



Herald of HOLINESS

October 5, 1960

Official Organ of the Church of the Nazarene

The Challenge of Christ's Way

General Superintendent Powers

Thomas was confused. In the fourteenth chapter of John, Christ had been telling His disciples that men of faith are not the victims of some chance fate but that their lives have direction and purpose in this world and move steadily toward an eternity of blessedness in the Father's house of many mansions. In view of these facts His exhortation to them was, "Let not your heart be troubled." This statement by the Master sounded strange to Thomas. He did not understand that heaven is the final destination, so how could he know the way there? Christ's answer was, "I am the way, the truth, and the life." It was clear, concise, and complete.

Many today, like Thomas of old, with lives characterized by fear, frustration, and fatigue, long for an untroubled heart; but, like Thomas, their question is, "How can we know the way?" The only adequate answer is, "Try Christ's Way." He is the Way to an uncondemned heart. He is the perfect Remedy for a guilt complex; for "there is therefore now no condemnation to them which are in Christ Jesus, . . ." (Romans 8:1).

He is the Way to forgiveness of sins; for "if we confess our sins, he is faithful and just to forgive us our sins, . . ." (I John 1:9). He is the Way to a cleansed heart; for "the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). He is the way to a restful, untroubled heart, even in the midst of weariness and heavy burdens; for His invitation and promise are, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

Whatever our spiritual problems are, we are assured that "he is able also to save them to the uttermost that come unto God by him, . . ." (Hebrews 7:25). Christ is not simply a way; He is the *only* Way of salvation. Good works, church membership, the ordinances of the church, reformation, good resolutions, appeals to God through the Virgin Mary will all prove futile. The Apostle Peter, under the inspiration of the Holy Spirit, speaking of the name of Jesus Christ of Nazareth, said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). And so we see that salvation is more than following a few man-made rules in a purely human effort to be good. It is a glorious, conscious, personal relationship with a Divine Personality; Jesus Christ, the Son of God.

This is the message of the Church. This is what is meant by the "Try Christ's Way" slogan. To all those who long for the untroubled heart, we need no other message than: Walk in Christ's way, believe Christ's truth, and imitate Christ's life; for He is "the way, the truth, and the life." Impossible? Not at all, for He offers not only the ideal but the divine power to reach it. "My grace is sufficient for thee" (II Corinthians 12:9).

Telegram . . .

Hammond, Indiana—Northwest Indiana District recently closed most successful N.Y.P.S. and Sunday school tour, which was climaxed with a Sunday school convention with Rev. J. Paul Downey, pastor of First Church, Phoenix, Arizona, as speaker. Brother Downey stirred our hearts with practical and challenging messages that will not be forgotten. Rev. Darrell Luther, N.Y.P.S. president, and Owen Burke, Sunday school chairman, giving aggressive leadership. Northwest Indiana on the move.—Arthur C. Morgan, District Superintendent.

Melting snows revealed the crash of the private plane carrying Rev. and Mrs. Paul Wordsworth and Rev. and Mrs. Gary H. Thompson and their pilot, Mr. Jack Ferguson. The plane had been lost en route to the General Assembly, and first trace of its whereabouts came on September 8 when it was sighted from the air. The five passengers appeared to have been killed instantly, and were buried in a common grave at the scene of the crash. Grave-side services were held by Rev. Robert Denham, who was flown to the spot by army helicopter on September 13. Members of the families of the pastors and their wives were flown by private plane over the area, and dropped flowers.—N.I.S.

Evangelist R. A. Isbell writes that he has left the field to accept the pastorate of the church in Crowley, Louisiana.

Pastor Howard Tripp sends word from Shreveport, Louisiana: "Werner Park Church just closed great revival with Evangelist Dan Perryman; many seekers, including an eighty-three-year-old man for first time. Record crowds; with nine received into church by profession of faith. Spirit-anointed preaching of Brother Perryman appreciated."

After serving two years as secretary and one year as vice-president, Rev. L. D. Morgan, pastor of First Church of the Nazarene, was elected president of the Wadsworth (Ohio) Ministerial Association. Wadsworth is a city of over twelve thousand population.

After three years as pastor of the church at Loudon, Rev. Raymond Jones has resigned and accepted a call to pastor the church at Winchester, Tennessee.



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Rev. E. Stanley Hammond writes that he has accepted the call to pastor the Bethel Church in Hattiesburg, Mississippi.

Evangelist Ralph Wynkoop reports that, after spending the past seven years in the evangelistic field in the States, he is leaving for Japan in December and will continue to evangelize under the Japan Nazarene Missionary Council. Mrs. Wynkoop has just returned from the Orient, where she spent five months preaching and teaching in the O.M.S. schools and churches. She leaves for Tokyo on October 3, where she will be teaching theology in our Nazarene college and seminary.

After almost three and one-half years as pastor of First Church in Decatur, Alabama, Rev. T. A. Shirley has resigned to accept a call to First Church in Panama City, Florida.

"Speak not of holy things until the watch-tower has known your tarrying."
—EDWIN LEWIS.

Advice from the Altars of Abram

By BRIAN L. FARMER

Pastor, Barlanark Church, Glasgow

4. Proving? Build an Altar

Let no one suppose that the consecration of one's life to God can be made quickly, lightly, or superficially. It is not easy for a human being, arrogantly accustomed to indulging his own will and whim, to relinquish control and yield his whole life to God. A fleeting prayer of five seconds, "Lord, I give myself to Thee," is rarely enough. A person seeking God's sanctifying grace must be ready to linger before Him, unhurriedly signing over the various aspects of his life in detail. Some people have found it helpful to actually make a list of those things they consciously consecrate—family, fortune, leisure, ambition, reputation—and so on.

It is in this intensive soul-searching that one becomes aware of his Isaac, the point at which, humanly speaking, he is most reluctant to yield to God. Certainly the most severe test in Abraham's life was the building of the altar in the land of Moriah for the purpose of offering Isaac. It was the proving point. When men and women are ready to build altars of sacrifice for the Isaacs of their lives, God knows that their devotion is undivided; they are ready to yield complete allegiance.

Charles Wesley wrote:

*The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from the throne
And worship only Thee.*

Such a thorough consecration—nothing skipped, nothing overlooked—causes faith to rise spontaneously in the heart of the seeker. The words of the New Testament are recalled: "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). With joy the seeker realizes that he is doing just that—*walking in the light*; every bit of it. He has proved it to himself and to God.

Therefore, the second part of the verse applies to him.

His faith mounts higher.
He believes God.
The work is done.
He is cleansed!!
Hallelujah!!

"Be such a person and live such a life that if everyone were as you, and every life as yours, this earth would be God's paradise."

The Arminianism of John Wesley

General Superintendent Young

In terms of historical theology the holiness movement must acknowledge its debt and lineage through Reformed theology, as corrected and amended by James Arminius, the Hollander (1560-1609). Arminius was a keen student of the theology of the reformers and especially that found in the writings of John Calvin. However, he introduced a corrective to Calvinism on the point of predestination.

John Wesley became one of the most earnest and capable advocates of Arminius' views and built much of his theology on the groundwork laid by the Dutch theologian. Following the death of Arminius, the doctrines that were attached to his name showed tendencies toward Pelagianism on the one hand or Universalism on the other. The Anglican church in Wesley's day was identified as Arminian, but it was honeycombed with perversions that savored of humanism and pale religion. They remembered Arminius' corrections, but they forgot the theology he was trying to correct. Dr. H. Orton Wiley, acknowledged Arminian theologian, is careful to point out that our theology comes through the early Arminianism, as taught by Arminius himself, and developed and given to us by John Wesley and his colaborer and theologian, John Fletcher.

John Wesley identified himself as an Arminian even though he confessed that in many circles "to say, 'This man is an Arminian,' has the same effect on many hearers as to say, 'This is a mad dog.'" A careful student of historical theology has pointed out that before Wesley's time few, if any, theologians in England knew how to qualify ultra-Calvinism without landing in Pelagianism.

Wesley pointed out that the errors charged against the Arminians by their opponents were five in number: "(1) That they deny original sin; (2) that they deny justification by faith; (3) that they deny absolute predestination; (4) that they deny the grace of God to be irresistible; and (5) that they affirm a believer may fall from grace."

Wesley's reply brings the heart of the theological problem before us in brief summary: "With regard to the two first of these charges, they plead, Not Guilty. They are entirely false. No man that ever lived, not John Calvin himself, ever asserted either original sin, or justification by faith, in more strong, more clear and express terms, than Arminius has done. These two points, therefore, are to be set out of the question: In these both parties agree."

Then he continues: "But there is an undeniable difference between the Calvinists and Arminians, with regard to the three other questions. Here they divide; the former believe absolute, the latter only conditional, predestination. The Calvinists hold, (1) God has absolutely decreed, from all eternity, to save such and such persons, and no others; and that Christ died for these, and none else. Arminians hold, God has decreed, from all eternity, and touching all that have the written word, 'He that believeth shall be saved: He that believeth not, shall be condemned:.' And in order to this, 'Christ died for all, all that were dead in trespasses and sins;' that is, for every child of Adam, since 'in Adam all died.'"

Wesley pursues the issues in detail: "The Calvinists hold, Secondly, that the saving grace of God is absolutely irresistible; that no man is any more able to resist it, than to resist the stroke of lightning. The Arminians hold, that although there may be moments wherein the grace of God acts irresistibly, yet, in general, any man may resist, and that to his eternal ruin, the grace whereby it was the will of God he should have been eternally saved."

In closing, Wesley points out: "The Calvinists hold, Thirdly, that a true believer in Christ cannot possibly fall from grace. The Arminians hold, that a true believer may 'make shipwreck of faith and a good conscience;' that he may fall, not only foully, but finally, so as to perish forever" (Wesley, *Works*, X, 358-60).

It is interesting to note that during his late years John Wesley published a religious magazine and called it the *Arminian Magazine*, and included a brief biography of James Arminius in the first number. In writing his preface to this work Wesley confessed that there were two other competitive magazines in the religious field, but he pointed out: "Both of these are intended to show, that God is not loving to every man; that his mercy is not over all his works; and, consequently, that Christ did not die for all, but for one in ten, for the elect only."

In contrast, Wesley points out that the *Arminian Magazine* will present "a very different opinion" and that their position "will be defended in a very different manner." He proposed "to publish some of the most remarkable tracts on the universal love of God, and his willingness to save all men from all sin, which have been wrote in this and the last century."

The Four Hundredth Anniversary of the Birth of Arminius

By H. ORTON WILEY

President Emeritus, Pasadena College, Pasadena, California



This year marks the four hundredth anniversary of the birth of James Arminius—a learned and pious man, and without doubt one of the greatest theologians of all time. He was born at Oude-water (Old Waters), his Dutch name being Jacob von Harman, later Latinized as James Arminius. His father was a cutler by the name of Herman Jacobson, and his mother's maiden name was Angelica Jacobson. The father died when Arminius was young, and the child was given into the care of Theodore Aemelius, who provided him with every material and spiritual advantage.

On the death of Aemelius, a patron was found for him in the person of Rudolph Snellius, known as "an ornament of all the University and of the Senatorial order itself." Arminius studied at Marburg, Utrecht, Basle, Geneva, and Leyden; entered the ministry at Amsterdam in 1588; was married to Elizabeth Real in 1590; and was called to the theological professorship at Leyden in 1602. He

died in 1609, his funeral sermon being preached by Peter Bertius, a regent of the College of Divinity.

The Importance of This Anniversary. Our church is to be commended for the attention it is giving through its literature and educational conventions to the reviving of the memory and the paying of honor to the name of James Arminius, who through much opposition and persecution took a firm stand for the doctrines we now cherish—conditional in opposition to absolute predestination, and general as over against particular redemption.

It is surprising, therefore, that more attention has not been given, since more than half of Protestantism agrees with Arminius in those positions wherein he differs from Calvin. Dr. Summers suggests the following reasons for this. He says that since Arminius was a man of retiring disposition, spending little time in camps and none in courts, whose days were spent in noiseless pursuits of literature and theology, he would present comparatively few points of general interest; and further still that the Methodists, who are so deeply indebted to Wesley, are not called by his name, there being an aversion to being called by the name of any man as master; also many who have admired the sincere piety and scriptural foundations of his doctrines are yet not disposed to be called Arminians. It is to fill up this great lack that we celebrate this anniversary.

The Beginnings of Arminianism. Calvin, following Augustine, was the first to cast the Reformed doctrines into logical form. Theodore Beza was his pupil, and the opponents Gomarus and Arminius were in turn the pupils of Beza. It is well known that Augustine's theology was never a unity, but has been described as an ellipse with two foci: (1) his doctrine of sin and grace, and (2) his sacramentarianism which counterbalanced and prevented any extreme development of the former.

But loosed from the sacramentarianism of the Roman Catholic church, Calvin carried his doctrine of sin and grace to the extreme; and like Augustine, seeking to correct one error, fell into another. Beza once wrote a letter of recommendation for Arminius, little dreaming that in the future this favored student would little by little

overturn the "frightful theories of fate and restricted grace which he had labored to invent and perfect with a zeal second only to that of Calvin" (Nichols).

Arminius as a Reformer. The success of Arminius as a true reformer is to be found in his calm and patient manner. He hated schism. He was not a wrangling, contentious, and unscrupulous man as sometimes reported by his opponents. Headstrong men are never the best reformers.

The patience of Arminius is shown in two phases of his experience: (1) his attitude toward the Belgic Confession, and (2) that toward the inamissibility of grace. Coming under the Belgic Confession by state appointment, he deemed it wise to adjust the creed to the Scriptures rather than renounce it; and concerning the second, now known as "eternal security," he sought to quietly substitute a more scriptural position for this dangerous doctrine. His success was limited, due to the opposition of Gomarus and others; but he laid the foundation for the great superstructure Wesley was to build upon it, and which we reverently hold as our faith today.

Arminianism as the Original Faith of the Scriptures and the Early Fathers. Arminius maintained that the doctrines which he held and taught were not his own, but those of the Scriptures which the fathers taught for the first four hundred years. With a growing uncertainty as to the teachings of Calvin and Beza, Arminius turned his attention to a study of the earlier fathers, and found that no such doctrines were taught by them previous to the time of Augustine. They were not held by the Eastern church nor by Chrysostom and the Greeks, Erasmus in Holland, Melancthon in Germany, or Latimer in England. He also found that, with all Calvin's influence, his teachings on particular redemption had never been able to replace the broad and generous scriptural doctrine of general redemption. Summers points out that it was through the influence of Arminius that the Reformed creed has been so modified from time to time that its "avowed supporters can scarcely show the difference between it and what they professedly oppose."

Mistaken Ideas Concerning Arminianism. Arminianism is a *via media* between the extreme view of divine sovereignty held by the Calvinists and the equally extreme view of the freedom of the will as held by the Pelagians. Calvinists, however, have persistently linked Arminianism with Pelagianism or Semi-Pelagianism; or they have so defined it as to make it teach that salvation depends partially upon human merit and not solely on the grace of God through faith. It is in no sense related to the vagaries of these heretical systems, and any attempt to so relate it reveals a lack of knowledge concerning the true nature of Arminianism. It is to be devoutly wished that

those who classify themselves as scholars would fully inform themselves concerning the writings of Arminius before making such unlearned and unjust statements concerning a theological system which holds that salvation is wholly of divine grace from start to finish.

The True Arminian Position. Probably the scriptural system of theology as found in the writings of Arminius is nowhere so ably and succinctly stated as in the following paragraph, the author of which I cannot now recall. Arminianism teaches "how truly man may be proven totally and hereditarily corrupt, without converting him into a machine or a devil; how fully secured in the scheme of redemption of man by Jesus Christ, without making the Almighty partial, willful and unjust; how much the Spirit's operation in man is enhanced and glorified by the doctrine of the freedom of the will in connection with its assistance by Divine grace; with how much lustre the doctrine of justification by Christ shines, when offered to the assisted choice of all mankind instead of being confined to the forced acceptance of the few; how the doctrine of election, when it is made conditional on faith foreseen harmonizes with the wisdom, holiness and goodness of God, among a race of beings to all of whom faith is made possible; and how reprobation harmonizes with justice when it has a reason, not in arbitrary will, the sovereignty of a pasha, but in the principles of righteous government."

