"Go ye into all the world, and preach"

Mark 16:15
Voting on the Pastor

Nothing is more important in the actual work of a local church than a happy relationship with its pastor. And nothing is more vital to the effectiveness of a minister than the confidence and support of his people. It is these considerations which make the vote on continuation of pastoral arrangements a matter of deep concern to all.

There is probably no completely perfect way of making and continuing pastoral arrangements. Some would argue for a system of appointments by superintendent or bishop. But this has drastic limitations. Others would hold for the system of absolute congregational sovereignty. But such also has grave weaknesses.

In the Church of the Nazarene, developed out of the early experience of the church, we have a system which seeks to combine the strengths of the episcopal and congregational forms of church government, while avoiding their pitfalls. Responsibility for making and maintaining the pastoral relationship is shared by the district superintendent and the local church.

It is probable that in 90 per cent of the cases, this system works well. It is the other 10 per cent that hurt. I full well realize that it is hard to make general statements which will be entirely fair to 4,740 pastors, or to their 313,741 church members. There are just too many individual circumstances and conditions in such a complex situation to make it possible to speak with papal certainty.

Yet this is the time of year when problems begin to emerge. There are, unfortunately, some who regard the pastoral vote as "open season" on the preacher. And there are, sometimes, pastors who in the face of all sound advice and good sense are determined to hold on in a dying situation.

Should a spiritual Christian ever cast a negative vote? Some have gone so far as to say that it is a sin to vote against the continuation of a pastoral call. Of course, it could be a sin to vote "no," if the motive is to "get back at" or "get even with" the pastor, his wife, or his family. A spirit of retaliation is always carnal, no matter who shows it. On the other hand, the church makes provision for a negative vote, and it would hardly make provision for its members to sin.

This much is sure, so long as a negative vote carries twice the weight an affirmative vote carries, this power ought to be used with extreme reluctance and only when no other course seems possible. Even though it is now possible for a pastor to remain for one year with a simple majority, it is still true that a normal pastoral relationship requires a two-thirds affirmative vote. This means that one "no" weighs as heavy as two "yeses."

Still and all, we must face the fact that persons of equally sound judgment and spirituality may differ as to arrangements for the Lord's work. The classic example of this is the time in Acts 15:36-41 when Paul and Barnabas disagreed as to having John Mark for their "minister." Barnabas voted "yes," and Paul voted "no." Neither would change. The result was the organization of another missionary party.

What has always interested me in this case is that Barnabas seems to have been "right." At least within twelve years we find Mark with Paul in Rome (Colossians 4:10), and one of Paul's words was that Mark "is profitable to me for the ministry" (II Timothy 4:11).

When acute problems arise in the relationship of pastor and people, whatever their source, the demand is for the utmost in Christian maturity, con-
THIS YEAR the Church of the Nazarene is placing its major emphasis on Sunday night services. It is a good emphasis—good for our ministers, good for our laity, good for all, good for our church.

Is Sunday night any less a part of Sunday than Sunday morning? No, of course not. Is the service any less important because it is at night? Again the answer is, “No.” Is the Sabbath day to be kept holy during the day and Sunday night as well? It is. Does my church need me as much for the night service as for the morning service? Yes, perhaps even more! Do I personally need the church service Sunday night as much as Sunday morning? Again the answer is, “Yes.”

Just think, if every Nazarene who can would attend church next Sunday night, what a great crowd there would be! What a tremendous influence and witness that would be! What wonderful services we would enjoy! A revival would actually be happening all in one night, for there would be several hundred throughout the land find spiritual help at the altar.

If a number of Nazarenes would bring guests, a still greater audience would be in our churches everywhere. The altar scenes would then be even larger. New people would find the Lord.

When the last Sunday night of this year is past we will have had fifty-three opportunities for evangelism, for soul winning, for doing something for God, for helping our world in this year of 1961 on Sunday nights.

The success for this great program of Sunday night evangelism lies in the hands of our Nazarene laymen as well as our pastors. So let’s attend church next Sunday night and hereafter.

As you go, take a guest, and do your best to win that person to Christ. If the person you take with you finds God, then that service is especially fruitful for both you and your guest, and will wonderfully bless you, and others will be inspired to do likewise.

Heaven IN OUR HEARTS

By BERNIECE AYERS HALL

It was, indeed, a little thing
He asked that we should do—

That we should pause, remembering,
I’m sure that wise One knew
The miracle of memory—
That we must do our part
To harbor in life’s treasury
A heaven in the heart.

I’m sure He knew that thoughts are things
That shape our destiny—
That all our sweet rememberings
Mold what our years shall be—
That those who take the bread and wine,
Across the ages dim,
Are strangely touched by powers divine—
And grow to be like Him!
 Commands of the Great Commission

3. “Go ye . . . and teach” (Matthew 28:19)

By BRIAN L. FARMER
Pastor, Glasgow, Scotland

TEACH. I wonder what is the first thought that comes to you when you read that word. Probably it is something connected with school, or a classroom, or a blackboard. But teaching is wider than this; it is accomplished by any method whereby one person imparts knowledge to others. Perhaps the most effective of all teaching methods is the method of example in which the teacher puts into action in his own life the principles he would impart. This was one of Jesus’ methods of teaching.

The miracle of regeneration changes a person’s heart, it makes him a “new creature.” But he is not automatically indoctrinated with a “super cerebral” injection of all that he needs to know of Christian life and practice. There is a job of teaching to be done! There are people who understand less and people who understand more of the things of God than we do. We must, therefore, be ready both to teach and to be taught.

One of the many impoverishing features of the godless life is that it causes the human faculty for worship to atrophy. New Christians must therefore vigorously exercise their power of worship, and ways and means of doing this every Christian must be ready to teach. To begin, we must teach an adult conception of God. Immature ideas of God—that He is sentimental, or tyrannical, or a last resort—frequently spill over into the early converted life. As Christians are taught to think of God in a mature way, their worship will grow healthier.

Then again, many modern people do not have a healthy conception of the sanctity of work. Those who for a large part of their lives have looked upon work as a necessary evil will certainly need to be taught the importance and implications of the Christian ethic of the recreations we enjoy, and the contents we keep must all be regulated in the whole of life, leisure must also be considered with school or a classroom.

The perennial subject is Christ’s way.
THE RESURRECTION OF JESUS CHRIST is a fundamental prerequisite to the fulfillment of God’s redemptive plan. The totality of this perfect master plan could be efficacious only in the fulfillment of its every phase. The salvation of mankind demanded a Redeemer qualified to satisfy the demands of divine justice, love, and mercy. In all of the infinite vastness of the universe only One could be found. There was no other. If mankind therefore was to be saved, its salvation depended upon the only One in and through whom there was hope of escape from the direful consequences of sin.

First, He had to be essential Deity. The writer of the Book of Hebrews proclaims His deity in most expressive language: “Who being the brightness of his glory, and the express image of his person.” (Hebrews 1:3). Dr. H. Orton Wiley writes: “In Him and by Him is God fully and perfectly revealed, and this by such a likeness as originates in perfect identity. All the perfections of God belong to and dwell in the Son, who is the self-manifestation of God. It would seem that no stronger language could be used to express the deity of the Son” (The Epistle to the Hebrews, p. 43). St. John is equally emphatic in his proclamation of Christ’s deity: “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us” (John 1:1, 14).

