitudes, for it involves man's deepest need and the implied guaranty that this need can be satisfied.

The natural heart is impure. An ancient prophet declared, "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). Jesus Christ confirmed this truth in a stern and graphic manner when He said, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye [or envy], blasphemy [or evilspeaking], pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23). It is this heart condition, this principle of sin, that is the source of all sinful acts.

The sinner is "dead in trespasses and sins," and is under the guilt and condemnation of his sins. When the

sinner is converted, divine life is imparted to him, his sins are forgiven, and he becomes a child of God. He is regenerated, justified, and adopted into the family of God. But this first work of divine grace does not deal with the principle of sin, the sin of the nature, the disposition or "bent" toward evil; for a nature, a disposition, a principle, cannot be forgiven. This "inbred sin" calls for cleansing, purging, purification.

All evangelical groups agree that the heart must be purified before entering heaven. Certainly this is true, but the essence of the sin problem does not relate first to heaven. Our need is *here and now, in this present life*. Here and now we face the revealed requirement of God for holy living, for purity of heart. "Be ye holy; for I am holy," is a command related to this world.

Here and now, after being "born again," this carnal nature remains. Here and now such a heart faces the problems of conflicting desires and emotions, divided loyalties, self-will, and selfishness, as well as a carnal weakness that frequently makes it

Blessed are the pure in heart

By HUGH C. BENNER
for the Board of
General Superintendents



GENERAL SUPERINTENDENTS, Church of the Nazarene (reading left to right): Hugh C. Benner, G. B. Williamson, Hardy C. Powers, D. I. Vanderpool, Samuel Young.

virtually impossible to do the known will of God.

Some insist that there is no solution for this problem in this life; that the best we can do is to continue to fight and suppress this inner evil foe. But if there is no possibility of deliverance from this inner sin, no possibility for purity of heart, then God has mocked us, for He has made requirements which we cannot meet, and has declared a will for us that is unattainable.

But God has not mocked His children. As always, in His wonderful love and power He has provided an experience of divine grace whereby, in the words of Zacharias, we "might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74-75). For every Christian believer God's Word gives abundant witness to this provision for a second work of divine grace by which the heart is cleansed and made pure.

The provision is in Calvary, for "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25-26). And by a complete consecration, climaxed by appropriate faith in the power of Jesus Christ, the exhortation and prayer of the Apostle Paul can be realized: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thess. 5:23-24).

By this instantaneous experience of entire sanctification all carnal dispositions are cleansed from the heart. Conflicts are resolved, tensions are released, loyalties are unified, pride and selfishness, malice and bitterness are purged away. Cleansed "from all unrighteousness," the pure heart lives normally and joyfully in the spirit of Titus 2:12: "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

But the pure heart is not an empty heart. God does not create a spiritual vacuum. He cleanses the heart that it may be "filled with all the fulness of God." At the instant the heart is purified, it is

The Greatest Christian I ever knew...

He had a keen mind, a wonderful sense of humor, and the bearing of a military man. He loved his family and his brethren in the ministry, but most of all he loved the Saviour and his church.

We entertained him several times when he held meetings for our church. During this time he spent hours in intercessory prayer. He was with me for a meeting in our church in Manchester, Connecticut, just a short while before his home-going. His sound doctrinal preaching and godly life were richer than ever in those sunset hours. He was a benediction to our home and has had an immeasurable influence upon my own life and ministry. I am highly privileged to salute REV. A. B. CAREY as one of the greatest Christians I ever knew.

A Pen Portrait by James R. Bell

Pastor, First Church, Baltimore, Maryland

"filled with the Holy Spirit." With His presence come all the beautiful graces of Christ—the "fruit of the Spirit": "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22-23).

"Blessed are the pure in heart"—here and now! There is victory and establishment for every Christian believer. And it is to the enjoyment of this blessed experience, and the promotion of this glorious fundamental truth, that the Church of the Nazarene is committed.

Herald
of Holiness

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Fully Alive!

M*an Alive, You're Half Dead* is the dramatic title of a book of recent years. Its main thesis is that, because we are not observing the simple physical and mental principles of good health, most of us drag along at about half the efficiency and with about half the enjoyment we might have in life. We must confess the author is right, even though we are tempted sometimes to believe that it is normal to be half alive, tired in the morning, and jaded and jittery between coffee breaks—because so many people are like that.

So it is with the soul of man. There are so many who are frustrated, discouraged, disagreeable, selfish, sinful that we come to take it for granted that such a poor half-life is the normal life for man, the way he was meant to be. It is not. Man was created in the image of God, to have fellowship with God and his fellow creatures and to enjoy radiant good health on all levels and in all areas of his being. Physically, mentally, and morally man was made to be alive, strong, responsive, productive, free, and happy. Anything less than that is not good enough.

Holiness is health. When, by the grace of God, the heart of man is made free from the poison of

sinful depravity and is enabled to live according to the principles of its own nature as created by God, then that heart is healthy or holy. When one is not healthy in heart, that is to say, not made holy by the grace of God, one is not *fully alive*; he is *half dead*. For holiness, or soul health, is God's will for man; it is normal radiant living.

Virtually all of Christendom agrees strongly with the principles stated thus far: God is holy; He made man originally in His moral image to be holy or healthy in his total being; man's sin has poisoned his whole system, spiritually, physically, and socially; through the atonement of Christ man

By



JOHN E. RILEY

President Northwest Nazarene College, Nampa, Idaho

may find salvation from sin and restoration to the image and fellowship of God. The chief disagreement within Christendom arises at this point: To what degree may spiritual restoration be enjoyed *now*?

The Scriptures teach that our Heavenly Father wills to deliver us from *all* moral depravity *now*, to have us enjoy at once the blessing of a healthy, happy, holy heart in fellowship with Him. Divine love can be satisfied with no less. "This is the will of God, even your sanctification" (I Thess. 4:3). There are some physical, mental, and social maladjustments that it will take time or eternity to correct; but the Father desires us to have healthy, holy hearts *today*.

What a glorious thing it is, when the Christian discovers that dispositional depravity remains in his heart, to yield himself completely to God and to have the Holy Spirit cleanse away all spiritual pollution, making the soul healthy and strong, holy! It is glorious to have the self submitted to Christ, the new center, so that one is released from petty pride and touchiness. It is glorious to have soul and body free from the poisons of resentment, jealousy, and envy. Having satisfaction in whatever material possessions one may have, it is glorious not to be nagged by a deep craving to have more and more *things*.