Arminianism as the Forerunner of Religious and Civil Liberty. It was due to the ability, prudence, and firmness of Arminius that the progress of extreme Calvinism was checked in the Low Countries where it had allied itself, as was its custom, with the compulsory powers of the state. It was this that brought about a persecution of the Arminians, equaling if not exceeding that which they themselves had suffered at the hands of Spain. The Arminian ministers were banished from their churches, their people were imprisoned, and their property confiscated; but even banishment and death could not prevent their influence for the cause of liberty accomplished by their sufferings for the truth.

It is sometimes asserted that the semi-Pelagianism or semi-Socinianism in England at the time of the so-called "enlightenment" was the outflow of the Arminian principles of toleration, but this inference is unwarranted. In fact, it was the revival under the Wesleys with its fundamental Arminian tenets that saved England from the horrors of the revolution in France.

Arminian Principles Underlie All True Evangelism. Pope aptly says that evangelism is impossible on the basis of partial redemption. Those who preach the gospel must preach it as "the power of God unto salvation to every one that believeth." That this faith is made possible "to every one"

we call by the historic title of "general redemption." If we are true Arminians, two things face us during the present quadrennium: (1) we shall give ourselves unstintingly to "Evangelism First," and (2) we shall manifest a spirit of tolerance to all who love the Lord in truth and labor sincerely

for Him. If there are those who carry out the Arminian principles of evangelism but prefer to sail under Calvin's flag, we shall say of them what Wesley said of Whitefield: "Mr. Whitefield is a Christian who believes in partial redemption; I am a Christian who believes in general redemption."

JAMES ARMINIUS: CHRISTIAN SCHOLAR (III)

Basic Principles of Arminianism

By CARL BANGS*

The central concern of Arminius was the proclamation of the free, universal gift of salvation in Christ against the doctrine of a limited atonement. He saw, however, that the implications of "general redemption" extended to all areas of Christian truth. The Calvinists supported their position with doctrines of irresistible grace, the inevitable perseverance of the saints (more recently termed "eternal security"), the distinction between "common" and "saving" grace, the impossibility of a present assurance of salvation, and the impossibility of Christian perfection. The alternatives which Arminius proposed, along with his views on predestination, constitute a large part of what has since been known as Arminianism. Some of these alternatives can be summarized briefly here.

First, predestination does not determine who shall believe; it refers rather to the promise that all who are in Christ, that is, believers, are saved.

Second, the call to salvation and the promise of grace are coextensive. The distinction between "common" and "saving" grace lacks Biblical support. "Those whom God calls," Arminius said, "he calls seriously."

Third, salvation is God's work and not man's, but it is man's free act of faith which appropriates it. Arminius no less than the Calvinists affirmed the complete helplessness of sinful man apart from grace, but unlike the Calvinists he taught that grace is sufficient to bring all men to a point of freedom. "There is in all men," he said, "such a will as is flexible to either side upon accession of grace." Grace rescues the bound will in order that it may concur in its salvation. Man's ability to believe is not a natural residue of strength unaffected by sin; rather, it is a gift of grace—but a free gift to all (Romans 5). Thus it is not so much that God requires that which man can perform as that God gives what He requires. Apart from Christ there could be no free act of faith, but faith is nevertheless man's act—not a prideful,

meritorious act, but an act of surrender. Grace does not destroy our freedom; it restores it.

Fourth, this means that the "graciously flexible" will can resist grace. One of the most fundamental points of Arminianism is found in the statement of Arminius that "it always remains within the power of free will to reject grace bestowed, and to refuse subsequent grace; because grace is not an omnipotent action of God, which cannot be resisted by man's free will." Grace comes to us in a personal contribution by the Holy Spirit. It is not an impersonal, coercive force.

Fifth, there is then a possibility of falling from grace. Here Arminius was very cautious in his wording. Properly speaking, he said, it is impossible for a believer to fall from grace. The believer may cease believing, however, and as an unbeliever be finally lost.

Sixth, we can speak of the assurance of salvation provided certain distinctions are maintained. It is an assurance of faith, an assurance of present salvation, and not a present assurance of final salvation. Our security is not in a hidden divine decree but in a present faith-relationship with Christ. In this relationship there is perfect security, but we stand always under the warning not to depart from it. We can be free, then, from false complacency, on one hand, and from despairing fear, on the other.

Seventh, Arminius suggests that, if faith is a gracious possibility for every man, it is also graciously possible for the believer to continue in faithful obedience to God—that is, to serve God perfectly. Acknowledging a distinction between legal perfection ("perfection according to rigor") and evangelical perfection ("perfection according to clemency"), he affirmed the possibility of evangelical perfection, emphasizing that it is according to the covenant of faith and not of works, and that it is based, not on the perfectibility of man, but on the grace of Christ. This seems not to have been a central issue for Arminius, however, and it remained for the Wesleyan Arminians to

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give fuller expression to the doctrine of evangelical perfection.

This, in brief, indicates the theological position of Arminius. In short space it is impossible to convey the thoroughness and complexity of the Biblical, historical, and logical supports with which he undergirded his positions. Nor is it easy, four centuries later, to realize that his proclamation of free grace would involve him in bitter intrigues and persecution. He was a peace-loving man who

taught tolerance and forbearance in the midst of religious dissension. He was denied these, and the pressure of opposition hastened his untimely death in 1609 at the age of forty-nine.

All Christians, especially those who call themselves Arminians, should consider these words spoken on the day of his funeral: "There lived in Holland a man, whom they that did not know him could not sufficiently esteem; whom they who did not esteem him had never sufficiently known."

Charles Wesley's Arminianism

By T. CRICHTON MITCHELL

Thomas Memorial Church, London, England

By the above title I mean that faith by and for which Charles Wesley lived. To him the glorious call of the gospel is at least as wide as the curse of Adam's fall. Any predestination of human beings to eternal damnation was to him quite unthinkable.

To Charles Wesley therefore redemption in Christ was for all men who believe. He rebelled against any idea of limiting the grace of God on the basis of eternal decree. To him God's love was

*So wide it never passed by one
Or it had passed by me!*

Harrison in his *Arminianism* writes: "By far the most effective publication [in the dispute on Calvinism in early Methodism] was a lively collection of hymns and propagandist poems from the Wesleys. Presumably most of them were written by Charles Wesley and appeared under the heading 'Hymns on God's Everlasting Love,' to which is added 'The Cry of a Reprobate' and 'The Horrible Decree.' Charles Wesley was spoiling for the fray . . ."

To a casual reader this may appear so, but really Charles Wesley was one of the mildest of men. In this matter he was so deeply roused because he felt that a serious insult was being heaped upon his Lord and Saviour. The *hymns* to which Harrison refers are open before me as I write. Charles detested the doctrine Calvin had stated in the *Institutes* (III; xxiii, 7) thus:

"How is it that the fall of Adam involves so many nations with their infant children, in eternal death without remedy, unless that it so seemed meet to God? Here the most loquacious tongues must be dumb. The decree I admit is dreadful (*Decretum quidem horribile fateor*); yet it is impossible to deny that God foreknew what the end of man was to be before He made him, and foreknew because He had foreordained it by His decree."

Impossible or not, Charles Wesley denied it!

He always translated Calvin's Latin sentence by "the decree is horrible I confess," and he lost no opportunity in proving how right Calvin was in that! He poured sublime contempt upon it: caustic irony flows; and yet in his positive Arminian hymns he gives the greatest of all interpretations of the gospel of the Bible. To Charles the "Horrible Decree" became

*Oh, horrible decree,
Worthy of whence it came!
Forgive their hellish blasphemy
Who charge it to the Lamb,
Whose pity Him inclined
To leave His throne above,
The Friend and Saviour of mankind,
The God of peace and love.*

*All for their own they take,
Thy righteousness engross;
Of none effect to most they make
The merits of Thy cross.*

*The righteous God consigned
Them over to their doom,
And sent the Saviour of mankind
To damn them from the womb!
To damn for falling short
Of what they could not do,
For not believing the report
Of that which was not true!*

*Satanic sophistry!
But still, all-gracious God,
They charge the sinner's death on Thee,
Who boughtst him with Thy blood.*

Upon the companion error of eternal security Charles Wesley was equally severe. In one poem he "preached" the "other Gospel" through the mouth of the tempter:

*"You are secure of heaven,"
The tempter softly says;
"You are elect and, once forgiven,
Can never fall from grace.*

*"In part perhaps you may:
You cannot wholly fall;
Cannot become a castaway
Like non-elected Paul.*

*"Cast all your fears away;
My son, be of good cheer;
Nor mind what Paul or Peter say,
For you must persevere!"*

It was not by these negative hymns that Charles Wesley routed Calvinism; it was by his powerful positive affirmations, put into the mouths of his singing converts, and sent marching up and down England and out across the world. One remarkable feature of these hymns is that one line again and again and again is written in capital letters: **PURE, UNIVERSAL LOVE ART THOU!**

*'Tis love! 'Tis love! Thou diedst for me;
I hear Thy whisper in my heart.
The morning breaks; the shadows flee.
PURE, UNIVERSAL LOVE THOU ART!
To me . . . to all Thy bowels move;
Thy nature and Thy name is love!*

Despite the pre-eminence given to
*Father, whose everlasting love
Thy only Son for sinners gave,
Whose grace to all didst freely move
And sent Him down a world to save,*

I feel that a much better specimen of Charles Wesley's Arminianism and his evangelistic passion is in the hymn commencing

*Let earth and heaven agree,
Angels and men be joined,*

This hymn moves grandly and majestically through ten stirring stanzas, of which I present three:

*For me and all mankind
The Lamb of God was slain;
The Lamb His life resigned
For every soul of man.
Loving to all, He none passed by;
He would not have one sinner die.*

*Oh, unexampled love!
Oh, all-redeeming grace!
How freely didst Thou move
To save a fallen race!
What shall I do to make it known
What Thou for all mankind hast done?*

*Oh, for a trumpet voice,
On all the world to call!
To bid their hearts rejoice
In Him who died for all!
For all, my Lord was crucified;
For all, for all my Saviour died!*

And just for good measure let us part with
Oh, let Thy love my heart constrain,

*Thy love for every sinner free:
That every fallen son of man
May taste the grace that found out me;
That all mankind with me may prove
Thy sovereign, everlasting love!*

OUR FORGIVING GOD

By DEAN KERNS

Pastor, La Mirada, California

In Psalm 130 we find the Psalmist in a very low state of mind. He has a heavy heart because he has a bad conscience. Like a steam roller, his sins are about to crush out the very breath of life. "Out of the depths," he cries, "Lord, hear my voice." You see, he can't sleep at night, and each night seems to be an eternity: "My soul waiteth for the Lord more than they that watch for the morning." But like a lightning flash the light breaks through and he cries out, "But there is forgiveness with thee."

The news is almost too good to be true. The realization of it floods his soul and causes him to burst forth into song: "Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption."

"There is forgiveness with thee." How that ought to thrill our hearts and make us to sing for joy! We have a God who forgives, and when He forgives He forgets. "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalms 103:12). "I, even I, am he that blotteth out thy transgressions . . . and will not remember thy sins" (Isaiah 43:25). "He will have compassion . . . and . . . wilt cast all their sins into the depths of the sea" (Micah 7:19).

How many people might be saved from the disintegrating processes of guilt, how many might be saved from mental breakdowns, how much actual physical disease might be done away with if we took seriously the Biblical message of forgiveness! We need to be, we *must* be, forgiven. We can't stand to be on the "outs" with God. Until there is harmony with Him, everything else in life will be off-key.

The Apostle tells us that "God for Christ's sake hath forgiven you" (Ephesians 4:32). Forgiveness is not an easy thing. God doesn't just pat us on the back and say, "There, there, now, you didn't mean to do that; everything is going to be all right." Oh, no, it is nothing so cheap and easy as that. It took Calvary and the cross of Christ to provide forgiveness. It is costly for even God to forgive. But because of the Cross, God can forgive sin.

Yes, *God is a forgiving God.* "There is forgiveness with thee." May we all taste the sweetness of His forgiveness.

The Peril of Aimlessness

By H. RAY DUNNING

Pastor, Jacksonville, Arkansas

A strange incident is recorded in Judges 17:9: "And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place."

The story behind it is quickly told. These were the days when "there was no king in Israel, but every man did that which was right in his own eyes" (v. 6). This is the explanation as to why the man Micah set up a place of worship in his own house (v. 5), simulating the true religion of Israel. At this point the Levite appeared, and Micah struck up a deal with him to minister in his personal shrine for a yearly salary and board. Micah was overjoyed at the bargain (read v. 13).

The question immediately arises as to why the Levite should come to this circumstance. Here he was from the chosen priestly tribe, set apart by the Lord for sacred service with a high and holy calling, candidate for the true work of God. What prompted his acceptance of a place of service in an idolatrous shrine, and that for hire? The answer is easily found in his answer recorded in the text. He said, "I go to sojourn where I may find a place" (Judges 17:9). He had no particular destination; he was ready to settle wherever an opportunity opened up. His life was the epitome of aimlessness.

Just as aimlessness drew the Levite into such tragic circumstances, so it will lead us into the paths of spiritual decline.

We need to become concerned about our spiritual welfare when we become *aimless in prayer*. There are many wonderful promises to prayer in the Bible, yet each of them has a specific reference. In other words, one must be definite in his asking to receive the fulfillment of the promise.

Suppose a financial need arises and I need a loan of money from the bank. I go to the bank and after gaining audience with the banker I discuss with him the gold standard, the rate of currency exchange, the percentage of interest on loans, and other related subjects but never get around to telling him that I want a loan. The result is obvious—no money. Yet this is keenly reminiscent of the praying of some.

A little thought will show that aimlessness in prayer is a sure sign of lack of burden. If I have a burden pressing in upon my soul, I will make

my request known unto God. If the weight of a soul is on my heart, I will lift that person, *by name*, to the throne. If I have nothing in particular to pray about, I am aimless in my praying; and testify thereby that I have no burden. And we will all agree that burdenless Christianity is a nonentity.

We further manifest spiritual decline when we become *aimless in developing our spiritual life*. Bishop Jesse T. Peck speaks of the law of progression which must work in the life of every Christian. This law is scripturally stated, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). But we may not leave this law to chance. One must have point and purpose in developing his spiritual condition. It is said of one great man in history, "He always walked as if he had a date with destiny." Such an atmosphere should pervade our lives; and it will as we set some goals toward which we strive and let those goals impel us to action.

All great men have been motivated by an all-consuming purpose. I think of the great husband-wife team of French scientists, Pierre and Marie Curie. They were driven by their desire to isolate the element of radium until they were willing to make many sacrifices. Working in cold laboratories, denying themselves to be able to carry on their experiments, they finally succeeded—but only because all of life was made subservient to this all-controlling ambition.

And we are not left in the dark about our goal of development as Christians. The Bible clearly shows us Jesus Christ as the ultimate Pattern and in one way or another continually exhorts us to "come in . . . the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13).

The real significance of II Timothy 2:15 is applicable here. The word "study" does not so much imply book learning as it does "giving undivided attention to." J. B. Phillips catches the implication in his translation, "concentrate on winning God's approval."

Finally, we need to become concerned about our spiritual welfare when we become *aimless in the pursuit of holiness*. I speak here especially to those who are not yet sanctified. If we maintain our spiritual life and liberty, we must be diligent in our pursuit of holiness (Hebrews 12:14). The New

Testament knows nothing of a Christian who is not living either in anticipation or attainment of holiness.

This is not to imply that holiness is a goal to be reached by human endeavor. Rather we mean that one should begin to seek with a desire that "will not be denied." The seeking involves our active consecration. Too many are content to settle down on the borders of the land and never press forward to claim their full inheritance in Christ Jesus. It is clear that, just as God was displeased with the Israelites for their failure to claim the land through unbelief, so His wrath is toward those who by the same token do not accept the full benefits of the new covenant (Hebrews 4).

Therefore be not aimless in your pursuit of holiness. To wander in the wilderness indicates a lack of purpose and may end in dying short of the promised land.

The Christian In a Crisis

By W. B. WALKER

Pastor, First Church, Ravenna, Ohio

"Looking toward the sea" is a clause which gives to the world a fadeless picture of faith with a background of black and bleak discouragements. "Looking toward the sea" are words that show to us the unstaggering faith and confidence of Elijah in the face of overwhelming odds (I Kings 18:43). "Looking toward the sea" shows the Christian's conduct in a crisis.