Secondly, He had to be essentially human. As God, He represents divine justice and holiness. As man, He represents human sinfulness and guilt. In the union of these two in one is His savourhood constituted. As God, Jesus Christ was something which He was never made—the eternal Son. As man, He was made something which He never was—the Son of Man. “The Word was made flesh.” He was “made like unto his brethren.” God “hath made him to be sin for us, who knew no sin.” “God sent forth his Son, made of a woman.” God in His infinite wisdom had to fashion for Himself a Saviour. “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Philippians 2:8).

Thirdly, He had to die to make an atonement for the fallen race. God’s infinite love alone could not save mankind from the Fall. The significance of the little word “so” in John 3:16 is often overlooked. God’s love being what it is, made Calvary what it was. There is deep significance in the words, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Romans 8:32)

The love of God the Father for His Son could not block the swift flow of His love which poured from His heart toward a world of sinners. He demonstrated what we are taught in Luke 15:1, “What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?” Think of what He left, where He went, what He did, and why He did it. God was literally captivated by His own infinite love.

God’s love became the irresistible force which, through His cross-bound Son, dislodged the immovable object—SIN. The Cross successfully blocked the mighty avalanche of human souls slithering down the slippery slope to the abysmal depths of hell. It successfully challenged the dreadful power of Satan’s kingdom after he had a running start in his fiendish purpose to damn the human race. It was a most telling blow against which the devil could not defend himself and from which he has never recovered. His bruised head has consigned him perpetually to the category of the defeated. The Cross stands as an immovable barrier to the fulfillment of his purposes, an obstruction to his progress like West Berlin is to the designs of Khrushchev. With a bruise upon Satan’s head which will not heal, and a Cross within his domain which cannot be ejected, he is doomed to defeat.

And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed,
His truth shall triumph through us.
The prince of darkness grie—
We tremble not for him:
His rage we can endure,
For, lo! his doom is sure.
One little word shall fell him. (Luther)

Finally, He had to rise again. This was the climactic event in the unfolding panorama of His redemptive work—a veritable sunburst of the glory which He had with the Father before the world was. The Lord is risen indeed! His redeeming work now completed and having given irrefutable evidence of the certainty of His resurrection. He ascended to the Father—His return trip after a mission successfully accomplished. No counter-evidence could be produced to damage the certainty of His resurrection. His enemies, no doubt having concluded that it would be ridiculously futile to attempt it, helplessly allowed the matter to rest, and resigned themselves to accept the inevitable consequences. And so the Resurrection remains today one of the most thoroughly authenticated facts in history.

The doctrine of the resurrection of Jesus Christ and the doctrine of holiness are forever inseparable. When in the mind of God the scheme of redemption was conceived, it was to the end that we should be holy. “He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love” (Ephesians 1:4). Heart holiness, full recovery from total depravity, was the ultimate purpose of redemption. “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, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish” (Ephesians 5:25-27). The Apostle Paul makes frequent use of the phrases “buried with Christ” and “risen with Christ” in his attempt to clarify the relation which we sustain, and the spiritual analogy by which the love of God is perfected in us.

God’s acknowledgment of the completion of the redemptive work of His Son is attested by the descent of the Holy Spirit on the Day of Pentecost. Every Spirit-filled Christian is a living proof of the resurrection of Jesus Christ. St. Paul exclaimed, “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” (Galatians 2:20). And again, “That the life also of Jesus might be made manifest in our body” (II Corinthians 4:10).

Three great steps to full redemption: justification, by which we are freed from the guilt of sin; sanctification, by which we are freed from the power of sin; and glorification, by which we will be freed from the presence of sin. “What a wonderful Saviour is Jesus my Lord!”

WHILE we finished the last-minute packing on Monday, we never dreamed the temperature would drop forty degrees during the night. The earth was unfrozen, the ground uncovered. But by the next morning everything would be changed—and it was moving day too.

Finally, the storm set in, in earnest. The wind blew furiously, making it difficult to hold the cat in the proper lane. The snow came in great gusts and the downfall increased in intensity. Finally we could scarcely see beyond the hood of the engine.

Watch for the posts beside the road,” my husband cautioned the girls.

What should we do? We couldn’t see ahead. Yet if we stopped in the road the cars coming behind us would strike the rear of our automobile. All we could do was to push slowly on into the white sheet of falling snow by “blind faith” and watch for the guardrails along the side of the road.

After a nerve-racking adventure, we finally reached our destination. There a friend was waiting to greet us and welcome us into our new home. Soon others began bringing in a delicious, hot supper. All these gracious acts of kindness made us forget the terror of the day.

So like the storms of life, I thought. One day the sun is shining. Everything is “just right.” There is nothing to disturb us. Then, without warning, the storm strikes in all its fury. We cannot see. We can only stagger on by blind faith. But, thank God, there are the guideposts along the way. His promises never fail. We can look to them when all else is dimmed from our view. They give us the direction, strength, and courage to continue our travels.
And when we’ve finally reached the end of the journey of life, there will be waiting One to welcome us into our heavenly home. He will open the gates of the celestial city with a welcoming smile and heartily proclaim, “Enter in, My child, and enjoy the good things I have in store for you.”

The angels will surround us and sing their welcome song. Loved ones and friends will join us, too, and give us the reception of a lifetime. Quickly the storms of life will be forgotten. All the heartaches and disappointments will be erased from memory. We will be safe in His keeping forevermore.

When the storms come, as they will, let us keep constant watch on the guardrails—the guideposts—by the way. We can face the future with confidence, knowing that at the end of the journey a welcome awaits us and “a refuge from the storm.”

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**A LONGING FOR GOD**

By H. M. Von Stein

_The sea and the waves roaring (Luke 21:25)._ 

**The sea and the waves roaring (Luke 21:25).**

These words from the Bible came to me in the night with the pulsating snarl of traffic out on the highway. It sounded like the ocean, sure enough! Men in steel caskets, hurling over concrete. No other sound so exemplifies the anxious restlessness of hordes of people seeking an indefinable something they imagine others enjoy because of where they are or what they have, or the prospect of their position.

The new moon, a sharp sickle pointed to reap a single star, was the only familiar sight in the surrounding environment. Pulsating lights reflected from saloon signs, restaurants, and filling stations brightened the narrow dirt road I had chosen out of plain fear of the adjacent, parallel highway. The light was enough to see, dimly, the round, yellow balls hanging thickly among the leaves of the trees crowding the road. Oranges! You could smell them.

How often, looking across the rugged mountains of Oregon, I had thought what it would be like to be in California, where you could pick and eat oranges any time, from the trees! Now the oranges were there—but I did not care about them. It was disturbing and disappointing to know this.

We visited two churches and talked to a lot of people. It is always the same. Almost everyone is from somewhere else.

Our civilization, along with our population, is on the move. People have become impatient with miracles which today are, and tomorrow lie glittering in the junk heap. Christians sometimes blame “science” for outspanning the principles of morality to hitch up the stinking metal brutes of technology. But if there is a blame to be placed, it is with those of us who, knowing God, loved comfort more than those who made their own gods.

The world may seem to be hovering on the brink of disaster, but from here it seems the opportunity is greater for the salvation of more people than have ever been saved before. Previously, people deep-rooted in their possessions found in them a security not now available. No one really believes civilization will be wiped out by atomic war for a while at least, but the fact that it can be is a new thing men are carrying around with them. Possessions have assumed a new proportion in this light. The effect of this consciousness is growing.