God's will for us is that we shall be ourselves, unique, individual, subject to such natural limitations as we have, and living in such an environment as surrounds us, but *healthy, holy, in our hearts*. With such radiance within we will certainly make our society somewhat better.

Blessed are the pure in heart

*Make me pure as Thou art, Jesus,
This my every pleading prayer.
Now—my faith takes hold, believes it;
Then—my heart weeps in despair—
How dare I, by birth a sinner,
Ever hope to be like Him
Who through everlasting ages
Ne'er will know the taint of sin?*

*Ah, my soul finds sweet assurance
As His tender voice I hear—
"Child of Mine, I died to cleanse thee;
Rest thee here, no need to fear.
Thou art pure, through Me made holy,
Since from sin thou didst depart,
And my word stands true and faithful—
'Blessed are the pure in heart.'"*

BY MADELINE N. NEASE

Let's discuss

What is heart purity? In answering this question, I begin with these words: "For all have sinned, and come short of the glory of God" (Rom. 3:23). All men accept the truth of this statement. But the question arises, Why have all men sinned? The Bible's answer is that they are born in sin, or with a sin nature. In the Scriptures this inheritance is traced back to Adam's fall (Rom. 5:12-21). In other words, all men come into this world with a bent toward sinning. This explains why none of them has ever escaped sinning. Now man's sins are forgiven when he is saved, but his sin nature, or bent toward sinning, is left untouched. This is dealt with in a second crisis, entire sanctification. Then heart purity, or freedom from sin, is obtained. Thus a person is made pure in heart when his inner self is cleansed from all sin.

Who is eligible for heart purity? The converted man. The sinner must know for sure that his sins have been forgiven before he can get his sin cleansed away. Amanda Smith, the great colored evangelist of the last century, when she was seeking heart purity, said: "I had no doubt about my acceptance with God. When I was converted, it was a conviction of guilt, but now it was a conviction of want." Rev. J. O. Peck, an outstanding minister of the last century, said: "God never left me a single year without a gracious revival in which many souls were given as seals of my ministry, but in the summer of 1872, a deep heart hunger that I had never known began to be realized. I had not lost spir

HEART PURITY



By Stephen S. White

ity, so far as I could judge my condition: I longed for scarcely I knew not what. I examined myself and prayed more earnestly, but the hunger of my soul grew more imperious. I was not plunged in darkness, or conscious of condemnation, yet the inward craving increased." Thus this preacher came to feel his need of purity of heart, and sought and found it. The saved, only, are eligible for heart purity.

How may we obtain heart purity? There are just two things necessary on the human side in order to get this blessing. The first is consecration. The Christian must put his all on the altar—his time, talents, ambitions, the future, loved ones, friends, money, everything! Paul says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). The use of "body" here is a figure of speech, the part for the whole. When we speak of so many "head of sheep," we don't mean just their heads; and when this verse speaks of "body" here, it doesn't mean just the body, but one's whole personality. This passage might be read, "I beseech you therefore, brethren, by the mercies of God, that ye present your whole personality, body, soul, and spirit, a living sacrifice, holy, acceptable unto God, which is your reasonable service." The second step is faith. After the Christian commits his all to God, he must trust the cleansing Blood, believe that God does now give him heart purity.

When may we obtain heart purity? Now! If

you are saved and will meet the conditions, you can get the experience at once. Not only can the sinner be saved now, but the Christian can be given a pure heart now. The only problem is to meet the conditions, and step out on the promise. Move out and stand on the Word of God without delay. The chorus says—

*Standing on the Word, standing on the Word,
Standing on the never-failing Word of God;
Tho' many foes assail, His promise cannot fail,
For I'm standing on the never-failing Word (of
God).**

In Acts 26:18 we are told that we are "sanctified by faith" in Christ. If we stand on this Word after we have consecrated everything, we will not be disappointed. Why not get the blessing now!

What will heart purity do for an individual?

It will cleanse the heart from inbred sin, and thus take its double-mindedness away. It will make its purpose single, and what is more, it will establish one's life in the Christian way. It will not place you beyond temptation and backsliding, but you will not be so prone to backslide. In addition, your life will become more victorious, more joyous, and more fruitful. It will not be heaven on earth, but you will be enabled to live on a higher plane spiritually. You will love God with all your heart and your neighbor supremely. You can walk before Him through His wonderful grace with a spirit of triumph never known before. Finally, it will be easier for you to fulfill your duties to your fellow man, your church, and the kingdom of God.

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“Health at the highest level

and harmony for the whole of man.”

This is . . .

HOLINESS

and HAPPINESS



By Jack Ford Pastor, Ahton-u-Lyne, Lancs, British Isles South District

ONLY JESUS CHRIST knows how intimate the connection between holiness and happiness is. Hence His dictum, “Blessed are the pure in heart.”

The experience of heart holiness issues in a life of six-sided blessedness.

In the first place, it means a *victorious life*. The entirely sanctified Christian goes to battle with a sound heart. He can exchange blows with the powers of darkness free from anxiety about any rottenness at the core. Sin has been put away, and all liaison with the enemy repudiated.

Sin can also be regarded as an infection. Deliverance from it, therefore, signifies a life of *spiritual health*. Behind many of our psychological disorders lies a disturbed and divided heart. Sin can not only separate us from God, but split our very per-

sonalities. Holiness not only brings health to our spirits but tends to heal the distraught minds and quicken our mortal bodies. It spells health at the highest level and harmony for the whole man.

Third, holiness stands for a *life of love*. God makes the cleansed heart the home of His Spirit (Acts 15:8-9), and the Spirit fills it with the in-

fluence of love (Rom. 5:2). “By perfection,” said John Wesley, “I mean the humble, gentle, patient love of God and our neighbour, ruling our tempers, words and actions.” Love ruling! Hatred, malice, selfishness, loneliness, all banished, and love ruling!

Heart purity issues also in a *disciplined life*. The sanctified will, united and reinforced by the indwelling Spirit, establishes control over the soul and body. Man becomes captain of his soul again to carry out the orders of the Owner of the vessel. The erstwhile slave to lust and passion becomes king in the realm of his own life.