The word "crisis" means a turning point, an emergency, or a conjecture. So sure as the sun rising, and the coming and the going of the seasons, so will crisis come to the soul that walks with God.

Of course this passage, "looking toward the sea," places us in the midst of one of the most crucial periods of ancient days. For more than three years the brazen and mocking skies held no clouds to look down upon a thirsty land. Wickedness had ruled the Lord out; the people had sown to the wind, and were reaping a whirlwind.

(1) What a person does in a crisis reveals his character. "Ahab went up to eat and to drink." Many follow the course of Ahab . . . they eat and drink when facing troubles and difficulties. They seem to think that life is a matter of eating and drinking. To them a crisis is not a call to turn to God—it is another opportunity "to eat and drink."

(2) What is the Christian's anchorage in time of a crisis? What do people cling to when the skies are black, the valley deep, and the hill is steep? Faith is a sure anchorage in a crisis. Faith listens in. "And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain" (I Kings 19:41). Before one sign was seen, before one flash of lightning had shown its forked tongue, before the thunders rumbled in the dim distance, before one drop of rain had fallen, this man of God had listened in on the councils of God, and heard the sound of an abundance of rain.

True faith always looks up. Elijah said to his servant, "Go look up . . . look toward the sea." A hallmark of faith is the fact that it believes what it cannot see. Operative faith is seen in the three Hebrew children in the fiery furnace, Daniel in the lions' den, and the opening of the Red Sea. Yes, faith looks up when the clouds are blackest, when tasks are hardest, and when needs are greatest. "Go again . . . don't look for a storm cloud. Don't listen for the noise of thunder . . . just look!" While Elijah was on his knees, the servant was on his tiptoes.

(3) The answer came. Are you prone to say in these dark days, "There is nothing"? Go look again, and in the fire and rain, in the sunshine and the shadows, in depression and prosperity, in time of disturbance and unrest, you can see God through faith, and feel the thrill of His glorious power. Oh, how the rain did fall! Streams overflowed, dry places were drenched, and the earth was literally soaked. Oh, how this poor world needs a mighty downpour of Heaven-sent rain! Let us hold on, and never give up until the Lord gives us a mighty Holy Ghost revival. What a challenge to the Church!

DIAMONDS In the Rough

By PAULINE E. SPRAY

"You may have something here," the diamond expert said, taking the transparent stone I handed him. But when he put the pebble into the testing fluid our hopes vanished. My find proved to be nothing more than a bit of quartz.

Earlier in the day we had pulled up to the booth at the entrance of the famous diamond mine and paid our fees. We were all set to go searching for riches. Our hopes were high.

My husband carefully guided the car over the mile of tree-lined, winding trail which led to the mine. Then almost on the run we started for the field. We were not alone. Dressed in all sorts of

garb, equipped with rakes, shovels, and strainers, dozens of others dug into the earth. Some were hatless and the hot sun beat down unmercifully upon them. Others trudged through the damp dirt without shoes, and the sticky mud oozed up between their toes. Some walked about with their eyes glued on the earth. Others were on all fours searching diligently for precious stones.

Whole families joined in their search for hid treasures. Some were spending their vacations trying their skills in locating diamonds.

Day after day, the search goes on. Many leave with aching backs and sunburned bodies but without one single precious stone for their reward. Others are more fortunate. A few have made startling discoveries, and their good fortune inspires many people from all walks of life to continue searching. So people keep paying their entrance fees and persist in searching earth's storehouse for diamonds, in spite of sore limbs, aching muscles, and the sweltering heat of a burning Arkansas sun.

I thought of the old song we used to sing about diamonds in the rough. Souls—unsaved and without God—are precious jewels waiting to be discovered and brought to the Master. They are all about us. Will we let them lie undiscovered, hidden in the dirt and mire of sin? Or will we pay the price of intercessory prayer and use our energies to search for them?

Matthew Henry said, "I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself."

Silver? Gold? Jewels? Is not one soul worth more than all the combined wealth of the silver, gold, and jewels of this world? What would happen if we put forth as much effort to win the lost to

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DR. SAMUEL YOUNG
General Superintendent

Christ as we did to hunt for diamonds? What would happen if Christians everywhere, with combined energies, enthusiasm, and faith, joined in such a quest?

The opportunity is ours. Will we be content to allow precious souls to perish in the quagmire of sin? Or, will we pay the price and search diligently until we find and rescue these "diamonds in the rough"?

EVANGELIZE!

By J. R. SPITTAL

Evangelize! Evangelize!

*The hour is getting late;
The night shades are upon us.
There are demons at the gate;
The hordes of sin are rampant.
Oh, may we all be wise
And hear the call from Heaven—
Evangelize! Evangelize!*

Evangelize! Evangelize!

*Let Christ be lifted high;
The gospel of salvation,
The day of God is nigh.
The trump shall sound from heaven;
The dead in Christ shall rise.
While grace is still extended—
Evangelize! Evangelize!*

Evangelize! Evangelize!

*Go forward in His name.
The fountain still is open;
His truth we must proclaim.
Forsake the things behind us,
And press on toward the prize.
While God in heaven can help us—
Evangelize! Evangelize!*

Evangelize! Evangelize!

*The world is still to win;
Go out into the highways,
Preach Christ who saves from sin.
Oh, tell of full redemption,
Of Jesus' sacrifice!
Heed now the Great Commission—
Evangelize! Evangelize!*

EDITORIALS

By W. T. PURKISER

A Critical Hour

In one of the recent translations of the New Testament there is a striking version of Romans 13:11: "Besides this you know what a critical hour this is." He would be blind indeed who could not see that these words fit our age as a glove fits the hand.

It is a critical hour *politically*. Great tensions are building up which could all too easily leave deep scars that may never be healed. Although attention has been largely directed elsewhere, the menace of communism without is made more serious by the irresponsibility of creeping socialism within.

It is a critical hour *internationally*. Powerful nations have the capacity to destroy civilization and perhaps the earth itself. The fate of mankind seems to rest with men whose vodka- or cocktail-inflamed minds might frame the order that would plunge the world into a fiery holocaust.

It is a critical hour *economically*. The economy of the free world is imperiled on the one hand by runaway inflation and on the other by paralysis and depression. We are seeing anew the truth of Christ's words, "Moth and rust *doth* [not *may*] corrupt" treasures laid up on earth (Matthew 6:19).

It is a critical hour *educationally*. The "baby boom" of the forties is moving up through high school into colleges, where more and more the teaching of the Bible and the Christian faith is banned by law. Christian schools are able to take care of an ever-smaller share of our college youth. A growing proportion, by choice or necessity, is being educated in purely secular institutions.

It is a critical hour *morally*. Renewed interest in "religion," as has often been noted, has not checked the moral decline on which our Western world is traveling at breakneck speed. A flood of vicious films and literature has so undermined the moral foundations of society that right and wrong have almost been reversed. A prevailing relativity has all but blotted out any real distinctions between evil and good.

It is a critical hour *religiously*. A strong movement in the direction of church "union" threatens to level the distinctives of Christianity down to the lowest common denominator. The population of

the world is increasing faster than the gospel is being spread.

It is a critical hour *spiritually*. Millions in the nominally Christian Western world are living in the paralysis of spiritual death. Multitudes of churches sound forth no clear Word of God from their pulpits. In the holiness movement there are far too many congregations which go month after month and some even year after year without receiving a single person into membership by profession of faith. Many churches have gone for years without a real revival—evangelistic campaigns, yes; but revival, no.

But Paul's purpose in pointing out the crisis of the hour was not a negative one. It was not to paralyze faith or destroy hope. "It is high time to awake out of sleep," he wrote, "for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Romans 13:11-12).

There is a military analogy here. These are "fighting words." As the Roman soldier would awaken from his night's sleep, slip out of the garment of repose and into the gleaming armor of his warfare, going forth to meet the dawn—so must God's people arise to meet the crisis of the hour.

A crisis hour such as this brings a call to personal holiness—to fling aside the garments of the night, to be done with even the appearance of evil, to be cleansed from the deep stain of evil attitudes and dispositions. In a similar context Peter speaks in the same way: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (II Peter 3:11) Fitness both for service and the second coming of Christ depends upon personal sanctification, a holy life and godliness.

A crisis hour such as this brings a call to re-dedicated service in the Kingdom. We must not let the size of the task keep us from our best effort. It is quite easy to fall into the snare of doing nothing because we know we cannot do everything. To change world conditions may be beyond us, but we can pray for revival in our own hearts, our own churches, and our own communities. There are still multitudes who may be plucked as brands from the burning and prepared to meet their God (Amos 4:11-12).

It was with a sense of the shortness of life and the certainty of death that the wise man of the Old Testament wrote, "Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10).

"You know what a critical hour this is." Rise, and be doing—for "the night is far spent, the day is at hand."

The Lengthening Shadow of Arminius

The New Testament speaks of the shadow of Peter which brought blessing and healing to the sick of Jerusalem upon whom it fell (Acts 5:15). The unconscious influence of the man of God was a benediction to all who came under it.

October 10, 1960, is the four hundredth anniversary of the birth of a little known but highly important Dutch theologian by the name of James Arminius. The influences of his quiet but diligent study of the Bible are still spreading throughout evangelical Christianity. The shadow of Arminius is growing longer.

In fact, it is little short of amazing how widely the insights of Arminius have been accepted even among those who call themselves Calvinists. If one were to take the points where the controversy between Arminians and Calvinists came into sharpest focus, he would find very general agreement now in favor of the positions of Arminius.

There are still some "hard-shell" Calvinists, but many who use the name no longer believe that God from all eternity chose those whom He would save; that Christ died only for the elect; that grace is an irresistible compulsion. About all that is left is belief in eternal security, and there are some signs which would indicate that even here the truth hinted by Arminius will prevail.

Arminianism was the leading theology of the evangelical revival in which John and Charles Wesley figured so largely. While not all Arminians are or have been holiness people, all holiness people have been essentially Arminians.

Arminianism is a theology for a world in crisis. It recognizes the sovereignty of God without destroying the responsibility of man. It challenges all to choose this day whom to serve, and does it without a tongue-in-cheek reservation that only those can choose who have been elected to eternal life.

Arminianism is a theology for intense evangelism. It sees individual salvation as coming by the grace of God through the faith of the individual. This faith is a God-given capacity, but its exercise depends upon the response of each person. An Arminian theology places heavy responsibility upon all believers. They must see themselves as channels through whom God would bring the good news of salvation to all. They can never respond as did the good brother to William Carey's impassioned plea for missions, "Young man, when God gets ready to

save the heathen, He'll do it without your help or mine." Arminianism is, in fact, the theology of "Evangelism First."

Editorial Notes . . .

Olivet Nazarene College is holding an Arminius Conference on its campus, October 6 and 7, in observance of the four hundredth anniversary of the birth of James Arminius. General Superintendent Dr. Samuel Young, and Drs. Carl Bangs, Paul T. Culbertson, J. Kenneth Grider, and William M. Greathouse are scheduled to participate in lectures and discussion leadership. The conference is open to all without registration fee.

This issue of the *Herald* features important articles on Arminius and his contribution to the holiness movement from the pens of Drs. Samuel Young, H. Orton Wiley, Carl Bangs, and Rev. T. Crichton Mitchell. Dr. Young writes next week also on "John Wesley's Contribution to Arminianism."

♦ ♦ ♦ ♦

For eight years, efforts have been made to get legislation banning the serving of liquor on planes flying the American airlines. This move is sponsored in the main by representatives of the airline pilots and stewardesses. The liquor interests and the Federal Aviation Agency continue to oppose the ban.

When Clarence N. Sayen, president of the Air Line Pilots Association, testified recently before a Senate committee, he stated that the coming of the jet age has aggravated the dangers arising from liquor in the air. He presented a documented list of thirty-five cases in which intoxicated passengers created serious emergencies for airline crews. Part of his statement was, "The time of the crew in these high-speed complex aircraft is fully occupied with flight duties and should not be spent in playing nursemaid to inebriated passengers."

Will it be necessary for some tragic accident to occur to dramatize the danger sufficiently to arouse public opinion? A letter to your senators and congressman will help in some measure to overcome the pressures of the powerful liquor lobby on Capitol Hill.

♦ ♦ ♦ ♦

The Evangelical Press reports an open letter from James H. Sibbet, a Los Angeles County deputy registrar of voters, urging all Protestant ministers to get their members to register for the coming elections. Mr. Sibbet claims that Protestant church members are particularly apathetic about voting. He reports a survey in which it was found that from 15 to 50 per cent of the qualified voters in some churches have not registered. Since approximately 20 per cent of the American people move between general elections, this number must reregister in order to vote.

FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

Mr. Nazarene Opens His Home to Nazarenes

By ROBERT CERRATO, *Italy*

We went to the seaside of Civita-vecchia to baptize eleven people who were truly converted from the darkness of their former ways to the glorious light of full salvation. These men and women were tried and tested in the many fires of Roman persecution and came forth as pure gold.

We couldn't baptize them along the shore unless we had permission, yet we felt we needed to have a service and to stress the importance of this sacrament.

Brother Del Rosso saw the location which was ideal to baptize the folk. He asked the owner of the house for permission, and received it. We had about one hundred people gathered in the man's front yard. Folk from the area came to see what was going on. We sang hymns of praise, prayed, testified, and preached from God's Word, then baptized these believers.

When we were ready to leave, the owner of the house asked for a hymn-book and a Bible. We asked him his name, so that we might contact him later.

"Why," he said, "I am *Signore Nazareno*" (Mr. Nazarene).

A Day at Pigg's Peak

How would you like to spend a day with us on the Pigg's Peak Station?

We have had our early morning devotions, breakfast, and prayers with the girls—also a baby born at 6:15 a.m., a new little boy. Now it is 8:00 a.m. and time to get as many bottles of medicine made up as we can before we start seeing patients at 9:00. There are seven eighty-ounce bottles of mixtures to make up. It takes time, what with all the interruptions, to weigh powders, measure liquids, and mix them together.

Now it is time to make rounds and see how all the inpatients are coming along. In the maternity ward we have two mothers and two babies. In the first room on the medical wing a woman is sitting on the edge of the bed with her head neatly bandaged with bandages that have come in parcels from you home folk. On Sunday afternoon her husband got drunk and went after her with an ax. Very affectionate! She has a badly swollen forehead, a black eye, and a large, deep gash in the back of the head. In the next room there is a heathen woman with tuberculosis. We hope her people will give permission to transfer her to our hospital at Bremersdorp. Then there is a woman who has a mass in the lower abdomen and will go tomorrow to the government hospital

at Mbabane for operation. With her in the room are two children. One came a few days ago with gastro-enteritis and we had little hope that he would survive, but today he is playing and ready to go home. The other child is still very ill with infected ears and an abscess back of one.

Off and on there have been out-patients coming for teeth extractions, examination, dressings, and injections. But now it is lunch time.

At 1:30 p.m. the seventh grade girls are coming for a domestic science class in my kitchen. I must teach them how to clean a cookstove properly and how to scour the kettles. What would you use if you had no scouring powder? Fine sand works quite well.

Now it is 3:00 p.m. No calls have come from the dispensary, so I have time to sit down and prepare a chapel message for the children tomorrow. All too soon the time slips by—it is 4:15 and time to get the mail and pick up some supplies at the store. But before I do I had better check on the garden boy: "Yes, pick the beans, thin out those carrots, and be sure to water these new cabbage plants."

No time to linger over the mail now—I must pick up some of the church women and take them to a nearby compound for a service this evening. It will be an outdoor service to begin soon after they knock off work.

There is a soccer game going on nearby, but the attendance at our service is good, and the people listen well as our pastor's wife brings the message.

At 7:00 p.m. we are home again, and a hot cup of coffee and a sandwich just hit the spot. It has been a busy, pleasant day. We have been happy to have you with us. Come again sometime. —JUANITA GARDNER, *Swaziland*.

THE SUNDAY SCHOOL LESSON



By ROBERT L. SAWYER

Topic for October 16:

Trust in God

SCRIPTURE: Psalms 91 and 121 (Printed: Psalm 121)

GOLDEN TEXT: *My help cometh from*

the Lord, which made heaven and earth (Psalms 121:2).