Back in the mountains I have often watched, drawing up through the pine tops and above the open glades, the streaming life of earth rising like a swiftly moving, golden mist. Hundreds, thousands, millions of bugs, winging, each in his own peculiar fashion, up into the sunlight on the errand of life.

Some of them, like the bees, seem to know exactly where they are going. But most of them sail aimlessly, following one another like people, just “going.” Shimmering threads of gossamer drift across on an intangible breeze, bearing a tiny spider who probably looks with pity on the rest of the rabble because he can ride.

But it is this upward trend which is captivating. God’s warmth and the indefinable urge these little things have makes them surge up—up!

It is this same growing feeling among the thrusting hordes of humanity, most of whom, like the little bugs, don’t know what they want, but who have an indefinable, inner urge. It has never been so tangible or so near the surface. People are beginning to realize there has to be something beside mortgages, TV, and automobiles; that even money must have something back of it before it has any value. There must be some great moral principle.

Sometimes the people of God have only timidly realized the signs of the times which are for us. It need not be so now. Let us be sure we are owned and known of God. He will lead us.
When Was Doctor Bresee Sanctified?

By H. ORTON WILEY
President Emeritus, Pasadena College, Pasadena, California

The question frequently arises in my classes or in conversation with other ministers as to the time Dr. P. F. Bresee was sanctified. This confusion is due to a later and rather unique experience of his which followed shortly after the Watson-MacDonald holiness meeting held in his church in Los Angeles.

Since a number of false conclusions have been formed concerning these two experiences, the matter needs to be cleared up; otherwise they become not only a reflection upon the personal and ministerial integrity of Dr. Bresee, but may also leave the false impression that sanctification is a mere entititlement of power, apart from the cleansing from inbred sin.

Dr. Bresee specifically states that he received the baptism with the Holy Ghost at Chariton, Iowa, while serving as pastor there from 1866 to 1868. It has been my privilege to hear him personally tell of this experience in his chapel services and elsewhere. He was in a protracted meeting, when one cold, windy night with the thermometer twenty degrees below zero, and only a few people present, God spoke to him concerning his own unsatisfactory experience.

"I had a big load of carnality on hand always," he said, "but it had taken the form of anger, pride, and worldly ambition. At last, however, it took the form of doubt." He threw himself across the altar and began to pray.

He says, "I did not understand in reference to carnality, I did not understand in reference to the provisions of the atonement. I neither knew what was the matter with me nor what would help me. But in my ignorance the Lord helped me, drew me, and impelled me, and as I cried that night, He seemed to open heaven on me, and gave me, as I believe, the baptism with the Holy Ghost. It not only took away my tendencies to worldliness, anger, and pride, but it removed the doubt. For the first time I apprehended that doubt was a part of carnality that could be removed only as other works of the flesh are removed."

This is a clear statement of the cleansing from sin, and ever afterward the "baptism with the Holy Ghost" was one of his most frequently used expressions.

The second experience was rarely if ever mentioned by Dr. Bresee in his public services, lest, as he said, it might lead men to seek external manifestations instead of inward spiritual power. He never spoke of it as the time of his sanctification, or even of a restoration to the experience; nor did I ever hear Brother Girvin, his biographer, so speak of it, though I served as associate pastor with him for nearly four years. That there are no special illuminations or new infillings of the Spirit after sanctification is due to a narrow and superficial concept of the life of holiness.

One evening while Dr. Bresee was sitting in the parsonage, praying and looking up into the heavens, it seemed to him that from the azure there came a meteor, an indescribable ball of condensed light that descended rapidly towards him, and he heard a voice saying, "Swallow it; swallow it."

"While all of this would be nothing," he says there came with it into his work "a transformed condition of life and blessing, unction and glory, which I had never known before." He also said, "There came into my ministry a new element of spiritual life and power."

It was this experience that gave rise to Dr. Bresee's oft-repeated expressions, "Get the glory down," and, "Keep the glory down." It was the presence of this glory that marked the character of the people called Nazarenes, and it is only this continued glory that will enable us to fulfill our God-ordained mission.

Now notice the difference between these two
JOHN WESLEY insisted that the world was his parish when the Anglican church undertook to impose territorial limitations upon his ministry. But his defense in that century has become the missionary vision for the Church of the Nazarene in this century.

Last night (March 15) we closed the thirteenth annual assembly of the Australian District, in Sydney, New South Wales. We ordained Max W. Stone as an elder in this final service. As we looked on this fine couple, Rev. A. A. E. Berg, our district superintendent, reminded me that they were first contacted by our church through the “Showers of Blessing” radio program.

Reports during the current assembly revealed devotion, sacrifice, and commitment that were exemplary and heart-warming. Our most recently organized church in Perth, Western Australia, was represented by its pastor, David G. Spall, a licensed minister. He traveled some three thousand miles by air to reach the assembly. His report thrilled the hearts of the people, especially the incidents recited that revealed specific answers to prayer in these beginning months. Also present in the assembly was Panagiotis Manetas, a young Greek Nazarene, a graduate of our own Bible school in Beirut, Lebanon. He is undertaking a new home mission project this year among the forty thousand Greeks located in Sydney.

Experiences. The first was a cry for personal deliverance from the carnal mind with its tendency to worldliness, anger, pride, carnal ambition, and doubt. From this “carnal mind” he was delivered instantaneously by the baptism with the Holy Ghost which purifies the heart and fills it with perfect love. This is basic in our doctrine of entire sanctification.

In the second experience no mention is made of the carnal mind or its cleansing. Instead it is marked by an increase of “life and blessing, unction and glory”; and all this chiefly in relation to a wider but more definite spiritual ministry, as will be shown in a later article.

Sanctification is the act by which we are made holy, but the life of holiness which follows is one of growth and development. For those who live in the Spirit, it is marked by fresh anointings, new infillings of the Spirit, special incursions of divine power, and above all by such new attainments as can be characterized only as “from glory to glory” (2 Corinthians 3:18). To deny this, one would as well argue that the disciples were not sanctified on the Day of Pentecost, when three thousand were converted, because a few days later they were again “filled with the Holy Ghost” and five thousand were added to the Church.

There is a vast difference between purity and maturity. God does not want us to hang around the rock pile which shows where we crossed over into the land, but to go up and possess the country, capture the kings in the cave, and shout down the walls of Jericho. Let us continue to “keep the glory down.”

Rev. A. A. E. Berg, our doughty district superintendent for eleven years, is loved by all our pastors and people in this country. His vision is undimmed and courage undaunted for spreading the gospel of full salvation to all this commonwealth. His next special home missionary project is Bundaberg, a city of twenty-five thousand population in Queensland, where they plan to organize in April.

Also present in this assembly were Rev. Wallace White, missionary to New Guinea, and Rev. H. S. Palmquist, superintendent of our work in New Zealand. The fellowship and missionary spirit of these men is of New Testament order.

Rev. E. E. Young, the new principal of our Nazarene Bible School in Sydney, is getting off to a good start. Already he is loved by all and has a vision and burden for Australia. The school also serves New Zealand.

In these days I have found the marks of Dr. E. E. Zachary, first superintendent and trail blazer in Australia. Also, the more recent footprints of Dr. Richard S. Taylor, first principal of our Bible school, are discernible. They are always stamped, “Holiness unto the Lord.”

