The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.
Assemblies... 

Summerside, P.E.I., Canada—The sixteenth Maritime District Assembly was held at Summerside with Dr. Samuel Young at his usual peak efficiency. The sound policies of our former district superintendent, Rev. J. H. MacGregor, served as adequate foundation for the wise and capable leadership of our new district superintendent, Rev. Bruce Taylor. The unity of the district is evidenced in the fact that Mr. Taylor was unanimously re-elected with the largest delegation ever assembled. He then was extended a three-year call. Gains in every department were reported in every department. 

—R. T. Albertson, Reporter.

Red Deer, Alberta, Canada—The Canada West District Assembly and camp meeting closed in a blaze of glory on Sunday night (July 12). The inspired preaching of Evangelist David Wachtel and the anointed singing of Warmie Tippett blessed every heart. The assembly was highlighted by the splendid leadership of General Superintendent Vanderpool. Dr. Edward Laoulor's superintendent's report was enthusiastically received; gains in every department were indicated. Canada West is marching ahead as a part of the international Church of the Nazarene. 

—R. Borden, Reporter.

Marion, Indiana—Northeastern Indiana District Assembly, with Dr. Hardy C. Powers at his best, his messages rich and full of love and faith. Dr. Paul Updike, closing fifteen years as district superintendent, gave splendid report of progress. For the second year the district raised over one million dollars for all purposes; General Budget and specials reach $114,000, making us over an 11 per cent district. Membership 8,384; Sunday school average 10,722; paid Olivet Budget of $23,045 in full; great Olivet College service with $10,000 pledged on Nesbitt Hall steps-and-door campaign. Seven Golden Anniversary churches and pastors given communion sets by church. New laminated, arched tabernacle outstanding in accommodations for service and business. Very impressive ordination service—John E. DeCamp, Harold W. Berkey, Ralph W. Strahm, David C. Holstein, Howard F. W. Welches, Morton M. Wright, and Melvin L. Taylor receiving elder's orders. District looks forward to new year with unity and enthusiasm. 

—V. F. Owens, Reporter.

Telegram... 

Mr. and Mrs. Rodney Street of Howell, Michigan, celebrated their fiftieth wedding anniversary on June 20 at an open house occasion. They renewed their vows with their pastor, Rev. William Varian. All of their nine children and most of their twenty-six grandchildren are members of the Church of the Nazarene, and were present for the occasion, with families coming from California, Washington, and Wisconsin. Mr. and Mrs. Street have been members of the Howell Church of the Nazarene for twenty-five years, and Mr. Street served as church treasurer for many years. Four of their children attended Olivet Nazarene College.

—Summerside, P.E.I., Canada—

After serving as pastor and evangelist on the Michigan District for seventeen years, Rev. Charles McKinney has accepted a call to pastor Central Church in Albuquerque, New Mexico.

—Summerside, P.E.I., Canada—

Evangelist Eddie Clark and family were in a serious automobile accident on July 10. The car was completely demolished; family received bruises, concussions, sprains, and fractures. Brother Clark has a fractured right arm and a crushed chest. The Clark's car was hit by a farm truck, thrown against a culvert, then rolled over many times. Please pray for them.

—Summerside, P.E.I., Canada—

In recognition of Rev. F. Arthur Anderson's fortieth anniversary as an ordained minister in the Church of the Nazarene, an afternoon tea and reception were given in his honor on the afternoon of June 14 at the home of his daughter, Mrs. Bette Smeke. The Andersons' address is 933 Jaycee Drive, San Luis Obispo, California.

—Summerside, P.E.I., Canada—

Rev. R. F. Lindley, pastor at Batesville, Arkansas, for two and one-half years, also member of the advisory board and church school board of the North Arkansas District, has resigned to accept the pastorate of the church in Hobbs, New Mexico.

—Summerside, P.E.I., Canada—

SPECIAL PRAYER is requested for the Nazarene evangelistic campaign to be held in Brazil, South America, in the cities of Campinas and Belo Horizonte, August 3 to 23.

—Summerside, P.E.I., Canada—

After four years as pastor of the church in Vicksburg, Rev. Roy T. Nix has accepted a unanimous call to pastor the church in Pascagoula, Mississippi.

—Summerside, P.E.I., Canada—

Superintendent B. V. Seals of Washington Pacific District sends word that Evangelist Harold Volk, who has been quite ill since having a stroke, has made a wonderful recovery in answer to prayer and is with us as one of the speakers in our camp. He preached this morning for the first time since last Easter, God blessed him, and he had perfect use of his voice and mind. God has performed a miracle for him.
A good friend of mine said the other day, “I do not believe you can divide the church into three camps—liberal, conservative, and radical.” Every good Christian has in his heart and life some of all of these. In some things we should be liberal. One is, we should be liberal with our money, charitable in judging others, liberal with our love and prayers, liberal with forgiveness, liberal with our time and devotion to God and duty.

Then I think there are things about which we should be conservative. We hear a great deal about government conservation these days: conservation of wild game, conservation of soil lest our rich land lose its productiveness. Some things in the Church that I think we should seek to conserve are: (1) The faith of our fathers. Jeremiah 6:16 says, “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” There is safety in sticking to the old, well-beaten paths.

Once I was lost on a mountain in the snow in the night, but when I finally found the main trail, I followed it out in the dark by the feel of my feet. If it gets cold and dark around us, we can still make it if we stick to the old, well-beaten paths. We need to sing with all our hearts,

Faith of our fathers, living still . . .
We will be true to thee till death!

The faith of our fathers arches from one generation to another like a beautiful rainbow giving us something to look at to hold our faith steady. We should never disturb the sweet-faced angel of faith through fear and unbelief. Through the eye of faith we can still see miracles in the making.

There will always be one Defender of the faith—His name is “Wonderful, Counsellor, The mighty God, The everlasting Father” (Isaiah 9:6). No angel will ever weep at His grave. If God had had two sons and had given one, in some ways He would have been giving only up to one-half of His ability to give. But having only one and giving Him—that was the extremity of Deity. God giving until there was no more to give! A staggering thought! A radical proposition!

The body of Christ is really one indissoluble union as the vine and branches, and we are all members of one body. If one suffers, we all suffer. We are bound to Christ with bonds that even death can never sever. Solomon discovered that the real mother of the child was the one that did not want to divide it.

The other night I was sick and I dreamed that three ministers came to administer the sacrament and a fourth one was there like unto the Son of God. They knelt in a semicircle in such beauty and worship that it looked like a Christmas scene. I woke saying to myself over and over again, “Wasn’t that wonderful? Wasn’t that beautiful?” And to think they did it just for me! Salvation is most wonderful when most personal and when Christ seems to come and wrap His life all around our lives.

What can wash away my sin?
Nothing but the blood of Jesus.

The atonement was a radical thing itself—Christ dying on a rough Cross, God giving His Son—His only Son. If God had had two sons and had given one, in some ways He would have been giving only up to one-half of His ability to give. But having only one and giving Him—that was the extremity of Deity. God giving until there was no more to give! A staggering thought! A radical proposition!

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The term lopsided means "leaning to one side, as from a defect of structure." As this is applied to a material sense, it could also be true in the religious sense. In considering this term, certain applications seem to be implied. A person of this description may have the following desires:

**Church Benefits Without Financial Support**

The Church is a spiritual force in a cold, unfriendly world. The average person seldom realizes the advantages of the warm fellowship and consolation offered by the house of God.

The *Manual* of the Church of the Nazarene describes the Church thus: "...such hallowed fellowship as cannot otherwise be known. There is such helpfulness with brotherly watch care and counsel as can be found only in the Church." These benefits should demand the best possible financial support from every member.

The lopsided Christian is an individual who enjoys all of these benefits, yet he is not willing to accept his share of the financial obligations. It is pathetic to discover the numerous members of the Church who are non-tithers. Some who do contribute do so on a "donation" basis. They selfishly figure the amount until it is almost tainted with resentment.

From these members the Church receives many motions without locomotion, suggestions without support, and much vision with little provision. Would it be unreasonable to think of this type of person as being lopsided? In many cases this attitude even hinders the work of the Lord beyond the program of the local church.

**District Protection Without Budgets**

One of the greatest privileges for a local congregation to enjoy is being a part of the district program. As one observes interdenominational and independent work, he learns to appreciate the organization of the district. It seems that people are unaware of the protection afforded the local church by the district administration. In essence, a congregation is protecting itself when it supports the district program.

The progress of the local church is made possible through the lifelines of the district. The district superintendent is called upon in times of crisis. He assists in filling pastoral vacancies. He is always ready to advise and counsel in plans for expansion and building programs. In reality, the district superintendent is the guardian of every church on the entire district. Each congregation is dear to his heart.

A local church standing alone independently would be an easy prey to the tactics of the enemies of holiness. Even the pastors and evangelists would have a more difficult time if it were not for the "guarding wing" of the governmental protection of the district.

The glorious times of inspiration at the district camp meeting, youth institutes, as well as the boys' and girls' camps, are made possible by the money contributed through the avenues of the district budgets.

It is strange to know that some of the people that enjoy all of these blessings are some of the very ones that complain about the district budgets. Their attitude seems to be, when there is a bill to be left unpaid, "Let it be the budgets!" The facilities at the district center are not nice enough for them, yet they refuse to help make them nicer by paying their allocations. (Not all of these people are laymen: some are preachers.)

In the light of ethics and good manners, religion not considered, this type of person would be lopsided in his attitudes.

**Evangelism Without Missions**

World-wide evangelism is one of the outstanding characteristics of the holiness movement. Evangelism is the lifeline for the work of God. Jesus commissioned His disciples, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

How could a person be lopsided in his thinking of evangelism? He could be that person who testifies of a soul burden but he sees no need of being a member of the Prayer and Fasting League. He may attend revival services faithfully, yet he has very little concern for the missionary society. If the N.F.M.S. service is conducted on a certain Wednesday evening of the month, this type of person stays home. He seems to reveal the attitude that it is a "Not For Me Service" (N.F.M.S.).

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The lopsided Christian constantly makes prayer requests for his unsaved neighbors across the street, but he complains about the Easter and Thanksgiving offerings raised to reach the unsaved across the sea. It is evident that those who are not doing
much for foreign missions are doing very little for home missions.

The major cause for a person being a lopsided Christian is unbalanced stewardship. Second blessing holiness is the experience that empowers a person to be whole, congenial, and liberal. In order to exemplify this blessed experience in every phase of the work of the Lord, whether on the local, district, or the general level, every member should display a wholesome spirit in doing his share.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Colossians 3:23-24).

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**Branch Sunday Schools in British Guiana**

By A. F. Harper

Editor in Chief, Church School Periodicals, Kansas City, Missouri

My heart was thrilled last night as I listened to the testimonies of our Nazarenes in the Wismar church seventy miles by boat up the river from the coast. An elderly man, a middle-aged mother, and a teen-age boy gave clear testimony to the grace of God and to their determination to press on in the faith. It was a joy to be the guest of the young pastor and his wife, Ivan and Joyce Sears, both graduates of our Nazarene Training College in Trinidad.

Today is my fifth day in this colony of the British Empire on the northeast coast of South America. Nazarene work is relatively new, being started by Missionary Leland Rogers in 1946. Though new, the work is well organized. Superintendent David F. Browning and wife, with two other missionary couples, Rev. and Mrs. Wayne Knox and Rev. and Mrs. W. C. Fowler, have a vision for the future and are working hard to make their dreams for the church come true.

Though British Guiana runs inland for 400 miles, most of its half a million people live in a narrow belt of coastal plain about 10 miles wide and 125 miles long. Our church is here to reach the people, and our mission strategy is based on that fact.

We have nine organized churches in the colony, most of them located along 100 miles of the main road that serves the coastal belt. Farsighted missionaries know that the present line is too thin: the churches are too far apart. If we are to reach the unsaved we must go to them—we must put a gospel station within walking distance of the people. Therefore clustered around these nine organized churches and five additional preaching points we have thirty-eight branch Sunday schools.

The missionaries and Guianese Christians have not waited for ideal or easy conditions; they have not waited for equipment; they have not waited for extensive training. They have seen the need of the people and they have heard the voice of the Master saying, "Go ye."