The Jewish pilgrims as they journeyed on their triadic trysts with Jehovah each year to the Temple at Jerusalem expressed their dependence and trust in the God whom they served. They knew their own anxieties and fears and desires. They also knew the adequacy of their God. Confidence in God demands a commitment to Him.

The Commitment: In our uncommitted generation there is need to challenge men and women that it will take our very best to accomplish God's will in these times when the forces of evil seem to be gaining the world for themselves. We will not let the world go to the devil without preaching to them the message of Christ. We must have dedicated, disciplined, devoted disciples of Christ who dare to do God's will and preach the principles of Christ by the daily word and example. It will take courage and sacrifice. The fields

are white unto the harvest, and we must work while it is day.

We are equal to the task only by the power of Christ that works in us. We must give ourselves to Christ to do His will. "He that dwelleth . . . shall abide" (91:1).

The Confidence: The insecurity, the social problems, the political stress, the age of "no war and no peace" do not overwhelm the soul committed to Christ.

He will guide me and protect me and lead me to my eternal home. I can dare to trust Him. "My help cometh from the Lord," not from mountains, or nations, or power, or influence. All things will work for my eternal good because I am dedicated to Him. Glorious confidence! Wonderful assurance!

We must not tempt God by assuming that verses eleven and twelve of Psalm 91 require no caution, no forethought, or no wisdom. There are real dangers, real perils, and we must not let the world gainsay the truth or speak evil

of our good. But in the midst of dangers and afflictions, God is dependable. If we live in conformity to His will and principles, we can trust Him for today and for the future. We can trust and not be afraid. "My help cometh from the

Lord, which made heaven and earth" (Psalms 121:2).

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the building. Brother Bryant moved into the church with his family temporarily.

Unusual Souvenirs at General Assembly

On Monday, the first week-day of the General Assembly, the first one thousand ladies visiting the Home Missions exhibit received a beautiful orchid, flown in from Hawaii, one of the overseas home mission districts. Two young ladies from the Hawaiian delegation helped in distributing the flowers to the visitors.

The following day each visitor to the exhibit received a piece of kippered or smoked salmon from Alaska, another overseas district. There was considerable activity in this exhibit area! Each of the flowers and tidbits of salmon had attached to it a reminder of the savings deposits in the General Church Loan Fund.



ROY F. SMEE, Secretary

Home Missions Harvest

Between the months of October and January, every district has been challenged to organize at least one new church. Throughout the history of the Church of the Nazarene, home missions has been one of the most important forms of evangelism, as the church reached out for new people and established a church in which they could have fellowship and worship. Home missions is an important form of evangelism today in the beginning of this quadrennium of "Evangelism First."

There are ways that individual churches and zones can co-operate to help organize a new church on each district during these four months. Let us not forget, also, to keep our district home missions budget paid up to date, so the necessary money will be available to help the new church get on its feet.

These are reports recently received of new organizations:

Telegram—New church organized at Summerville, South Carolina: fourteen members: Rev. Eugene Smith appointed pastor. The new congregation will worship in a nice store building in a new development area until a chapel is erected.—BEN F. MARLIN, District Superintendent.

District Superintendent Nicholas A. Hull organized the Escondido Grace Church on July 27, on the Southern California District.

General Church Loan Fund Grows

Recently one of our southeastern districts had the opportunity to buy a church building and parsonage at a greatly reduced price in a town where a number of Nazarene families are living. However there were no Nazarene churches in this area and the district had no credit connections with any bank serving this county and had all of its home mission funds tied up. It was necessary to pay cash for the property, as there were other groups ready to take it over. In this emergency the district turned to the Division of Church Extension. Could we finance it with a

loan? We have a backlog of approved applications it will take several months to complete, but we were able to furnish a commitment for the loan that enabled the district to complete the purchase.

This is only one example of the wonderful way the General Church Loan Fund is helping to finance new church buildings. Nazarenes everywhere are sending in their savings deposits for this use. They are earning a good rate of interest while helping to build churches. Each month a new record is reached in loan funds. In July, savings deposits went over \$700,000 for the first time. Now they are nearing \$750,000. A few days ago one depositor sent in an additional deposit that put his total deposits over \$10,000. This entitled him to our maximum interest rate, 4½ per cent per annum, when left in for five years. These new deposits are making possible our continued help of such churches as the one mentioned. Write to the Division of Church Extension for full information.

Hurricane Floods Pastor's Home

Rev. Frank Bryant, pastor of our mission church at Goulds, Florida, on the Gulf Central District, writes that the wind and rain from hurricane Donna flooded the whole area. Water was thirty-two inches deep in his house, with beds and chairs floating in it. The flooding was not expected and they were not able to get even their clothes out of the house. Water was three feet deep around the building which the congregation is renting for church services, but it is on higher ground, so the water did not get into



Mrs. Olive Rumbarger, daughter of Dr. and Mrs. W. S. Purinton (district superintendent of Hawaii), pins the first gift orchid from Hawaii on the dress of Mrs. Roy F. Smee. Miss Joanne Winter, a secretary in the Home Missions office, is ready to present the next orchid.

"The realities of life are not the things we see, and hear, and smell, and taste, and handle every day. The realities are the things of the spirit—the love, the faith, the hope, the courage, the joy, the God-contact, the peace, the devotion—those attitudes that are independent of time, that vitality of the spirit which is eternal life. These are the things men live by."—R. H. CANTRELL.



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the *Answer* corner

Conducted by W. T. PURKISER, Editor

What is a lie? A respected member of our church believes that a partial truth is truth, even when it changes the entire meaning of a story.

A lie is any statement made with intent to deceive. Therefore, a partial truth may be a lie. An instance of this comes to mind in the case of Abraham, who told Pharaoh that Sarah was his sister (Genesis 12:19). This was approximately half true, for Sarah was Abraham's half sister (Genesis 20:12). But in this, and all similar cases, a half truth is a whole lie.

Where in the Bible does it explain that the use of tobacco is any worse sin than overeating?

The Bible, of course, does not mention tobacco, this being a weed which originated in America and was taken across the Atlantic and introduced into Europe only in the sixteenth century, fifteen hundred years after the last book of the New Testament was written. The principle upon which Christians reject the use of tobacco is found in such verses as I Corinthians 3:16-17 and 6:19-20, where the body is said to be the temple of the Holy Ghost, which must not be defiled.

That overeating may damage one's health and thereby become sin is true. There are penalties involved in "exceeding the feed limit," and Christians

must learn and practice temperance at this point. But all must eat, and the sin lies in the excess.

On the other hand, as is well known, the effects of tobacco on the human system result from the presence of nicotine, a poisonous alkaloid. One cannot live without food, but he may live fully (and usually longer) without nicotine. I've never been able to see the sense of creating an artificial habit just to have the pleasure of satisfying it. It seems to me to be in the same class of idiocy with sprinkling oneself with itching powder in order to have the pleasure of scratching.—W.T.P.

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Will you please explain Hebrews 6:4-6 and Hebrews 10:26? Does this mean there is no hope for the backslider? I know there are scriptures for the backslider to return to God in the Old Testament. But are there any definite ones in the New?

To back into the question: Luke 15: 11-24, the parable of the prodigal son, should give hope to every backslider. Away from home, the younger son was lost and dead (verse 24), but the father's attitude leaves no doubt of the genuineness of the welcome back. I John 2:1-2 is definite and clear: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

With regard to the two passages in Hebrews, as Dr. Wiley explains in his commentary, the verbs in the original are present participles, and should be translated as in the American Standard Version margin for Hebrews 6:6, "While they crucify to themselves the Son of God afresh." "What the writer says therefore is that it is impossible to renew again to repentance those who have fallen away, 'while they are still cruci-

fying the Son of God afresh for themselves'; and 'while they are still exposing Him to ignominy and shame'" (Wiley, *The Epistle to the Hebrews*, p. 217).

In Hebrews 10:26, the same principle applies. Instead of "If we sin wilfully," the Greek says "sinning wilfully"—"a present participle which means, not a single sin alone, but a continuous practice of sin. These words therefore can only mean deliberate and determined sinning, committed with willful intention, and marking a constant decision against light and truth" (*The Epistle to the Hebrews*, p. 344).

In addition, let it be said that both of these passages warn of the possibility that backsliding may harden into a total apostasy, a complete falling away in which there is neither desire for nor possibility of restoration. These verses do not take hope from the backslider, nor do they give him any comfort for remaining a moment longer in his sins, crucifying afresh the Son of God and putting Him to an open shame.—W.T.P.

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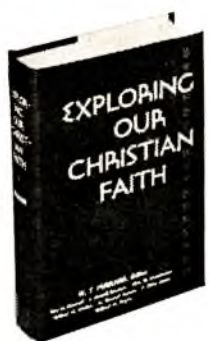
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—WILLIAM R. WISE, *U.S. Navy*

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"I would like to thank you for the literature. There have been many times when I was far from Christian fellowship but the literature came faithfully. It has been an important influence in my life. May you continue the good work."

—RALPH DOWNING

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Nearly everyone comments on how the Church of the Nazarene takes care of its men in the service. May the Lord continue to bless your work."

—PFC PAUL M. BARBER, *U.S. Army*

From the Air Force

"I would like to tell you how much I appreciate your magazine for Christian youth, *Conquest*. It is very inspiring and enjoyable. My roommate and I read all of it the very first day I receive it. . . . Thank you so much and God bless you in the good work you are doing."

—A/3C C. F. RAYMOND

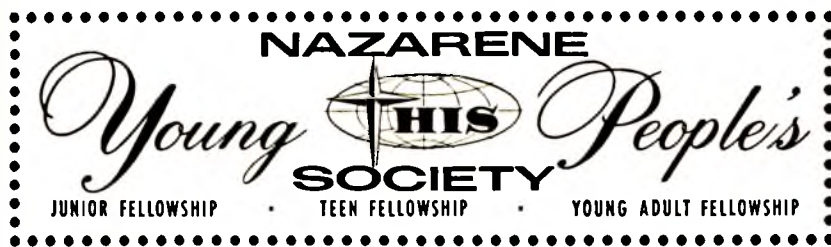
From Germany

"I am leaving the army and Germany, and would like to take this opportunity to express my thanks to you for sending me the church literature. It is difficult to put into words just what it has meant to me. If you have ever been away from the church for an extended length of time, you will have some idea of what I am speaking. Thanks to the staff of the Servicemen's Commission for all the help they have given me. I know that I speak for all Nazarene servicemen when I say that they are doing a fine job for us."

—ROGER M. ALEXANDER, *U.S. Army*

Nazarene Servicemen's Commission

Paul Skiles



PAUL SKILES, *Secretary*

Selected to Serve

The following have recently been elected, or re-elected to serve as district N.J.S. directors for 1960:

Mrs. Paul K. Moore—Michigan
 Mrs. Edward Gallup—Nebraska
 Mrs. Joyce Hamilton—Nevada-Utah
 Mrs. Wilma Ward—Northeastern Indiana
 Mrs. Janice Sanders—Northeast Oklahoma
 Rev. Willis Barney—Northwest
 Mrs. Glenn Williams—Northwest Indiana
 Mrs. Carl Marble—Oregon Pacific
 Rev. Paul Kauffman—Philadelphia
 Miss Kay Kercher—Pittsburgh

Mrs. Lois Thorpe—Rocky Mountain
 Mrs. Edith Small—Southwest Indiana
 Rev. Clair Umstead—Washington
 Mrs. Virginia Lathrop—Washington Pacific
 Rev. Aaron Bess—West Virginia
 Rev. Mark Moore—Northwestern Ohio
 Rev. Harold Frye—Southwestern Ohio
 Mrs. Elizabeth McIntyre—Maine
 Mrs. Barbara Chaney—Alabama
 Miss Arlene Beyer—Chicago Central
 Mrs. Trudy Cargill—Colorado
 Mrs. Frances Hardin—Indianapolis
 Rev. Sherman Hunter—Iowa
 Mrs. Joe Cordell—Louisiana

"It is not the times, it is our failure to pay the price that keeps back our Pentecosts. We should not expect results like Finney and the early disciples had until we pay the prices which they paid. The fact is, if we paid the price they paid, there are reasons to believe that we could have even greater results than they had. Will we pay the price?"—J. B. CHAPMAN (*Herald of Holiness*, June 29, 1921, p. 3.)



NOTE: For additional information on this timely emphasis, see page 23, September 28, 1960, issue of the *Herald of Holiness*.

SUNDAY SCHOOL ATTENDANCE



REPORT

	August 1959	August 1960	Increase
EASTERN ZONE			
Akron	11,168	11,771	603
New England		3,677	
Maine		3,084	
Washington	no report		
Philadelphia	no report		
Pittsburgh	no report		
Albany	no report		
New York	no report		
BRITISH COMMONWEALTH			
Canada West	3,401	3,883	482
Canada Central	1,931	2,270	339
Australia	701	975	274
British Isles South	2,756	2,812	56
Canada Pacific	1,100	1,026	-74
Canada Atlantic	no report		
British Isles North	no report		
NORTHWEST ZONE			
Oregon Pacific	7,317	7,487	170
Alaska	653	784	131
Nevada-Utah	759	857	98
Rocky Mountain	2,346	2,339	-7
North Dakota	1,528	1,500	-28
Northwest	6,498	6,464	-34
Washington Pacific	6,417	6,380	-37
Idaho-Oregon	5,648	5,583	-65
Minnesota	2,111	1,217	-894
South Dakota	no report		
CENTRAL ZONE			
Iowa	5,805	6,436	631
Central Ohio	13,788	14,361	573
Michigan	8,022	8,500	478
Northwestern Illinois	4,804	5,244	440
Indianapolis	8,684	9,039	355
Missouri	6,710	6,932	222

	August 1959	August 1960	Increase
Chicago Central	5,299	5,465	166
Northwest Indiana	5,674	5,709	35
Illinois	8,536	8,548	12
Southwestern Ohio	8,830	8,715	-115
Northwestern Ohio	5,920	5,292	-628
Eastern Michigan	*9,413	8,187	-1226
Northeastern Indiana	no report		
Southwest Indiana	no report		
Wisconsin	no report		
SOUTHERN ZONE			
Northeast Oklahoma	3,824	4,117	293
San Antonio	3,263	3,398	135
South Arkansas	3,767	3,869	102
Kansas City	*5,107	5,188	81
Southwest Oklahoma	*5,588	5,630	42
North Arkansas	3,634	3,673	39
Louisiana	3,150	3,135	-15
Southeast Oklahoma	3,576	3,561	-15
Abilene	6,117	6,065	-52
Dallas	4,734	4,665	-69
Kansas	7,634	7,502	-132
Nebraska	2,715	2,536	-179
Joplin	*4,467	4,250	-217
Northwest Oklahoma	*5,572	5,337	-235
Houston	no report		
SOUTHWEST ZONE			
Colorado	5,516	6,338	822
Southern California	12,226	12,897	671
Los Angeles	9,117	9,626	509
New Mexico	2,931	3,335	404
Hawaii	695	677	-18
Arizona	3,834	3,814	-20
Northern California	14,728	13,782	-946
SOUTHEAST ZONE			
Florida	9,297	10,111	814
West Virginia	10,825	11,270	445
Virginia	3,151	3,494	343
Alabama	6,855	7,128	273
North Carolina	*3,949	4,059	110
Eastern Kentucky	4,880	4,917	37
Mississippi	2,795	2,803	8
Tennessee	7,709	7,633	-76
South Carolina	*4,879	4,644	-235
East Tennessee	5,480	5,022	-458
Georgia	no report		
Kentucky	no report		
Estimated average for August, 1960			389,946
Decrease under average of August, 1959			361
Percentage of decrease			.001
*Average attendance last assembly year.			

E. G. BENSON
Field Secretary

LIVING PEACEABLY

First, keep thyself in peace and then thou shalt be able to keep peace among others.

A peaceable man doth more good than he that is well learned.

A passionate man draweth even good into evil, and easily believeth the worst.

He that is in peace is not suspicious. But he that is discontented and troubled, is tossed with divers suspicions; he is neither quiet himself, nor suffereth others to be quiet.

He often speaketh that which he ought not to speak; and omitteth what it were more expedient for him to do.

He considereth what others are bound to do, and neglecteth that which he is bound to do himself.

First, therefore, have a careful zeal over thyself, and then thou mayest justly show thyself zealous also of thy neighbor's good.

Second, thou knowest well how to excuse and color thine own deeds, but thou art not willing to receive the excuses of others.