And, what is often forgotten, the holy life is a *developing life*. The cleansed heart is the basis of character building, not its climax. To grade a recruit A-1 does not mean that he is already a complete soldier, but that he has a sound constitution to stand the course. The fertile plains and lofty uplands of holy living beckon the entirely sanctified onwards.

Finally, heart purity spells *vision*. The eye sees what the heart craves. The pure in heart see God. God will not come within the range of our telescopes, and He scorns our microscopes. He will not submit to examination by the poor instruments of His creatures. Deep calls to deep. Purity demands purity. “The lore” God’s “scholars” need is “pure eyes and Christian hearts.” The pure see God in the changing scenes of life, in its thrilling moments and its drab tasks, in stirring calls and apparent frustrations, in sun-flecked landscapes and the shadow of death until, at last, in the beatific vision, they see Him face to face.

Holiness is a life. It is more than a creed or a way of living. It is a God-indwelt life, based upon the atonement of Jesus Christ, issuing in victory, spiritual health, love, discipline, growth, and vision. Happy are those who live this life!

A Life of Holiness . . .

**In early morning hour I pray,
Before the burdens press:**

**“Prepare me, Lord, to live this day
A life of holiness.**

**“Then come what may . . . come fire or flood,
My spirit shall endure**

**If, by Thy precious cleansing blood,
My heart is spotless, pure.”**

**In all my hours, till day is done,
The Cross I would embrace;
The crown of life is only won
By sanctifying grace!**

By FLOYD W. HAWKINS

THE GREAT FREEDOM

“The Christian is no longer under the law of sin and death, but under the law of the Spirit of life.”

ST. JOHN in his First Epistle deals with the sin question, clearly and forcibly. To him, the normal Christian life is one free from sin, for he says: “These things write I unto you, that ye sin not” (2:1). But the grace of God does not make a man fallible, and so he adds: “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” Now it is evident that the word “if” would be meaningless if one lived constantly in sin; and so the Apostle adds these words as a safeguard against despair. A man may be overtaken by a sin of surprise, or undue social pressure, but even these sins are unnecessary if one lives close to God.

The Apostle John uses the term sin in a twofold sense, as an act and as a state or condition. Thus he expresses in the words “to sin” (by which he means an act of sin, whether in thought, word, or deed) and “to have sin” (by which he means the principle of sin inherent in every individual of our fallen race). As to the first, he says, “Sin is the transgression of the law” (I John 3:4b); and of the second, “All unrighteousness is sin” (I John 5:17). This distinction between sin as an act and sin as a principle is of vital importance. He that sins simply embodies his sinful nature in a sinful act.

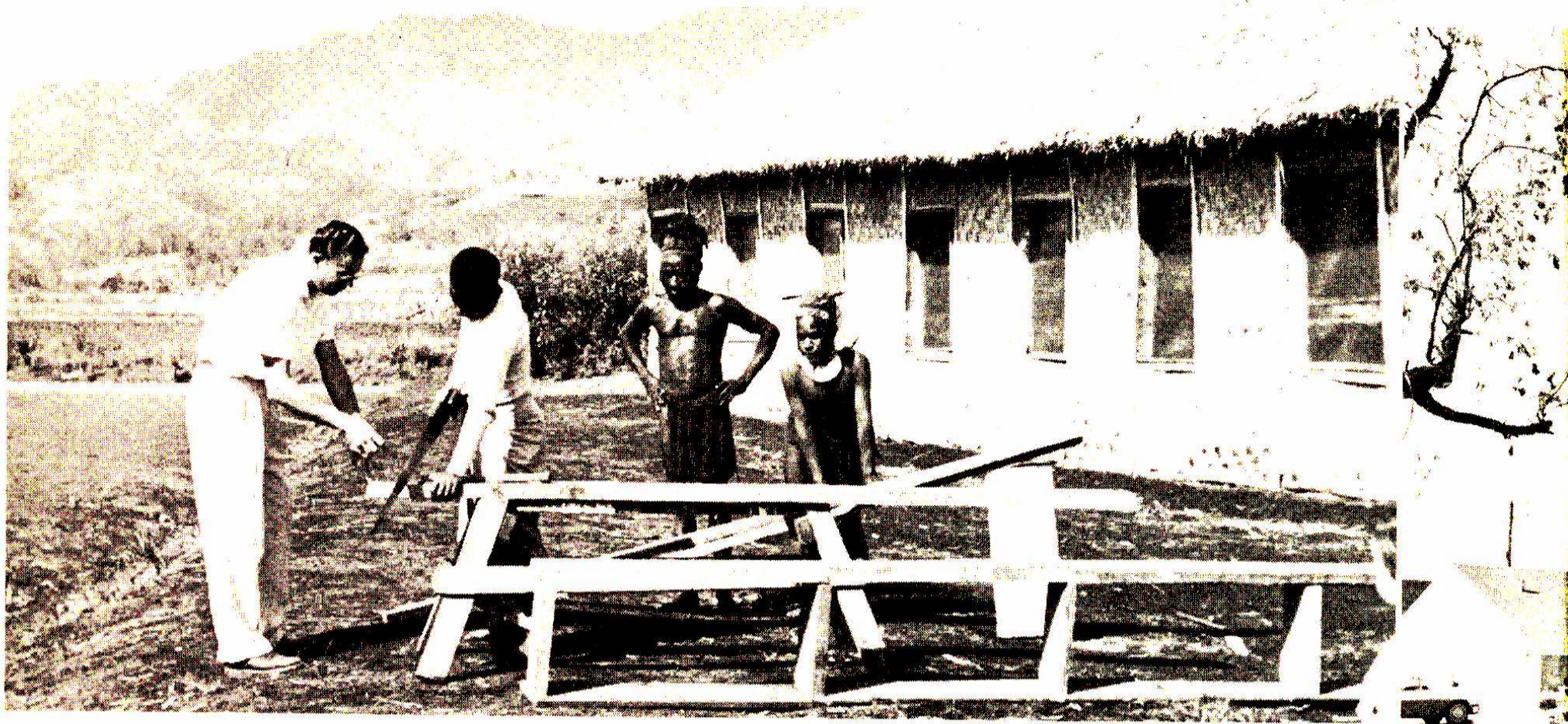
Since sin is twofold, the provision for its removal is twofold—forgiveness for actual sins and cleansing from the moral defilement of sin as a principle. St. John states this clearly when he says: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I John 1:9). Both of his definitions of sin are included here.