Today I have been thinking of the Easter Offering for world missions which was received throughout our Zion on April 2. It includes Australia with her nearly eleven million souls. May this parish be included in our world vision and service. Let the work here go on without delay!
THE COMPLETION of tabulating the votes in the recent church-wide religious song survey reveals that the Church of the Nazarene has a distinctive hymnology. Nazarenes, as holiness people, apparently like and sing songs which express some of their deepest convictions.

The survey drew a total of 14,757 song titles from 4,950 Nazarenes. Each was asked to send in up to three titles of favorite songs. The response was tremendous to the first song poll in the history of the denomination.

The No. 1 song with Nazarenes today is “How Great Thou Art,” a song published in 1885, but known generally in America only since the Madison Square Garden crusade meetings in 1957. The song received a total of 1,101 votes, or nearly 7 per cent of the total. It was the first time in more than thirty years that “The Old Rugged Cross” yielded first place in any national hymn poll. “The Old Rugged Cross,” published in 1913 and made popular in the Billy Sunday-Rodeheaver revival meetings in the 1920’s, received a total of 1,015 votes.

“Amazing Grace” was third with 958 votes. The “big three” among the favorites received a total of 3,074 votes, or about 20 per cent of all the votes cast.

The next 22 favorite songs received a total of 4,575 votes. In other words, the first 25 songs drew a total of 7,649 votes—or more than one-half of all the song titles sent in.

Perhaps the most significant conclusion which may be drawn from the survey is the strong preference for songs of a Nazarene or holiness type. Out of the first 50 songs, 29, or 3 out of 5, were exclusively Nazarene and did not appear on the list of the top 50 gospel songs in the national poll conducted last fall by the Christian Herald among Protestants generally. A total of 30,000 votes was cast in that poll.

Three of the top fifty favorite Nazarene songs

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### NAZARENE SONG SURVEY

#### List of Fifty Favorite Nazarene Songs

1. How Great Thou Art
2. The Old Rugged Cross
3. Amazing Grace
4. Victory in Jesus
5. My Wonderful Lord
6. Glorious Freedom
7. My Jesus, I Love Thee
8. The Love of God
9. I'd Rather Have Jesus
10. Beyond the Sunset
11. Rock of Ages
12. All That Thrills My Soul
13. A Name I Highly Treasure
14. He Never Has Failed Me Yet
15. Sweet Hour of Prayer
16. Oh, to Be Like Thee
17. Zion's Hill
18. Blessed Assurance
19. He Lives
20. How Firm a Foundation
21. In the Garden
22. Holiness unto the Lord
23. There Is Power in the Blood
24. A Child of the King
25. When the Roll Is Called
26. God Will Take Care of You
27. Wonderful Grace of Jesus
28. The Haven of Rest
29. Beautiful Garden of Prayer
30. Constantly Abiding
31. Ivory Palaces
32. Living by Faith
33. Have Thine Own Way, Lord
34. At the Cross
35. Jesus Is All the World to Me
36. Jesus Is All I Need
37. Jesus Will Walk with Me
38. I Know Whom I Have Believed
39. Abide with Me
40. The Pearly-white City
41. Under His Wings
42. Such Love
43. He Abides
44. When I Survey the Wondrous Cross
45. My Jesus, I Love Thee
46. Jesus, Saviour, Pilot Me
47. 'Tis So Sweet to Trust in Jesus
48. Onward, Christian Soldiers
49. Jesus, Lover of My Soul
50. He Brought Me Out

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*Did not appear in the "Christian Herald" list of the top fifty songs.*
My Favorite Song

They asked three songs I love the best,
Nor ever dream ed the acid test
They placed w ith in  m y heart.
Y esterday's w as "M y Faith Looks Up
to Thee";
Today it's "Marvelous Grace"—you sec.
Tom orrow's song I could not guess.
Because God doth impart
The song He knoios a message brings
M y heart to own and bless.
Just now m y heart doth choose these
Three:
The first—"Abide w ith Me"
It voices m y petition.
Then "Have Thine O w n Way, Lord,"
The words and tone of which afford
A theme of consecration;
And m y heart is thrilled as
Gladly I pray
That "Jesus m ay come today"
M y song of exultation!
But one more persists m y heart to fill;
Someday I'll dwell on "Zion's H ill"—
His coronation!
And so m y song is any song
His Spirit doth impart.
M y soul is blest, and each is best
When God sings through m y heart!

By ALICE M. LE CRONE

were written by the late Haldor Lilienas, the gifted Nazarene song writer and composer. They were: "My Wonderful Lord," sixth; “Wonderful Grace of Jesus,” twenty-seventh; and “Jesus Will Walk with Me,” thirty-seventh. He also wrote the words to “Glorious Freedom,” which finished seventh.

Another song by a Nazarene writer, “I'd Rather Have Jesus,” finished in ninth position. The words of this song are by Mrs. Rhea Miller, Chillicothe, Ohio, wife of the late Dr. H. V. Miller, a general superintendent.

"Holiness unto the Lord" was in twenty-second place, and “There's Power in the Blood” in twenty-third place.

While nearly 12,000 of the 14,757 song titles submitted were from the suggested list of 100 songs which accompanied the broadside announcement of the poll, about 3,000 song titles were "write-ins." Two of the "write-in" songs finished among the top fifty: "In the Garden," twenty-first; and "Living by Faith," thirty-second.

Two other write-in songs had total votes close to the first fifty. “At Calvary” and “It's Real.” Another song which came close to making the top fifty was “The Crystal Fountain,” by Rev. Floyd Hawkins, music editor of the Nazarene Publishing House.

The copyrights of eleven of the top fifty songs are the property of the Nazarene Publishing House. The distinctively Nazarene sentiment among the top fifty songs shows the influence that has been wielded by the church’s own music department, the Lilienas Publishing Company, started about thirty years ago, Robert Stringfield, manager of the music department, and Floyd Hawkins made that analysis in a study of the poll findings. They said that about one-half of the first fifty songs have come into existence during the lifetime of the Church of the Nazarene. Included are such songs as “The Old Rugged Cross,” “Victory in Jesus,” “My Wonderful Lord,” “Glorious Freedom,” and “The Love of God.”

A smaller group comprises songs that were born during the Moody-Sankey revival period, or the last thirty years of the nineteenth century. These include: “Blessed Assurance,” “A Child of the King,” and “Jesus, Saviour, Pilot Me.”

"Holiness unto the Lord" was in twenty-second place, and “There’s Power in the Blood” in twenty-third place.

The poll was jointly sponsored by the Nazarene Publishing House, the Herald of Holiness, and the Nazarene Information Service. The song titles were tabulated by the Nazarene Information Service. Inquiries concerning individual songs will be answered. Write: “Song Survey,” 6101 The Paseo, Kansas City 10, Missouri. Enclose postage.

It is so important to put first things first in our lives. That is true in every area. The center must be right or the circumference will be out of balance. In theology there must always be first a Person; then the precepts and then the prohibitions. Luther said in his table talks that he often intended to go and really examine the Ten Commandments, but standing at the sacred portals was the great I AM saying, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” (Exodus 20:2) He declared he could not get far beyond the glorious Person to examine the inner, sacred precincts of the Ten Commandments. The superstructure of a strong, robust religious experience can never be erected on a foundation of negatives.—B. V. SEALS.
SECURITY IS NOT SALVATION

By CHARSTEN CHRISTENSEN

A MEMBER of the Canadian Broadcasting Corporation was in Denmark recently. Summing up her trip, she said, "My fundamental philosophy was shaken terribly. Up to this time, for me the words security and salvation had been synonymous."