It were more just that thou shouldst accuse thyself, and excuse thy brother.

If thou wilt thyself be borne with, bear also with another.

—THOMAS A KEMPIS

NOTICE TO PASTORS



Would you like to have a missionary tape recording to help promote the Thanksgiving Offering in your church? The tape prepared this fall features Harmon Schmelzenbaeh III as he, a new missionary, accepts the challenge given by his father, Rev. Elmer Schmelzenbach, who spoke to thirty-nine outgoing missionaries at our recent General Assembly.

Tapes will be available by October 15. Fill in the blank below and mail immediately to:

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Those privileged to attend will want this opportunity to once again relive these blessed times. All who were unable to be present will welcome this outstanding offer to experience some of the high points enjoyed by so many thousands of Nazarenes around the world.

- Q-01 Thursday, June 16, 7:30-9:00 p.m., N.F.M.S. \$9.25**
 Music—Nazarene College Choir; Field High Lights—Wanda Knox, New Guinea; Special Song—Mrs. Ira Cox, Jr., India; Message—Dr. Samuel Young; Closing Prayer—Dr. Remiss Rehfeldt
- Q-02 Friday, June 17, 10:00-11:00 a.m., N.F.M.S. \$6.50**
 General President's Message and Unveiling of the Quadrennial Slogan, Special Project; Prayer of Dedication
- Q-03 Special Music and College Choirs \$8.95**
 (Playing time, 1 hour 30 minutes) OLIVET NAZARENE COLLEGE CHOIR, N.F.M.S., Friday, June 17, 7:30 p.m.; TREVECCA NAZARENE COLLEGE CHOIR, N.F.M.S., Friday, June 17, 7:30 p.m.; CANADIAN NAZARENE QUARTET, N.F.M.S., Saturday, June 18, 2:30 p.m.; Two Selections—COLLEGE CHOIRS—Lester L. Dunn, Director, Combined Conventions, Saturday, June 18, 7:30 p.m.; Three Selections—NORTHWEST NAZARENE COLLEGE CHOIR, Church Schools Convention, Saturday, June 18, 11:25 a.m.; "All Hail the Power," THE SEMINARY SINGERS—Ray H. Moore, Director, Gospel Service, Sunday, June 19, 7:30 p.m.; PAUL SKILES—Trombone Offertory, Gospel Service, Sunday, June 19, 7:30 p.m.; THE NAVAJO TRIO, Missionary Anniversary Service, Sunday, June 19, 2:30 p.m.; "How Great Thou Art," CHORUS BY NATIONALS—Dr. Honorato Reza, Director, Missionary Anniversary Service, Sunday, June 19, 2:30 p.m.; Special Solo—GARY MOORE, The Communion Service, Sunday, June 19, 10:00 a.m.; "A Name I Highly Treasure," THE COMBINED COLLEGE CHOIRS—Chester Crill, Director, The Communion Service, Sunday, June 19, 10:00 a.m.; "Pentecostal Fire Is Falling," NATIONAL CHURCH MUSICIANS' INSTITUTE CHOIR—Warnie Tippitt, Director, General Assembly, Monday, June 20, 7:30 p.m.; Special Music—BOYCE and CATHERINE PIERCE, Business Meeting, Tuesday, June 21, 8:45 a.m.; Special Solo—DEVERNE H. MULLEN, Home Missions Rally, Tuesday, June 21, 7:30 p.m.; "A Mighty Fortress Is Our God," MASSED CHOIR—Lester Dunn, Director, Educational Service, Wednesday, June 22, 7:30 p.m.; "Jesus Saves," MASSED CHOIR—Naomi Larsen, Director, Educational Service, Wednesday, June 22, 7:30 p.m.
- Q-06 Sunday, June 19, 2:30-4:30 p.m., N.F.M.S. \$13.00**
 Missionary Anniversary Service, "The Advance of Missions," Dr. Remiss Rehfeldt, Presiding; "We've a Story to Tell"—Ramon R. Unruh; Prayer—Dr. C. Warren Jones; Special Song—Navajo Trio; "Advance in New Areas"—Report from Brazil—Rev. Earl Mosteller; Chorus by Nationals—Dr. Honorato Reza, Director; "Advance in Established Fields"—Happenings in Japan—Rev. Ross Kida; Special Song—Navajo Trio; "Advance in Missionary Personnel"—Challenge to New Recruits—Rev. Elmer Schmelzenbach; Response—Rev. Harmon Schmelzenbach III; Special Song—"Here Am I . . . Send Me," by New Appointees; Prayer—Dr. D. I. Vanderpool
- Q-07 The International Teen-age Choir, N.Y.P.S. \$5.00**
 (Playing Time—30 minutes, 8 Selections)
- Q-09 Thursday, June 16, 7:30-9:00 p.m., N.Y.P.S. \$9.25**
 Chairman—Eugene Stowe; Song Service—Paul Skiles, International Teen-age Choir; Message—"The Way of Holiness," by G. B. Williamson
- Q-10 Friday, June 17, 7:30-9:00 p.m., N.Y.P.S. \$9.25**
 Chairman—Ponder W. Gilliland; Song Service—Paul Skiles, International Teen-age Choir; Message—"His Witnesses," by Eugene Stowe
- Q-11 Saturday, June 18, 7:30 p.m.,
 Combined Conventions \$9.25**
 Song Service—Lester L. Dunn; Prayer—H. Orton Wiley; College Choirs—Lester L. Dunn, Director; Message—Hugh C. Benner; "Honour . . . to Every Man That Worketh Good" . . . Arranged by E. G. Benson; "Evangelism First—Through Teaching" . . . Arranged by Mary E. Latham; Convention Hymn—Lester L. Dunn; Benediction—Lawrence B. Hicks
- Q-13 Saturday, June 18, 11:00-12:00 a.m.,
 Church Schools Convention \$6.50**
 Crusade Choir—Northwest Nazarene College—Warnie Tippitt, Director; Message—"God Works Through the Family"—William Greathouse; Benediction—Nicholas Hull
- Q-15 Sunday, June 19, 10:00-12:00 a.m.,
 The Communion Service \$9.25**
 Opening Proclamation—Dr. Hardy C. Powers; Scripture—Dr. Samuel Young; Prayer—Dr. G. B. Williamson; "A Name I Highly Treasure"—the Combined College Choirs—Chester Crill, Director; Special Solo—Gary Moore; The Communion Message—Dr. D. I. Vanderpool; The Sacrament—Dr. Hardy C. Powers, officiating; Hymn—"There Is a Fountain"; Benediction—Dr. Hugh C. Benner
- Q-16 Sunday, June 19, 7:30-9:00 p.m., Gospel Service . . . \$9.25**
 Dr. D. I. Vanderpool, Presiding; Song Service—Rev. R. T. Williams; Special Song—"All Hail the Power," the Seminary Singers—Ray H. Moore, Director; Trombone Offertory—Paul Skiles; "Onward, Christian Soldiers," the Combined College Choirs—Naomi Larsen, Director; Message—Dr. Hugh C. Benner
- Q-17 Monday, June 20, 2:00-3:00 p.m., Music Hour \$6.50**
- Q-18 Monday, June 20, 7:30-9:00 p.m.,
 General Assembly \$9.25**
 Dr. V. H. Lewis, Presiding; Invocation—H. G. Purkhiser; Song Service—Curtis Brown; Trumpet Trio—Offertory—Olivet Nazarene College; Special Solo—Paul McNutt; "Pentecostal Fire Is Falling," National Church Musicians' Institute Choir—Warnie Tippitt, Director; Message—Dr. Hardy C. Powers; Closing Prayer—Dr. D. I. Vanderpool
- Q-19 Tuesday, June 21, 2:00-3:00 p.m., Music Hour \$6.50**
- Q-20 Tuesday, June 21, 7:30-9:00 p.m.,
 Home Missions Rally \$9.25**
 Dr. Roy F. Smee, Presiding; Song Service—Ron Lush; Violin Duet Offertory—Rev. Richard Scharn and Rev. Jack Scharn; Overseas Home Missions Newscast; Special Solo—DeVerne H. Mullen; Message—Dr. Samuel Young
- Q-20S Tuesday, June 21, 8:30-9:00 p.m.,
 Home Missions Rally \$5.00**
 Special Solo—DeVerne H. Mullen; Message—Dr. Samuel Young
- Q-21 Wednesday, June 22, 2:00-3:00 p.m., Music Hour . . . \$6.50**
- Q-22 Wednesday, June 22, 7:30-9:00 p.m.,
 Educational Service \$9.25**
 Dr. S. T. Ludwig, Presiding; Song Service—Warnie Tippitt; Invocation—Dr. H. Orton Wiley; "A Mighty Fortress Is Our God," Massed Choir—Lester L. Dunn, Director; Testimonials; Organ Offertory—James Gregory Larkin; "Jesus Saves," Massed Choir—Naomi Larsen, Director; Citations of Merit; Special Solo—James Bohi; Message—Dr. G. B. Williamson; Benediction—Dr. Lewis T. Corlett

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CHURCH NEWS

Evangelists A. E. and Pauline Miller write: "Due to a cancellation, we have an open date, November 9 to 20. We will be glad to go as the Lord may lead. We carry the full program—preaching, accordion and piano music, special singing, chalk artistry, and children's work. Write us, 307 S. Delaware St., Mt. Gilead, Ohio."

Evangelist Haven Goodall writes: "We have an open date, November 16 through 27, which we'd like to slate in Kansas or near the Midwest, as we will be at Winfield, Kansas, just prior to this date. We carry the full program—preaching, singing, scene-o-felt pictures in black lighting. Write me, 22330 Lanark Street, Canoga Park, California."

Evangelists Jack and Ruby Carter report: "We have come to the close of another assembly year in our ministry as evangelists. In many ways this has been a most wonderful year in our work as preachers and singers. Our revivals have been in many states, in some of our best churches, and we have seen many people bow at the altar of prayer seeking God for forgiveness of sins and others to be sanctified wholly. God has been good to us, and anointed our ministry as we have labored with our wonderful pastors and their fine people. We have some open time in the early part of 1961 (January 4 to 15, February 1 to 12, and March 1 to 12), which we'll be glad to give to any church. Write us, 609 N. Mueller Street, Bethany, Oklahoma."

Pastor Ithel G. Kenser writes: "Recently I accepted the call to pastor our church in Lacon, Illinois, and will be happy to call on your friends who may be nearby—Washburn, Chillicothe, Varna, Camp Grove, Sparland, etc. Write me, 116 N. High Street, Lacon, Illinois."

Annual N.Y.P.S. Convention Northern California District

The thirty-ninth annual N.Y.P.S. convention of the Northern California District was held September 2 and 3 at Santa Cruz, California, following the young people's institute, August 29 through September 2.

Six hundred people attended the traditional district-wide banquet on Friday night which marked the beginning of convention activities. The new district superintendent, Dr. E. E. Zachary, received an enthusiastic welcome from the convention.

In recognition of the seven years of service of Mr. Paul Skiles, newly elected general N.Y.P.S. secretary, the district expressed its love and esteem through testimonials and the gift of a lovely new trombone.

Dr. Norman R. Oke, special speaker, stirred the hearts of both teen-agers and young adults during the institute and the convention.

In response to the challenge of home missions the nearly six thousand members of the young people's societies of Northern California raised \$23,392 for

home missions during the year, and pledged \$25,628 for the coming year.

The convention elected the following officers: Rev. Marlyn Anderson, president; Mr. Howard Anderson, vice-president; Mrs. Tibbellen Moore, secretary; and Rev. Irving Sullivan, treasurer.—**GENE VAN NOTE, Reporter.**

Kansas City District N.Y.P.S. Convention

The Kansas City District N.Y.P.S. convention was held on August 29 at the district campgrounds. Morning devotions were led by Wanda Petefish. Local presidents' reports were given, and good progress was shown by most of the societies.

Rev. Kenneth Meredith was elected to serve as president for the coming year. Other officers elected were Rev. Jim Tracy, vice-president; Rev. Russell Human, secretary; Rev. Phil Storey, treasurer; Rev. Wally Renegar, teen-age supervisor; and Rev. Charles Shaver, Junior Society director. Joyce Justice and Justin Rice were re-elected teen-age representatives.

A very inspiring message was given to the convention on the quadrennial theme, "HIS," by Justin Rice, teen-age representative to the General N.Y.P.S. Council.

The convention closed with testimonies from a number of the delegates. Everyone was thrilled by the presence of Dr. Jarrette Aycock, our district superintendent. He is recovering steadily from his illness, for which we are very grateful.—**RICHARD FIELDS, Reporter.**

Deaths

ALBERT (BERT) HOWE was born February, 1879, at Mansfield, Illinois, and died in a hospital near there on June 5, 1960. In 1901 he was united in marriage with Lucettie Billings. A host of relatives and friends helped them to celebrate their golden wedding anniversary on November 27, 1951. At an early age he accepted Christ as his Saviour and enjoyed close fellowship with the Lord throughout his life. Although bedfast for eleven months he remained cheerful, patient, and generous in spirit to the end. He was a member of the Mansfield Church of the Nazarene, serving as a trustee for some forty years, and as a teacher of the Bible class for more than thirty years. He was preceded in death by two sons, Melvin and Lysle. He is survived by his wife, Lucettie, and a daughter, Kathryn Ruth Howe, former professor of education at Olivet Nazarene College. Funeral service was conducted by Rev. and Mrs. Joseph W. Peters, long-time friends of the family and former pastors, assisted at the grave by Rev. Charles Bauerle, with burial in the Mansfield cemetery.

ELMER EDGAR was born in Spink County, Dakota Territory, March 29, 1883, and died at his home in Spokane, Washington, May 2, 1960. In 1936 he, with his family, moved to Spokane, and joined First Church of the Nazarene there in 1937. He was a devout Christian and a faithful church member, serving as a board member and Sunday school teacher for many years, both in First Church and also in the Millwood Church, which he and his wife joined in 1956. He had been in failing health for two years. He is survived by his wife, Mable; four sons, Gordon, Mark, Bob, and Walter Ervin; and three daughters, Mrs. W. H. McCollum, Mrs. David Blum, and Mrs. Elmer Siebel. Funeral service was conducted by Rev. Clifford Smith, pastor of the Millwood Church of the Nazarene.

MRS. L. W. CRAVEN, age seventy-three, of Marshalltown, Iowa, died June 24, 1960. She was born June 5, 1887, in Jewel County, Kansas, and in September of 1906 was united in marriage to L. W. Craven. She was a birthright member of the Friends church and later became a member of the Church of the Nazarene. Preceding her in death were three brothers and one sister. She is survived by her husband; two sons and two daughters—Rev. Ercel Craven, Mrs. Harry Hall, Rev. Erden R. Craven, and Mrs. Don Payne; and one sister, Mrs. Clara Jones. Funeral service was conducted at the Marshalltown Church of the Nazarene, with Rev. Frank Cook and Rev. John Kern officiating. Interment was in the Rose Hill Memorial Gardens, Marshalltown.

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HERBERT A. KINCAID was born January 14, 1889, at Palouse, Washington, and died July 4, 1960, at Nampa, Idaho. In 1915 he was married to Wilma Taggart. He was converted in 1921; two weeks later he became a member of the Onaway Church of the Nazarene, Idaho. One week later he was made Sunday school superintendent, and after another month was elected a delegate to his first district assembly. In the fall of 1933 the family moved to Nampa and he, with his family, joined First Church of the Nazarene. He loved his church and each of his pastors, and supported the church in every way. He would never miss a Sunday service, prayer meeting, or revival services. He loved music and sang in choirs for over fifty years; he was a faithful member of Nampa First Church choir for twenty-five years. He is survived by his wife, Wilma, of Nampa; three sons, Warren, Edgar, and Gilbert; five daughters, Mrs. Edith Scott, Mrs. Joyce Humphrey, Mrs. Grace Dillehay, Mrs. Olive Stone, and Mrs. Esther Goin. One son, Ronald, died in 1924. He is also survived by nine brothers, George, Virgil, Fred, Clarence, Floyd, Norman, Roscoe, Gerald, and Roger; and two sisters, Mrs. Ethel McClellan and Mrs. Eleanor Quam. Funeral service was conducted at Nampa First Church by his pastor, Rev. Raymond C. Kratzer.