The words “forgive” and “cleanse” are aorists, each of which expresses a single, decisive act. Dean Alford says that “in verse 9, ‘to cleanse from all unrighteousness’ is plainly distinguished from ‘to forgive us our sins’; distinguished as a further process; as, in a word, sanctification is distinguished from justification.” These terms mark two works of grace, but each is effective only as we live continuously under the atoning blood of Christ.

To say that one can be saved from sin by faith in Christ comes as a shock to many people. Doubtless this is due in part to a failure to distinguish between sin and the many infirmities of life. The latter, as distinguished from sin, are beyond our control; and while they may bring pain and suffering, they do not bring condemnation. While involuntary, they nevertheless demand the Blood of atonement.

It is sometimes said that we substitute a weaker law for the absolute standard of righteousness. The Scriptures teach that the Christian is no longer under the law of sin and death, but under the law of the Spirit of life in Christ Jesus. St. John sums up briefly this new law in Christ by saying: “And this is his commandment, That we should believe on the name of his Son Jesus Christ [a deep and abiding trust in Christ’s power to save], and love one another, as he gave us commandment [perfect love to God and man shed abroad in a pure heart by the Holy Spirit].” And lest anyone should think God’s commandments a heavy burden, he adds, “His commandments are not grievous” (I John 3:23; 5:3b).

By **H. ORTON WILEY**, president emeritus of Pasadena College; author of *Christian Theology*



1

THE CHURCH IN THE NEWS

1 Missionary Sidney C. Knox, pioneering in a new area in the highlands of New Guinea, directs one of the mission helpers in building some seats for the bush-made church. Two interested natives look on, anticipating a nice seat next Sunday. Any seat is a luxury to people who have sat on the ground all their lives. The timber was carried down from the hills, where it was sawed with six-foot pit saws. The church building seats 600 and is nearly full in the Sunday services. The Knoxes' house was brought in by airplane, the only means of reaching this area.

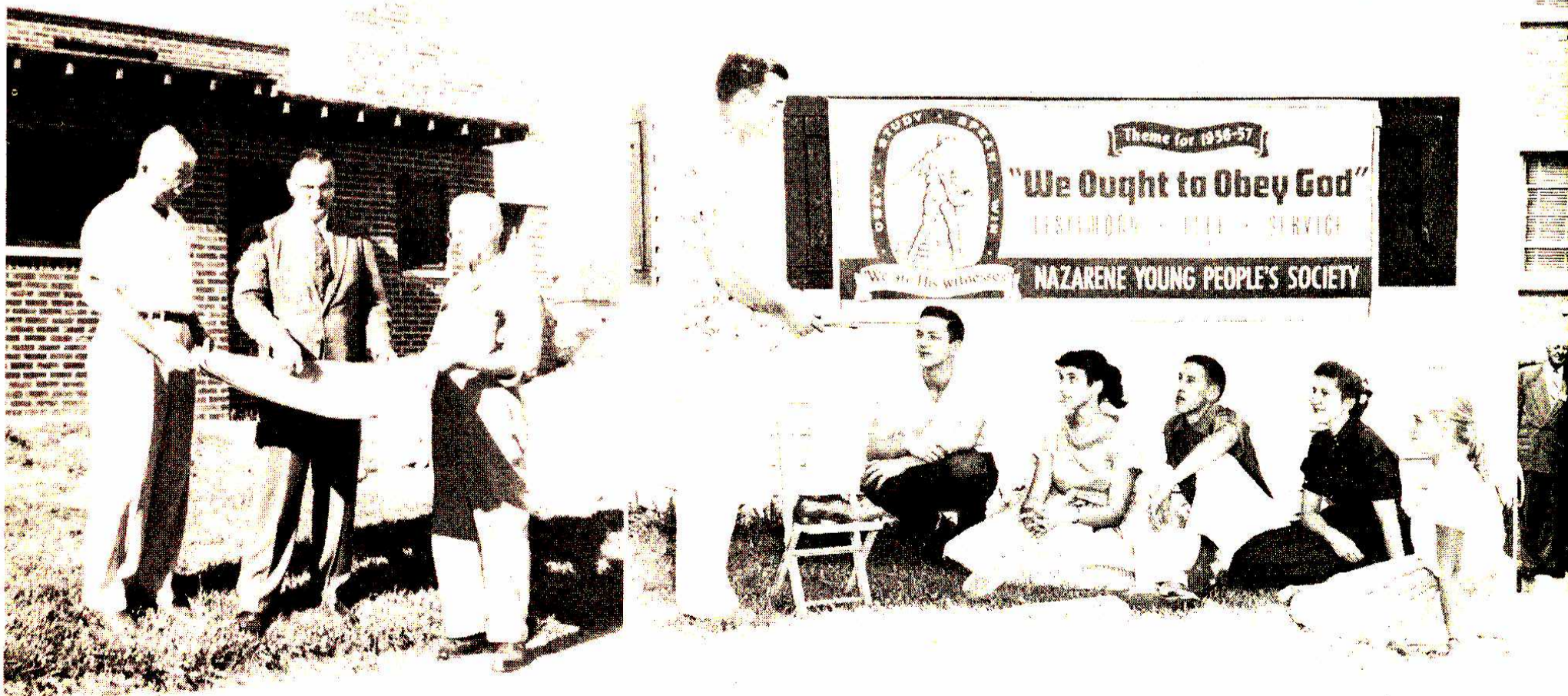
2 Downtown churches, such as First Church, Phoenix, Arizona, have a unique and challenging ministry today. This church for the past two years has gained a place on the Evangelistic Honor Roll, top evangelism achievement in the denomination. In 1956 forty new Nazarenes were added to