Marjorie Ruppan is typical. A lovely Christian girl only eighteen years of age, she gathers some fifty children for an hour every Sunday afternoon. With no other human helper she undertakes to tell the story of Jesus and to instruct her pupils in the Christian graces. But Marjorie is not alone; the Holy Spirit is there with her every Sunday. Jesus said, "When he, the Spirit of truth is come, he will guide you into all truth" (John 16:13).

Most of the branches are called "under the bottom house Sunday schools." Because of ground moisture and prevailing breezes the houses here are built six to ten feet above the ground on poles or concrete posts. The space under the bottom of the house affords protection from the tropical sun or a sudden shower. When we find a friendly family in an unchurched community we ask permission to sweep the ground clean under the house, install rough benches, and invite children to come on Sunday afternoon. The teachers often walk or ride bicycles from the nearest church, where they have taught a class in their own home Sunday school in the morning.

In these "under the bottom house Sunday schools" pupils find Christ: from them young people come to preaching services; out of some of them we shall organize new preaching points and churches. Hats off to an evangelistic urge that will find a way or make one! British Guiana Nazarenes are in true apostolic succession from Paul, who testified, "I am made all things to all men, that I might by all means save some" (I Corinthians 9:22).
The world has changed much since that day in the long ago when Moses met God on the mount and received God's law for His people—the Ten Commandments.

But the Ten Commandments have not changed!

The passing of the years or the varying ideas and fancies of man have not changed them one iota. God save us professing Christians in America from breaking these commandments, laws that are just as valid today as the day they were given to Moses.

We are told in God's Holy Word that to break one of these commandments is to break all, and one that we as professing Christians are prone to break is, "Remember the sabbath day, to keep it holy" (Exodus 20:8).

Physically and mentally we need one day's rest in seven. God has made us so that this is essential to our health. Even the beasts of burden need a day's rest in each week. And to break this commandment invites disaster physically and mentally, but the most dangerous blow is given our spiritual lives—we damage our souls when we fail to observe the Sabbath day with reverence. God has set His divine seal upon His day and He will bless those who faithfully and reverently observe His day. Spiritual blindness, soul sickness, and finally "lost for eternity" will be the doom of that one who breaks this fourth commandment.

The Creator's wise plan of one day's rest in seven is a law which may not be violated with safety as to physical, mental, or spiritual health. Thus it behooves us to show a deep reverence for the Lord's day by observing it in such a way as to show its binding sacredness.

Although Sunday desecration has increased over the passing of the years, there are still those who show the proper reverence for it. There have been great men in the past and there are great men today who keep this commandment and honor God.

When we hear the Wright brothers mentioned, we are made to immediately think of the invention they gave to the world that is in great use today—the airplane. But they should be remembered for something far more important than the machine that flies in the air like a bird, and that is the respect they had for God's Sabbath day. From early childhood they had had implanted in their hearts the reverent observance of the Sabbath day—the father, a bishop in the church, and the mother, a pious Christian, had taught them to respect this holy day.

It is said that when Wilbur Wright was at the height of his first foreign success and acclaimed everywhere as "the emperor of the air," the king of Spain came to see his new invention. One of the attendants of the king took Wilbur Wright aside for a moment saying, "His Majesty would like to see you fly your machine."

"I appreciate the king's coming to see my machine, and I feel indebted for the interest His Majesty has shown in it, but I never fly on Sunday, sir. Please explain this to His Majesty."

Even though asked by an earthly king to demonstrate the machine that had brought fame to him, Wilbur Wright paid allegiance to the Heavenly King by showing his reverence for His day.

God will honor that one who obeys this commandment, as well as the keeping of the other nine. It is true we are living in days of rush and hurry, of too much emphasis placed on the material and not enough on the spiritual, but "Remember the sabbath day, to keep it holy" is a law of God that does not change with the times.

Safety, peace, and prosperity will come to that individual, that city, or that nation that gives due reverence to the Creator and to His laws.

Lord, keep me low

By FRANCES B. ERICKSON

Lord, keep me low, but ever looking up,
If needs must be, through constant pain and tears,
Lest I forget Thy tender, patient love—
Thy miracles throughout the trying years!

Lord, keep me sheltered in that "secret place,"
When Satan as a lion would ensnare;
Sheltered, yes, but filled with living grace
That sees my brother's need, and proves I care!

O Saviour, may I love Thee with a single heart—
No will but Thine, my life to regulate;
So broken to the yoke of love divine
I shall be small enough to enter that "strait" gate!
Edmund Burritt Galloway, pioneer holiness preacher in the South and Southwest, a retired Nazarene elder, will observe his one hundredth birthday anniversary on Monday, August 17.

The Lord willing, his fervent desire is to go to church as usual on Sunday, August 16, in the Santa Ana, California, Church of the Nazarene. He has been a member there since 1921 and for many years taught the adult Bible class.

A true “patriarch in Israel,” Mr. Galloway has remained in good health in recent years and his mind is remarkably alert. He works in the garden and nearly every day walks downtown in Orange, California, where he lives with Miss Pearl Galloway, one of three daughters.

He was born in Mississippi, August 17, 1859, one of ten brothers, of whom six became Southern Methodist preachers. In 1875, at the age of sixteen, he was granted a license to preach in the Southern Methodist church. He was a circuit rider and pastor for thirty-two years in Mississippi, Louisiana, Arkansas, and Texas. For health reasons and because of strong opposition to the preaching of holiness, he took “location” and lived on a farm for several years.

He then joined the Holiness Church of Christ and became a Nazarene when the Holiness Church of Christ united to help form the present denomination at Pilot Point, Texas, in 1908.

From 1900 to 1908 the family lived on a farm near San Antonio, Texas, and his ministry was chiefly to the Spanish-speaking people. He held tent revivals on the farm and bought and personally financed printing equipment for the publication of Rayos De Luz, “Rays of Light,” which was sent to many places in Mexico and Central America.

Rev. Carlos H. Miller was the translator and office editor. He lived in the Galloway farm home and was supported by him.

The family moved to old Peniel, where all six children attended the college. During the twelve years the family was in Peniel, Texas, there was an almost daily prayer meeting in the Galloway home to which anyone was welcomed. “Uncle Bud” Robinson said at that time that Brother Galloway was the “prayin’est man I ever knew.”

This ministry of prayer continued when the family moved to Orange, California. Ill health prevented much public ministry, so Mr. Galloway held a prayer meeting every morning at the home, which was visited by many persons to their spiritual gain. The usual thing before any visitor leaves the Galloway home is to hear Brother Galloway say, “Let’s talk to Father a little bit before you go.” He leads in prayer and then with a smile on his face breaks into a favorite chorus:

Singing I go along life’s road,
Praising the Lord, . . .

When to the throne of grace I flee,
I find the promise true,
The mighty arms upholding me
Will bear my burdens too!

The three sons are: J. B. Galloway, of Orange, California, who taught in four Nazarene schools for over thirty years; T. A. Galloway, Hemet, California, who formerly served as business manager of old Peniel College when Dr. R. T. Williams was president; and Dr. Fletcher Galloway, pastor of First Church of the Nazarene in Grand Rapids, Michigan.

The other two daughters are Mrs. Arthur Collins, El Monte, and Mrs. Clarence Skiles, Santa Ana, California. Paul Skiles, a member of the General N.Y.P.S. Council, is one of thirteen grandchildren; there are also thirty-one great-grandchildren.

Mrs. Galloway passed to her reward in 1918 at the age of eighty-four. She had nursed Brother Galloway many years, and during her last two years of life he “cushioned” her illness with great tenderness and devotion.

Rev. B. Edgar Johnson, pastor of the Santa Ana church, has invited Rev. Fletcher Galloway to bring the message on Sunday morning, August 16, and Paul Skiles, the grandson, will play.—Nazarene Information Service.
I want to talk to you today, very frankly, as one Christian to another, about one of the most delicate problems of our faith—one concerning which a great many of us are sensitive.

I want to talk to you about money!

There was a time when collections were an embarrassment to me. I was always asking myself the question, How much must I give this cause? I had the feeling that I ought to give, and that it was somehow my duty, but I didn't have any system. I never really felt happy about my giving. I tried to give as much as someone else gave, or I felt that I had to give in order to save face. I kept measuring my giving by the giving of other people, and I was always drawing comparisons. And every time I was asked to give I had at least a little feeling of resentment.

Then one day I discovered the secret. My reading of the Bible suggested the giving of the tithe. I knew the Jews did that, and I tried to persuade myself that I was not under any such obligation. But, I asked myself, does a Jew have any more reason for giving than you have, as a Christian? And of course I couldn't answer that one very satisfactorily. I was living under the gracious rule of God, freed from the difficult and burdensome laws. I had so much more to be thankful for—I had Christ.

So I decided to give one-tenth of my income, not as a mere matter of obeying a law, but as a thankful expression of my faith in Christ.

Almost immediately I found my problems solving themselves. I ceased comparing my giving with that of other people, and compared my ability to give with my own income. That was a big gain in itself.

And then I discovered that when I set aside one-tenth of my income, when the money came into my possession, I always had something to give. I tell you truly, the pain and embarrassment of giving have all disappeared, and every time I give I get a spiritual thrill out of it. Collections no longer frighten me or make me irritable.

I can't tell you whether I have earned more money since I began tithing or not. Some people say they do, but that is not the way I measure it. I get more satisfaction out of giving my tithe out of the same income than I ever did before.

I do believe God has helped me handle the ninetenths better than I was handling the ten-tenths before, but even that does not make so much difference.

Giving is no longer a burden for me. It is a great thrill. I get a real uplift out of the collection plate every Sunday morning. Every time it passes me I am able to add to its testimony, and I have found a joy in my Christian life I never had before.

They tell me that it is rarely the case that a seasoned tither ever quits tithing. I have no statistics on the subject, but of one thing I am sure—tithing has solved my giving problem for me.

I am a tither and I have no apologies to offer for my system of giving—ROY L. SMITH, in Wesleyan Christian Advocate.

Homespun Meditations:

“Where People Are”

By PAULINE E. SPRAY

“Say, you have a place in your own room for things like that,” I reminded Sue Anne, as she shoved aside the crocheted doily and centerpiece, and began loading the dining room table down with coloring paper, crayons, and “what have you.”

“But I wanted to come out where people are,” she pleaded.

Needless to say, a compromise was reached. She was allowed to pursue her play at the black-topped kitchen table instead.

There are times when we like to be alone, to assemble our thoughts, to meditate on spiritual things, and to cast aside the responsibilities of social contacts. However, few people care to remain
REV. AND MRS. R. R. MILLER AND HEATHER, missionaries to Formosa, in an airplane loaded with packages of used clothing, on its way to a refugee camp in southern Formosa. There were more than one hundred packages of clothing in this load. The Church of the Nazarene was given full credit for this donation. Used clothing has opened the doors for our workers all over Formosa. It is a constant and desperate need. Keep those bundles going to our workers.

thus for any period of time. It is characteristic of human nature to seek the companionship of family, friends, and acquaintances.

Jesus said, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matthew 5:16). “Before men” is the term which He used. In other words, go “where people are.” It is certain we cannot remain aloof from others and expect to win them to Christ.

Christians are saved to be personal witnesses—to carry the good news to the less fortunate. They have a wonderful message to tell, for there is wonderful comfort and consolation in serving Christ. Peace and joy await those who will turn to Him from their wicked ways.

In this modern day we have many wonderful means of spreading the gospel. The Bible has been translated into many languages. It is widely distributed. In our own country copies are to be found in the majority of homes, hotel rooms, and motels. Our servicemen are supplied with copies of the New Testament when they enter the service.

The radio carries the message of salvation with a measure of success. The printed page also has its rightful place in spreading the good news.

But there is no substitute for the personal testimony. Listen to the commercials as they float across the airways. Glance at the advertisements in the magazines—they are full of glowing testimonials. These endorsements are persuasives that the manufacturers use to induce the populace to purchase their products. Effectual advertising promotes bigger and better businesses.

A hermit could live a saintly life on a secluded island, spending hours in prayer and meditation, but he could never fulfill the commission of Jesus. It would be impossible for him to let his light shine “before men” unless he went “where people are.”