Denmark is noted for its high level of public welfare. It is a welfare state in every sense of the world. A Dane living in his native land need never feel insecure. He is provided for from birth till the last clod is placed on his bier. Health, education, economic security—all are thoroughly and adequately covered by the paternal state.

In spite of this, Denmark has one of the highest suicide rates in the world. It is four-and-one-half times that of Canada. There is an appalling percentage of divorces. Alcoholism is on the increase. Gastric ulcers are becoming a major medical problem, and the depressive mental diseases are taking an alarming toll.

Denmark is only one of the many graphic illustrations of the truth: Security is not salvation.

Security has never saved anyone. On the contrary, it has been a feeling of insecurity that has saved the world from stagnation. Insecurity has spurred the mind on to greater and more intense mental contests. It has been lack of security that has inspired and motivated any worthwhile move toward the solution of practical problems of godly living. (158 pages, clothbound, $2.00.)

Two major publications have just been added to the list of books from the Nazarene Publishing House. One of these is a "must" for ministers' wives. It is Far Above Rubies, by Audrey J. (Mrs. G. B.) Williamson, a valuable addition to what has been a rather limited field in the book market. Beautifully written, this 128-page, clothbound volume is filled with practical and helpful counsel for the pastor's wife. It lists at $2.00.

The second volume is Problems of the Spirit-filled Life, by William S. Deal. General Superintendent Benner has said of this book: "In these days of strain and pressure, Problems of the Spirit-filled Life will provide a much-needed source of guidance, understanding, and helpfulness in dealing with the human element in Christian experience and life. The author has rendered an eminent service toward the solution of practical problems of godly living." (158 pages, clothbound, $2.00.)

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Having trouble with a balky bumper sticker? Many have reported difficulty in removing the "Try Christ's Way" stickers. The best way is to soak the sticker with kerosene or (with proper care) gasoline. It will then come off easily. The 1961 editions of the "Try Christ's Way" and "Attend Church Sunday Night" bumper stickers will not create this problem. They are made with a vinyl which will not tear when removed.

An amazing giving record has been established by The People's Church of Toronto during the pastorate of Dr. Oswald J. Smith. In 1930, with local church expenses of $22,802, this church contributed $43,891 to foreign missions. In 1958, local expenses had climbed to $45,549, while the giving to foreign missions soared to $298,316.

Editorials, continued from page 2

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Editorials, continued from page 2

sideration, and courtesy. Grave injustices may be done, and souls scarred irremediably by thoughtless, critical, and stubborn attitudes and acts.

Here, if anywhere, is a place for strict obedience to what has been called "The Eleventh Commandment." Jesus gave it in His "Last Supper" talk with His apostles: "A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35).

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Traveling in the West

During the week of January 29 it was my privilege to tour the Canada Pacific District with District Superintendent Bert Daniels. We covered the district quite thoroughly from Penticton to Victoria. I found the churches in that area to be enthusiastically concerned for the growth and spiritual welfare of their people. There is considerable building going on among the newer churches, and some very beautiful structures are being built and anticipated.

Following this tour I spent some time visiting churches in the Seattle area. Later, while in Pasadena College as chaplain for the week, I visited churches in both the Los Angeles and Southern California districts. My main contacts there were among churches that were needing loans for construction purposes. However, on Sunday night, February 26, I spoke at San Bernardino First Church, where Brother Clyde Rheem is pastor. This church is doing an outstanding piece of work in conducting a parochial school for over two hundred pupils, and at the same time the people are building a beautiful church building, paying for it as they go.

It was my privilege to be in the Salt Lake City, Utah, area during the eight days from March 12 to 19. On week nights we conducted a holiness convention with the four churches in that area participating. We now have two churches in Salt Lake City, one in Provo, and another in Ogden, with other preaching points being developed. I was in each of these churches for a Sunday service, the most outstanding being in Ogden, where Brother L. C. Aspen is pastor. The Ogden people have been worshiping in a very inadequate church building and they have just recently purchased a beautiful brick church and parsonage from the Lutherans. It was thrilling to help raise the final requirement to enable them to get into this commodious, well-constructed, and adequate property. Our objective was $2,500, but so enthusiastic were the people that the offering amounted to $2,700. Pastor and people are greatly encouraged.

The Salt Lake City area is becoming a very challenging one to our church. Many people think of it as being entirely Mormon, but the percentage of "gentiles" has so increased that churches of all denominations are now building many beautiful and adequate structures, and in each of our organized works there a new building is in prospect. The population increase is such that it becomes a real home missionary challenge in every sense of the word.

District Superintendent Raymond R. Sherwood has the full confidence of the people and is doing all within the limited powers of his resources to plant new churches in that area.

Attention, Travelers

Are you planning a trip overseas this year? You will find a welcome in our churches in the British Isles and in any of our overseas home mission areas—Australia, New Zealand, West Germany, South Africa (Europe), the Panama Canal Zone, American Samoa, or in the states of Hawaii and Alaska. The location of our churches in these countries may be secured by writing the Department of Home Missions in Kansas City. The interest you show when you visit their services will be an encouragement to our overseas Nazarenes, and you will find rich fellowship as you worship with our people around the world.

However, we should also like to send you suggestions on how your visit may be a help and blessing to our churches, rather than a hardship or an imposition. You will be a representative from your church at home and you will want those contacts to have a new pride in the Church of the Nazarene because of your visit.

Our First Colored Church in Kansas City

While serving as a waiter at the Munchbich Hotel, R. R. Wallace was attracted to the Nazarenes because of his interest in the church. He was at that time, pastoring an independent church group in Kansas City. He had fostered and developed this work, but now felt the need of direction.

His casual meetings with the Nazarenes at the hotel, and the impression they made on him, led to his decision to phone our Headquarters to find out more about the Church of the Nazarene. He was referred to Dr. Jarrett Aycock, superintendent of the Kansas City District. This meeting resulted in the organization of our first work among the colored people of Kansas City. The Morning Star Church of the Nazarene, with Brother Wallace as pastor, was officially organized by Dr. Aycock on January 4, last, becoming the twenty-fifth church of our denomination in Greater Kansas City.

Answered Prayer in Guatemala

Do you remember the article in the November Other Sheep about Theresa and her sick baby? Just a few weeks ago I heard the Catholic church bell tolled in the slow beat of the dirge, and the neighbors told us that they were burying Theresa here in the cemetery after a fatal case of whooping cough. We don't know to this day the actual facts, but it is quite possible, since there has been an epidemic on her farm in these days.

We felt a great shock at losing her, when so many in the States and Canada have written this past Christmas that they were praying for her.

Continue to pray for the people on her farm. Many have slipped into our clinic from this pagan plantation, since Theresa's baby was cured. All of these people are grossly ignorant of the plan of salvation. We are privileged each day to play the records in Kekchi and present Christ, the One who loved us enough to give himself for us. Today another sick child from the farm church came with bones and garlic beaded around her neck to chase away the sickness and perhaps evil spirits. We told her mother that Jesus loves the little children, and He cares for them: she should not be afraid. With this little interest shown in her, she poured out an all too common story of being abandoned by her common-law husband. Pablo did his best to tell her the good news of salvation after she had listened to several records in the dialect.