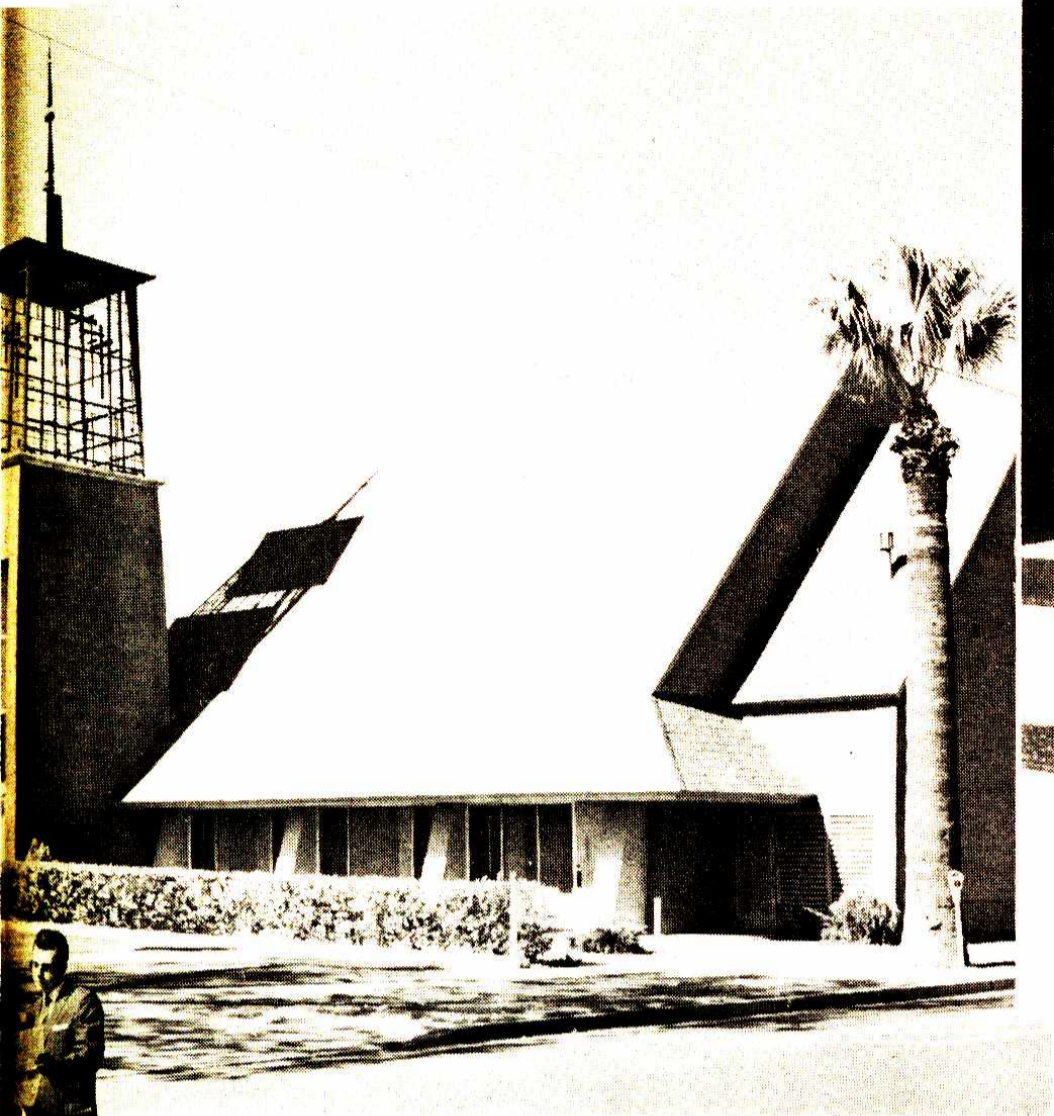
its membership, thirty-five of these on profession of faith. In the inset, the pastor, Rev. Harold Daniels, points to an area on a Phoenix map where visits are to be made, as Mr. Doice Shults, Mrs. Daniels, and Mr. Bob Graham, chairman of visitation, look on. The simple, contemporary lines of the church building give it striking attractiveness and dignity without massive proportions and cost. 3 Mr. Francisco Molina Sanabia, lay leader, and Rev. Robert I. Goslaw, superintendent of the New York District, discuss the possibilities of the new Spanish mission at 170 East Second Street, Manhattan, New York City. The vision and prayers of Mr. Sanabia made possible the beginning of this beachhead among over 500,000 Puerto Ricans in New York City. The New York District and the Department of Home Missions share the financial responsibility with the splendid beginning congregation. 4 Mr. H. A. Miller, chairman of the building committee, Rev. Max L. Karns, pastor and contractor, and Mr. D. E. Watrous examine a detail in the plans for the Daytonview Church of the Nazarene, Dayton, Ohio. The Daytonview Church is one of the congregations that has been able to build through the General Church Loan Fund. In the first year of the operation of this fund, twenty-

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two churches received over \$250,000.00 in church building loans, while others wait for enough money to take care of their approved applications. The fund is built by savings deposits from individuals and churches.

5 Rev. Ponder W. Gilliland, elected international president of the Nazarene Young People's Society at the General Convention in Kansas City last summer, speaks to some teen-agers at a Kentucky youth camp on the 1956-60 youth theme, "We Are His Witnesses." The young people are Bill Wilhoyte, from Covington; Carolyn Wiley, Middleboro; Montez Lobb, Corbin; Ruby Weston, Richmond; Sandra Van Der Veer, Union.

6 The Nazarene Pioneers had an old-timers' reunion at the General Assembly in Kansas City last year. Ninety-seven of these Pioneers, all of whom had joined the Church of the Nazarene prior to 1917, met to-

gether for a luncheon at the Headquarters Building and posed on the steps for this historic picture. Rev. Joseph N. Speakes (front row center, dark suit) is president of this unique organization, and Rev. C. P. Lanpher (on Mr. Speakes's right) is the secretary-treasurer.

7 In the last few years, all Nazarene colleges have made major building additions, with dormitories and libraries predominant. The most recently completed is the new \$350,000.00 men's dormitory at Bethany Nazarene College, Bethany, Oklahoma. Checking the plans, as the work was rapidly progressing when this issue went to press, are (left to right) Mr. Harry Craddock, Bethany business manager; Mr. Ray Bowman, one of the architects; Messrs. S. M. Bryan and Densmore Bryan, contractors; Dr. Roy H. Cantrell, president of the school; and Mr. Bob Viser, student employee.



The Richer Meaning

THE OLD TESTAMENT CONCEPT of sanctification is essentially the separation of people or things to God for sacred purposes. Moses sanctified the Tabernacle and its furniture with anointing oil and they became holy. Likewise, Aaron and his sons were sanctified to the priesthood and became "holy to the Lord." Ceremonies and offerings were multiplied for the sins of the people. Israel's God was holy with a holiness that was part of His character and not derived from some ceremonial ritual, as was man's. Israel at no time pictured God as being other than morally good; and, because of this, to sanctify something meant to make it ceremonially clean. Holiness in the Old Testament is both a consecration to God and a cleansing from defilement.