We have a wonderful story of love to tell others. Are we remaining aloof from them? Are we pulling into a shell while our friends and associates pass by with yearning hearts, hungry for the message of salvation?

What will our answer be when we stand before our Heavenly Father and He asks, “Did you let your light shine ‘before men’?” If we answer Him affirmatively, we must needs go “where people are.”

“Wisdom adds perspective to our knowledge and common sense to our convictions. Wisdom requires us to consider our methods as well as our goals. Wisdom helps us weigh our actions, today, in the light of their results tomorrow. Wisdom helps us separate opinion from fact and man-made theories from divine truth.”—Selected.
The Secrecy of Secret Prayer

By EVANGELIST J. V. LANGFORD

Secret prayer is not exactly secret, for others know when we pray. Daniel prayed “in his chamber”—in secret. Yet word got around that he was a praying man. No habit, whether good or bad, can be long concealed.

A praying person will silently and unwittingly publicize his private devotions. Moses did so when “his face shone.” As one takes leave of the secret place, he bears with him a reflection of his tryst with God.

It may be that a public testimony, with its ringing note of victory, will reveal the precious season of secret prayer; however, it will be revealed indirectly, for those who are closeted often with God seldom mention the matter.

And in the course of time a person’s secret praying will likely be discovered by an unintentional eavesdropper, particularly if the prayer-er at times becomes engrossed in his prayers and waxes louder and louder in his supplication and praise. (We are in need of more such “heard of men” praying.)

Others also know when we don’t pray in secret. A person will show clearly in his public prayer that he is trying to pray to One who is to him a Stranger. Or one’s indifference to discussions about prayer will also betray his prayerlessness. Although a person of prayer does not talk much about his own praying, yet he does take pleasure in discussing the subject of prayer with others.

Accordingly, Jesus does not have in mind that we are to conceal our praying when He admonishes, “Enter into thy closet, and . . . shut thy door” (Matthew 6:6). The Master is recognizing that oftentimes the presence of others hampers our praying—not that we are ashamed for others to overhear us, but we simply cannot express ourselves freely under such circumstances. Only at rare intervals in life can we achieve isolation in the crowd.

A patient demands privacy with his physician. Only on this condition will he detail his ills to the listening ear. Likewise must we have privacy with God; for somewhere we must be plain-spoken and unreserved about our deep-seated struggles and weaknesses, else we become diseased inside. Itemizing these troubles to God, when no human ear is listening, brings relief. Hence the necessity of secrecy in prayer: not that others do not discover that we pray, but that they do not discover what we pray about.

If all the praying I do is heard by human ear, I’m not praying enough; if all the religion I have is seen by human eye, then I don’t have enough re—ligion. Said Jesus of the Pharisees, “All their works they do for to be seen of men” (Matthew 23:5).

Moreover, private prayer encourages individuality of posture and activity in communion with God. At times we can profit by walking about, or groaning, or praying in whispers, or breaking out in loud praise to God. And that shouting which is learned in secret is gladly welcomed in public. However, when all the shouting one does is in public, something is likely amiss.

And it is only in private prayer that we can “redeem” enough time for meditation, which is not possible in family or public prayer. Unmistakably it is meditation that finally “shuts the door” to this “rat race” of life and then in turn opens that other door to unhurried sessions of communion with our Heavenly Father.

Therefore it is with good reason that Christ today points us all to the private closet with the closed door.

FRIENDSHIP ADVENTURE

In a Drugstore

By GRACE V. WATKINS

As I was making my purchases at the small drugstore, I noticed her—a tall woman, beautifully dressed, sitting on the bench by the prescription counter. What was it that drew me with an inexpressible desire to be her friend?

Turning toward her, I smiled warmly, searching her face for a response. She smiled, a little. But it was such a faint smile that I felt as though my attempts hadn’t been much of a success. She probably thinks I’m not in the social register, I thought, and was instantly ashamed of thinking it. Should I make another try? With an urge that filled my heart, I went over, sat down beside her, and said, “A lovely afternoon, isn’t it? Just the kind to be out shopping.”

To my surprise, the woman broke into a gracious smile. Then hesitantly she answered, “Oh, a beautiful day!”

I had my explanation of why she hadn’t been more bright-sunshiny in her manner at first. Her English was halting, broken, with a heavy accent.
Resolved to cultivate her friendship, I chattered on, giving no sign that I noticed anything out of the ordinary in her manner of speaking. When we parted that afternoon, my new friend gripped my hand warmly and said, “You cannot know how kind, how helpful you have been.” Then in her halting English she told me that she had married an American soldier in a foreign country; and knowing only a little English, had come to our city a month before. “Everyone has been kind,” she said, “but I am so lonely for my own land, and so many customs here are strange and confusing.”

Over the months our friendship blossomed, and now the woman who at first seemed offish has become one of my dearest friends. What a rich association it is! Yet if I’d gone on merely outward appearance I’d have missed this precious experience.

Did my new friend prove to be a Christian? Yes, a splendid and deeply consecrated one. Our fellowship has been an upward path to finer spiritual insights. Learning about the Christian church in her native country has been an inspiration.

Since that afternoon in the drugstore I’ve often thought of what our Lord said, “Man looketh on the outward appearance,” and prayed that I may never “size up” anyone by a casual glance or assume that, because someone doesn’t fairly ooze with warmth and sunshine, he or she doesn’t want to be my friend.

And sometimes I say a special prayer asking God to keep me from evaluating another person and hanging on him a tag of “snob” or “aristocrat” or “duller-than-dishwater individual” or any of the other sad and usually inaccurate labels that come to mind with a snap judgment.

What the Queen Did—

The King Can Do Much Better!

By GENEVIEVE THOMPSON

I have just finished reading Phyllis Battelle’s news column in the Kansas City Star entitled “A Queen Is Like a Dream” and I have been struck by some of the things she has written.

“In Ottawa the people are ‘having their lives changed forever,’ as one resident puts it, by one brief sight of H.R.H. Elizabeth II,” Miss Battelle writes. “Hundreds of thousands who see her at last are walking as if they had stilts in their shoes and tranquilizers in their souls.”

She continues by saying that even the queen’s subjects from the Canadian National Institute for the Blind, who got seats fifty yards from where the queen passed, “felt” her presence. This, says Miss Battelle, “is almost as good as seeing, when you believe in something that strong.”

The column ends on this note. “There is no figure in the world tangible enough—and only ours enough—to inspire us eternally.”

But I have some similar reporting to do. In Seattle, in Oshkosh, in Miami, in Nome and Rome and Edinburgh and Johannesburg, people are also having their lives changed forever because they have seen a King. True, they saw Him on a Cross before they saw Him on a throne, and they will never be the same again.

Hundreds of thousands who have seen this King are walking as if they had stilts in their shoes also. They have been lifted above the level of the crowd and have an unobstructed view of the promised land. They have seven-league boots on their feet too, for the King has promised them they can own every foot of ground they can walk upon.

These people who have seen the King really do have tranquilizers in their souls. They have heard and obeyed the command, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” They have found the “peace that passeth understanding,” which the world cannot give and cannot take away.

The subjects of this King feel His presence continually—even when they cannot see Him. That is not “almost as good as seeing,” as Miss Battelle states, but every bit as good, as any of them will testify. He has promised never to leave nor forsake them and to be with them to the end. He is closer than their own breathing, their own hands and feet.

To Miss Battelle’s final premise I must add one word. “There is no [other] figure in the world tangible enough—and only ours enough—to inspire us eternally.” Yes, He is tangible, He is personal enough to inspire, not only Americans, but those of every nation and kindred and tribe and tongue on the face of the earth, forever. All hail to King Jesus!
Dr. Oliver G. Wilson Dies

We were shocked by the news of the sudden death of Dr. Oliver G. Wilson, editor of the Wesleyan Methodist, the official organ of the Wesleyan Methodist church. Dr. Wilson was called home by a heart attack on June 28, 1959. This took place a few minutes before the service at which he, the Rev. B. H. Phaup, and Dr. H. K. Sheets were to be officially installed as general superintendents of the Wesleyan Methodist church.

Dr. Wilson had been an honored leader in the Wesleyan Methodist church and the holiness movement for many years. He was a gifted writer and made for himself an enviable record in the work of the kingdom of God. Also, he was a Christian of the highest order and a true friend and brother. The memory of him and his life will linger as a blessing to many people. May God especially sustain Mrs. Wilson and the other members of his family at this time.

Why I Believe in Eradication

When the term eradication is used in the holiness movement it means that the carnal mind, inbred sin, or the sin-nature with which man is born and continues to have, even after he is converted, or born again, is abolished, destroyed, or eliminated at the time a Christian is sanctified wholly. Literally, eradication carries with it the thought of being dug up by the roots. However, it has moved away from this meaning almost completely and is now used in a figurative sense. Thus, today, habits, ideas, prejudices, feelings, psychological complexes, inbred sin, and many other realities which do not have roots or are not even material in nature are spoken of as having been eradicated. This means that eradicate is a definite, clear-cut word that may be used of anything which has been abolished, destroyed, or eliminated.

The question in the subject, stated more fully, is, “Why Do I Believe That the Sin-Nature Is Eradicated when a Christian Is Sanctified Wholly?”

First, because the Bible teaches this truth. There are a considerable number of words which the Bible uses to describe God’s way of dealing with the sin-nature in man. We can give only a few of them: There are crucify and crucified, which signify to destroy utterly (Galatians 2:20; 5:24; 6:14). Along with these are those which are or could be translated mortify, kill, render extinct (Romans 7:4; 8:13), destroy, annul, abolish, put an end to, annihilate (I John 3:8; Romans 6:6), and cleanse, purify, cleanse thoroughly, purge (Acts 15:9; I Corinthians 7:1; Titus 2:14). These terms are often used in other connections in the New Testament, and yet everywhere they point in the same direction. They never give any reason for believing that their meaning when used with reference to inbred sin is other than complete destruction, or eradication. In fact, the Biblical evidence is so definite and strong for eradication that very few have ever offered to argue against eradication on Biblical grounds. Thus we stand on a firm foundation, from the standpoint of the Bible, when it comes to our belief in eradication. To talk about counteracting, suppressing, or contradicting the carnal mind, or the old man of sin, rather than destroying, or eradicating it, doesn’t fit into the Biblical picture. This is all to the good, for when everything else has been said, we must all acknowledge that the Bible is the final authority.

Second, I believe in eradication because John Wesley, the greatest exponent of entire sanctifica-
tion as a second blessing since the day of the Apostle Paul, was an eradicationist. By this I do not mean that he used the term eradication in his writings or preaching. This word had not yet become a part of the theological language of the holiness movement in Wesley's day. Nevertheless, he used language which was just as radical. One famous authority on Wesley declares that he belonged to the "extinction" school. This is a correct label for his position, because he rejected the word suspend in favor of destroy, extinguish, and extirpate. And please remember in this connection that the word extirpate, from the standpoint of its origin, is a more radical term than eradicate.

Third, I believe in eradication because it is the word used during the eighteenth and nineteenth centuries by the holiness movement to set forth its position. Pope, Steele, Hills, Wiley, and a great host of other leaders in the holiness movement of the last and present century have used it. It is clear-cut and definite, and no one can doubt what it means when it is said that a Christian gets the second blessing and the old man of sin is eradicated.

Fourth, I believe in eradication because man needs it. His condition is such that it isn't sufficient merely to suppress, or counteract, the old man, the carnal mind. This traitor within must be destroyed, expelled, or banished. Otherwise the saved person is in constant danger of being overpowered by a revolt which is led by this "fifth columnist" in the heart. Man's only safety is to get rid of it completely.

Fifth, I believe in eradication because the doctrine of entire sanctification, as a second blessing, is unstable without an accompanying belief in eradication. Any other position is indefinite; it leaves us in a state of suspension. In other words, we cannot hope to permanently maintain our position as a second blessing holiness group unless we take the radical position that in this experience the inborn condition of sin is completely destroyed.