It has been some months since this was written, and much has materialized after our visit at the end of the season.
of the month. God has been good. The sickness of the family has given us the opportunity to press the issue again. The father of the family attended service Wednesday and he has set Sunday for him and his wife to accept Christ. We trust that they will.—EVENLY VER- HOOK, GUATEMALA

Missionary Notes
The Lord continues to bless in the work here and we praise Him for it. We had a very good service last evening in one of our ecole mines compounds with our Shangaan men who work there. There were seven seekers at the altar, and they all gave testimony to finding the Lord in saving or sanctifying grace.—CARL MISCHKE, REPUBLIC OF SOUTH AFRI- CA.

New Missionary
Cathy Jean Seely arrived in the home of Rev. and Mrs. Vincent Seely, Bolivia, on February 16, 1961.

Answered Prayer in the Transvaal
For the past three years we have requested prayer for the granting of a church site at Middelkop. Mphahlele’s Location in the Northern Transvaal. Brother Emble wrote me today that this site has finally been granted to us. Praise the Lord! This is a great victory. Please continue to pray, now, for a pastor to place at Middelkop.—PAUL DAYHOFF, SWAZILAND.

Through many afflictions we must enter into the kingdom of God. Not only by them, but through them, must we go; and wiles will not take us past the cross. It is folly to think to steal to heaven with a whole skin.—SAMUEL RUTHERFORD.

The Sunday School Lesson
By J. W. ELLIS

Topic for April 23:

When Human Wisdom Fails

Golden Text: The fear of the Lord, that is wisdom; and to depart from evil is understanding (Job 28:28).


Bless your heart! My brothers you are, for I too am on this treadmill. Once in a while by staying the day exceptionally early or staying with the night until extremely late or standing still like stock in a storm. I find time to question my- self. Says I to myself, says I, Listen, old boy, what’s this all about?

And then I go to elucidate this self-interrogation; for if I do not clearly understand my question, says I, how can I properly answer myself?

So I’m busy? Seemingly true. But circumstantial evidence—namely, the product of my labors—is not easily exhibited. Running? About the only thing that stops me is a traffic light. Reaching? My finger tips are nervous.

And then comes the big question: WHY? For I have learned (and oh! the lesson hurts) that fleeting hours, fast feet, nor full hands satisfy the human heart. Ponder these, so cries my heart—the tears of the race, the sins of the heart, the sufferings of the body, the inequalities of the society, the conflict of the nations, the suffocation of the crowd, the loneliness of the spirit.

“Why art thou cast down, O my soul?” (Psalm 42:5)

And then to God I go, like Job of old, for only the Eternal One can answer the questions etched in my span of time. Human wisdom fails. It pierces like a sword and scars like a flame, but my personal, precious wisdom fails. Dear me!—that does nothing for the ego! But it does substantiate the truth.

Now that I am still and honest and desperate, from God I can learn that Christ Jesus has become unto me Wisdom as well as Righteousness. Into His hands I commit myself, even my question marks and exclamation points and commas and periods and dashes—the whole works is yielded. And in this state of yieldedness I discover that not many things are important. (How silly can I get? asks I.)

To know God is to be a person with purpose, dignity, and destiny. Yesterday is to be used; today is to be revered; tomorrow is to be discovered.

Be still, O soul, and know!

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.

News of the Churches

Somerset, Pennsylvania—Despite the heavy snows during Youth Week, our church had a wonderful revival meeting with the Passmore Evangelistic Party. The music and preaching were much appreciated, and many souls were helped spiritually. Brother and Sister Passmore and son make a fine evangelistic team. After our serving here for the past six years, our fine people gave us a unanimous three-year recall, and the church board voted us a raise in salary. We appreciate these wonderful, co-operative folks, who are wholehearted in their support of the general and district program.—GEORGE EMMITT, PASTOR.

Shreveport, Louisiana—The Linwood Avenue Church closed a meeting on March 2 with Rev. V. Dan Perryman as the evangelist. The Lord met with us and gave souls praying through in almost every service. Our people prayed and fasted, and on the closing Sunday morning God came in a special way and, without any preaching, thirteen people sought God at the altar. On Sunday night a class of seven was received into church membership, by profession of faith; and an elderly sanctified couple, former Nazarenes, joined also. We give God praise for giving us this revival.—SAMUEL JEFFERSON WRIGHT, PASTOR.

Vivian, Louisiana—District Superintendent T. T. McCord was with us on Sunday evening, March 12, to conduct the pastoral recall. Rev. James P. Foster was given a unanimous vote by the church, an extended call of four years, also an increase in salary of fifteen dollars per week. Our church is making good progress under the leadership of Pastor Foster and wife. The Sunday school rooms have been redecorated; also the parsonage is completely remodeled inside. A nice organ has been purchased, which adds much to the worship services. We appreciate our pastor and family.—MABLE RUBSEAL, SECRETARY.
Evangelist Earl E. Blair reports: "I am now in my eighth year in the field of evangelism and this has been by far my busiest and the best. Starting early last fall and up to the present time, I have been off only two weeks, including the Christmas holidays. During this time I have preached about 160 times and have made 850 calls in the homes and in business places. God has blessed and given more than 400 seekers at the altar of prayer. Also we have seen as many as 17 new members join the church in one campaign. I have two open dates for this fall which I shall be glad to slate as the Lord may lead—September 6 to 17, and September 29 to October 1. Write me, 941 Idlewild Court, Lexington, Kentucky."

Evangelist Bob and Ida Mae Mickey report: "This is our seventh year in the field of evangelism with our beloved church. God has been wonderful to us, and this year is shaping up to be one of the best. At this writing we are in a good meeting in Sherman, Texas, with Pastor Leon Martin. Our slate is filled for this year, up to Christmas, through summer-time and all. We are fully in service. We have an open date for January of 1962, and also some open time in the fall of '62. We carry the full program—preaching, singing, chalk art, and children's work. Write us, 309 Camarron Avenue, La Junta, Colorado."
The Nazarene Publishing House prints under three names besides its own: Beacon Hill, Lil-lenas, and Wayside Evangel.

Cory, Indiana—Recently we had one of the greatest revivals in the history of this church. Under the Spirit-anointed ministry of Evangelist J. L. Lutgenneker, elderly, members of the first Wednesday night, prayed through to real victory. They showed it by personal work and praying around the altar. The revival spread into the schools around. God honored the prayer and fasting of our people, giving six-two victories, with some definite victories in healing. The church gave the pastor a one-year recall, with a raise in salary. Pastor and people are encouraged. The church gave Brother Lutgenneker a call to return for another meeting—James B. Blunt, Pastor.

Greater Houston Evangelistic Crusade

Jesus has come to the Greater Houston (Texas) area too. The God of the im-poorred is working in our midst. Faith? Yes, we had faith in God—but certainly our faith was weak at times. Pray—for. Yes, faithful Nazarenes had been praying for years for revival in this area. Besides this, ministers of the twenty-two co-operating Nazarene churches, along with our district superintendent, Dr. W. Raymond McChung, had had special prayer meetings together many times. The Lord was pleased to use a fellow minister, Rev. John Harrisson, of First Church, Pasadena, Texas, to teach us to pray, while he served as the prayer chairman for the Greater Houston Evangelistic Crusade.