The New Testament maintains this same emphasis, but a new and richer meaning is added. The writer to the Hebrews spells this out beautifully: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more

shall the blood of Christ, . . . purge your conscience from dead works to serve the living God?" (Heb. 9:13-14.)

We must note, however, that not every New Testament use of "sanctify" carries this depth of meaning. When Peter exhorts to "sanctify the Lord God in your hearts" (I Pet. 3:15), he means to enthrone Him with the deepest allegiance. When Paul says (I Cor. 7:14) that the unbelieving husband or wife is sanctified by the believing companion, he can mean only that he or she will be brought into an environment of faith and godliness. And when Jesus said, "I sanctify myself" (John 17:19), He meant that soon He would wholly devote himself to becoming the Saviour of mankind by way of Gethsemane and the Cross. All of these concepts are integral to sanctification, but its fullest meaning is found in such a passage as this: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless . . ." (I Thess. 5:23). This goes beyond both the setting apart to sacred use and a cleansing that is ceremonial. It is a sanctification that cleanses the whole life and being from moral impurity.

The death of Christ is the foundation for all the New Testament teaching concerning salvation from sin. Both His own teachings and those of the apostles must find their deepest meanings in His death. When Jesus, in figurative language, said: "Every branch that beareth fruit, he purgeth it," He was anticipating the merits of His blood for the cleansing of man's inner nature. Writing to the Corinthian church, Paul said: "Purge out . . . the old leaven, that ye may be a new lump" (I Cor. 5:7). To this same church he had earlier written: "I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2). Paul taught that Christ's death was both a provision for, and a promise of, moral cleansing. That cleansing must be more than ceremonial, else we must all be sacramentalists, continually re-enacting that atoning death for salvation.

When Jesus said, "Blessed are the pure in heart," He put what we are trying to say in universal language. Pure things are the best things, whether they be water, or air, or gasoline. Why should one seeking to be a Christian settle for less than the best? A pure body results from a pure mind; and a pure mind is hard to come by unless the heart is pure. The best man is a pure man; and, significantly, our Lord's closing prayer for His disciples was: "Sanctify them through thy truth: thy word is truth" (John 17:17).

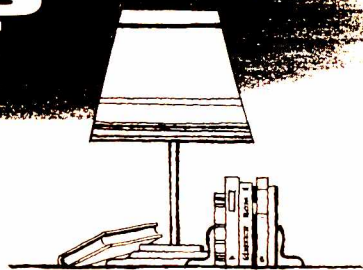


By Harvey J. S. Blaney

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THE LAMP

A story by Dorothy Boone Kidney, Yarmouth, Maine



NOMA swung herself along on her crutches and pushed open the familiar kitchen door. She stood looking through the bedroom door at Mrs. Prentiss.

The sick woman leaned back against the pillows. "You rather infuriate me."

"I know, Mrs. Prentiss," said Noma.

"You are infuriating me now," said the old

woman impatiently. "You stand there so . . . so . . . oh, so like a lily! You never seem to get angry! Why don't you throw the lamp?"

"We need the lamp," said Noma simply. She was startled to hear herself repeating the very topic which the Reverend Mr. Newton had used for his message the night she had knelt at the altar and asked God to sanctify every part of her life. "We need the lamp of the Holy Spirit in our living—the shining lamp of sanctification," he had said. Odd, how sermon topics and fragments of song and scripture came to her when she needed them most.

"Read to me, Noma," the sick woman said after lunch: "something sprightly, please. Maybe parts from *Glitter Row*."

"Not *Glitter Row*," said Noma.

"I don't know why I have you," Mrs. Prentiss fretted. She turned her face to the wall.

It was a game they played—an intense, serious game.

"All right," said the old lady. "Read from your black-covered Book, the Bible, then, but I will go to sleep. I warn you, in the parts I don't like!"

Noma read from the Bible—two entire pages.

"That's enough!" exclaimed the old lady. "You can go home!"

Noma swung herself out into the kitchen, got her coat, and opened the kitchen door.

"Noma," Mrs. Prentiss called after her in exasperation, "I like you and I hate you!"

"I know," said Noma tenderly. She went out on the porch and drew in her breath sharply. The rain had frozen on the walk, but perhaps she could make it if she went slowly, carefully.

She slipped at the corner. She had been silly not to call someone to come after her. Now it meant at least two weeks in the hospital again. Now it meant no extra money earned at Mrs. Prentiss'. The bakery truck stopped beside her. "I'll call the ambulance, Noma; lie still," the bakery man told her.

At the end of the fourth day in the hospital the

*The Greatest Christian
I ever knew...*

When only fifteen years old, MISS RUTH JONES became an invalid. In the early days of her sickness while a patient in the St. Francis Hospital in Burlington, Iowa, a little Swedish lady said, "Honey, do you know Jesus?" That was in 1932—now for twenty-four years she has known Him. She said, even though her conversion was definite, "I still felt I was in a boat in shallow water with only one oar, and I wanted so much to get out into the deep things of God."

Someone put into her hand Rev. C. B. Jernigan's book, *Entire Sanctification*, and before she had read half of it she had obtained the experience. The beginning of the First Church of the Nazarene in Burlington came about in her hospital room. Her ministry of prayer reaches around the world and miracles from God are being performed in answer to her faith.

A Pen Portrait by Gene E. Phillips

District Superintendent of Iowa

Witnesses

to heart purity

My faith reached up; I trusted Him to sanctify and cleanse the gift I had brought to Him. A quiet assurance came into my heart that Christ was faithful and that the work of cleansing had been wrought in my heart. From that day to this I have never questioned or doubted that I was sanctified that Tuesday night.—Dr. D. I. Vanderpool.

My heart was purified instantly from all the dross of sin and carnality. The very essence of heaven, it seemed, was in my redeemed soul.—Andrew Johnson.

I do not pretend to understand it, much less to explain it. All I know is that, as I opened my inmost being to the Holy Spirit, He came in as a fiery energy, bringing a sense of cleanness into the very depths of my nature. It was so unmistakably real that I can do no other than bear my witness.—Harry E. Jessop.

When I said, "O God, come and cleanse me and fill me" (and not us), He sent an angel with a live coal and touched me, and I was cleansed and filled at the same moment.—Forman Lincicome.