Sixth, I believe in eradication because not to believe in it limits the power of the blood of Jesus. It's an insult to the Cross to say that the devil has done something to the inner spirit of man which God cannot undo in this world. If the devil through sin has been able to so cripple you and me, morally and spiritually, that there is no hope for us to be completely liberated from this condition in this life, then the death of Christ on the cross was largely in vain. When one thinks of the sacrifice that God's Son made, how can he take the position that it is inadequate to cleanse the Christian from the sin nature?

Closely connected with this sixth reason is the seventh: I believe in eradication because not to believe in it is to make God finite. If a man is completely willing to meet the conditions to be sanctified wholly, and yet he cannot be, it indicates that God has made an inadequate provision: He has not been able to cope with what the devil has done. Therefore, He is a finite God, and not one who is all-powerful and infinite.

Eighth, I believe in eradication because not to believe in it makes the carnal mind physical, or semiphysical. We are saying to every saved person, "This condition which you have in your heart is not ethical, it's a physical thing which you can't be freed from until you get rid of this old body." And yet there are few competent scholars today, whatever their background may have been, who are willing to say that the body of man, in and of itself, is sinful. Sin is something that lies outside of the physical man, and, therefore, can be fully dealt with before we shut off this mortal coil.

Ninth, I believe in eradication because the change wrought in the human heart by entire sanctification warrants a belief in eradication. I have been in the holiness movement from childhood, and have seen thousands of people who claimed to be sanctified. Of course some of them did not have what they professed, but many of them did. Many of these people manifested in their lives that which indicated that the old man of sin, the carnal mind, had been eradicated; not merely suppressed, or counteracted. They proved the truth of eradication by the example they set.

Tenth, I believe in eradication because it is irrational and contradictory to believe that indwelling sin and the indwelling God can live in the same heart. When the Holy Ghost comes in, in all of His fullness, and takes full possession of one's inner self, He demands all the room there is in that inner self; there is no room left for indwelling sin. The monster is crowded out, and we can truly say that we are filled with the Holy Ghost.

I am not a prophet, nor the son of a prophet, but I feel so deeply what I have said that I have one further statement for the record. When the holiness movement surrenders its position on eradication, it has already started down a road which will lead to its destruction.

JULY 29, 1939 • (489) 13
In Bolivia

Just six weeks ago we arrived (short of breath) in the beautiful mountain city of La Paz, Bolivia. We are really living "in the clouds" or above them. The elevation at the airport here is 13,400 feet. However our home at the Bible school is a little lower.

For the first two weeks we all spent most of our time trying to get enough oxygen. By the end of that time, the children seemed quite well adjusted to the altitude, whereas the adults were not quite so readily. The Bible school is a little lower.

We are really "belonging" the church or the public community and let the family roots dig in—and that isn't any hope for peace or even life itself.

The Fence Is Up

Our parsonage fence is being erected today. This will definitely improve our property and raise its value. One of the couples who have been most helpful and thoughtful for the "green" newcomers are the Taylors and the Stanfields. Both are a sturdy race with a keen sense of humor. They need the gospel very much. We have wonderful colaborers here, the Christians and the Stanfields. Both couples have been most helpful and thoughtful for the "green" newcomers. Pray much for this mission field—VINCENT AND ORLEA STEEL, Bolivia.

REMISS REHFEELDT, Secretary

young people in the church and they are interested in being active.

We have learned to love and appreciate the Aymara Indians too. They are a sturdy race with a keen sense of humor. They need the gospel very much. Our Christian Indians almost seem like a different race from their unsaved brothers whom we meet daily.

We have wonderful colaborers here, the Taylors and the Stanfields. Both couples have been most helpful and thoughtful for the "green" newcomers. Pray much for this mission field—VINCENT AND ORLEA STEEL, Bolivia.

The Fence Is Up

Our parsonage fence is being erected today. This will definitely improve our property and raise its value. Only this morning we were disturbed at our front door by a mentally deranged woman. Less than two months ago, thieves came onto our front porch and stole some furniture. Had the fence been up, the theft would likely have been impossible. Now we have our fence and our property will be safer. We are deeply grateful to the donors who provided the needed funds.

Good news has come in from Ponce recently. They have eighteen new converts, mostly young people. Fifteen of their young people are preparing to go to youth camp. New people are coming in right along. The Lord is helping us.

—Lyle Prescott, Puerto Rico.

New Address for Dayhoffs

Rev. and Mrs. Irvin Dayhoff, who have recently returned to the States from Africa, are now making their home at University Park, Iowa. This will be a permanent address. We do not have a box number or street address.

Urgent Prayer Request

The fourth application has just been made for a residence visa for the William Moons, who want to go to Portuguese East Africa. Please give extra time in intercession for this much needed visa. They have been refused permission to enter on three other occasions, but we are praying that God

Serviceemen's Corner

Army Folk and Their Religious Problems

An open letter to our Sunday school superintendents—Army people are simply civilians in uniform. They have a mission to defend their country and its religious belief; a belief in God and humanity that involves dignity and a unique relationship of the two. Without this belief there is no possibility of peace or even life.

These people face different types of struggles. One major problem is that they are constantly on the move. They cannot settle down in one community and let the family roots dig in—and really "belong to" the church or the public school system or any other family function.

To have full privileges as do civilian families in the benefits of the church is unknown within the army. This is their sacrifice to perform the duty they do for the protection of our country. Therefore, any chaplain that sees this great need can be seen working at odd hours trying to bridge this abyss and bring these people in direct contact with our blessed Lord and fill the hungering soul.

A soldier may be in the chapel choir or have a Sunday school class or he may just be a "regular" in the chapel program. But the duty roster oftentimes prohibits the soldier from regular participation. This, too, is his sacrifice.

The men who wear the khaki need a definite understanding of what is right and what is wrong. I am not trying to play the army game of "passing the buck"; but it is really too late to expect a chaplain to do in twenty-four or thirty-six months what the local church has failed to do in eighteen years.

I am persuaded that the young person needs a large appetite for spiritual food. Some "barrack buddies" are not at all the best company. The young soldier will encounter many temptations. Occasional Sunday duty will make him feel negligent to worship . . . unless he really had a good start.

So, whether it is the young unmarried soldier or the family career soldier, much stress should be made in their earlier church days as to their Christian development.

I close with a prayer for our Sunday school superintendents and teachers and their tremendous task to properly present Christ and His teachings to our growing youth. Never before have we seen the inestimable value of the Sunday school as I do now.—CHAPLAIN (1ST LT.) ROBERT N. SCHAPPLE, U.S. Army—Germany.

NAZARENE SERVICEEMEN'S COMMISSION

Laverne W. Gilchrist, Director
will change the minds of the officials and will grant us the needed visas for this young missionary couple who are already prepared, know the Portuguese language, and have been waiting two years and more for the needed permission to begin their assigned work.

**Progress in Lusaka**

Ed's health is making rapid strides back toward normal, and he is feeling better than he has since arriving on the field. We thank God for this. The native pastor's home, made possible by Alabaster giving, is now completed and the chapel next to it is under construction. The Barton Memorial Chapel in the Matero Location is also in the process of building, and we are anxiously awaiting its completion.

Recently a blind Christian man, with a call to preach, has come to us. He has a good testimony and a fine spirit. He has already proved what a blind man can do when he is filled with the love of God and the passion for souls. He has his wife or a youngster lead him around or take him on his bicycle and he conducts a Sunday morning service by himself, interprets for us in an afternoon service, conducts a mid-week prayer service, and regularly visits another point, besides calling and visiting and having prayer with his neighbors on the large reserve on which he lives. He has already begun to take offerings for a chapel there, and has made arrangements to contact the chief when he returns from holiday. We praise God for this man and his zeal for the Kingdom.

He is located about forty miles in the opposite direction from the place in which our first native pastor began his work, so this gives us a good range for activities. Lusaka is just about midway between these two points.

God is also dealing with some of our young men concerning a call to preach the gospel. This is a real answer to prayer. We trust people will continue to pray until we have some men definitely called and in training for His service here in Northern Rhodesia.—**Phyllis Wissbroecker, Northern Rhodesia.**

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**EVANGELISTIC HONOR ROLL**

The following churches have been presented a certificate for "new Nazarenes" received into membership this assembly year. Each church listed has qualified according to the regulations of church membership for its group as follows:

<table>
<thead>
<tr>
<th>Group</th>
<th>Membership Required</th>
<th>Gain</th>
<th>Group</th>
<th>Membership Required</th>
<th>Gain</th>
</tr>
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<tbody>
<tr>
<td>I</td>
<td>1-24</td>
<td>5</td>
<td>IV</td>
<td>300-999</td>
<td>25</td>
</tr>
<tr>
<td>II</td>
<td>25-74</td>
<td>9</td>
<td>V</td>
<td>500 &amp; over</td>
<td>32</td>
</tr>
<tr>
<td>III</td>
<td>75-149</td>
<td>12</td>
<td>VI</td>
<td>500 &amp; over</td>
<td>32</td>
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The Crusade for Souls Commission joins the entire group as follows:

<table>
<thead>
<tr>
<th>Church</th>
<th>Present Membership</th>
<th>Gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Newport</td>
<td>85</td>
<td>18</td>
</tr>
<tr>
<td>Eugene Fairfield</td>
<td>95</td>
<td>13</td>
</tr>
<tr>
<td>Klamath Falls First</td>
<td>100</td>
<td>12</td>
</tr>
<tr>
<td>Grants Pass</td>
<td>110</td>
<td>13</td>
</tr>
<tr>
<td>Beaverton</td>
<td>112</td>
<td>16</td>
</tr>
<tr>
<td>Portland Highland Park</td>
<td>127</td>
<td>127</td>
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<tr>
<td>Portland Brentwood</td>
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<td>Roseburg</td>
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<td>Oregon City</td>
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<td>Portland Moreland</td>
<td>236</td>
<td>236</td>
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<tr>
<td>Eugene First</td>
<td>322</td>
<td>322</td>
</tr>
</tbody>
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**PHILADELPHIA DISTRICT**

| Pottstown, Pa.          | 11                             | 5    |
| Cape May Point, N.J.    | 12                             | 12   |
| Bangor, Pa.             | 25                             | 9    |
| Fairview                | 32                             | 16   |
| Milton                  | 48                             | 9    |
| Pitman, N.J.            | 71                             | 16   |
| West Grove              | 72                             | 10   |
| Bridgeport, N.J.        | 130                            | 130  |
| Oxford                  | 130                            | 130  |
| Milfordon               | 151                            | 151  |
| Rogersford              | 149                            | 149  |
| West Chester            | 188                            | 188  |
| Bethlehem               | 196                            | 196  |
| Reading                 | 216                            | 216  |

**SAN ANTONIO DISTRICT**

| Ballinger               | 19                             | 5    |
| Brady                   | 23                             | 6    |
| S. Antonio Houston Terr.| 33                             | 9    |
| Corpus Christi Broadm'r. | 50                            | 15   |
| Waro Trinity Heights    | 70                             | 10   |
| McAllen                 | 73                             | 13   |
| Midland                 | 140                            | 140  |
| San Antonio First       | 211                            | 211  |

**WASHINGTON PACIFIC DISTRICT**

| Woodland                | 24                             | 8    |
| Burien                  | 27                             | 20   |
| Randle                  | 29                             | 12   |
| Bonney Lake             | 33                             | 10   |
| Oak Harbor              | 53                             | 30   |
| Stevenson               | 54                             | 14   |
| Pleasant View           | 73                             | 10   |
| Auburn                  | 89                             | 12   |
| Camas                   | 120                            | 120  |
| Renton                  | 130                            | 130  |
| Kent                    | 142                            | 142  |
| Kelso                   | 203                            | 203  |
| Seattle Central         | 256                            | 256  |
PONDER W. GILLILAND  
Executive Secretary  

British Isles South Reporting  
The N.Y.P.S. Annual Convention of the British Isles South District was held on Saturday, May 10. The opening devotions were led by the vice-president, Rev. G. J. Green. The district president, Mr. James R. Rigby, gave the devotional message and presented the theme “Witnessing to Win” through John 1:35-42.