Jesus came to the Greater Houston area on the wings of prayer, fasting, as the Spirit led, and community-wide personal invitation, and advertising on a scale we had never before seen. The human instruments were Dr. Edward Lawlor, as evangelist, and Mr. Jim Bohn of Olivet Nazarene College, as song evangelist and leader of the 100-voice choir. That night the people were preached to and sang in the power of the Spirit. For the first time this annual crusade was held in the downtown Music Hall.

This venture of faith proved rewarding, for our crowds more than doubled last year’s figures, with approximately ten thousand people attending the Tuesday-Sunday revival, the largest crowd being about seventeen hundred. The Sunday afternoon mass rally. A conservative estimate of definite altar seekers would be at least three hundred.

One of the best results of the meetings from our local points of view is the harmony and friendship and co-responsibility in His service between the twenty-two co-operating churches.

Yes, we have had a revival, and we are in revival in the Greater Houston area. Revival is Christ. Pray with us that this revival may continue, and increase to His praise—David K. Kline, Publicity Chairman of Crusade.

New England District Preachers’ Wives’ Retreat

History was made for the three days of March 13 to 15 on the New England District, as the preachers’ wives met for their first retreat at the Congregational Conference Center in Framingham, Massachusetts. The preachers of the Maine District were invited to spend this time with us. We were fortunate to have the capable, Spirit-led leadership of Mrs. Al Stiefel.

We had an ideal setting for our meeting, with beautiful natural surroundings, lovely and comfortable rooms, and delicious food.

Several of the ladies presented papers on various aspects of the spiritual, social, and family life of the parsonage and church, followed by lively discussions. We shared our burdens and our joys and, best of all, the Lord met with us in such a precious way, bringing a feeling of oneness as we talked, prayed, and testified.

We closed our retreat with a luncheon to which we invited our husbands. By a beautiful coincidence, it was the birthday of our district superintendent’s wife, Mrs. J. C. Albright, to whom we gave special honors. All of the ladies expressed their desire to repeat this activity, so already plans have been started for next year’s retreat—Mrs. T. E. Martin, Reporter.

Utah Holiness Convention

Salt Lake City First Church was host to a week-long holiness convention, March 12 to 19, with Dr. Roy E. Smith, executive secretary of the Department of Home Missions, and Church Extension, as the speaker. The New England District Superintendent Raymond Sherwood presided at each service, with Mrs. Sherwood in charge of the music.

Each evening the church was well filled, and all agree that this was the greatest week the Utah Nazarenes ever have enjoyed.

The messages of Dr. Snow were inspiring and challenging. On Friday evening, a home mission service was held, and over five hundred dollars was pledged for this cause. The Nevada-Utah District, under the leadership of the Sherwoods, is on the move as never before.

Co-operating with the convention, in addition to First Church, were Salt Lake City Gay Central, Ogden, Provo, and Kaysville churches—Kenneth Burton, Reporter.

Lord, Make Me a Flame of Fire for Thee!

Lord, make me a flame of fire for Thee,
In this world so cold and drear;
Fill my life with grace and power,
Plus faith to conquer fear.
Oh, stir my heart for Thee just now,
Tithe Thy eternal flame
Has come to burn out all the dross
Through faith in Jesus’ name!

Oh, set my soul on fire today
And Thy great love impart,
And make me wholly Thine, dear Lord:
Control my life and heart.
Give me Thy zeal and fervor, Lord.
For such a time as this;
Make me a flame of fire for Thee,
Lest heaven I should miss!

By F. W. Davis

Illinois District Preachers’ Meeting

Rev. George Williams and East St. Louis First Church royally entertained the Illinois District preachers’ meeting, March 13 to 15. The special workers were Dr. D. I. Vanderpool and Dr. Howard Hamilton, both of whom were exceptionally used of God to inspire and challenge all who were present. Almost one hundred per cent of the district preachers were present, with other visiting clergymen.

District Sunday School Chairman James S. Barr, District N.Y.P.S. President O. G. Green, and the district missionary president, Mrs. Helen Britton, presented the departmental work of the district. The N.Y.P.S. conducted the first teen-age Scripture with young people competing on the district level. Ruth Ann Lafarya of the Champaign Zone was the winner.

Over $1,600 was pledged by individuals and churches to help purchase a boat for returning missionary, Rev. Charles Alston, to take back to Haiti.

District Superintendent and Mrs. Harold Daniels are leading the 121 churches of the Illinois District in an aggressive program of evangelism. The ministers and laymen are wholeheartedly backing their leadership—George P. Pauke, Reporter.

Regional N.Y.P.S. Conference

The district superintendents and district N.Y.P.S. president, Rev. Dwight Millikan for the New England District N.Y.P.S. presidents of the Olivet District Educational Zone joined Executive Secretary Paul Skiles and General Council Representative Dwight Millikan for a two-day Regional N.Y.P.S. Conference at the Olivet Nazarene Colleges, March 16 and 17.

Honored guests at the conference were the wives of the superintendents and presidents, along with representatives of Olivet Nazarene College.

Executive Secretary Paul Skiles won his way into the hearts of all those present. Featured at the meeting were pictures
reviewing the Servicemen's Retreats, details of the 1962 International Conference, changes, and general proceedings. The sessions were ably led by General Council Representative Dwight Millikan.—WALTER G. GRAEFLEIN, Report-er.

Directories

GENERAL SUPERINTENDENTS

(Order of the People, Box 6076) Kansas City 10, Missouri

Walworth C. Powers

San Antonio

May 4 and 5

Washington Pacific

May 3 and 4

Mississippi

May 10 and 11

Alabama

May 12

British Isles South

May 23

Northwestern Ohio

May 1

Nevada-Utah

May 10 and 11

North Carolina

May 20 and 21

New Jersey

May 11

Southwestern Ohio

May 5 and 6

Wisconsin

May 22 and 23


SAN ANTONIO, May 4 and 5, Grace Church, 1008 Kiergs Lane, Austin, Texas. Rev. Howard Borden, pastor. General Superintendent Powers. N.F.P.S. Convention, May 12; N.F.M.S. Convention, May 3.)


ABILENE, May 10 to 12, First Church, 1389 Vine Street, Abilene, Texas. Rev. Wayne Gash, pastor. General Superintendent Powers. N.F.P.S. Convention, May 9.)

NORTHWESTERN CALIFORNIA, May 10 to 12, District Center, 103 Beulah Park Drive, Santa Cruz, California. Rev. D. B. Nunez, pastor. Reach the Center, take Highway 17, just north of the city. General Superintendent Williamson. (N.F.P.S. and N.F.M.S. conventions, May 10-12)

CANADA PACIFIC, May 10 and 12, First Church, 499 East 19th Ave., Vancouver, B.C., Canada. Rev. George McDevitt, pastor. General Superintendent Powers. N.F.P.S. Convention, May 10; N.F.P.S. Convention, May 13.)