I love, and do not hate. I congratulate, and do not envy. I have total victory over anger and impatience. I ask for no raise in pay and no bonus; I am saved from covetousness. The Blood cleanseth!—John Paul.

nurse handed her the phone. "A Mrs. Prentiss," the nurse said.

"Noma . . .," Mrs. Prentiss said, "listen; I am dying."

"No, Mrs. . . ."

"I am," the old lady said evenly.

Noma knew she was. It was like the old lady to be alert and definite even in the face of death. She could see her, wan and thin, but sitting bolt upright against her big pillows.

"Tell me the part about the 'whiter than snow' . . ." Noma recited the Bible passage slowly.

"Can't pray, Noma; too many years of *Glitter Row* stuff, and too late now . . ." She was crying. Her voice was weak.

"Of course you can pray," Noma said. "Repeat after me . . ." Noma prayed simply. The old lady repeated. There were long pauses on the other end of the wire.

Finally the old lady said, "Yes, Noma, I believe

Jesus has heard me. And, Noma, underneath I've always loved you." She hung up abruptly.

The next evening the nurse told Noma, "Mrs. Prentiss is gone; passed away late this afternoon."

Noma lay in the hospital bed looking through the window at the street lamp shining through the softly falling snow. She felt a white peace settling over her. She was glad that God had sanctified her, had sanctified the effects of her childhood polio, and the crutches, and had even sanctified her sensitiveness to her homely face. God had helped her to play her quiet, patient part in this intense game of give-and-take which she and the old, sick lady had been playing inwardly and outwardly for months. She lay very quiet, very still, and very, very tired, on the bed. "We need the lamp," she whispered part of the message which her pastor had preached, "in our everyday living—we need the lamp of the Holy Spirit burning within—we need the pure, white, shining lamp of sanctification."

POWER

factors



By PAUL UPDIKE

Superintendent of Northeastern Indiana District

As I was visiting a factory with a friend, he began to talk to me about power factors. These were certain elements necessary for ease and efficiency in the production of first-rate products. There are power factors also in producing first-rate lives.

The first of these is a *pure conscience*. The inner guide which points through moral decisions to right pathways ahead rises to its true potential in the power of purity in the heart. Abnormal expressions of sickly, conflicting urges within the soul make a slave of a man; but purging the heart from dead works and hypocrisy cleanses away distracting influences and distorting values, freeing the soul's compass to follow the leading finger of God.

Then there is the *pure heart* itself: "... out of it are the issues of life" (Prov. 4:23). "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" (Matt. 7:17). The English poet Tennyson made Sir Galahad to say: "My

strength is as the strength of ten, because my heart is pure."

Inner drives and powerful influences move the soul, but purity of heart clears the issues, gives meaning to life, and draws convincing conclusions. No leprous will finds lodging there, impure motives have no root in its soil, and unholy desires are foreign to its cells. The clean heart makes for thrifty, virile souls pouring forth in "rivers of living water."

The third power factor is a *pure mind-spirit*. To keep God's company and think the thoughts of the Eternal after Him demands a spirit and mind akin to His. Pure faith from a pure mind and spirit opens the gates of the temple for God to come in, and He delights in the renewed spirit resting in the pleasures of His eternal being. Here we find not only wholesome atmosphere, but refreshing rains and vitamin-filled sunshine, giving light and life in meditation, judgment, and creative thinking and willing. It is the power of purity.

Lest some might think that this can be generated and maintained by one's own personal power, let us remember that, in Acts 1:8, Jesus gives the formula: "Ye shall receive power, after that the Holy Ghost is come upon you." The power flow is the human submerged in the divine, the earthly baptized with the heavenly, weaknesses lost in His strength. The unrestricted flow of God's Spirit through the redeemed makes for power in each individual heart and life.

Like the rivers fed by great mountain reservoirs and lofty snow-capped peaks, the Spirit of God keeps the currents of life flowing through valleys otherwise marked by the shadow of death. "In him we live, and move, and have our being" (Acts 17:28a). This flow is offered to all and will make possible in every life a supernatural strength when that life is engulfed in prayer and faith, trust and obedience, love and worship. If you do not possess it, come to the Fountain of Life today and drink deep of its invigorating vitality, the *power of purity*.

Divine Grace

By Leah Whitcanack Smith

*I found release and blessed peace
In walking on with Him.
He cleansed my soul and made me whole;
My cup flows o'er the brim.*

*I stand amazed, as down I gaze
On broken vows below,
That through His grace I've found the place
Where strength and victory flow.*

*If I could call to mankind all,
I'd tell them of this grace
That purges soul and fills the whole—
God's gift to Adam's race.*

Growth in grace is the best safeguard against...

BACKSLIDING

PETER calls all sanctified people to a life of growth in grace when he says: "... giving all diligence, add to your faith . . ." (II Pet. 1:5). These words are addressed to those who are not only converted, but also sanctified. This is indicated in the first verse of the

chapter when he says: "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." Also in verse four when he says: "... partakers of the divine nature, having escaped the corruption that is in the world."

These words denote an advanced Christian life, one which certainly involves full consecration and inward cleansing. We are told by the Greek scholars that the aorist tense is used in the original in the passage, "their having escaped the corruption that is in the world through lust." This denotes an act definitely performed at a certain fixed moment in the past. Thus the Apostle's message is to be considered from this standpoint.

But even though they were sanctified, Peter is calling them to grow in grace. In other words, it is because you have been sanctified and made partakers of the divine nature that you are to grow in grace.

There are two critical points in the life of every Christian. The first is when he is converted. The danger he faces is that he will not press on into the fullness of the blessing of the gospel of Christ; that he will fail to make a complete consecration and believe God for the baptism with the Holy Spirit which will sanctify his nature. The second danger is that, after he is sanctified, he will fail to grow and develop. Therefore, these words of the Apostle Peter are weighty ones, calling the sanctified to make progress in the life of holiness.

The Apostle says: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (II Pet. 1:5-7). Then he adds this wonderful promise: "If these things be in you, . . . ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And in the tenth verse of this same chapter, Peter says: "If ye do these things, ye shall never fall." Thus he points out the fact that growth in grace is the best safeguard against backsliding.

*The Greatest Christian
I ever knew...*

For twenty-five years the life and correspondence of a quiet-spoken dentist composed a vital source of inspiration to the one who pens this memorial. As a boy in his Sunday-school class, I found the lessons to be extended into the week, when in the back room of his office and dental laboratory, surrounded by the plaster of Paris molds and half-finished dentures, he guided my hands in building bullets for my gun, while he shared with me his faith in God.