In his report, the district president told of increase in the work of the N.Y.P.S. Fourteen societies reported an increase in membership and four new societies had been formed during the year. The membership is now 517, an increase of 48 members. Mr. Rigby was re-elected as district president; Rev. G. J. Green, vice-president; Mrs. Joan Morris, secretary; Rev. L. McNeil, treasurer; Rev. H. Briggs, teen-age supervisor; Miss Naomi Tranter and Mr. David B. Ramsden as teen-age representatives.

The young people of the British Isles South District are on the advance and are believing for victory ahead.—Miss Naomi Tranter, Reporter.

Alaska Youth Camp  
Just returned from youth camp. Had eighty-seven enrolled and a great camp! Everyone agreed the best ever! A clean sweep spiritually in our evening evangelistic services. Good balanced meals with treats (free) each evening after services. Boating, swimming, and other sports. All for ten dollars for four and one-half days. This included insurance.

We came out about six dollars under when we balanced camp books. Weather was perfect!—M. R. Korody, Pastor.

Teacher of the Year—Honorable Mention  
HOLLAND JOHNSON  
A teacher of fourth grade junior boys, in San Jose Westside Sunday school, Holland is an honor student in his high school where he is a senior. Though very busy with his high school activities and his interests in athletics, he has found time and interest to build his

Public Morals and YOU  
Detailed studies in selected areas show that approximately 50 per cent of all fatal highway accidents involve a drinking driver.

Two drinks put a driver in the “level of impairment” for about two hours. Three drinks are too many.

So says an official pamphlet of the American Medical Association recently released to guide physicians “in determining fitness to drive a motor vehicle.”

Here is what the pamphlet says on the subject of alcohol.

Alcohol is the responsible factor in a large percentage of the motor vehicle accidents attributed to speed, reckless driving, and driving on the wrong side of the road. Detailed studies in selected areas show that approximately 50 per cent of the fatal accidents involve a drinking driver. If this 50 per cent figure holds nationally, then, in 1958, about 15,000 people died in accidents involving a drinking driver.

Although valid data are not available, there is no doubt that many of the accidents which caused injury to about five million people in 1958 involved a drinking driver. This situation urgently needs medical consideration.

Ethyl alcohol (i.e., grain alcohol, C2H5OH) is a central nervous system depressant, even though for years it was called a stimulant. Its effect on human beings is in all phases and stages a depressant. While many individuals will have a sense of exhilaration after consuming alcohol, this is not due to stimulation but to a depression of the inhibitory mechanism. The more recently acquired inhibitions are the first to be affected.

Studies reveal that test subjects after consumption of alcohol almost unanimously believe that their performance is unimpaired or even better than usual, whereas objective testing demonstrates that performance is impaired. This, too, is evidence of a depressant action of alcohol—a depression of the critical sense. This depressant action of even small doses of alcohol is of obvious importance in the operation of motor vehicles.

EARL C. WOLF, Secretary  
Committee on Public Morals

Thought for the Day  
How Big Is One?

by BERTHA MUNRO

Monday:

Title of a highly-praised article in a recent Atlantic, it throws down a dare to us all. It gives the lie to our escapist, “What can I do? I’m only one.” How big is one? As big as that one, plus God, who will make it.

How big was one? Little David, the youngest of his family, when he stood alone (everyone else said the opposition was too strong), unarmed, before the mighty Goliath? As big as his sense of honor, his determination not to let God down—plus God’s direction of his first small stone. (1 Samuel 17:40-51.)

*September, 1958

Edward J. Eichenberger  
Akron District N.Y.P.S. President  

Akron District Reporting  
Most of the ten zones of the Akron District had planned programs for a spring Junior-Senior Fellowship. Many had a semiformal banquet with a full evening’s entertainment planned and supervised for the young people.

Let us look at the activity of the East Liverpool Zone, under the leadership of the zone chairman, Rev. Ray Taylor, for an example of the interest of our district leaders in the youth of the Akron District. They sponsored a trip to the city of Pittsburgh, Pennsylvania, to attend the “Pittsburgh Bi-centennial.” Took in the exhibits of this event—a tour of the famous river boat “Sprague”—a two-hour excursion tour of the city aboard the Gateway Clipper (a 100-passenger diesel streamlined sight-seeing cruiser)—saw Pittsburgh at night from the observation deck of Mount Washington—toored the greater Pittsburgh airport—returned home after breakfast the next morning.

Plans are already in the making to sponsor a district-wide time of fellowship for the juniors and seniors of next year’s graduation exercises.

Edward J. Eichenberger  
Akron District N.Y.P.S. President

16 (92) • HERALD OF HOLINESS
Tuesday:
How big was one Gideon (least ill
formed) in his father's house, and that home poor
in its store and next to nothing? Everyone else had given up hope.
As big as a call of God to a job far
beyond his powers—and strict obedience
in the dark, with a trust that obeyes
when it cannot see the why or the
how. (Judges 6:11-16; 7:9, 12, 19-21.)

Wednesday:
How big was one, Joseph, when every­
thing went against him—betrayal,
false accusation, life's crudest
thing went against  him— betrayal,
betrayal, and that house poor
in its store and next to nothing?
(John 9:5, 6.)

Thursday:
How big was the one man (the world
never heard his name) blind from birth,
useless to himself and to everybody
else? As big as the faith that let Jesus
give sight and the gratitude that
made him a positive witness. Big
enough then to serve as a lasting ex­
ample of Christ's follow-up care for
the ordinary invalid and of the force
of a clear-cut, "know-so" testimony.
(John 9:1-15, 21-38.)

Friday:
How big was one David Livingstone,
one Mary Slessor, one Harriot Schmel­
zenbach, one Paul Robinson—time would
fail to mention them all. Nor the
thoughts of them, but at first they seemed
insignificant, unpromising, hemmed in
by the inextricable, confronted by the
impossible. No bigger than you. But
they listened to God. (Hebrews 11:32-
38.)

Saturday:
How big was the one neighbor who
invited "Charlie" Jenkins to Sunday
school seventeen times before the boy
turned up? As big as his own pa­
tience, and as the far-reaching of that
missionary's life. How big was
the unassuming Sunday school teacher
who led you to Christ? (Galatians 6:
7-9.)

Sunday:
How big is one word anyway? You
must follow a word of testimony, of
invitation, of cheer, of encouragement,
if you wish to lead good—follow it to the
end—to find out.

How big is that one vote? A relative of
mine failed once to go to the polls
—one ballot wouldn't mean anything.
As it happened, the liquor interests
won by a single vote.

How big is that added "one" in united
prayer? One shall chase a thousand,
one plus one put ten thousand to flight.
(II Kings 5:24; 14:15; Deuteronomy 32:
50; Matthew 18:19.)

Where in the Bible does it tell us that it is a sin to gamble?
The word gamble is not found in the
Bible. However, this does not mean
that the Bible is not against gambling.
There are many specific sins which are
not mentioned in the Bible. Neverthe­
less, they are excluded by certain gen­
eral principles which are laid down in
the Word of God. But before proceed­
ning further with the specific an­
twer to your question, we must get in
mind the meaning of gambling. Dr.
James B. Chapman defined gambling
as that kind of financial activity "in
which the margin of chance is un­
reasonably wide." A second author
has stated its meaning as follows: "An
attempt to get property without paying
the price for it." A third definition
reads thus: "Gambling is the transfer
of value from one person to another
in such a way that the gain of the
one is balanced by the loss of another,
and in which the exchange is made
dependent upon an uncertain event:"
To put all of this in another way is
to say that gambling is an effort to get
something for nothing, regardless of
what it does to the character of the
persons involved. Life in this present
world is so constructed that he who
tries to get values without paying a
reasonable price for them will sooner
or later be disappointed. Money, love,
position, and the respect of others must
finally be earned. Never has been
and never will be any easy road
to success in any really worthwhile
field. All of this makes gambling ex­
ceedingly dangerous to the individual
man and society as a whole. It is the
most efficient agency which the devil
has for developing in man the idea that
he can get something for nothing. In
view of these facts, I am not surprised
that gambling has been charged with
violating the first and eighth command­
ments. Let's see what they are:
Let him that shall have no other god
before me! You may ask at once,
"What is the application here?" Simp­
licity: this gambling quickly becomes a mania.
It takes precedence over everything—
right and wrong, the needs of loved
ones, and even God himself. Gambling
becomes the gambler's God. Getting
something for nothing becomes an
insatiable desire. The eighth command­
ment is: "Thou shalt not steal." The
person who gets something for nothing
by taking a chance is a thief. Life isn't
made up this way. Things worthwhile costs something.
Again, it has been said that gambling denies
that God is the absolute Owner of all
things. In this it sets itself squarely
across the teachings of the Bible in many
places. Only two passages are men­
tioned: "The earth is the Lord's, and
the fullness thereof; the world, and
what is therein. For he hath
founded it upon the seas, and estab­
lished it upon the floods." (Psalms
24:1-3.) The same truth is emphasized
in a somewhat different way in Psalms
50:7-12. The gambler has no sense of
stewardship, of being only a trustee for
God in all the money which he handles.
Coming back once more to the very
heart of the matter, "Gambling is sin­
ful because it offers money without
labor and effort, the getting of some­
thing for nothing." (Genesis 3:19
and II Thessalonians 3:10) will help the
reader to see that this is not the law
of life for man in this sinful world.

In the February 4 issue of the "Herald of Holiness," in the article, "You and
Your Morals," it speaks of gambling, and then it speaks of "first cousins"
to gambling. And it really made some of us Christians sit up and take
notice. We surely do not want to do anything wrong, but we've been taking
part in a drawing at the store here which takes place every Saturday
afternoon and sometimes night. The one whose name is drawn gets so much,
and if the person isn't present, it's carried over until the next drawing.
This may continue until it sometimes builds up to quite a sum. Would this be
in the class of "first cousins" to gambling, according to the writer of this
column, Dr. J. Kenneth Grider?

I can't answer definitely for Dr.
Grider, for I have not had an oppor­tunity
to discuss your question with him.
Nevertheless, I believe that he
would agree with me that what you
write about moves in the direction of
being a "first cousin" to gambling. If
we are not careful, there will be those
among us who will be deceived by some
of the things which have developed in
connection with the gambling craze—
the mania to get something for nothing.
In the view of these facts, I am not surprised
that gambling has been charged with
violating the first and eighth command­
ments. Let's see what they are:

1. Thou shalt have no other god
before me!

2. Thou shalt not take the name of
the Lord your God in vain.

3. Remember the Sabbath day, to
keep it holy.

4. Honor thy father and thy mother.

5. Thou shalt not murder.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness.

9. Thou shalt not covet.

10. Thou shalt not covet.

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The Search for True Values (Temperance)

Scripture: Ecclesiastes (Printed: Ecclesiastes 5:1-2, 4-6, 8-12, and 18-19).

Golden Text: Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long (Proverbs 23:17).

The Book of Ecclesiastes is classified as one of the wisdom writings of the Old Testament. The author is endeavoring to tell what he has discovered regarding life and how to make the most of it. His search for true values brought forth principles which are profitable for us to embrace today. The advice which he suggested are listed as follows:

Consider your conversation: The admonition of the author of Ecclesiastes states the matter this way, “Be not rash with thy mouth.” Hasty speech, snap judgments, impulsive remarks often bring embarrassing situations. Our speech always betrays us. It has a certain accent that identifies us. A harsh accent reveals a hard heart; a soft accent reveals a kind heart.

Many times we can tell what section of the nation a person is from by the way he pronounces certain letter formations. We can also classify his character by what he says. The highest compliment we can receive is that we have the Galilean accent. This is developed if we have been with Jesus enough to acquire His speech patterns.

Consider your commitments: The writer of Ecclesiastes presents this proposition: “When thou vowest a vow unto the Lord is a solemn obligation. These vows are often made in times of emergency, or crisis, or adversity. Then when a change for the better comes, it is easy to forget these promises to the Lord. How different would your life be, if you had obeyed all the vows that you have made to the Lord? Where would you be if the Lord had not helped you out of situations that prompted you to make a vow to Him? Would an inventory of our relationship with the Lord show that we have withdrawn something that we once consecrated to Him? Are we delinquent in our accounts to the Lord? The way we answer these questions will help us to understand our genuine effort to seek and apply true values.