COLONEL T. BRANTLEY, father of Mrs. Vincent Lee, Jackson, Mississippi, died March 17, 1960. He was born in Leake County on January 3, 1898. He was baptized by Rev. D. C. Erickson at Grace Church of the Nazarene on February 15, 1959. He is survived by his wife, two daughters, and four sons.

A/2C PAUL W. BANEY was killed in an automobile accident on June 21 in Marion, Indiana. He was stationed at Tyndall Air Force Base in Panama City, Florida, and was visiting relatives in Indiana when the accident occurred. Paul was a member of the Church of the Nazarene in Panama City, Florida, and stayed busy working for God and the church.

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens (Psalms 8:1).

Announcements

WEDDING BELLS

Miss Lou Ann Fox of Duncan, Oklahoma, and Mr. Mario Velez of Pasadena, California, were united in marriage on August 20 in First Church of the Nazarene, Duncan, with Rev. Jose Rodriguez officiating, assisted by the pastor, Rev. Bob Carroll.

Miss Beverly June Peoples of Corcoran, and Mr. Wiley Mac Whitley of South Pasadena, California, were united in marriage on June 10 in the Bresee Chapel, Pasadena, with Rev. J. M. Whitley, father of the groom, officiating.

BORN—To Rev. and Mrs. Leslie Jordan of Delta, Ohio, a son, Mark Wayne, on September 3.

—to John and Marian (Grant) Weslow of Cumberland, Maryland, a son, James Oliver, on September 2.

—to Rev. James Jay and Mary Lou (Arney) Brannon of Enumclaw, Washington, a son, James Jay, Jr., on September 2.

—to Doyle G. and Judy (Craft) Strother of Ardmore, Oklahoma, twin daughters, Lisa Gaye and Lori Kaye, on August 21.

—to C. Richard and Patsy (Seelye) Fry of Muskegon, Michigan, a son, Mark Richard, on August 17.

—to Rev. and Mrs. Dunn C. Cochran of Dalton, Georgia, a daughter, Sabrena Elizabeth, on August 17.

—to Sonny and Evelyn (Huddle) Brown of Minot, North Dakota, a son, Timothy Paul, on August 15.

—to Rev. and Mrs. Wm. C. Halton of La Marque, Texas, a son, Jeffery William, on August 12.

—to Tommy and Fayra (Hager) Quinn of Kansas City, Missouri, a son, Charles Benton, on August 10.

ADOPTED—by Jim and Shirley Whitley of Escondido, California, a girl, Cynthia Ann.

SPECIAL PRAYER IS REQUESTED by a Christian friend in Michigan for healing of her body, as doctors do not seem to be able to help, that she might be brought closer to Him—she lives alone and has no

one to pray with her and needs help—also for an unspoken request;

by a Sunday school teacher in Washington, in a small town, (school made up of all denominations) that she may be able to lead the children to Christ, and be a blessing in the work there.

by a Christian lady in Tennessee for a sister and brother-in-law, with four children—both are backsliders and deep in sin, and it seems the home will be broken up—that God may undertake for the entire family; also for her father and mother, both in poor health, that God will touch and heal if it be His will; for a brother in Korea, unsaved and in danger of sleeping sickness; for a younger sister and husband who need God so much; and for spiritual help for her husband and teen-age daughter—she does want to be used by God to be a blessing;

by a subscriber in Oregon who is having spiritual struggles because of the pressures of life which tend to discourage her.

Directories

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V. H. LEWIS
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Evangelists' Slates

A to C

Allee, G. Franklin. 1824 Ninth St. West, Kirkland, Wash.
Duarte, Calif. Oct. 12 to 23
Salem (Kiser), Ore. Oct. 27 to Nov. 6
Amos, C. A. Route 4, Boonville, Ind.
Union City, Ind. Oct. 5 to 16
Argentine, Mich. Oct. 19 to 30
Anderson, G. R. R.F.D. 1, Linesville, Pa.
Sharpsville, Pa. Oct. 12 to 23
Jerome, Pa. Oct. 26 to Nov. 6
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis 27, Ind.
Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.
Marion, Ohio (Ch. of God) . . . Oct. 11 to 16
Portland, Ind. Oct. 19 to 30
Bailey, E. W. Box 239, Nocatee, Florida
Baker, Earl Raymond. Box 762, Springdale, Ark.
Uvalde, Texas Oct. 5 to 16
Beebe (Sunny Side), Ark. Oct. 19 to 30
Baker, Everett. P.O. Box 527, Kansas City 41, Mo.
Wapakoneta, Ohio Oct. 5 to 16
Kansas City (Fairmount), Mo. . . Oct. 19 to 30
Balsmeier, A. F. and Leonora T. 14 N. Maple St., Hutchinson, Kansas
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Killen, Texas Sept. 28 to Oct. 9
Hays, Kansas Oct. 12 to 23
Beaty, B. K. Route 4, Taylorville, Ill.
Pana, Ill. Oct. 3 to 9
Bethany, Okla. Oct. 12 to 23
Bebout, R. E. 215 N. Poli, Route 3, Ojai, Calif.
Belew, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.
Malden, Mass. Oct. 5 to 16
Norfolk (First), Va. Oct. 19 to 30
Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.
Oklahoma City, Okla. Oct. 6 to 16
Bossier City, La. Oct. 20 to 30
Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.
Saginaw (Sheridan), Mich. Oct. 12 to 23
Washington, Ind. (Meth.) . . . Oct. 25 to Nov. 6
Bierce, Joseph. P.O. Box 527, Kansas City 41, Mo.
Trenton, Ohio Sept. 28 to Oct. 9
Bristol, Pa. Oct. 12 to 23
Bishop, Joe. 1515 S. Jensen St., El Reno, Okla.
West Monroe, La. Oct. 12 to 23
Pineville, La. Oct. 24 to 30
Blair, Earl E. 941 Idlewild Court, Lexington, Ky.
Portland, Tenn. Sept. 28 to Oct. 9
Clintonville, Ky. Oct. 23 to 30
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Bakersfield (First), Calif. Oct. 5 to 16
Grand Rapids, Mich. Oct. 20 to 30
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Indianapolis (Ben Davis), Ind. . . Oct. 5 to 16
Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio
New Burlington, Ohio Sept. 28 to Oct. 9
Dayton, Ohio Oct. 12 to 23
Brand, W. H., and Wife. Evangelists and Musicians, 3205 Winter St., Fort Wayne, Ind.
Youngstown, Ohio (Meth.) Oct. 5 to 16
Anderson (First), Ind. Oct. 19 to 30
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Chariton, Iowa Sept. 28 to Oct. 9
Knoxville, Iowa Oct. 12 to 23
Brannon, Wilbur W. 177 Marshall Blvd., Elkhart, Ind.
Phoenix (E. Side), Ariz. Oct. 6 to 16
Amarillo (First), Texas Oct. 20 to 30
Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Denton (First), Texas Oct. 12 to 23
Galveston, Texas Oct. 26 to Nov. 6
Brockmuller, C. W. and Esther. Evangelist and Singer, 908 15th Ave. So., Nampa, Idaho
Mora, Minn. Oct. 5 to 16
Saltcoats, Sask., Can. Oct. 19 to 30
Brown, Curtis R. Song Evangelist, 449 Bresee Ave., Bourbonnais, Ill.
Burlington (First), Iowa Oct. 12 to 23
Amarillo (First), Texas Oct. 24 to 30
Brown, Marie. 1018 Malvern Ave., Hot Springs, Ark.
Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
Oakwood, Ill. Sept. 28 to Oct. 9
Open date Nov. 10 to 20
Brown, W. Lawson. Box 498, Bethany, Okla.
Carl Junction, Mo. Sept. 28 to Oct. 9
Parsons, Kansas Oct. 12 to 23
Buckley, Ray. Evangelist, 300 E. Jackson St., Orlando, Florida
Budd, Jay B. 5030 Renard Drive, Dayton 24, Ohio
Cincinnati (Montana Ave.), Ohio . . Oct. 12 to 23
Toledo (Manhattan Blvd.), Ohio . . . Oct. 26 to Nov. 6
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Burton, C. C. 412 Monticello St., Somerset, Ky.
High Point, N.C. Oct. 5 to 16
Baytown, Texas Oct. 28 to Nov. 6
Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio
Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
Yankton, S.D. Oct. 11 to Nov. 6
Cargill, Porter T. 405 N.W. First St., Bethany, Okla.
Carleton, J. D., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Longview, Texas Oct. 5 to 16
Carlson, Harry and Esther. Evangelist and Musicians, 168 Belmont St., Carbondale, Pa.
Carpenter, Harvey and Ruth. Evangelist and Singers, 5 Reading Ave., Hillsdale, Mich.
Carroll, Morgan. Box 42, Vilonia, Ark.
Carter, Jack and Ruby. Preacher and Singers, Box 222, Bethany, Okla.
New Matamoras, Ohio Oct. 5 to 16
Trinway, Ohio Oct. 19 to 30
Casey, H. A. Evangelist-Musician, P.O. Box 527, Kansas City 41, Mo.
Chandler, Okla. Oct. 5 to 16
Mt. Vernon, Ill. Oct. 19 to 30
Caudill, Virgil R. Route 3, Troy Road, Springfield, Ohio
Lockland, Ohio Oct. 6 to 16
Dayton (Northridge), Ohio Oct. 20 to 30
Chatfield, C. C. and Flora N. Evangelists and Singer, P.O. Box 527, Kansas City 41, Mo.
Flora, Ill. Oct. 5 to 16
Charlestown, Ind. Oct. 19 to 30
Clark, Eddie. Route 1, Colona, Ill.
Clark, Gene. Box 7, Cory, Ind.
Fulton, Ohio Sept. 28 to Oct. 9
Medina, Ohio Oct. 12 to 23
Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
Ft. Lauderdale (Faith), Fla.
Lexington (First), Ky. Sept. 28 to Oct. 9
Lexington (First), Ky. Oct. 12 to 23
Clemmons, Paul H. 1300 Terrace Dr., Defiance, Ohio
Clift, Norvie O. P.O. Box 527, Kansas City 41, Mo.
Tillamook (First), Ore. Oct. 5 to 16
Twin Falls (First), Ida. Oct. 19 to 30
Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
Ravenna, Ohio Oct. 5 to 16
Warren (Meadowbrook), Ohio Oct. 17 to 30
Cooke, J. Mervin. Route 5, Lynn St., Abbotsford, B.C., Canada
Rimby, Alberta, Can. Oct. 19 to 30
Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.
Beaverton, Mich. Sept. 27 to Oct. 9
Kalamazoo (S. Side), Mich. Oct. 11 to 23
Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Wichita, Kansas Oct. 5 to 16
Kansas City (Grace), Mo. Oct. 19 to 30

Coulter, Miss Phyllis. Song Evangelist, P.O. Box 33, Nineveh, Ind.
 Columbiaville, Mich. (Meth.) Oct. 16 to 23
 Open date for week end Oct. 26 to 30
 Cox, C. B. 1322 N. First Ave., Upland, Calif.
 Crabtree, J. C. 1506 Amerst Rd., Springfield, Ohio
 Cravens, Rupert R. 823 N. Kramer, Lawrenceburg, Tenn.
 Springfield (First), Mo. Oct. 26 to Nov. 6
 Crews, H. F. and Mrs. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Ft. Worth (River Oaks), Texas Oct. 26 to Nov. 6
 Crider, Jim and Janet. Singers and Musicians, Box 65, Greensboro, Ind.
 Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.
 Danville, Ind. Sept. 28 to Oct. 9
 Franklin, Ind. Oct. 12 to 23
 Crites Evangelistic Party, J. A. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Greentown, Ohio Sept. 28 to Oct. 9
 Gastonia, N.C. Oct. 12 to 23
 Crutcher, Estelle. 9301 Jamaica Drive, Miami, Florida
 Bradford, Pa. Oct. 6 to 16
 Elkhart, Ind. Oct. 23 to 30

D to F

Danner, Joel. P.O. Box 527, Kansas City 41, Mo.
 Cisco, Texas Oct. 5 to 16
 Miamisburg, Ohio Oct. 20 to 30
 Darnell, H. E. Box 929, Vivian, La.
 Oklahoma City (Penn. Ave.), Okla. Oct. 5 to 16
 Indianapolis (E. Side), Ind. Oct. 19 to 30
 Darnell, Leo and Pauline. Evangelist and Singer, 1524 Laurel Drive, Columbus, Ind.
 Stinesville, Ind. Oct. 5 to 16
 Dayton (Daytonview), Ohio Oct. 20 to 30
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Lawton (First), Okla. Oct. 13 to 23
 Batesville, Ark. Oct. 27 to Nov. 6
 Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio
 Davis, W. H. (Bill). Rt. 3, Box 228-A, Henryetta, Okla.
 Scott (Mt. Olive), Ga. Oct. 6 to 16
 Rome, Ga. Oct. 20 to 30
 Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
 Mahomet, Ill. Sept. 28 to Oct. 9
 Dishon, Melvin. 3310 S. Memorial Dr., Newcastle, Ind.
 Morristown, Ind. Oct. 5 to 16
 Louisville (Lynnhurst), Ky. Oct. 19 to 30
 Dobbins, C. H. Evangelist, 604 S. Wayne St., Alexandria, Ind.
 Waterloo, Ind. Oct. 5 to 16
 Churubusco, Ind. Oct. 19 to 30
 Dobson, J. C. Box 504, Bethany, Okla.
 Kansas City (First), Mo. Oct. 6 to 16
 Midland, Texas Oct. 21 to 30
 Drayer, Fred E. Evangelist, 32 Fenner Ave., Newport, Rhode Island
 Knox, Pa. Oct. 6 to 16
 Somerset, Pa. Oct. 20 to 30
 Drye, J. T. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Oklahoma City (Trinity), Okla. Sept. 28 to Oct. 9

Burlington (First), Iowa Oct. 12 to 23
 Dumire, Ralph and Joann. Singers and Musicians, 202 Garwood, Nashville, Tenn.
 New Albany, Ind. Oct. 11 to 23
 Orlando (Central), Fla. Oct. 25 to 30
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 Plainville, Kansas Sept. 28 to Oct. 9
 Tulsa (First), Okla. Oct. 12 to 23
 Eastman, H. T. and Verla May. Preacher and Singer, 2005 East 11th, Pueblo, Colo.
 St. Joseph (First), Mo. Sept. 28 to Oct. 9
 Emporia, Kansas Oct. 12 to 23
 Edwards, L. T., and Wife. 657 Second St., Stayton, Oregon
 Elkins, W. T. Heaberlin Road, Wurtland, Ky.
 Elsea, Cloyce. Box 18, Vanburen, Ohio
 Emrick, C. Ross and Dorothy. Evangelist and Musicians, 600 N. Trumbull St., Bay City, Mich.
 Emsley, Robert. Bible Expositor, 26 Maple Ridge Ave., Buffalo 15, N.Y.
 Perry, Okla. Oct. 5 to 16
 East Oakland, Calif. Oct. 19 to 30
 Erickson, Dave. 3972 Christopher St., Charleston Heights, S.C.
 Bernie, Mo. Oct. 5 to 16
 Rock Hill (W. Main), S.C. Oct. 19 to 30
 Erickson, Wm. (Billy). 521 Lemont Drive, Nashville 7, Tenn.
 Alexandria, Va. Sept. 28 to Oct. 9
 Loudon, Tenn. Oct. 17 to 23
 Esmond, Sarah M., and Pilot, Verle. Evangelist and Singer, Box 20, Beulah Park Drive, Santa Cruz, Calif.
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Monroe (First), Mich. Oct. 12 to 23
 Eaton, Ind. Oct. 26 to Nov. 6