The years have largely dimmed the memory of what he said, but the memory of his consistent walk with God, his rocklike purpose even in the midst of trouble, and the completeness of his consecration is such that I find no hesitation in reporting that the greatest Christian I have ever known is DR. E. L. YALE, formerly of Lansing, Michigan, and Pasadena, California; now a resident of "The Celestial City."

A Pen Portrait by Dwayne Hildie
Pastor, First Church, Edmonton, Alberta

N G

By I. C. Mathis

Superintendent of Northeast Oklahoma District



This word "add" suggests a very striking metaphor. We are told that it literally means "chorus." It refers to a chorus choir made up of many parts, but all together forming a perfect harmony. The idea of the figure is that we are to grow in grace and develop in the things of God, so that our whole Christian life will be harmonious and Christlike.

We would urge every sanctified Christian to give diligence to this all-important matter of growing in grace. Let us be faithful in our devotions, reading our Bibles, waiting upon the Lord in seasons of prayer, and witnessing to others of the marvelous grace of God in our hearts.

To all who follow the Apostle's counsel to "add" to their "faith," this wonderful promise is given, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:11). Then we can hear Him say:

*Servant of God! well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.*

The Greatest Christian I ever knew...

For thirty years he has influenced me. He knelt at an altar and helped guide my boyish steps toward the Master. He received me into the church with such meaningful ceremony that it has always served as a deterrent to evil. At Christmas time as a guest in our home, with coat off, he sat on the floor and enjoyed the fun of a newly acquired game. He counseled me with patience and understanding during my teenage years. Unforgettable is the year the church mortgage appeared an impossible Jericho wall, but he shouted it down with his voice of faith. Then in God's providence he became my college professor, infusing his own rich spirit into every preacher-to-be. And, finally, the pressures of passing years have brought only a fuller revelation of his heart made pure by sanctifying grace—DR. LEWIS T. CORLETT, president of Nazarene Theological Seminary.

A Pen Portrait by Barrett Kirby

Pastor, First Church, Sacramento, California

The NAZARENE CREED

... in brief

1. There is one God—the Father, Son, and Holy Spirit.
2. The Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.
3. Man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.
4. The atonement through Jesus Christ is for

the whole human race; and whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.

5. Believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.

6. The Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.

7. Our Lord will return, the dead will be raised, and the final judgment will take place.

8. The finally impenitent will be hopelessly and eternally lost, while all who savingly believe in and obediently follow Jesus Christ will be assured of a glorious and everlasting life.

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HOLY
Living

*"Since this is the will of God," dear friends,
"Even your sanctification,"
"What manner of persons ought ye to be
In all holy conversation?"
"So ought ye to walk as he walked" on earth,
"Kind one to another, forgiving,"
While the fruits of the Spirit you manifest
In words, and in true holy living.
"Stand fast," "Be vigilant," "Keep thyself pure,"
And "Let us go on to perfection":
With hearts full of grace and minds Spirit-led,
"Make your calling sure, and election."
Then "love with a pure heart fervently,"
And yield to the Spirit's refining;
And thus "be ye doers of the word,"
In the image of Jesus shining.*

By Wm. Robert Adell

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*Be of sin
the double cure,
Save from wrath and . . .*

Make Me Pure

By Al Ramquist



THE SETTING of one of the most significant religious meetings in the eighteenth century was a lowly barn-house in Codymain, Ireland. Here an itinerant Methodist evangelist—an illiterate layman who could hardly read or write—held a revival meeting. Though he preached under the anointing of God, the results seemed meager indeed. However, there was an awkward, unpromising lad present in that meeting who hungered for deliverance from a sinful life. This sixteen-year-old boy responded to the invitation and became the only convert in this Wesleyan revival. His name was Augustus Montague Toplady.

Young Toplady became a strong Christian and soon felt the call to the ministry. He started preaching in the Church of England in 1762. Although afflicted with a weak body, he expended himself in making the gospel known by preaching, song writing, and editing a paper. For sixteen years after his conversion he labored vigorously in London, the world's greatest city.

Consumption, a dreaded disease, finally took the life of Toplady at the age of thirty-eight. Though sick in body during the last two years of his ministry, Toplady gave to the world one of its finest prayer-hymns. The fervor of that early

Wesleyan revival characterized his ministry and is compressed into this beloved hymn. His heart cry was for a pure heart, and only through the "double cure" of the atonement could this experience be attained. Today Christians around the world, in every language, in every walk of life, sing:

*Rock of Ages, cleft for me,
Let me hide myself in Thee!
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.*

*Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou must save and Thou alone.
In my hand no price I bring;
Simply to Thy cross I cling.*

*While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown,
And behold Thee on Thy throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.*





Laws of the Kingdom

Blessed are the pure in heart: . . . Blessed are the peacemakers (Matt. 5:8-9).

GOD'S PRODUCTS are the genuine article. They act right because they are right. They are on the outside what they are on the inside, without strain or pretense. Thank God for the provision that takes care of the deeps of my nature which I cannot plumb myself.

*For I know the Blood still reaches
Deeper than the stain has gone.*

Until my heart is pure I can have no fellowship with a holy God; in His burning presence I dare not lift my eyes. But with selfishness and deceit purged by His Spirit, my desires melt into His will and He can reveal himself to me. This is life's best. This is the beginning of heaven.

Once right with God and men, we go out to spread the gospel. Only so are we true children of God, joint heirs with Christ. And the gospel is "peace on earth, good will toward men." Is this your job?

We say *peace-maker*; we mean *peace-bringer*. Always the source is Christ. Remember this when you are faced with a soul or a situation that seems a hotbed of hostilities, antagonisms, and cross-purposes. Your judgment, your schemes, your advice might amount only to meddling. Get Him on the scene.

Mercy gives the benefit of the doubt. Mercy is slow to accept the unkind report but looks for the best in people. Mercy goes the second mile; it gives the second chance—and more. Mercy is love in action.

*Oh, for a heart that is whiter than snow,
Calm in the peace that He loves to bestow,
Growing like Him who my Pattern shall be,
Till in His beauty the King I shall see.*

Bertha Munro, in *Strength for Today*, copyright 1954; used by permission.