Consider your cravings: The author of Ecclesiastes states the matter in these words: “He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase.” Many people are miserable because they crave so much more than they can afford to have. Their many desires bring frustration because there is no way to fulfill the same. One can be rich because of the fewness of his desires. You have found true values if your cravings are at a minimum and your satisfactions are at a maximum.

Consider your comforts: The writer of Ecclesiastes is vitally concerned about giving the Lord proper credit for everything that we enjoy. He lists the comforts that might be ours, then closes this list with the following reference, “which God giveth him,” or “this is the gift of God.” Everything depends on who gets the credit. If we assume credit for providing the comforts of life, then we reveal ourselves as proud, self-sufficient, and conceited. Whereas, if we live in terms of true values, we will recognize that all good and perfect gifts come from the Lord and we are only stewards of the same.

NEWS of the Churches

North Dakota District Assembly

North Dakota celebrated its fiftieth year as a district with a Spirit-anointed assembly, June 25 and 26, at Sawyer.

Our senior general superintendent, Dr. Hardy C. Powers, was at his best in presiding over the assembly. In a special Golden Anniversary message, he challenged the district to move ahead under the Lord’s blessing to new victories in the years ahead.

District Superintendent Harry F. Taplin, completing the second year of a three-year call, gave a good report, including the beginning of services in the South Fargo home mission work, and with hopes that the Mandan project would soon become an organized church.

In the auxiliary conventions preceding the assembly, Mrs. Harry F. Taplin and Rev. Claire W. Kern were re-elected as president of the N.F.M.S. and the N.Y.P.S. respectively.

Following the assembly, the fiftieth annual camp meeting was held with the Lord mightily blessing the workers, and scores of souls finding victory in God at the altar of prayer. The special workers included Evangelist J. A. McNatt; Dr. James P. McGraw, institute speaker; Mrs. Luella Ford, children’s worker; and the Jantz Family as musicians.

Under the blessing of the Lord, North Dakota looks forward to one of its best years—Davin E. Faye, Reporter.

New England District Assembly

The fifty-second New England District Assembly convened on June 17, at the Wollaston church on the campus of Eastern Nazarene College. Those present will not soon forget the many spiritual blessings received.

The presence of our missionaries on furlough from Africa, Rev. and Mrs. Paul Hetrick and family, was much appreciated. Brother Hetrick was the speaker at the home mission rally; his message on soul winning lingers with us to inspire us.

The efficient leadership and Spirit-anointed ministry of Dr. Hugh C. Benner added much to the success of this assembly, and one of the spiritual high lights was the ordination service he conducted with seven receiving elder’s orders—Jay Bergets, Stanley Brooks, John Cramer, Nevinn Crouse, George Delp, Zaven Dahani, and Herbert White. Also, the credentials of Rev. Robert L. Smith, from the Pilgrim Holiness church, were recognized. Truly, the Spirit of God was upon all.

The fourteenth report of our district superintendent, Rev. J. C. Albright, was enthusiastically received. During the past year 513 members were received; the Sunday school reported an enrollment of 12,499 and an average attendance of 7,316. Over five hundred babies were enrolled during the “Baby Hunt.” As to finances: $80,045 was given for general interests, a gain of $7,846; and giving for all purposes reached a total of $861,020, a gain of $64,739. A generous love offering was given to District Superintendent Albright and wife in appreciation of their devoted and sacrificial labors for God.

The 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.
The reports of Dr. Edward S. Mann, president of Eastern Nazarene College, and Rev. Stephen Nease, director of development, were gratifying. The new science building is a great step forward for our college.

Rev. Richard Howard resigned as district secretary after serving faithfully for ten years; his resignation was accepted with regret. Rev. Arthur Hughes was elected to serve for the coming year. It was a pleasure to have Mr. Elvin Hicks present with us to represent the interests of our Nazarene Publishing House.—Alton H. Swift, Reporter.

Evangelist John W. Turpel writes: "It will soon be five years since I entered the field of full-time evangelism. The Lord has graciously assisted in the ministry of His Word, and has given me upwards of five hundred seekers during each of these years. I have preached in district camp meetings and rallies and have felt one engagement. I have found our pastors co-operative, back of the program, and carrying a burden for lost souls. Much praise is due our Nazarene Theological Seminary for the mental and spiritual caliber of its graduates. This year I have transferred my membership from New England to Canada Central after having given my forty-second consecutive report to New England, where I began my ministry in the Church of the Nazarene. I am in full accord with the doctrines and polity of our church. In the forty-three years of my ministry as pastor, homemaker, printer, and evangelist, I have missed only two Sundays because of sickness. I give God the praise. I am ready to serve wherever God opens the doors; I have served in some of our largest as well as smallest churches. Write me, Route 2, Minesing, Ontario, Canada."

Evangelists Billy and Helen Smith write: "Since our coming from Florida, God has given us some outstanding victories. We praise Him for these old-fashioned meetings. We have an open door for the first two weeks in September. Write us, 816 McKinley Avenue, Cambridge, Ohio."

Canada Central District Assembly

The spirit of the Canada Central District Assembly, June 17 through 19, was a blessing to all those present, including Dr. G. B. Williamson, the presiding officer. He played no small part in making the assembly such a blessing and inspiration.

Rev. H. Blair Ward was re-elected to an unprecedented three-year term as district superintendent, with only one delegate opposing each of the two ballotstaken in this election. This speaks of the high esteem in which Brother Ward is held by all of our people. He has proved himself to be God’s man for the task of leading on in the things of God in this area of one million square miles.

Rev. Carlton P. Gleason was the gracious host pastor as the assembly met in beautiful Grace Church in Toronto. Three new Sunday schools were organized during the year, and the average attendance on the district increased from 2,107 to 2,459 under the direction of Rev. L. G. Tatric, Church School Board chairman. Mr. Jack Dobbin, a fine layman serving his third term as district N.Y.P.S. president, reported seven new societies. Five new missionary societies were organized under the able leadership of Mrs. R. F. Woods, with a membership gain of 152 across the district. District church membership has reached 1,830. Our district was one of five going beyond its Golden Anniver­sary year goal in organizing new churches; 17 new preaching points have been opened up in the past four years, and two more are planned within the next two months. This will make 47 preaching points on our district. Total money raised on the district for all purposes was $290,086; per capita giving was $161.70, and almost $18,000 was given for General Budget interests.

In the closing service of the assembly, H. W. Henderson and S. G. Rystoff were ordained as elders.—R. R. Gibbons, Reporter.

The reports of Dr. Edward S. Mann, president of Eastern Nazarene College, and Rev. Stephen Nease, director of development, were gratifying. The new science building is a great step forward for our college.

Dr. D. I. Vanderpool was the presiding officer for the annual forty-seventh assembly of the Nebraska District, which met in Kearney, June 11 and 12. Many of those present said that this was among the best assemblies the district has had. Both delegates and friends appreciated the Thursday morning message of Dr. Vanderpool, as well as the efficient manner in which he conducted the business sessions.

In the pre-assembly conventions, Mrs. Charles Byers was re-elected as the district N.Y.P.S. president, and Mrs. Norman Bloom was re-elected as president of the district N.F.M.S. which, for the second consecutive year, is a star district.

The report of District Superintendent Whitcomb B. Harding showed gains in every department; the district now has a church membership of 1,826, an increase of 134; Sunday school enrollment of 4,373, an increase of 136; N.Y.P.S. membership of 658, an increase of 40; and N.F.M.S. membership of 1,528, an increase of 184. The total giving amounted to $282,680 with $29,305 of this going for general interests.

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JULY 29, 1959 • (495) 19
Nazarene Ministers Benevolent Fund

DEAN WESSELS, Secretary

The following expression of thanks comes from a minister in a plains state. He spent forty-one years in the active ministry and is now retired and is a recipient of funds from the Department of Ministerial Benevolence.

"My church, the Church of the Nazarene, has meant so much to me and my family across the years. I send very heartfelt thanks for the checks that have come so regularly.

"I only wish I could have served the church well enough to deserve being thus remembered. Thanks again."

All of us know that we cannot begin to repay those who labored so sacrificially and so patiently during the early years of our church's history. We can say "thank you" and "we appreciate your work" by being faithful in the payment of the N.M.B.F. budget.

Blaine Proffitt was re-elected as district secretary, and W. E. Eigsti was re-elected as district treasurer.

The increase in all departments would suggest that many of the goals set by individual churches at the 1958 assembly had been reached. A number of churches have actually started extensive building programs, several have completed structures, and others have purchased ground on which to build. Definite plans are under way to establish a third church in Lincoln. A good spirit of unity prevails among members and churches.

In an impressive service on Friday afternoon, eight young pastors were ordained as elders—Park Burkhardt, Robert Whybrey, Donald Lowry, Albert Lundy, Dean Herman, Marvin Grooms, LeRoy Guyett, and Norman Franklin.

Dr. Vanderpool also served as evangelist at the evening and Sunday camp meeting services held at the district campgrounds in connection with the assembly. Those in attendance were encouraged and stirred by his messages.

—EMMA LEE VONDERFECHT, Reporter

Northeast Oklahoma District Assembly

The eighth annual assembly of the Northeast Oklahoma District was held June 21 and 25 in Tulsa First Church. The hospitality of the local entertaining church and Pastor L. A. Ogden was much appreciated.

Dr. D. I. Vanderpool, presiding officer, was at his best. His ministry of the Word, anointed of God, and given as only Dr. Vanderpool can preach, was a source of blessing and challenge to preachers and laymen.

The high point of the assembly was the report and re-election of our good district superintendent, Dr. I. C. Mathis. His report, together with the pastors' reports, revealed a good year on this district. The people expressed their confidence in and appreciation for our district leadership by an almost unanimous vote for one year. When it was recommended by the department heads and District Advisory Board that an extended call of three years be given to Dr. Mathis, the people responded with a wonderful vote of confidence. A love offering of $700 was given in cash and pledges (to be paid in thirty days) to our district superintendent. Dr. and Mrs. Mathis and Dixie Lee are loved and appreciated by the Northeast Oklahoma Nazarenes.

The assembly closed with a wonderful and impressive ordination service, as five men received elder's orders: Winfred Ritter, James Moore, Robert Nichols, Joe H. Boseman, and Hiram Sanders.—E. H. SANDERS, Reporter.

CORRECTION: In the June 24 issue of the Herald of Holiness we printed a report in the church news columns beginning: "Evangelist Ralph C. Gray and wife report: "We praise God for His wonderful love and grace in our hearts. Four months ago I entered an eye hospital at Johnson City, Tennessee, . . . ." The report is correct except that it should read, "Evangelist Ralph C. Gray and wife report." I am very sorry for this mistake and any inconvenience it may have caused either of these brethren. Please do pardon us.—OFFICE EDITOR.

Northwest District N.Y.P.S. Convention

Rev. D. R. Peterman, pastor of the church in Kennecwick, Washington, was re-elected president of the Northwest District N.Y.P.S.; at the convention held at Pineclow Campgrounds on Friday, July 3.

More than $3,700 in pledges was received for the second phase of the "Chapel in the Pines" project. Last year, more than $3,800 was pledged for the $12,000 chapel to be erected at the district campgrounds, through a district tour.

Rev. Raymond Kratzer, pastor of First Church, Idaho Falls, Idaho, was the special speaker. The convention was held in connection with the week-long family camp which closed on Sunday, July 5. It was reported to be one of the best attended conventions in recent years. Spirit-filled young Nazarenes of the great Northwest District left the convention better armed for the task of "Witnessing to Win."—GERALD L. FOSBENNER, Reporter.

New York District N.Y.P.S. Convention

The annual New York District N.Y.P.S. convention met May 7 and 8, at East Rockaway, Long Island, with Rev. Donald Strong as host pastor. Dr. William Greathouse, special speaker, challenged our youth to seek the baptism with the Holy Ghost, and several responded to the invitation.

The special order of the day was in charge of Rev. Robert Gouw, district superintendent. After Rev. Herbert Rogers, district president, gave his good report, he was re-elected to lead the district N.Y.P.S. for another year. Other officers elected were: Mr. William Osterhout, vice-president; Mr. Ben Szymanski, treasurer; Miss Eula-Adine Winget, secretary; Rev. Neil MacPherson, junior supervisor; Rev. Robert Kapalje, institute director; and Maridel Collom and David Brandis, teen-age representatives. A love offering was given to Brother and Sister Rogers in appreciation for their splendid leadership and work of the past year.—ROBERT F. UTTER, Reporter.