Everleth, Lee and Judy. Song Evangelists, 618 8th St., Marietta, Ohio
 Spokane (N. Hill), Wash. Oct. 5 to 16
 Open date Oct. 19 to 30
 Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa.
 Fales, Herman S. Evangelist, 3706 DeLevil Ave., c/o J. P. Fales, Tampa, Fla.
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
 Pleasant Hill, Md. Oct. 12 to 23
 Trenton, Ont., Canada Oct. 26 to Nov. 6
 Fightmaster, Wm. F. Evangelist, 2663 Blackhawk Rd., Dayton 20, Ohio
 Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
 Owego, N.Y. Oct. 5 to 16
 Leesburg, Va. Oct. 19 to 30
 Finger, Maurice and Naomi. Route 3, Lincoln, N.C.
 Parkersburg (S. Side), W.Va. Oct. 5 to 16
 Clendenin, W.Va. Oct. 19 to 30
 Firestone, Orville. 316 Edwards, Bossier City, La.
 Sayre, Okla. Sept. 28 to Oct. 9
 Weatherford, Okla. Oct. 20 to 30
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Kankakee (College Ch.), Ill. Oct. 9 to 16
 Muncie (First), Ind. Oct. 19 to 30
 Fitz, R. G. 215 Chestnut, Nampa, Idaho
 Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 South Norfolk, Va. Oct. 6 to 16
 Miami, Fla. Oct. 19 to 30
 Fox, Stewart P. R. D. 2, Leesburg, Va.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Cletus M. 116 McGrath, Battle Creek, Mich.
 Freeman, Mary Ann. 721 W. Broadway, Monmouth, Ill.
 Dixon, Ill. Oct. 5 to 16
 Oakland, Ill. Oct. 19 to 30
 Frodge, Harold C. Box 96, Pana, Ill.
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
 Redlands, Calif. Oct. 2 to 9
 Banning, Calif. Oct. 10 to 16

G and H

Garvin, H. B. 1415 Robinhood Rd., Chaleston, W.Va.
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, Box 123, Avon, Ill.
 Potosi, Mo. Oct. 12 to 23
 Elk City, Okla. Oct. 26 to Nov. 6
 Gibson, Charles A. 192 Olivet S., Bourbonnais, Ill.
 Coshocton, Ohio Oct. 12 to 23
 So. Zanesville, Ohio Oct. 26 to Nov. 6
 Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmiland, Ind.
 Andersonville, Ind. Oct. 5 to 16
 Rushville, Ind. Oct. 18 to 30
 Gilmour, A. Alan. 309 Spring St., Jamestown, N.Y.
 Monongahela, Pa. Oct. 12 to 23
 Hawthorne, Pa. Oct. 26 to Nov. 6
 Gleason, J. M., and Wife. Preacher and Singers, 935 N. Mueller, Bethany, Okla.
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Goodall, Haven and Gladys. 22330 Lanark St., Canoga Park, Calif.
 Los Angeles (Riverside), Calif. Oct. 9 to 16
 Winfield (First), Kans. Oct. 19 to 30
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Walbridge, Ohio Sept. 28 to Oct. 9
 Meade, Kansas Oct. 13 to 23
 Greenlee, Miss Helen. Song Evangelist, Route 2, Humeston, Iowa
 Griffin, Clarence A. 5829 N. 64th Drive, Glendale, Ariz.
 Glendale, Ariz. Oct. 5 to 16
 Phoenix (Monte Vista), Ariz. Oct. 19 to 30
 Grimm, George J. 136 East St., Sistersville, W.Va.
 Garden City, Mich. Sept. 28 to Oct. 9
 Paden City, W.Va. Oct. 12 to 23
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Berne (Mt. Hope), Ind. Oct. 5 to 16
 Bicknell, Ind. Oct. 19 to 30
 Haden, Charles E. Sacramento, Kentucky
 Francisco, Ind. Oct. 5 to 16
 Hartford City, Ind. Oct. 19 to 30
 Hall Evangelistic Party, The Dave. Preacher and Singers, 779 E. Simpson, McPherson, Kansas
 Muskogee (First), Okla. Oct. 5 to 16
 Richmond, Mo. Oct. 19 to 30
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
 Vancouver (First), B.C., Can. Oct. 5 to 16
 Fort Worth (Glen Pk.), Tex. Oct. 20 to 30
 Hampton, Pleas and Dorothy. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 Harley, C. H. Burbank, Ohio
 Wheeling, W.Va. Sept. 28 to Oct. 9
 Warren, Ohio Oct. 12 to 23

Harrington, Wm. N. 1251 N.W. 44th Ave., Gainesville, Fla.
 Harrison, Charlie. P.O. Box 527, Kansas City 41, Mo.
 Chicago (Mt. Greenwood), Ill. Oct. 5 to 16
 Harrod, John W. Box 291, Red Key, Ind.
 Pataskala (First), Ohio Oct. 5 to 16
 Veedersburg, Ind. Oct. 19 to 30
 Havener, J. D. 460 S. Breese, Bourbonnais, Ill.
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Hegstrom, H. E. P.O. Box 8, University Park, Iowa
 Oskaloosa, Iowa Sept. 28 to Oct. 9
 Moravia, Iowa Oct. 12 to 23
 Henbest, C. L. P.O. Box 345, Rogers, Ark.
 Freedom, Okla. Oct. 5 to 16
 Guymon, Okla. Oct. 19 to 30
 Heriford, Russell W. Box 82, Big Bear City, Calif.
 Mint Canyon (Forrest Pk.), Calif. Oct. 5 to 16
 Powell, Wyoming Oct. 19 to 30
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
 Buffalo, Okla. Nov. 2 to 13
 Open date Nov. 16 to 27
 Hoffman, Daniel C. 557 Plains Rd., Mentor, Ohio
 Steubenville, Ohio Oct. 5 to 16
 Hokada, James T. 3918 39th St., Nitro, W.Va.
 Woodland, W.Va. Oct. 5 to 16
 Holstein, C. V. 623 Village St., Kalamazoo, Mich.
 Bay City (First), Mich. Oct. 12 to 23
 Kankakee, Ill. Oct. 24 to 30
 Hoot, G. W. and Pearl. Evangelist and Musicians, Box 745, Winona Lake, Ind.
 Geneva, Ind. Sept. 28 to Oct. 9
 Galesburg (First), Ill. Oct. 12 to 23
 Hoots, Bob. Box 756, Columbia, Kentucky
 Hopkins, L. C. (Lee). 503 Holly, Nampa, Idaho
 Hostetter, Robert L. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.
 Hubart, Leonard G. Route 4, Huntington, Ind.
 Mt. Hope (Berne), Ind. Oct. 5 to 16
 Tuscola, Ill. Oct. 19 to 30
 Humble, Don. Evangelist. c/o P.O. Box 527, Kansas City 41, Mo.
 Humble, James W. 219 Elder St., Nampa, Idaho
 Denhoff N.D. Oct. 9 to 18
 Roshoff, S.D. Oct. 19 to 30
 Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.
 Warren, Ohio Oct. 6 to 16
 Huntington, W.Va. Oct. 20 to 30

I to L

Inglad, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.
 Dayton (Edgemont), Ohio Sept. 28 to Oct. 9
 Fairfield, Maine Oct. 12 to 23
 Irick, Mrs. Emma. P.O. Box 917, Lufkin, Texas
 Hoisington, Kans. Oct. 6 to 16
 Iola, Kansas Oct. 19 to 30
 Isenberg, Don. Chalk Artist-Evangelist, 17 Third St., College Park, Md.
 Viborg, S.D. Oct. 5 to 16
 Sioux Falls, S.D. Oct. 19 to 30
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Oskaloosa, Iowa Sept. 28 to Oct. 9
 Waynesburg (First), Pa. Oct. 12 to 23
 Jaymes, Richard W. 622 E. Ash St., Piqua, Ohio
 Findlay, Ohio Sept. 28 to Oct. 9
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
 Cedar Falls, Iowa Oct. 5 to 16
 Ada, Okla. Oct. 19 to 30
 Johnson, W. Talmadge. Box 249, Duncan, Okla.
 Denison, Texas Oct. 12 to 23
 Sherman, Texas Oct. 26 to Nov. 6
 Jones, A. K. 315 Harmon Ave., Danville, Ill.
 Tatum, N.M. Oct. 5 to 16
 Salina, Kans. Oct. 19 to 30
 Jones, Claude W. R.F.D. 1, Bel Air, Maryland
 Osseo, Minn. Sept. 28 to Oct. 9
 Norristown, Pa. Oct. 16 to 23
 Jones, M. J. 119 N. Colorado Ave., Indianapolis, Ind.
 Dayton (Maryland Ave.), Ohio Oct. 5 to 16
 Bethel, Ohio Oct. 19 to 30
 Jordan, Hugh R. 1124 Fort St., Boise, Idaho
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Brookville, Ohio Oct. 12 to 23
 Newmarket, Ont. Oct. 26 to Nov. 6
 Keller-York Party, The. Singers and Musicians, Box 444, Nampa, Idaho
 Medford (First), Ore. Oct. 13 to 23
 Nampa (N. Side), Idaho Oct. 26 to Nov. 6
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.
 Indianapolis (Meridian), Ind. Oct. 5 to 16
 Robeline, La. Oct. 19 to 30
 Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 408, Pottersville, Mich.
 Gagetown, Mich. Oct. 5 to 16
 Council Bluffs (Emmanuel), Iowa Oct. 19 to 30
 Kleven, Orville H. and Kathryn. Evangelist and Musicians, Voldunvej 49, Copenhagen, Denmark
 Haugesund, Norway Oct. 18 to 30
 Kongsberg, Norway Nov. 1 to 13
 Knight, George M. 723 Lincoln Ave., Oildale, Calif.

Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
 Herington, Kansas Sept. 28 to Oct. 9
 Salina (First), Kans. Oct. 12 to 23
 Laing, Gerald D., and Wife. Preacher and Singers, 119 E. Reasoner, Lansing 6, Mich.
 Roanoke (Villa Heights), Va. Oct. 12 to 23
 Natchez, Miss. Oct. 26 to Nov. 6
 Land, Herbert. Box 212, Bethany, Okla.
 Bryan, Texas Oct. 5 to 16
 Kingfisher, Okla. Oct. 19 to 30
 Langford, J. V. 701 N. First, Henryetta, Okla.
 Hallwood, Calif. Oct. 5 to 16
 Midwest City, Okla. Oct. 19 to 30
 Lanier, John H. Popular St., Junction City, Ohio
 Chillicothe, Ohio Oct. 5 to 16
 Manitow, Ill. Oct. 17 to 30
 Latham, E. L. Dawson, Illinois
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Loveland, Colo. Oct. 5 to 16
 Jamestown, N.D. Oct. 19 to 30
 Leichty Family, The (Elvin, Marge, Dianne, Donald), Evangelist and Singers, Route 1, Earl Park, Ind.
 Mt. Pleasant, Iowa Oct. 5 to 16
 Fowler, Ind. (Wes.) Oct. 19 to 30
 Leih, Martin. 309 Violet St., Monrovia, Calif.
 Garden Grove, Calif. Oct. 2 to 12
 Ridgefield, Wash. Oct. 16 to 26
 Leonard, James C. 223 Jefferson St., Marion, Ohio
 Gallipolis, Ohio Sept. 28 to Oct. 9
 Tiffin, Ohio Oct. 12 to 23
 Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.
 West Point, Ohio Sept. 30 to Oct. 9
 Tecumseh, Mich. Oct. 13 to 23
 Liddell, T. T. 8819 S. Fairfield Ave., Evergreen Park 42, Ill.
 Seat Pleasant, Md. Oct. 5 to 16
 Frederick, Md. Oct. 19 to 30
 Lipker, Charles H. Route 1, Alzada, Ohio
 Huntington (First), Ind. Sept. 29 to Oct. 9
 Kansas City (North), Mo. Oct. 13 to 23
 Litle, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio
 Brookfield, Ill. Oct. 9 to 16
 Hilliards, Ohio Oct. 23 to 30
 Lockard, Dayton and Patricia. Preachers and Singers, Rt. 2, Box 312-C, Charleston, W.Va.
 Massillon, Ohio Sept. 28 to Oct. 9
 New Martinsville, W.Va. Oct. 12 to 23
 Lummus, H. T. 507 S. Fourth St., Albion, Neb.
 Lyons, James H. 3117 W. Foster, Apt. C-3, Chicago 25, Ill.

M

MacAllen, L. J. 119 W. Rambler Ave., Elyria, Ohio
 Ashtabula (Edgewood), Ohio
 Sept. 30 to Oct. 9
 Brockton, N.Y. Oct. 31 to Nov. 6
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Martin, Elsie G. 208 Martin St., Spencer, Ind.
 Martin, Paul. 914 Greenwich St., San Francisco 11, Calif.
 Martin, Vern. Route 1, Fruitland, Idaho
 Maurer, Mrs. Ferne (Stinette). Song Evangelist, 1601 W. Ray Mar St., Santa Ana, Calif.
 May, Buddie. 328 Greenup Ave., Ashland, Ky.
 McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
 Decatur, Ohio Oct. 23 to 30
 Open dates
 McCullough, Forrest. Evangelist, 787 E. Waldorf Ave., Memphis, Tenn.
 Allardt, Tenn. Oct. 5 to 16
 Friendsville, Tenn. Oct. 19 to 30
 McDonald, Ray. Evangelist, 5958 Southwind, Houston, Texas
 McDowell, Mrs. Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.
 Placentia, Calif. Oct. 5 to 16
 Sacramento (Trinity), Calif. Oct. 19 to 30
 McFarland, C. L. Route 1, Michigantown, Ind.
 Oxford, Ind. Oct. 5 to 16
 Covington, Ind. Oct. 19 to 30
 McGuffey, J. W. 1628 N. Central, Tyler, Texas
 McNatt, J. A. 2932 Wingate Ave., Nashville 11, Tenn.
 Cincinnati (Stanton), Ohio Oct. 5 to 16
 Granite City, Ill. Oct. 19 to 30
 McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Hamilton, Ohio Sept. 28 to Oct. 9
 Allentown, Pa. Oct. 19 to 30
 McWhirter, G. Stuart. Cordova, Alabama
 Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio
 Lexington, Ohio Sept. 28 to Oct. 9
 Danville, Ky. Oct. 12 to 23
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Freeport, Ill. Oct. 5 to 16
 Granite City, Ill. Oct. 19 to 30
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Meyer, Virgil G. 3112 Willow Oak Drive, Ft. Wayne, Ind.
 Prince Albert, Sask., Can. Oct. 4 to 16
 Backus, Minn. Oct. 19 to 30

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarran Ave., La Junta, Colo.
 Sidney, Neb. Sept. 28 to Oct. 9
 Juliaetta, Idaho Oct. 13 to 23
 Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Cambridge, Ohio Sept. 28 to Oct. 9
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
 Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Austin (Grace), Texas Oct. 12 to 23
 Pueblo (First), Colo. Oct. 26 to Nov. 6
 Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Portland, Ore. Sept. 28 to Oct. 9
 Vallejo, Calif. Oct. 12 to 23
 Miller, Mrs. Ruth E. Song Evangelist, 310 S. Datura Ave., Littleton (Denver), Colo.
 Arvin, Calif. Oct. 9 to 19
 Sacramento, Calif. Oct. 19 to 30
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Cleveland, Ohio Oct. 2 to 9
 Pittsburgh (McCandless), Pa. Oct. 19 to 30
 Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.
 Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas
 Moore, Franklin M. Box 24, Cory, Ind.
 Moline, Ill. (Com. Ch.) Oct. 5 to 16
 Doyle, Tenn. Oct. 19 to 30
 Moore, Sartell. 45 Railroad Ave., Washington, N.J.
 Newburg, N.Y. Oct. 5 to 16
 Mooshian, C. Helen. 18 Bellevue St., Lawrence, Mass.
 Morgan, J. Herbert and Pansy S. Evangelists and Singers, 334 N. Randolph St., Indianapolis 1, Ind.
 Provo, Utah Sept. 27 to Oct. 9
 Open date Oct. 13 to 23
 Morgan, Oliver and Ruth, and Daughter, Mardell. Evangelist and Singer, 485 S. Bresee Ave., Bourbonnais, Ill.
 Marion (Home Ave.), Ind. Oct. 12 to 23
 Clinton, Ill. Oct. 26 to Nov. 6
 Morris, Clyde H. 110 Washington Ave., Nitro, W.Va.
 Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.
 Xenia, Ohio Oct. 5 to 16
 Columbus (First), Ohio Oct. 19 to 30
 Mounts, Dewey and Wavolene. Evangelist and Singers, 123rd St., and Ridgeland Ave., Worth, Ill.
 New Richmond, Ohio Sept. 28 to Oct. 9
 Ann Arbor, Mich. Oct. 12 to 23
 Mounts, Paul E. 6708 N.W. 29th St., Bethany, Okla.
 Okemah, Okla. Oct. 2 to 16
 Higgins, Texas Oct. 19 to 30
 Mund, Fred A. Song Evangelist, 10101 Coburg Lands Drive, St. Louis 37, Mo.
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Myers, J. T. 502 Lafayette St., Danville, Ill.
 Scioto (Wheelersburg), Ohio Oct. 4 to 16
 Louisville (S. Side), Ky. Oct. 19 to 30