MISSED REPORTS

Report of the Southwest District Assembly

Miss Barbara Crumley of Oklahoma City and Missouri. Rev. Ray Fosher, pastor of Oklahoma City, were united in marriage on March 18, in St. John's Church, Oklahoma City. They were married in 1935 and have two children, Stanley and Janie. Miss Barbara Crumley was born in Oklahoma City on February 15, 1918. She was a graduate of Oklahoma City University in 1938 and attended graduate school at the University of Oklahoma. Her father is a Rev. Ray Fosher, pastor of Oklahoma City, and he is a graduate of Oklahoma City University. Her mother is a Rev. Ray Fosher, pastor of Oklahoma City, and she is a graduate of Oklahoma City University. Her brother is a Rev. Ray Fosher, pastor of Oklahoma City, and he is a graduate of Oklahoma City University. Her sister is a Rev. Ray Fosher, pastor of Oklahoma City, and she is a graduate of Oklahoma City University. She is survived by her husband, Stanley, and her two daughters, Janie and Janie. She was buried in the Eldon Cemetery.

DEATHS

REV. ALBERT MILLS

Albert Mills, Nazarene elder, died at Meaford, Ontario, November 8, 1960, at the age of eighty-nine. He was born in Meaford, Ontario, on November 18, 1871. He was married to Miss Mary A. LeVine and they had one son, Albert B. Mills. He served as a church elder and was a member of the Meaford Church of the Nazarene. He was buried in the Meaford Cemetery.

Mrs. Stella Josephine Meridith, age eighty-eight, of Eldon, died December 9, 1960, at a hospital in Cambridge, Massachusetts. She was born in Eldon, Missouri, on December 15, 1880. She was married to Mrs. Stella Josephine Meridith, age eighty-eight, of Eldon, and they had five children: Mrs. Stella Josephine Meridith, age eighty-eight, of Eldon; Mrs. Stella Josephine Meridith, age eighty-eight, of Eldon; Mrs. Stella Josephine Meridith, age eighty-eight, of Eldon; Mrs. Stella Josephine Meridith, age eighty-eight, of Eldon; and Mrs. Stella Josephine Meridith, age eighty-eight, of Eldon. She was buried in the Eldon Cemetery.

FRANK GARRISON, age seventy-two, died December 14, 1961, in Eldon, Missouri. He was married to Mrs. Stella Josephine Meridith, age eighty-eight, of Eldon, and they had three children: Mrs. Stella Josephine Meridith, age eighty-eight, of Eldon; Mrs. Stella Josephine Meridith, age eighty-eight, of Eldon; and Mrs. Stella Josephine Meridith, age eighty-eight, of Eldon. He was buried in the Eldon Cemetery.

April 19, 1961  (157) 17
**New York, N.Y.**—American churches are rallying to the aid of some 20,000 Cuban refugees who have poured into the Miami, Florida, area during the present Cuban crisis.

These harassed, uprooted people need shelter, food, clothing, medical care, job and resettlement advice, and the churches are funnelling in emergency help to meet the critical situation. New refugees swell the number some forty or fifty a week in South Florida alone.

(ANC News)

Rev. Don Northrup, a former pilot in the Royal Canadian Air Force, recently dropped fifty thousand copies of the Gospel of John in the Xhosa language over Transkei, one of the largest native areas in South Africa. Northrup's operations are supported by World Missions, Inc., a nonsectarian organization formed in Long Beach, California, two years ago by airmen who saw possibilities in large-scale and rapid distribution of Bible portions by air. (ARN)

New York—Francis Cardinal Spellman's recent remarks condemning a $5,840,000 Federal-aid-to-education proposal handed down by President Kennedy's task force. (FSI)

The American Jewish Congress, Jewish Labour Committee, Jewish War Veterans, Union of American Hebrew Congregations (reformed), and the United Synagogue of America (conservative) said in a joint statement that distribution of public funds to other than public schools would violate both public opinion and the U.S. Constitution.

The cardinal earlier drew protests from some Protestant leaders by saying that it would be discriminatory if private and sectarian schools did not share funds recommended in the Federal-aid-to-education proposal handed down by President Kennedy's task force. (EPS)

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**Conducted by W. T. PURKISER, Editor**

Why is it the Nazarenes never preach against or cry out against the sin and evil in TV?

This is a question in the same class with: "Have you stopped beating your wife?" It implies a condition contrary to fact. Consider, for example, the statement in our Manual (paragraph 604, section 4):

"Since we are living in a day of great moral confusion in which we face the potential enthrallment of the evils of the day into the sacred precincts of our home through various avenues such as current literature, radio, and the more modern medium of television, it is essential that the most rigid safeguards be observed to keep our homes from becoming secularized and worldly.

"While we recognize these agencies are of great value in the propagation of the gospel and the salvation of souls, we do deplore the low moral tone of much current literature, comic magazines, articles and pictures of some magazines, and the contents of many books.

"We likewise deplore the sensitive appeal of many radio and television programs. We believe it to be detrimental to the welfare of our homes to listen to or view programs of the Hollywood type of movies or shows of the vaudeville level. We therefore call upon our leaders and pastors to give strong emphasis in our periodicals and from our pulpits to such fundamental truths as will develop the principle of discrimination between the evil and the good to be found in these mediums.

"We suggest that the standard given to John Wesley by his mother, namely, "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is sin" form the basis for this teaching of discrimination.

"We especially recommend that the reading, listening, and viewing on the Sabbath day be consistent with our high standards of holiness, and that we do not allow any television program to become a substitute for church attendance." (Adopted by General Assembly, 1952.)

The Manual states that the Sunday school superintendent, the N.Y.P.S. and N.F.M.S. presidents shall be nominated by a nominating committee. Now, is this what we want to know: When election time comes, is it proper to nominate from the floor additional names, or do we vote only on the names put up by the nominating committee?

When a special nominating committee is ordered in any organization, it is understood that nominations will come only from that committee. In other words, nominations may not be made from the floor. The purpose of the nominating committee is, of course, to give careful consideration to qualifications in the discussion of the smaller group, something which is not always possible when nominations are made at the time of voting. If the nominations made by the committee are unsatisfactory, the group has the recourse of referring the matter back to the committee with instructions to bring additional or other nominations. This would require, naturally, a motion, second, opportunity for discussion, and a majority vote.

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(1) In preparation for the Greater Houston Nazarene Evangelistic Crusade, the entire Bible was read from the booth erected in downtown Houston, Texas. The reading took exactly seventy-two hours and forty-nine minutes. Pictured are Rev. Granville Rogers, David Kline, and Orville Williams. (2) At the recent meeting of the Bethany Nazarene College Board of Trustees, Dr. B. F. Nesly and Dr. Jarrett Aycock were presented certificates of appreciation for forty-eight and thirty years of service respectively. Rev. G. M. Akin, who could not be present, has served thirty-five years. Also pictured are Rev. J. T. Gassett and President Roy H. Cantrell. (3) A group from the Christian Workers at Northwest Nazarene College leaving for a week-end youth revival. In all, fifty-three churches on the Northwest Educational Zone had week-end meetings held by C.W.B. groups, from Las Vegas, Nevada, to Kalispell, Montana. (4) John E. Smeee (right), San Luis Obispo businessman, is presented a twenty-seven-year perfect attendance Sunday school pin at the Church of the Nazarene by Sunday School Superintendent Wil Cady. (5) Rev. Norman Salmons, missionary to Portuguese East Africa; Dr. Honorario Reza, director of the Spanish Department; Miss Irma Koffel, mission nurse to South Africa; and Dr. George Coulter, executive secretary of the Department of Foreign Missions, took part in a recent Missionary Workshop at Eastern Nazarene College. Student raised an offering of $2,700 for two prefabricated chapels for Brazil.

See photos on page 19

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