Evansville, Indiana—Grace Church recently had a revival with Evangelist Cletus Franklin as the special worker. He brought messages which were per-
Uddingston, Scotland—This church has been having a wonderful time celebrating two jubilee years. Nazarenes here showed great interest in carrying out the program of the Golden Anniversary year. In October, during the Week of Witnessing, we were blessed by the ministry of Dr. and Mrs. Ralph Earle. Dr. Earle endeared himself to the Scottish people by his pulpit ministry, and also by his "acquaintableness" on the streets of the village. Mrs. Earle contributed many beautifully sung hymns and songs, and all were blessed by this ministry. Over three hundred personal contacts were made during that week. Also 1959 is a jubilee year for us, since the Uddingston church was organized March 13, 1909. From March 14 through 16, with Rev. T. Crichton Mitchel as the speaker, the church celebrated fifty years of service to this community. Miss M. K. Latta, M.B.E., retired missionary from Africa, and Mr. Alec Aitken cut the anniversary cake before a crowd of over three hundred during special services on Monday night. Miss Latta and Mr. Aitken joined the church in October of 1909. Our local people have given 17½ per cent to world evangelism during this assembly year, while 22 per cent has been given to district interests and schools and colleges during the year. We thank God for the past two years of ministry with these fine people, and are praying for a real outpouring of His power and presence in revival.—D. J. Zimmerlee, Pastor.

Evangelist L. Lee Gaines reports: "The last half of our first year in the evangelistic field began with a short tenure as interim pastor of First Church, Spokane, Washington, while they were awaiting the coming of their new pastor, Rev. Crawford Vanderpool. No one could have been more graciously received than we were by those wonderful people of that great church. En route to and from Spokane, we were privileged to fellowship with Rev. and Mrs. Marion Kemper and to preach to his people at Nampa, Idaho; and also with Rev. Lawrence Holman and First Church at Albuquerque, New Mexico, where we served for five years as the first pastor. We preached on Sunday night to a large and responsive congregation. In March we had a good meeting with Rev. Walter Huber at Davenport, Oklahoma; and April was given to Alice, Texas, under the direction of our aggressive district superintendent, Rev. James Hester. The church is now going forward under the leadership of Pastor Jerry Davis. At Uvalde, Texas, we had a good meeting with nine members added to the church and some subscriptions received for the Herald of Holiness. We have some open time in September which we would like to date in any of the southern states, since we have a date scheduled in West Virginia in the early part of October. Write me, 3342 Olsen Drive, Corpus Christi, Texas."

"All we expected and MORE"

Instrumental Praises

Folio of Special Numbers for Band and Orchestra Instruments

(Heard at the Conference on Evangelism in Kansas City)

Familiar hymns in new and interesting harmonic arrangements by Eleanor Whitsett. Orchestrated in an improved "Hymn-Orchestration" style for preludes, offertories, and "specials."

The Contents

- "A Child of the King" "Near the Cross" "I Need Thee Every Hour"
- "God Leads Us Along" "Follow On" "The Love of God"
- "Nearer, Still Nearer" "Wonderful Peace"
- "O Mighty God" ("How Great Thou Art!"

Each of the four books, B, C, D, E, listed below, supplies four-part arrangement. The director may assign to each player the part which, in combination with other instruments of the ensemble, contributes the most pleasing harmonic effect.

The Piano Book is necessary for proper accompaniment of the instruments, but it may be used independently as solo material for the piano. Actually, each book of Instrumental Praises is a solo book—the "1st Part" in each is the melody line. Duets may be played by any two instruments using the "1st and 2nd Parts" in their books; trios are formed by "1st, 2nd, and 3rd Parts"; quartets and full orchestra, by playing all four parts.

The Books

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Instrumental Praises—D Book $1.00
For all instruments playing from the bass clef
Instrumental Praises—C Book $1.00
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JULY 29, 1959 • (497) 21
Victoria, Virginia—Recently we had a wonderful revival with Rev. C. B. Cox as the evangelist, the crowds were good, and over fifty people sought God during the one-week meeting. This church was organized in 1930 as a result of a revival meeting with Brother Cox and his quartet as the special workers. That meeting was sponsored by Mrs. Ruby Ketner of the Norfolk church; Mrs. Sarah M. Miller played the piano, and Rev. Mrs. R. C. Riley was the first pastor. During this recent meeting we had as guests Mrs. Ketner, Mrs. Miller (Jackson, now), and Mrs. Riley. Again Mrs. Miller played the piano and sang some songs of her own composition; and Mrs. Riley, first pastor, who served the church for six years, prayed the glory down. Brother Cox preached with the anointing of God. We came to this church last November, feeling that God was leading, and we have found the people to be loyal, friendly, and spiritual. We give God thanks for His help and blessing.—A. H. Johnson, Pastor.

Chattanooga, Tennessee—Dr. Lawrence B. Hicks is laboring faithfully as pastor at First Church, and God is blessing his ministry. In May we had a good spring revival with Evangelist Eddie Burnem and wife as the special workers. The attendance was very good, and folks sought and found God at the altar of prayer, some of them for the first time, and others were sanctified wholly. During the first Sunday morning God visited First Church in a marvelous way. While Sister Burnem sang, the blessed Holy Ghost moved upon the people, shouts of praise were heard, and, without any pull, nine people came to the altar to seek God. We give praise to God for His blessings, and feel much of the success of this meeting was due to the anointing of God given to Brother Burnem in the beginning of the revival which continued during the meeting.—Bill Knowles, Reporter.

Evangelist John H. Wright reports: “The last seven months of the past assembly year was a great time of rejoicing as I labored with the fine people in meetings in Oregon: at Culver, with Rev. James Lais; Klamath Falls Lakeside with Rev. W. J. Trusty; Warrenton with Rev. Archie Jesse; Astoria, with Rev. Lee Mansveld; Portland Mount Scott Church with Pastor Lowell Ellis; Crawfordsville with Pastor James Bissell; and Molalla, with Rev. John Brockmuller. Our good pastors were most co-operative, the Holy Spirit directed, and many souls were saved and sanctified. Write me, 144 Sixth Avenue, Seaside, Oregon.”

Brother Lee Everleth writes: “After much prayer and waiting on the Lord we are returning to the field of evangelism. For the past two years it has been our privilege to work with Rev. Kenneth Pearseall as assistant and minister of music. We spent one year at First Church, Akron, Ohio, and almost a full year in the church in Yakima, Washington. We enjoyed our work with these churches. We are now ready to accept calls for revivals, conventions, or camp meetings. We shall be glad to come as singers and preacher, or as song evangelists. My wife plays piano, organ, accordion-marimba, while I lead the singing, sing solo, direct choirs, sing duets with my wife, and preach if desired. Write us, 851 Weschler Avenue, Erie, Pennsylvania.”

Glenscowl, Kentucky—Recently our church enjoyed the greatest revival of its history, with Rev. C. B. Fugett as the evangelist. Brother Fugett preached with the anointing of the Holy Spirit, without fear or favor, and yet with a tender spirit. God came, the altar was lined with seekers, from Wednesday night through Sunday night, and souls prayed through to victory and witnessed to God’s saving and sanctifying power. The house was filled every night during the one-week meeting, some folks driving many miles to attend the services. There were some very definite victories of backsliders praying through, and others giving up habits that had gotten them down. Thank God for preachers like Brother Fugett and old-fashioned, God-given revivals.—W. L. Kerrick, Pastor.

Vancouver, B.C., Canada—April 26 is a date long to be remembered by members and friends of Vancouver First Church, for the mortgage of $35,000 was burned that morning, on a building now evaluated at $85,000. This represented twelve years of praying, planning, and working for the church building; the work was begun under the leadership of Rev. Robert Condon. During the ministry of Rev. Wm. Summerscales the upper sanctuary was completed and the furnishings installed. Faithful volunteer work was donated over a period of several years by a small group of men, particularly Eugene Glaesstetter, now gone on to his reward. Careful and efficient financing was achieved with the persistent help of our former district superintendent, Dr. Edward Lawlor. Each department and age-group of the church was represented in an effective candlelight service in charge of Dr. Lawlor, with Rev. Bert Daniels, now our district superintendent, and the pastor, Rev. D. George MacDonald, participating. We appreciated Dr. Lawlor’s stirring message, and First Church is widening its vision for greater opportunities.—Dorothy Fraser, Reporter.

Evangelists C. W. and Florence Davis report: “Our first three revival meetings for this year were in California: at West Manchester Church in Los Angeles in January, with Rev. Perry Pulps and people, where God gave a most fruitful revival; then at South Pasadena Church with Rev. J. M. Whitley, where God gave a blessed revival with people saved and sanctified. At Fontana, Rev. John Van Ryn has a fine sanctuary and Sunday school plant, and God gave a marvelous revival. Following the meeting to Chickasha, Oklahoma, for a meeting with Rev. James Stewart; and on to Jernigan Memorial Church, with Rev. Leo Lawrence, at Bethany, where much prayer and fasting characterized the meeting and God gave many victories. We had a nineteen-day campaign at Westside Church, Decatur, Illinois, with Rev. James Barr. There was much prayer and fasting and we saw many people come to God in prayer. People have been kind and co-operative, the Holy Ghost has been faithful, and it has been a great joy to our own hearts to see people saved and sanctified, and also quite a number healed in special healing services. We give God the glory.”

Beech Grove, Indiana—The blessings of the Lord have been upon us as we cooperated here one month in July. There have been revivals, a melting of spirits, and a general upsurge of fellowship with the Lord, for which we give God praise. As a result of the spirit of reviving, an active visitation program has been started, a live musical program is being promoted, and there is an increased attendance in Sunday school, with an increase of fourteen in church membership. The Sunday school has purchased a bus to help in making further gains, and the church has “kept in step” by redecorating the interior of its building, and improving the grounds. The Lord has been a help in the finances, and the spirit of unity in the church was manifested in the congregation’s giving the pastor a unanimous three-year recall.—A. J. Youmans, Pastor.

Deaths

PATTI ANN was born to Rev. and Mrs. G. W. Allen, of Nazarene pasture, in Buena Park, California, on May 29, and died on June 24. Funeral service was conducted by Rev. Nicholas A. Hull, district superintendent, with burial in Loma Vista Cemetery in Fullerton, California.

Mrs. Mollie Ellen Muse was born October 9, 1885, and died March 30, 1959, in Delmar, Kentucky. In 1905 she was united in marriage to Luther Muse; she died in March of 1957. To this union were born ten children, one of whom preceded...
her mother in death. For forty-eight years, Mollie was a loyal and devoted charter member of the Church of the Nazarene. She is survived by nine children, Mrs. Hazel Dumcum, Paul and Lindel Wise, Mrs. Glen Lacefield, Mrs. Olie Fletcher, Artie Wise, Mrs. Jess, Ruby, Joseph Wise, and Wadd Adams; also a brother, Connelly Floyd; and two sisters, Mrs. Angie Stansberry and Mrs. Emma Greer. Her funeral was conducted at the Burial Church by Rev. C. C. Burton, assisted by Rev. Belle M. Breden, with interment in Lakeside Memorial Garden.

JOHN W. DORSET died Sunday evening, October 28, 1958, while attending service at Grace Church of the Nazarene in Peabody, Massachusetts. He was born in Shoals, Indiana, and was seventy-three years old at the time of his death. In 1913 he was united in marriage to Edna Howard. Mr. Dorsett and his wife, joined the Church of the Nazarene in Gillett, Illinois, in 1916, and was a faithful and loyal member from that time on. In 1939 they moved to Champaign where they lived since that time. He joined Grace Church of the Nazarene, Champaign, in 1955, and served the church. Besides his wife, he is survived by two daughters, Mrs. Esther Olivet, Illinois, and Mrs. Nina MacPherson, Iowa. Funeral service was conducted by Rev. C. E. Royse, Oshkosh, Wisconsin, with interment at the Pine Grove Cemetery, Lynn, Massachusetts.