N to R

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.
 East Moline, Ill. Oct. 5 to 16
 Noel, Ark and Lou. Preachers and Singers, 902 S. Pettit, Hominy, Okla.
 Norris, Roy and Lilly Anne. Evangelist and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Louisville, Ga. Oct. 3 to 9
 Langley, S.C. Oct. 12 to 23
 Norsworthy, Archie N. 113 Asbury, Bethany, Okla.
 Norton, Joe. Box 143, Hamlin, Texas
 Oklahoma City (Crown Heights), Okla.
 Sulphur Springs, Texas Oct. 5 to 16
 Nutter, C. S. Box 48, Parkersburg, W.Va.
 Welch, W.Va. Oct. 5 to 16
 Vincent, Ohio Oct. 19 to 30
 Osborne, O. L. 5932 Lincoln St., Hollywood, Fla.
 Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.
 Oyler, Don. 502 State St., Meade, Kansas
 Palmer, "Bob." 59 Broad St., Jackson, Ohio
 Lithopolis, Ohio Sept. 28 to Oct. 9
 Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.
 Lubbock (First), Texas Oct. 5 to 16
 Garden City (First), Kans. Oct. 19 to 30
 Passmore Evangelistic Party, The A. A. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 College Corner, Ohio Sept. 30 to Oct. 9
 Kirkwood, Mo. Oct. 12 to 23
 Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
 Patterson, A. B. Box 568, Abbottsford, B.C., Canada
 Pease, Denver. 14 N. Dayton St., Rockford, Mich.
 Peters, Joseph W. P.O. Box 22, Virden, Ill.
 Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.
 Meadville, Pa. Oct. 6 to 16
 Loudonville, Ohio Oct. 20 to 30

Pierce, Boyce and Catherine and Linda. Evangelist and Singers, 505 Columbia Ave., Danville, Ill.
 Brazil (First), Ind. Oct. 5 to 16
 Decatur (First), Ill. Oct. 19 to 30
 Pittenger, Twyla. Evangelist, Shelby, Ohio
 Bethesda, Ohio Oct. 5 to 16
 Cambridge, Ohio Oct. 26 to Nov. 6
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Pekin (First), Ill. Sept. 28 to Oct. 9
 Crawfordsville (First), Ind. Oct. 12 to 23
 Porter, Joseph T. Route 4, Fayetteville, Tenn.
 Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Wichita (First), Kans. Oct. 9 and 10
 Regional S.S. Conventions (Colo., Utah, Nev., Calif.) Oct. 13 to 25
 Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio
 Qualls, Paul M. Song Evangelist, 5441 Lake Jesamine Dr., Orlando, Fla.
 Herrin, Ill. (Meth.) Sept. 28 to Oct. 9
 Parkersburg, W.Va. (E.U.B.) Oct. 12 to 23
 Raker, W. C., and Wife. Evangelists and Singers, c/o Gen. Del., Lewistown, Ill.
 Peoria (N. Side), Ill. Oct. 5 to 16
 Lawson, Mo. Oct. 19 to 30
 Richards, Alvin D. and Annabelle. Preacher and Singers, Linden, Mich.
 Prosser, Wash. Oct. 5 to 16
 Connell, Wash. Oct. 19 to 30
 Richards, Larry. Song Evangelist. P.O. Box 6, Martinsville, Ind.
 Ridgeway, Mich. Sept. 26 to Oct. 9
 Richardson, Harold S. and Flossie. Preacher and Singer, Route 4, Muncie, Ind.
 Richardson, L. A. and Nell. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.
 Grothersville, Ind. Sept. 28 to Oct. 9
 Decatur, Ind. Oct. 12 to 23
 Robbins, James F. 1817 "F" St., Bedford, Ind.
 Roberts, Robert C. 639 Hill Top Drive, Cumberland, Maryland
 Robinson, Paul E. P.O. Box 981, Dayton, Ohio
 Robison, Robert, and Wife. Preacher and Musicians, Heaters, W.Va.
 Steubenville, Ohio Oct. 5 to 16
 Timberville, Va. Oct. 20 to 30
 Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.
 Orlando (First), Fla. Oct. 12 to 23
 Plant City, Fla. Oct. 26 to Nov. 6
 Rodgers, J. A. (Jimmy). 12783 Beech St. N.E., Alliance, Ohio
 Bellaire, Ohio Oct. 4 to 16
 Marshall, Mich. Oct. 21 to 31
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
 Terre Haute (N. Side), Ind. Oct. 19 to 30
 Rogers, Lelan J. P.O. Box 527, Kansas City 41, Mo.
 Root, J. B. Summersville, Kentucky
 Ashland (Summit), Ky. Oct. 5 to 16
 Owensboro (Grace), Ky. Oct. 19 to 30
 Ross, H. Carl. Rt. 1, Box 265-B, Fairmont, W.Va.
 Rossman, L. P. 1540 Spencer St., Lansing 15, Mich.
 Lansing (Pleasant Grove), Mich. Oct. 19 to 30
 Rothwell, Mel-Thomas. 701 Donald Ave., Bethany, Okla.
 Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.
 Rushing, Charles and Emma Jean. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Rust, Everett F. 420 Sherman, Alva, Okla.
 Kiowa, Kansas Oct. 26 to Nov. 6

S and T

Sanford, Mrs. Ruth. Song Evangelist, 9533 Hi-way 67, St. Louis 36, Mo.
 Savage, F. C. P.O. Box 3, Kokomo, Ind.
 Scarlett, Don. Route 1, North Vernon, Ind.
 Scriber, George R. 5949 N. Forestdale, Glendora, Calif.
 Schultz, Walter C. Song Evangelist, 707 S. Chipman, Owosso, Mich.
 Scott, Carmen A. P.O. Box 455, Stryker, Ohio
 Sellick, R. T. Box 22, Oxford N.S., Canada
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Sheets, Lloyd Dean. Box 165, Waverly, Ohio
 Lucasville, Ohio Oct. 10 to 16
 Huntington, W.Va. Oct. 21 to 30
 Shelton, S. Trueman and Ruthellen. Box 926, Riverbank, Calif.
 Santa Paula, Calif. Oct. 9 to 16
 Hermiston, Ore. Oct. 19 to 30
 Sheridan, W. Q. (Bill). Route 3, Rising Fawn, Ga.
 Sherry, George C. 5 Brawley Rd., Charleston, W.Va.
 Short, J. W. and Frances. P.O. Box 527, Kansas City 41, Mo.
 Sigler, Ray. Song Evangelist, 40 W. Second St., London, Ohio
 Silvernail, Donald R. Nazarene District Center, Vicksburg, Mich.
 Dallas (Bruckner Ave.), Tex. Sept. 28 to Oct. 9
 Lima (Grand Ave.), Ohio Oct. 13 to 23

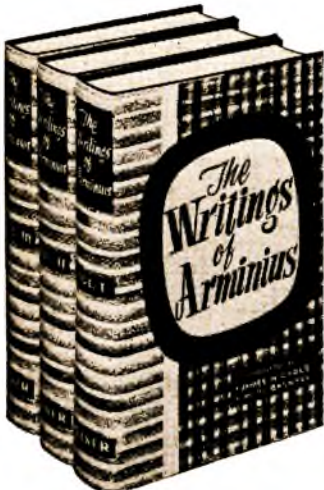
U to Z

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
Cincinnati (Stanton), Ohio Oct. 5 to 16
Charleston, W.Va. Oct. 19 to 30
Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
Los Angeles, Calif. Oct. 9 to 16
Anderson, Calif. Oct. 20 to 30
Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
Smiley, Thos. R., and Wife. c/o Gen. Del., Odon,
Ind.
Smith, Billy and Helen. Evangelist and Singers, 816
McKinley, Cambridge, Ohio
Martins Ferry, Ohio Oct. 5 to 16
Port Homer, Ohio Oct. 19 to 30
Smith, C. B. Box 404, Vernon, Ind.
Smith, Charles Hastings. P.O. Box 778, Bartles-
ville, Okla.
Smith, Otis E. Evangelist, 716 S. Main St., North
Canton, Ohio
Elmira, N.Y. Oct. 6 to 16
Birdsboro, Pa. Oct. 20 to 30
Smith, Paul R. P.O. Box 527, Kansas City 41,
Mo.
Columbia, S.C. Oct. 6 to 16
East Liverpool (LaCroft), Ohio Oct. 20 to 30
South, J. W., and Wife. Evangelist and Singers,
1331 Field St., Hammond, Ind.
Dumas, Texas Sept. 29 to Oct. 9
Greenville (Peniel), Texas Oct. 13 to 23
Spackey, Glenn. 260 Buttonwood Ave., Bowling
Green, Ohio
Delta, Ohio Oct. 5 to 16
Mt. Sterling, Ohio Oct. 19 to 30
Stabler, R. C. Box 34, Montoursville, Pa.
Lakeview, Ohio Oct. 5 to 16
Frank, Pa. (Meth.) Oct. 19 to 30
Stafford, Daniel. Box 207, Southport, Ind.
N. Little Rock (Grace), Ark. Oct. 6 to 16
Greenville, Tenn. Oct. 20 to 30

Steininger, Dwight F. Route 3, Nashville, Ind.
Cory, Ind. Oct. 5 to 16
Redwood Falls, Minn. Nov. 2 to 13
Stepp, Martin, Jr. Apt. 4-C, Robinson Terrace,
Richmond, Ky.
Nashville (Donelson), Tenn. Oct. 12 to 23
Open date Oct. 26 to Nov. 6
Stewart, Paul J. Box 850, Jasper, Alabama
Newton (First), Kans. Sept. 29 to Oct. 9
Wichita (First), Kans. Oct. 13 to 23
Stinnette, Frank. 939 N. Lincoln, Loveland, Colo.
Stockton, Fred G. 503 N. Tenth St., Alpine, Texas
Strack, W. J. Box 112, Jefferson, Ohio
Chester, Pa. Oct. 12 to 23
Garland, Texas Oct. 26 to Nov. 6
Sutherland, Jack and Naomi. Preacher and Singers,
Route 5, Canton, Ill.
Swisher, Ralph and Connie. Preachers and Musi-
cians, 722 Heyward St., Columbia, S.C.
New Boston, Ohio Oct. 5 to 16
Dayton (Glen Rd.), Ohio Oct. 19 to 30
Tarvin, E. C. California, Kentucky
Augusta, Ky. Oct. 5 to 16
Cincinnati (Carthage), Ohio Oct. 19 to 30
Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
Wadsworth, Ohio Sept. 29 to Oct. 9
Louisville (First), Ky. Oct. 12 to 23
Thomas, James W. Rt. 2, Box 178-A, Gravette, Ark.
Granby, Mo. Oct. 2 to 10
Willow Springs, Mo. Oct. 16 to 26
Thompson, Wm., and Wife. Evangelist and Singers,
3223 Foltz St., Indianapolis, Ind.
Osgood, Ind. Oct. 5 to 16
Trissel, Paul D., and Family. Evangelist and Sing-
ers, P.O. Box 352, Bradenton, Fla.
Kenton, Ohio Oct. 11 to 16
Crestline, Ohio Oct. 18 to 23
Turpel, John W. Route 2, Minesing, Ontario, Canada
Trenton, N.S., Can. Sept. 21 to Oct. 9
Oxford, N.S. Oct. 11 to 23

Underwood, G. F., and Wife. Preacher and Singers,
2044 Hazelwood, S.E., Warren, Ohio
Imperial, Pa. Sept. 28 to Oct. 9
Pittsburgh (Terrace), Pa. Oct. 12 to 23
Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho
Athens (First), Ohio Oct. 2 to 12
Peoria, Ill. Oct. 16 to 26
Wachtel, D. K. 1025 Berwick Trail, Madison, Tenn.
Reserved Oct. 6 to 26
S. Charleston (First), W.Va. Oct. 28 to Nov. 6
Wagner, Betty; and Lavelly, Helen. Preacher and
Singers, Box 363, Hull, Ill.
Oelwein, Iowa Sept. 28 to Oct. 9
Bluford (Markham City), Ill. Oct. 12 to 23
Wakefield, A. C. Song Evangelist, 515 Woodland St.,
Nashville 6, Tenn.
Monroe, N.C. Oct. 5 to 16
So. Norfolk, Va. Oct. 19 to 30
Ward, Lloyd and Gertrude. Preacher and Chalk
Artist, 2047 McGregor Blvd., Ft. Myers, Fla.
Columbus, Ohio Sept. 28 to Oct. 9
Beckley, W.Va. Oct. 12 to 23
Waterman, George. Song Evangelist, 85 Wendell St.,
Cambridge 38, Mass.
Watson, C. R. Sealy, Texas
Owensville, Mo. Oct. 16 to 23
El Campo, Texas Oct. 30 to Nov. 6
Watson, Paul C. 311 N.W. Seventh St., Bentonville,
Ark.
Crowley, La. Sept. 29 to Oct. 9
Bentonville, Ark. Oct. 19 to 30
Watson, Robert E. 126 Arlington Drive, Danville, Ill.
Bedford, Ind. Oct. 4 to 16
Hammond (Hessville), Ind. Oct. 19 to 30
Weathers, C. G. and Florence. Evangelists, 811 N.
Sinclair, Tavares, Florida
Welch, Harry L. 3972 Christopher St., Charleston
Heights, S.C.
Wells, Kenneth and Lily. Evangelists and Singers,
P.O. Box 1043, Whitefish, Mont.
E. Detroit, Mich. (E.U.B.) Oct. 5 to 16
Chillicothe, Ohio Oct. 19 to 30
West, George R. 5317 Cedar Ave., Long Beach 5,
Calif.
Open dates
Whisler, John F. Blind Singer, 404 N. Francis,
Carthage, Mo.
White, W. T. 116 E. Keith, Norman, Okla.
Oklahoma City (S. Side), Okla.
 Sept. 28 to Oct. 9
Toledo (Douglas Rd.), Ohio Oct. 12 to 23
Whitley, C. M., and Wife. Preacher and Singer,
P.O. Box 527, Kansas City 41, Mo.
Wilkinson Trio (Lloyd M., Wife, and Daughter
Margaret). 1104 Penn St., Columbus, Ind.
Osgood, Ind. Oct. 4 to 16
Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.
Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
Willis, Harold J. and Mae. Preachers and Singers,
P.O. Box 527, Kansas City 41, Mo.
Shenandoah, Iowa Oct. 5 to 16
Iowa City (First), Iowa Oct. 19 to 30
Wilson, Matthew V. Route 2, Vicksburg, Mich.
Winegarden, Robert. Route 1, Cayuga, Ind.
Dupu, Ill. Oct. 5 to 16
Waukegan, Ill. Oct. 19 to 30
Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
Woods, Robert F. (Bob). Pefferlaw, Ontario, Canada
Royersford, Pa. Oct. 9 to 16
Bethlehem, Pa. Oct. 19 to 30
Woodward, Daniel E. Evangelist, 1523 Chillicothe
St., Portsmouth, Ohio
South Amherst, Ohio Oct. 9 to 16
Minford, Ohio Oct. 23 to 30
Woodward, George P. Artist-Evangelist. R.D. 2,
Box 677, Monongahela, Pa.
Ashtabula, Ohio Oct. 6 to 16
Brownstown, Ind. Nov. 3 to 13
Worcester, Gerald. Route 2, Twin Falls, Idaho
Wordsworth, E. E. 107 E. Sannamish Rd. North,
Redmond, Wash.
Wright, Frank and Lois (Ferguson). Song Evan-
gelists, 2219 Avenue "E," Fort Madison, Iowa
Wright, Fred D. Huntertown, Ind.
Middletown (First), Ohio Oct. 5 to 16
Anderson (Columbus Ave.), Ind. Oct. 19 to 30
Wright, John H. 144 Sixth Ave., Seaside, Oregon
Zechman, Mrs. Ruth M. 45 E. Broad St., Shilling-
ton, Pa.
Zimmerlee, Don and June. 1331 Grogan Place,
St. Louis 33, Missouri
St. Louis (Ferguson), Mo. Oct. 7 to 16
St. Clair, Mo. Oct. 19 to 30

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