W. W. HANCOCK was born February 12, 1911, and died February 12, 1958, in a nursing home in Peabody, Massachusetts. She suffered a stroke in 1954 and since that time had been totally incapacitated. She was saved and sanctified at an early age and her sweet spirit was a comfort to all who knew her. In 1915 she was united in marriage to Dr. Robert J. Dixon, who survives her. All during the many years Dr. Dixon spent in medical work, Mrs. Dixon was a devoted and faithful wife, prayerfully, working for the salvation of lost souls. Funeral service was conducted by Rev. C. C. Burton, District Superintendent of New England District, assisted by local pastors Rev. Alexander Ardrey of Providence and Rev. Robert W. Carlson of Lynn, with interment at the Pine Grove Cemetery, Lynn, Massachusetts.

J. P. JOHNSON, member of the Church of the Nazarene since 1946, died suddenly on Monday, March 2, a long illness. He gave a good testimony the day he died. All of his children lived saved and serving the Lord. His smile and testimony will be missed by his family, friends, and fellow church members. Funeral service was conducted by his pastor, Rev. Edward J. Johnson, assisted by Rev. Robert Sturdy.

MRS. GRTRUDE CROUCH (nee Potter) was born November 5, 1895, in Van Zandt County, Texas, and died January 31, 1959, in Plainview, Texas. In 1910 she was united in marriage to Russell V. Crouch, who preceded her in death in 1943, and is survived by seven children, Mrs. Ethel Jones, Mrs. Dorothy Watson, Mrs. Winifred Neble Mclemore, and Karen; also by two sisters, three half-sisters, and six half-brothers, and her stepmother. Funeral service was conducted by the pastor, Rev. C. G. Craye, with interment in the Plainview Cemetery.

HARV C. HAYES was born in Fulton County, Illinois, on March 10, 1879, and died in February, 1958. Mr. Hayes was a faithful member of the Church of the Nazarene since 1947, and served the church loyally. Besides his wife, he is survived by two children, Mrs. Verne Tucker and Mr. A. W. Tucker. Messengers service was conducted by Rev. W. W. Vanderpool, assisted by Rev. C. E. Stotler.

KENTUCKY—Assembly, August 5 and 6, at Camp Byron, Route 1, Oakland, W. Va. (N.F.M.S. convention, August 4.) Dr. Harold W. Stovall presiding.

KANSAS—Assembly, August 5 to 7, at the District Center, 520 East 16th, Hutchinson, Kansas. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Elmer Cook, 520 East 15th, Hutchinson, Kansas. (N.F.M.S. convention, August 4; N.Y.P.s convention, August 8.) Dr. D. I. Vanderpool presiding.

WISCONSIN—Assembly, August 6 and 7, at Camp Byron; Route 1, Oxford, Wisconsin. Rev. C. E. Royse, Oshkosh, Wisconsin, is the entertaining pastor. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. C. E. Royse, Oshkosh, Wisconsin. (N.F.M.S. convention, August 5; N.Y.P.S. convention, August 4.) Dr. F. B. Williamson presiding.

DALLAS—Assembly, August 12 and 13, at Church of the Nazarene, 3001 E. Burleson, Marshall, Texas. Send mail, merchandise, and other items relating to the assembly c/o Rev. Dr. J. J. Gibson, c/o Camp Byron, Route 1, Oxford, W. Va. (N.F.M.S. convention, August 12; N.Y.P.S. convention, August 13.) Dr. R. B. Williamson presiding.

MISSOURI—Assembly, August 12 and 13, at the Pinecrest Campground, Fredericktown, Missouri. Send mail, merchandise, and other items relating to the assembly c/o Rev. Dr. P. A. Lewis, P.O. Box 349, Fredericktown, Missouri, entertaining pastor. (N.F.M.S. convention, August 12; N.Y.P.S. convention, August 13.) Dr. R. W. Stotler presiding.

MONTANA—Assembly, August 13 and 14, at the Grace Church of the Nazarene, Great Falls, Montana. Send mail, merchandise, and other items relating to the assembly c/o Rev. O. L. Smith, c/o Camp Byron, Route 1, Oxford, W. Va. (N.F.M.S. convention, August 13.) Dr. H. C. Benner presiding.

IOWA—Assembly, August 13 to 18, at the Grace Church of the Nazarene, Rolettes, Iowa. Send mail, merchandise, and other items relating to the assembly c/o Rev. D. A. Stotler, c/o Camp Byron, Route 1, Oxford, W. Va. (N.F.M.S. convention, August 15.) Dr. C. E. Stotler presiding.

NORTHWEST INDIANA—Assembly, August 19 and 20, at First Church, 1435 S. Armstrong, Kokomo, Indiana. Send mail, merchandise, and other items relating to the assembly c/o Rev. M. K. Millikan, 1435 S. Armstrong, Kokomo, Indiana, entertaining pastor. (N.F.M.S. convention, August 18.) Dr. Samuel Young presiding.

NORTHWESTERN ILLINOIS—Assembly, August 18 and 19, at First Church, 1026 Washington St., Clarksville, Tennessee. Send mail, merchandise, and other items relating to the assembly c/o Rev. Harry Morey, Manlius, Illinois. (N.F.M.S. convention, August 17; N.F.M.S. convention, August 18.) Dr. G. D. William presiding.

MONTANA—Assembly, August 17 to 21, at the Grace Church of the Nazarene, Great Falls, Montana. Send mail, merchandise, and other items relating to the assembly c/o Rev. M. C. G. Pence, c/o Grace Church of the Nazarene, Great Falls, Montana. (N.F.M.S. convention, August 18.) Dr. C. E. Stotler presiding.
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HU cheat—Assembly, August 26 and 27, at First Church, 40 Waugh Drive, Houston, Texas. Send mail, merchandise, and other items relating to the assembly c/o the entertaining pastor, Rev. Hugh B. Dean, 44 W. Nazarene Hofton, Lima, Ohio. (N.F.M.S. convention, August 24; N.F.M.S. convention, August 25.) Dr. Samuel Younig presiding.

INDIANAPOLIS—Assembly, August 26 to 28, at the Nazarene Campground, Route 1, Camby, Indiana. To reach the Center—go southwest from Indianapolis on Hi-way 67, ten miles to Camby, turn west one mile to campground. (N.F.M.S. convention August 24-25.) Dr. G. B. Williamson presiding.

Nazarene Camp Meetings
July 30 to August 9, Northern California District Camp, at Healy Park Campgrounds, two miles north of Santa Cruz, California, on St. Hi-way 17. Workers: Dr. T. W. Willingham, Rev. Paul Martin, and Dr. H. Orten Wiley, presiders; Rev. A. G. Jeffries, prayer meeting leader; Rev. M. W. Anderson, leader of people's meetings; Gilbert Ruth­ford, music director; Paul Skiles, youth director; Hal Bronner, teen-agers leader; Rev. and Mrs. Ted Parrett, V.B.S. activities; Mrs. Paul Alexander and Mrs. Eugene Mullory, pianists; Mrs. G. L. Rush­ford, organist. Dr. George Coultier, district super­intendent and director of camp. For information write Frank S. True, 100 Healy Park Drive, Santa Cruz, California.

July 30 to August 9, Western Ohio District Camp, at the Nazarene Center, Hi-way 29, 2½ miles west of St. Marys and 7 miles east of Celina. Workers: Dr. Wendell Taylor and Rev. Charles Lipker, evangelists; Professor Roy Moore, singer; Mrs. Noel Whitis, children's worker. Dr. W. E. Albin, district superintendent. For information write Rev. O. V. Mewborn, 1001 Edwards St., St. Marys, Ohio.

July 30 to August 9, Southwest Oklahoma District Camp, at Anadarko, Oklahoma. (District camp­ground 3½ miles west of Anadarko, on Hi-way 9.) Workers: C. W. Davis and Don Scarlett, evangelists; Jim Bahl, singer. For information write the district superintendent, Rev. W. T. Johnson, Box 391, Anadarko.

July 30 to August 9, Northeastern Indiana District Camp, at the district campground, 1½ miles east of VA Hospital on East 38th Street, Marion, Indiana. Workers: Dr. Ralph Earle, Rev. Roy Den­cker, evangelists; Rev. Robert Condor, song evangelist and choir director; Rev. and Mrs. Milwaukee Taylor; Mrs. Etta Tucker, Mrs. Alice Hunt, children's workers. Dr. Paul C. Updike, district superintendent. For information write Rev. Walter Graulkin, registrar, 321 W. Cherry St., Bluffton, Indiana.

July 30 to August 9, Akron District Camp, at the Nazarene District Center, Routes 44 and 62, Louisville, Ohio. Workers: Dr. John L. Knight and Rev. Fred Thomas, evangelists; Leland Davis and the Greens, musicians and singers. Rev. C. D. Tay­lor, district superintendent. For information write Rev. C. D. Taylor, Nazarene Center, R.D. 1, Louis­ville, Ohio.

August 3 through 9, Northwest Indiana District Camp, 5 miles north, one east and one north of San Pierre, Indiana, on Hi-way 421. Workers: Dr. I. C. Mathis, Miss Helen Greenlee, and others. For information write the district superintendent, Rev. Arthur C. Morgan, P.O. Box 350, Valparaiso, Indiana.

August 6 to 16, Arkansas Nazarene Camp, at Vilonia, twelve miles east of Conway on Hi-way 64. Workers: Rev. C. B. Cox and Rev. Clyde Montgomery, song leader and Catherine Pierce and daughter, Linda, singers and musicians. Three services daily, Free trailer space. For information write Clyde Montgomery, 515 Center St., Conway, Arkansas.

July 29, 1959

Announcements
RECOMMENDATION
Rev. L. A. Richardson has announced that he is entering the field of evangelism. Brother and Sis­ter Richardson have been on the district for some twenty years as pastors, and this should certainly qualify them to know somewhat of the pastor's problems. Brother Richardson preaches a powerful gospel and is the pastor's friend. Write them, 1223 E. Lottin Drive, Midwest City, Oklahoma—Glenn Jones, Superintendent of Southeast Oklahoma District.


Miss Carolyn Wilson of Macon, Missouri, and Mr. Byron Buker of Spencer, Indiana, were united in marriage on June 27, at College Church of the Nazarene, Bourbonnais, Illinois, with Rev. J. H. Wilson, father of the bride, officiating, assisted by Rev. Guy Buker, grandfather of the groom.

Announced: Rev. Larry Short and Sharon Jones were united in marriage on June 26, at the East Side Church of the Nazarene, Indianapolis, Indiana, with Rev. Ernie Short, pastor, and father of the groom, officiating, assisted by Rev. Luther Cantwell, district super­intendent.

Miss Joanne Ratliff, 1000 E. Sixth Street, Ottawa, Illinois, and Mr. James Brock, 701 18th Street, Ottawa, Illinois, were united in marriage on June 28, at First Church of the Nazarene, Ottawa, Illinois, with Rev. J. H. Hanson of Elyria, Ohio, officiating, assisted by Rev. Ernest Rice, pastor of Ottawa First Church.

Ronald Dale Wooden and Linda King were united in marriage on June 12, at the Church of the Naz­arene in Placerville, California, with Rev. Andrew Bowman, grandfather of the bride, officiating.

Born: To Rev. and Mrs. Wallace Belt, Jr., of Rea­nes, Alabama, a daughter, Dawn Lynn, on June 25.

To Rev. and Mrs. John Birkhart of Drexel, Missouri, a son, Paul Robert, on June 16.

Adopted: By Mr. and Mrs. (Glady Gayler) George Bussey of Henegyta, Oklahoma, Brenda Jean, age six, and Gayle Ann, age four, on June 15, 1959.

Special Prayer is Requested by a Christian friend in Ohio for God's help in a problem, for healing of his wife, and for his son to be identi­fied wholly.

by a Christian friend in Illinois that "my fi­nancial pressure may be relieved and also an un­spoken request may be brought about—hindrances may be removed;"

by a Christian serviceman in Europe, "my brother and I are the only ones in my parents' family of eight living persons that have been saved, the world may carry a heavy burden for those outside the fold."